THE DISCIPLES DIVINITY HOUSE
OF THE
UNIVERSITY OF CHICAGO

HERBERT LOCKWOOD WILLETT
LIBRARY

Digitized by the Internet Archive
in 2012 with funding from
CARLI: Consortium of Academic and Research Libraries in Illinois

http://www.archive.org/details/christianevange38unse

BL 1

1395

THE CHRISTIAN-EVANGELIST.

WinRWarren Jan02a
Box 802

A WEEKLY FAMILY AND RELIGIOUS JOURNAL

Vol. xxxviii. July 4, 1901. No. 27

EDUCATIONAL NUMBER

Unless the altruistic element is kept prominent in all teaching, education will degenerate into a private luxury, or a mere instrument of power for personal ends. The final test of the value of every educational system and of the character of every college and university, is the quality and quantity of service rendered to the public, to the world, by those who receive its training. Impress upon the student the nobility of labor, the royalty of service; that he received in order that he may impart; that as he imparts to others so shall he receive; that his education by the State and by the Church places him under the highest obligations to serve his country and his God. This is Christian Education. It is the world's supreme need.

CHRISTIAN PUBLISHING CO.
ST. LOUIS.

7375

THE
Christian - Evangelist.

J. H. GARRISON, Editor.

W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class Matter.

RATES OF SUBSCRIPTION.

Single Subscriptions, new or old..... ... $1.50 each
Ministers..... $1.00 "

POSITIONS **Guaranteed Under Reasonable Conditions.**

Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. **Send for catalogue.**

DRAUGHON'S PRACTICAL BUSINESS *Colleges,*

Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Galveston, Tex., Montgomery, Ala., Ft. Worth, Tex., Little Rock, Ark., Shreveport, La.,

Cheap board. **Car fare paid.** No vacation. Enter any time. Best patronized in the South. **Bookkeeping, Shorthand, Etc.**, taught by mail. Write for price list Home Study. **Scholership Free** by doing a little writing at your home.

HIRAM COLLEGE

A School for Both Sexes, Located at Hiram, Portage County, Ohio, Thirty-Five Miles Southeast of Cleveland.

A SPLENDID LOCATION.

Beautiful Scenery, Pure Air, Excellent Water: An ideal college town, modern, up to-date, lighted by electricity and having a fine system of water-works.

GOOD BUILDINGS.

The buildings are comparatively new:
(1) Main building commodious and convenient in all its appointments.
(2) A large and beautiful Christian Association building, erected five years ago at a cost of $30,000.
(3) Two excellent ladies' halls well furnished and supplied with modern conveniences.
(4) Music building for the accommodation of our large and growing music department.
(5) A library and conservatory building just completed, the gift of Abram Teachout, and a Warener & Swazey's nine-inch telescope, costing approximately $5,000, the gift of Lathrop Cooley.

LIBRARIES AND APPARATUS.

(1) A large and well equipped chemical laboratory.
(2) Two other laboratories, Physical and Physiological.
(3) A well selected library. Large addition to this library will soon be made.
(4) A good museum.
(5) A large and well furnished gymnasium.

COURSES OF STUDY.

(1) Four Classical Courses—Regular, Ministerial, Legal and Medical.
(2) Four Scientific Courses—Regular, Philosophical, Legal and Medical.
(3) Four Literary Courses—Regular, Ministerial, Legal and Medical.
(4) Five Special Courses—Music, Oratorical, Business, Art, Teachers'.
(5) Special elective course in any variety.

CORPS OF INSTRUCTORS.

We have a strong body of Professors and Instructors, twenty-four in number. They are, for the most part, specialists of large attainments, and are thoroughly abreast of the times.

LITERARY SOCIETIES AND RELIGIOUS ORGANIZATIONS.

Hiram has:
(1) Five literary societies of unusual strength and vigor.
(2) Two Christian Associations that contribute much to the religious life of the school.
(3) Several departmental and social organizations of special interest and value.

EXPENSES.

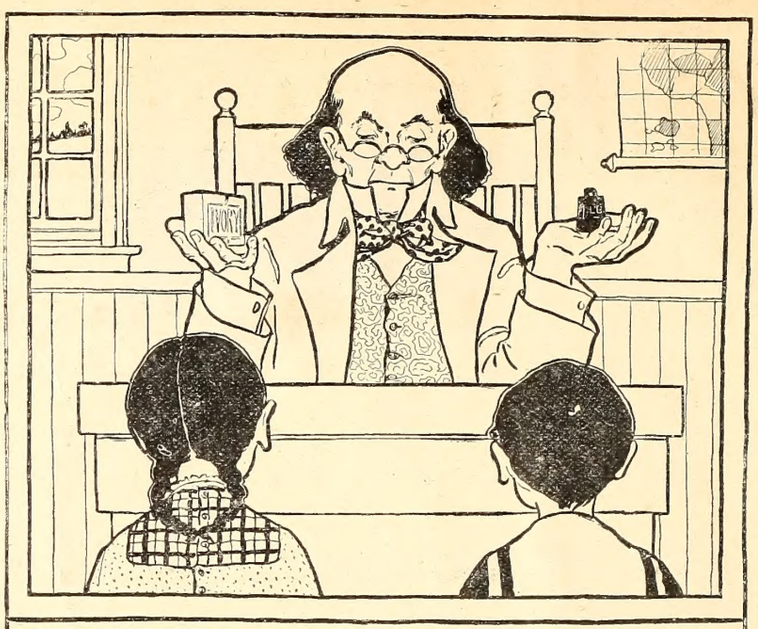
Expenses are very moderate. Good table board can be had for $2.00 per week; club board for $1.25 to $1.75. Room rent for fifty cents to one dollar. Tuition for four to five dollars per term for each study.

The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.

Under the auspices of the T. W. Phillips' Loan Fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to

E. V. ZOLLARS, Hiram, Ohio.



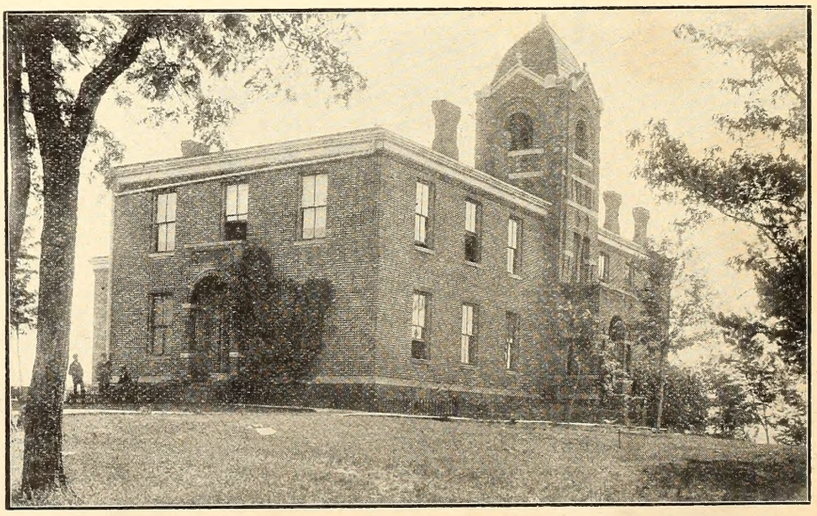
COPYRIGHT 1900 BY THE PROCTER & GAMBLE CO. CINCINNATI

A LESSON IN VALUES.

DOLLAR for dollar, pound for pound, there is more in Ivory Soap than in any household soap. It is easy to find a cheap soap; but to find purity and low price in a single soap is not easy. They combine in Ivory Soap. You can afford to use it in the laundry; you can not afford *not* to use it elsewhere. It is vegetable-oil soap, in the cheapest form in which it can be procured. You pay nothing for a fancy box, wrapper or perfume. It is all in the soap! It floats.

Female Orphan School

of the **CHRISTIAN CHURCH** *of* **MISSOURI**



Established in 1873 **Worthy for its Works' Sake**

An Ideal School for Young Ladies.

COURSES

in English, Latin, Greek, German, French, Music, Elocution, Art, and the Bible.

RATES

much lower than at other institutions of the same class. Each member of its

FACULTY

has made a reputation for thoroughness and skill in this or some other institutton of note.

BENEFICIARIES

received free of cost. Half beneficiaries at $50.00 per term of 19 weeks. Orphans paying their own way or supported by charitable institutions at $65.00. Full pay pupils at $80.00.

A CHRISTIAN HOME SCHOOL

progressive and up-to-date in all departments. Campus large and well shaded. Out of the rush and whirl of city life, and yet in close touch with Leavenworth, St. Joseph and Kansas City.

A Monument to the Beneficence of the Christian Church.

For particulars and elegant illustrated catalogue, addess

E. L. BARHAM, President, CAMDEN POINT, MISSOURI.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, July 4, 1901. No. 27.

Contents.

EDITORIAL:

Current Events....833
Patriotism and Education....835
The Recent Graduate....835
How to be Happy Though Hot....836
The Book that Sells....836
Editor's Easy Chair....836
Notes and Comments....837

CONTRIBUTED ARTICLES:

Ministerial Education and the College Courses.—C. B. Coleman....838
The Curriculum.—Hiram Van Kirk....838
Student Preaching.—Clinton Lockhart, Ph. D....838
The College and Religious Development.—Burris A. Jenkins....839
A Christian University.—Wm Bayard Craig....840
The American Christian Education Society and Our Educational Problems.—F. D. Power....840
Why I Became a Missionary.—Bessie Farrar Madsen....841
Man and Nature.—Joseph F. Newton....842
B. B. Tyler's Letter....842

CORRESPONDENCE:

Nebraska Secretary's Letter....852
Work Among Students....852
The Spiritual Side of Our Plea....853

MISCELLANEOUS:

Reports of Our Colleges....842
Current Literature....846
Our Budget....848
Book Notes....854
Evangelistic....855
Family Circle....856
With the Children....859
Hour of Prayer....860
Sunday-school....861
Christian Endeavor....862
Obituaries....863

Current Events.

Civil Government in the Philippines. An order has been issued by the Secretary of War by which the executive authority in the Philippines will be transferred on July 4 from the military governor to a civil governor, and Judge Taft has been appointed to the latter office. It is provided, however, that in those portions of the archipelago in which it shall still be necessary to use troops for the preservation of order, the authority of the military commander shall still be supreme. Gen. Chaffee, who has been in command of the United States troops in China, will have the military command in the Philippines. This order for the establishment of civil government does not indicate that the government heretofore has been entirely military, for the Philippine Commission has for many months been busy organizing local civil governments in various provinces. Up to this time, however, these local governments, though organized by the commission, have been subject to the authority of the military governor. The change which will occur on July 4 has reference to the executive head of the insular government rather than to the provincial governments with which the natives will come most into contact. The latter are already civil.

Volunteers Discharged. On June 30 four volunteer regiments which had landed a few days before at San Francisco from Manila were paid off and discharged, and the following day three more regiments were discharged. These were the last of the volunteers whose term of enlistment expired July 1. It has been a work of no small magnitude to recruit the regular army as authorized by the army bill, substitute regulars for volunteers in the Philippines and bring the latter back to this country in time to be discharged on the very day when their enlistment expired. It was freely predicted some months ago that it would prove not only difficult, but impossible to accomplish this, and the War Department is entitled to credit for its success. There are now about 40,000 regulars in the Philippines. It is reported that about 500 soldiers who were discharged preferred to receive their travel pay and remain at Manila where they will engage in business. Major General W. R. Shafter has reached the age limit and has gone on the retired list. The department of California of which he was in command has been transferred to Major General S. B. M. Young.

Gen. Chaffee's Report. The State Department has received Gen. Chaffee's report of the American military operations in China and has made part of it public. The most interesting part is that relating to the looting by foreign troops and to the action of the missionaries in securing indemnity for murdered converts and their property. According to this report, the military operations must have been practically futile as an attempt at punishing the guilty Boxers, for natives were in many cases shot down promiscuously and if here and there a guilty man suffered with the innocent, it was only by chance. The report suggests more strongly than ever that, in regard to the military operations in China during the past year, the Powers would do well to unite in the general confession: "We have done those things which we ought not to have done and we have left undone those things which we ought to have done." The American soldiers are given credit for being as good as the best in refraining from looting, and wherever they were guilty it was in disobedience of their officers' commands. The Chinese are said to have shown less fear of the Japanese than of any other soldiers. Gen. Chaffee's account of the collection of missionary indemnities, especially Rev. Mr. Tewksbury's activities in that direction, will perhaps stir up a discussion similar to that precipitated by Mark Twain's criticism. If so, the discussion will now be based on something more definite and reliable than the long-distance guesses of a humorist. Gen. Chaffee evidently considers that the action of the missionaries in collecting indemnities was not wise. But he himself granted them a guard of American soldiers when they went about the work, and his specifications, in so far as published, do not indicate that they did anything deserving of serious criticism.

The Allied Third Party. At a meeting held in Kansas City last week a movement was set on foot looking to the organization of a new political party under the title "The Allied Third Party." It may be considered as essentially an offshoot of the Democracy and, as its name indicates, it hopes to gather together and unite in the bonds of peace several elements which of late have not been co-operating with conspicuous cordiality. The moving spirit of the organization is Mr. Meriwether, recently candidate for mayor of St. Louis on an independent municipal ownership ticket, and one of the cardinal points in the new party's platform is a declaration in favor of public ownership of natural monopolies. Besides this, it calls for an income tax, taxation of railroad franchises, an honest election law—which means either a radical modification of the Nesbit Law or a substitute for it—and several other things which will strike the average honest citizen as being desirable. To what extent this new movement will spread and what effect it will have on the Democratic party, from which it will probably draw most of its support, is still uncertain. Some Bryan Democrats have been prominent in starting the movement, but Mr. Bryan himself declares that he has nothing to do with it. The Democratic organization looks with no favor on the new party, realizing that in so far as it secures adherents it will divide the Democratic forces and increase the probabilities of Republican success. Nevertheless, the new party stands for some sound ideas, as we believe, which if soberly advocated will win the approval of thinking men. Whether the personnel of the new Allied Third Party is competent to give this movement the sane and statesmanlike leadership which it requires, is another question.

Forest Park as a World's Fair Site. The directors of the Louisiana Purchase Exposition Company have unanimously chosen the western half of Forest Park as a site for the St. Louis World's Fair of 1903, and this choice has been ratified by the government commissioners. It is little wonder that this selec-

tion was unanimously made, for there could scarcely be found in the country a more desirable place in which to build a world's fair. The only objection that has been suggested is that the Fair may permanently mar this part of the park. 668 acres are included in the tract which can be devoted to the Fair and this area can easily be doubled by the purchase of available land to the north, south and west if desired. After this western half of the park has been made into a ground for the Fair, there will still remain 700 acres in the eastern half, which is as much as the city could well use for park purposes. Forest Park is at present the second largest city park in this country, being surpassed in area only by Fairmount Park, Philadelphia. The western part of it is unbroken and unimproved forest which, however beautiful, is rarely visited by those who most need such recreation grounds. If, in planning the buildings, as many of the trees are saved as possible, the Exposition can be given a unique beauty in this respect and can be saved from the aching glare which usually characterizes expositions, and the future usefulness and beauty of the park will not be interfered with.

Boer Reverses. During the last few days more detailed reports have been coming in of the military operations in South Africa during the past month. Most of the newspaper correspondents left the field of war some months ago when it was believed that the war was over and news since then has been slow and scanty. During June there have been a number of minor British victories which in the aggregate are of considerable importance. The invasion of Cape Colony by a few bands of Boers and the rising of a few of the Cape Dutch led to no serious results. A considerable part of Gen. DeWet's ammunition and stores has recently been captured and it is believed that there is scarcely enough forage left in the country for even 17,000 scattered Boer soldiers to live upon. The general trend of the war during the past month seems distinctly in favor of the British. But there have been no victories of sufficient magnitude to silence the pro-Boers at home. The fact that the war is still costing $6,000,000 a week handicaps every effort to win over the Liberals to the support of the government. Lord Milner's stay in England is about at an end and he will soon return to the administration of affairs at the Cape.

An Automobile Race. France and Germany have recently been intensely interested in the automobile race from Paris to Berlin and, strangely enough, this international sporting event has been the occasion of the first exhibition of real cordiality between these two countries since the Franco-Prussian war, thirty years ago. When the crowds gathered to witness the finish, the tri-color was displayed in the Kaiser's capital intertwined with the German ensign—a sight which had not been witnessed before since the new German Empire came into existence at the fall of Paris. The race was admirably arranged. The several hundred contestants were started from Paris early Thursday morning, not in a bunch, which would have rendered accidents inevitable and speed slow, but at intervals of two minutes. The course, which is 1,200 kilometers or 744 miles in length, was divided into three sections, the points of division being Aix-la-Chapelle and Hanover. Each section was made a day's run. The time of each contestant's starting and arrival was taken, and the winner of the race was not necessarily the first to arrive in Berlin, but the one who covered the entire distance in the shortest time of actual travel. The race was won by Fournier, a Frenchman, and the next four places were also taken by Frenchmen, but the French for once were generously cheered in Berlin. The reports which have beenreceived do not indicate the exact time in which the winning machine made the distance, but on the first two days an average of more than thirty miles an hour was maintained for nine hours at a time. This, considering the necessary delays in passing towns and cities, is a remarkable record, and it will help to show the world the possibilities of the automobile when used in connection with such roads as the French and Germans know how to make.

Senatorial Patriotism. A shining example of the style and degree of patriotism which we may expect to see exhibited by men who buy their way into the United States Senate, is seen in the case of the land frauds charged against Senator Clark, of Montana. The Department of the Interior has been investigating the case for several weeks and has collected testimony which is apparently conclusive to prove that the millionaire senator has fraudulently acquired title to 14,000 acres of timber land in his state. The laws of the United States provide that any person may take up a claim of 160 acres of timber land by paying $2.50 an acre, but that the title shall revert to the United States in case any person directly or indirectly secures more than one hundred and sixty acres. The law aims to make it possible for poor men to secure homes, not to minister to the greed of rich men. The evidence now in hand indicates that Senator Clark, acting through agents who were in his employ, had men to take up timber claims for him to the amount of about 14,000 acres. The United States grand jury has brought in indictments against 104 of Clark's men and it is probable that Clark will lose both the land and the money that he paid for it. We do not know whether he will be liable to any further punishment than this, but we hope that he will. It is bad enough for any citizen to steal from his own government, but for an immensely wealthy man, occupying a seat in the highest legislative body, to take fraudulent advantage of an act passed in the interest of the home-seeking poor, is a despicable act not less contemptible than treason. We bear in mind the fact that Mr. Clark has not been legally convicted of this fraud and withhold further opinions on the subject until the evidence is all in. In any court, however, the previous character of the accused is considered in determining the probability of guilt, and Senator Clark's is bad.

Li Hung Chang has issued a proclamation that the Chinese court will return to Pekin as soon as the foreign troops have all gone. Empress An prefers to fix the capital in Ho-nan province.

Brevities. It is reported that oil has been discovered at Red Fork, I. T., in quantity and quality which may make it an important oil field. Not enough wells have been sunk as yet to determine the real value of the discovery.

The Louisiana Purchase Exposition has a building at the Pan-American. It will be dedicated July 2, with many prominent westerners in attendance.

Speaker Henderson is now in England and has been enjoying the hospitality of London's highest circles. He was cordially received by King Edward at Marlborough House.

Gen. Gomez is making a visit at Washington. He assures all inquirers that his presence in this country has no political significance, and that his only purpose in coming is to rest, visit his friends and attend to his private affairs.

King Edward's coronation is to occur in June of next year. The King did not give out this announcement to the reporters in the regular twentieth century fashion, but had it announced by fantastically attired heralds at St. James' Palace, Temple Bar and the Royal Exchange.

It is reported that there will be a great shortage in the European wheat crop this year, and the American crop is estimated at 700,000,000 bushels or about forty per cent. above the average in recent years. The time is not auspicious for a general European combination against American commerce.

J. Pierpont Morgan has given a million dollars to Harvard University for new buildings for its medical school. Yale's bicentennial alumni fund of $2,000,000 has been completed. At the commencement of Brown University, President Faunce announced the completion of the $2,000,000 fund which was begun three years ago.

The recent suggestion that the Hawaiian Islands be made a part of California and so be admitted to the privileges of statehood without giving them separate representation in the Senate, does not meet with approval among the Hawaiians. Delegate Wilcox has declared his intention to introduce at the next Congress a bill for the admission of Hawaii to statehood.

M. Waldeck-Rousseau's anti-Catholic bill as amended by the Senate has passed the French Chamber of Deputies by a vote of 313 to 249 and is now awaiting the signature of President Loubet. The bill proposes to limit the right of certain classes of religious organizations to hold property, and its result will be practically to break up the monasteries in France.

The St. Louis City Council has passed over the mayor's veto bills providing for the installation of municipal lighting plants to light the city buildings. The present contract with the Electric Lighting Company expires August 1 and the Mayor's reason for vetoing the bill was that there was not time for the city to put in a lighting plant before that date. It would perhaps be well to appeal to the company to grant an extension of time. If the lighting of the city buildings can be done more satisfactorily and economically by the city itself than by a private company, the question will inevitably rise whether the extension of the arrangement throughout the city might not be equally desirable.

Patriotism and Education.

In blending our Fourth of July and our Educational number in one, we aim to signify our conception of the very close and intimate relation which must ever exist between patriotism and education. In this we are only acting upon a principle recognized by our government from its foundation. Public enlightenment has always been understood as an essential condition of maintaining our present form of government. This is implied in our free public school system, which can be justified only on the ground that self-government must rest on the intelligence of the people. It is obvious that whenever and wherever "governments derive their just powers from the consent of the governed," the governed must have intelligence enough to know what to give their "consent" to, and from what they should withhold it. Otherwise self-government must prove a failure.

One hundred and twenty-five years ago to-day, there was born on this new continent a new experiment in government, based on an entirely new conception of the inherent rights of man. Hitherto governments were based on the idea that the power to rule and the right to rule belonged to kings, or to an elect few at the summit of society, who might confer such power and such liberty upon the people below them as they felt to be safe, or as would not interfere with their royal or inherited prerogatives. But this new government was based on a new conception of man, and was "dedicated to the proposition" that "all men are created free and equal and are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." This reversed the idea of the source of power and revolutionized the whole conception of government. In this new experiment the power belongs to the people, and whomsoever they choose to exercise the functions of government are placed in official positions for a limited time, and to them are given such powers and prerogatives as the people deem wise and best for the public welfare. The people are the rulers and all legislative, executive and judicial officers are their servants to devise and carry out such measures as are deemed necessary to promote the public good. The Old World looked on in amazement at this bold and revolutionary attempt to establish a government "of the people, for the people and by the people." Kings, emperors, czars felt their thrones tremble beneath them. What if this democracy of the Western World should become contagious and spread over Europe.

But these Old World rulers predicted an early failure of this effort at self-government. So far their prophecies have not been fulfilled. Our Ship of State has sailed over troubled seas, has outridden many severe storms and to-day she seems stronger and stauncher than when she was first launched. There have been times in our history when the hearts of the strongest have been oppressed with the sense of danger and with fear as to the future. Never was this sense of thickening peril so prevalent as during the dark but heroic days of our own civil war, when the states which had stood together to win their independence were being rent asunder by the force of internal strife. But out of all these troubles the God of nations has brought us, a united people, wiser and stronger, let us hope, by the experiences of the past, and better able to cope with the present and future perils. The great Republic of the West is only in its youth yet and has recently entered upon a wider career, a policy not without its dangers, but fraught also with mighty possibilities of good for the world.

The supreme danger to this young and mighty nation, already extending its lines of influence, of commerce, of education and government to distant lands and peoples, is materialism—an absorption in material power and prosperity to the neglect of those higher things which are essential to the life of nations as of individuals. It is just here that education, in its best sense, has its highest value, and teaching its supreme function. It is education that breaks the bonds of materialism and opens the mind to new worlds of interest and to higher ideals of life. It is safe to say that without the influence of the common schools and of the colleges and universities in diffusing knowledge, in training and developing the mind and in awakening and fostering the higher aspirations of the soul, our free institutions would long since have perished from the earth. "Where there is lack of vision the people perish," and all good things languish. It is the province of education to furnish men of both mental and moral vision, and to supply that wise and capable leadership which, in a popular government like ours, is essential to perpetuity and progress.

Let us lay this old truth on the minds and hearts of all educators with renewed emphasis: Unless the altruistic element is kept prominent in all your teaching, education is in danger of degenerating into a private luxury, or into a mere instrument of power for personal ends. The final test of the value of every educational system, and of the character of every college and university is the quality and quantity of service rendered to the public, to the world, by those who receive its training. Impress upon the student the nobility of labor, the royalty of service; that he receives in order that he may impart; that as he imparts to others so shall he receive; that his education by the State and by the Church places him under the highest obligations to serve his country and his God. This is Christian education. It is the world's supreme need.

The Recent Graduate.

The mother-in-law joke, having already served its generation faithfully and too long, has been relegated to the limbo of cast-off witticisms; but the annual June joke, aimed at the inexperience and self-esteem of the recent college graduate, still flourishes as often as the season of commencements recurs. For example:

> "All hail the recent graduate
> With spick and span degree
> Who tells the solemn sad old earth
> Just what he ought to be."

Perhaps the possessor of a brand-new college degree is sometimes—or even generally—a little too sure that he knows just what is the matter with the world and just what it needs to set it right. But it is not in evidence that he is any more confident of his opinions than is the self-made man, or even the man who hopes to be able to call himself a self-made man when he has finished the job.

No, the distinguishing feature of the new graduate is not over-confidence in his own opinions as against every other man's, for he has learned in college, what the self-made man sometimes never finds out, that there are masters who know more than he. He is marked rather by a splendid optimism which leads him to believe that, however far astray the world may have gone, it is perfectly willing to be set right by any one who has a helpful suggestion to make. The rest of us are not less certain of the correctness of our ideas, but we have learned by hard knocks that the more this stupid old world needs our advice, the less is it ready to take it. And so, for fear of a rebuff, we shut up within ourselves the counsel which might be helpful, while the new graduate, who as yet knows but little of rebuffs and differs from us rather in hopefulness than in self-esteem, takes the world into his confidence, tells it what he thinks it ought to be and do—and gets himself laughed at.

But is the joke on him? Are we happier or more useful for having learned how reluctant the world is to be reformed and for having lapsed from enthusiasm into cynicism? There is much child-nature in us all and when the man who has "seen life" tells the newly fledged collegian to wait until he has had as much experience as *he* has and then he will know what an incorrigible world this really is, it suggests the awful warnings which the big boys always give to the little boys. A fourth-grade school-boy meets a third-grade school-boy and, in reply to a remark by the latter that he likes school, says, "You just wait until you get to long division and you'll be sorry you ever started." And the boy in the next higher grade warns the fourth-grade boy of the terrors of partial payments and greatest common divisor. There is nothing for the small boy to do but just wait and keep as much of his enthusiasm as he can.

It is lucky for our world that the colleges are pouring out every year a few thousand youths who have arrived at man's and woman's estate without having lost faith in the world and in their ideals. They are inexperienced, to be sure, but there is plenty of time to gain experience. They will be gaining experience all their lives. And besides, the life which they have been living in college, while it is different from the life of market and shop and office, is real life, and has brought them into contact with men of real flesh and blood. So they are not always so destitute of the essence of human experience as one might suppose.

The typical commencement "oration" too, is often subjected to undeserved ridicule. Its sweeping generalities about the progress of civilization and the destinies of nations have an unsubstantial ring and seem to lack relevancy. But think of the occasion. The first prerequisite for successful oratory is a fitting occasion. Even the eloquence of Webster would have been of a different quality if, when he rose to speak, it had been not to play a part in an intensely dramatic situation, but to exhibit to an audience of admiring friends and relatives how well "our Dan'l" could speak. A commencement where the graduates are to deliver addresses is an occasion which fosters self-consciousness. It is the most transparent fiction to suppose that the audience is for a moment interested in

the themes. In such a situation, the worst of all handicaps to a speaker, it is a wonder that the graduates speak as well as they do and they deserve more credit than they generally get.

So let us have done with our ancient jests at the new graduate and his self-esteem. He thinks no more of himself than you do of yourself and, if his optimism is greater than yours, it will be more profitable to borrow some of it than to ridicule it.

How To Be Happy Though Hot.

A writer in a current magazine warns the man or woman who is going for a summer vacation not to be a "porcher"—by which expressive term is meant one of those individuals who establish themselves on the porch of a summer hotel and never do anything more vigorous than swing in a hammock or impart a gentle and soothing motion to a rocking chair. It is good advice for the person who stays at home as well as for the one who goes to a resort. No occupation is so uncomfortable as a direct and deliberate attempt to be comfortable. Nothing is so tiresome as an effort to rest without doing anything else. No work is so hot as the labor of trying to keep cool.

Comfort, rest and coolness, those three essentials of a satisfactory vacation, are best attained, like true happiness, by indirect pursuit. Forget about them and do something else. Get interested in something, indoors or out, which is different from the things in which you are usually interested, and pursue this new interest as keenly as if your livelihood depended upon it, yet with no more anxiety than if it were a matter of no consequence.

The chief advantage of this prescription for hot-weather happiness—and it is equally applicable to any season—is that it does not require the taking of an expensive or pretentious vacation. It can be applied in your own town as well as at a seaside or mountain resort. There are few of us who can not find new objects of interest without going far afield, and often without going outside of our own shops and offices. If a boy who works in a shoe-factory, for example, should take it into his head to be really interested in the processes of shoe-manufacture and should try to learn all he could about leather and shoe machinery, he would find more relief from the heat in this new interest than in an electric fan. Incidentally, he would be making himself a more valuable, because more intelligent, workman, and would be fitting himself for a higher position at better pay; but far more important is the fact that he would find in his work a happiness which is better than either comfort or pay, because he would be interested in it.

There is a world of difference between interest and anxiety, and blessed is the man who has learned to make the distinction. He who can be interested in something without being anxious about it, has the proper start for a wholesome vacation whether at home or abroad. The "porcher" is a languid dawdler upon whom the summer ennui has gotten so firm a hold that even a yacht race cannot quicken his pulse or brighten his eye. He lacks a stimulating interest in things that are refreshing. At the opposite extreme in temperament is the man who takes his amusements as seriously as he takes his medicines, and if he gets two holes behind in a game of golf is in the same state of nervous collapse as if he were caught "short" in a corner in wheat. He has interest, but it is of that morbid and unbalanced sort which assigns a fictitious value to trivialities, and he agonizes where he should recreate. For neither of these unfortunates is the way open to a comfortable vacation—especially in hot weather. Now is the time of triumph for the mind which can be interested but not anxious, and placid but not stagnant. He who has learned this secret will know how to be happy though hot.

The Book That Sells.

It may be assumed that at least three out of five of the readers of this paper have it in mind to write a book some time; and in the case of the other two it is not improbable that such an ambition slumbers in the limbo of unborn purposes, not yet having crossed the threshold of consciousness and emerged into the light as a recognized plan. The vast sales of recent popular books—one hundred thousand as a first edition, four hundred thousand in six months, and similarly incomprehensible figures in limitless series—have given to the passion for literary productiveness a stimulus greater than it has ever known before. The book-making impulse was strong enough even in the olden days when records were scratched in wedge-shaped characters on clay tablets with carving tools; when a library looked like a brick-yard, and when a literary work was not expected to circulate to the author's profit. How much more do men write books now that there is money in the business. But, alas! wherever money may be made, there money may also be lost. Large possibilities in one direction are usually accompanied by equal possibilities in the other.

So, to the three-out-of-five who feel the ancient stirring of the blood to write a book and who also experience the modern avaricious desire to have it "go," this word of advice is given:

If you want your book to have a big sale, let it be a novel. Stories are easy to read, and you can never get a hundred thousand people to do anything which demands much mental effort. Put enough interest into the romance and enough picturesqueness into the background to overcome the reader's natural inertia. The book that sells is the book that is easier to read than to lay down.

Then, let it be a religious novel. This will awaken the interest of religious people and the preachers will preach about it. It will also please the non-religious, who find it too much trouble to go to church but enjoy the sensation of feeling religious when they can get it without effort or sacrifice. The reading of a religious novel —with a sparkling romance interwoven— is the easiest way in the world of getting this enjoyable virtuous thrill.

Finally, let your religious novel show up the preachers and churches as mere Pharisees and whited sepulchres, and show that the people who usually get the least credit for being religious have really the best sort of religion. There are several million people of this latter sort in the country and they will all be pleased. They will enjoy the thrill of considering themselves more religious than all the church-goers and preachers, and really the salt of the earth—and all it will cost them will be the price of your book. This last feature will get your book well and profitably denounced in enough pulpits and religious papers to carry it into a tenth edition. The people who are openly irreligious will buy and read it because some preachers have considered it "dangerous."

By carefully following these directions, you can win the approbation or the patronage of the religious, the non-religious and the irreligious—and your fortune is made.

Editor's Easy Chair or Macatawa Musings.

This is a talk for the boys and girls. The old folks may pass it by, if they are really old. We are giving our colleges a hearing this week in a special number. But colleges cannot do much without the young men and young women. Sitting by our study window this morning—the window that looks out towards St. Louis over the great lake, and thinking of our educational number, we felt a great yearning come over us for the boys and girls of this country, and especially for those into whose homes the CHRISTIAN-EVANGELIST goes weekly as a welcome visitor. We have never been able to quite separate ourself from the young people, but the mirror, and some other things, remind us that we are old enough, perhaps, to give a little advice to those who are still boys and girls, who linger yet in the old home, and whose minds and hearts are filled with vague longings and wonderings as to the future. Let us remind you, young friends, that you are all rich. You may not appreciate that fact as you ought, but you are rich in the dower of youth. How much that means you may not know now. But it is something so precious that no multi-millionaire in all the world can purchase it for himself. Your life is yet before you. It is morning with you. The dew is on the grass, the air is full of song, and the rosy east prophesies a glorious day. Your step is elastic, your eyes bright, your hearts full of an all-conquering hope. You have become conscious, ere this, of needs higher than those of the body. Your minds hunger for truth and knowledge, and your awakened conscience urges you to make your life a blessing to the world. To such generous-hearted youths—and there are thousands of them—we have an earnest word to speak, as one who has gone on a little way before you, and knows something of the road over which you are to pass.

What are you going to do with your life? What ends will you seek? Will you live for yourselves, or for your God and your fellow men? If the latter—and we are sure this is your purpose—then let us urge you to make the best possible preparation for the service which may be required of you. Do not do yourselves the injustice of supposing that you can render the best service to this age without a liberal education—a thorough development and training of all your powers. This is the fatal mistake which many young men and women of our time are making. They are in feverish haste to be earning something, to

make their own way in the world. The feeling is right enough, but it needs to be guided by broader considerations of life, and of the world's needs. No workman should be in such haste to begin his day's work as to enter upon it with dull tools. Why should young people be in such haste to begin their work in the world as to doom themselves to mediocrity all their days, when, by taking a few years in which to prepare themselves, they might stand in the front ranks in whatever calling they may choose? Thousands are making this mistake every year, for lack, perhaps, of a word of advice and encouragement. Young man, if you have to choose between an offer to enter at once some business or professional calling, and entering college, take our advice and waive your salary for the present and go to college. If you regret this choice in the years to come, lay the blame on us. Young woman, if you are called on to choose between accepting an offer of marriage and going to college, do you go to college and get an education first, and a husband afterwards, if you can find some young man worthy of you. If not, you will be in a much better condition to get on without one.

Let us hope that in hundreds and thousands of homes this subject will be discussed this summer between parents and their children, and that a great army of young people will enter our colleges this coming autumn. Parents, teachers in the common schools, preachers, may do much by a word fitly spoken to bring about a right decision. The writer recalls a scene which came under his observation more than two score years ago. It was the noon hour, and the boys and girls were playing about the old log school house, when the teacher of that country school came to a boy in his teens, and taking his arm proposed a walk through the woods. He asked the young man about his plans in life; warned him not to be in a hurry about marrying. "Now, ——— is a sweet girl," said he, "but you do not yet know what kind of woman you will need for a wife. You ought to go to college, and yours will probably be a public life, and it will be time enough later on for you to select a wife suitable to your calling." "College!" It was the first intimation of such a possibility this young man ever had. He acted upon his teacher's advice, and to this day he cannot think of that teacher without emotions of gratitude. It is a duty which all who have the care of the young in any way owe to them, to inspire them with an ambition to make the most of themselves. A sermon on the subject, pointing out the advantages of education, and the increased power for good it puts in one's hands, and the unequaled facilities which are offered in this age and country for securing an education, and the demand for educated men and women, would help many wavering young people to decide this question in the right way. Here is an opportunity for doing good in the world—persuading the young to attend college, and assisting them, if necessary, in doing so—that is too much neglected. It has in it large possibilities of blessing the world.

But after all, young people, it depends upon you. If you do not want an education, all the world cannot force it on you. But if you do want it, and are determined to have it, there is nothing in the world that is going to prevent you from getting it. Neither poverty, nor ignorance, nor discouragement of friends, nor persecution, nor the allurements of pleasure, shall be able to separate you from the love of learning, nor from that knowledge which alone can satisfy the insatiable hunger of the mind. Of course, it means hard work, and severe mental application. It will involve many hardships and sacrifices, perhaps. But it is worth all it costs. What is silver, or gold, or stocks, or any other form of material wealth, compared with that mental discipline that will enable you to hold communion with the great spirits of all ages, to have some conception of this great universe, and of the wonderful ways of God in nature and in history? That will perish, but this will endure forever, forming a part of your imperishable wealth, which you will carry with you as you go hence to enter upon that higher career of activity and progress in the world beyond, for which this world is but a preparation. Make your plans, young people, to secure the best possible education, and do not procrastinate, for now is the accepted time with you. This is the Easy Chair's message to you from the lake side.

Edgewood-on-the-lake.

Notes and Comments.

Five Americans broke into a Chinaman's shop one night recently and gave him rather rough treatment. Since the affair happened on this side of the water, however, and since the Chinaman was the victim of the disturbance and not the aggressor, the occurrence is obscurely recorded under the head of "drunk and disorderly" and does not figure under a scare-head as "Another Anti-foreign Uprising."

"The tendency of the religious world," says the Universalist Leader, "is away from specific statement of details of belief in the form of creed." The statement is accurate. The tendency of the religious world is not away from definiteness of belief, as is sometimes said, but against the codification of religious beliefs in the form of creeds to be enforced by authority. There is as much Christian faith in the world to-day as there ever was and there is no general aversion to specific statements of it, only they must not be creedal statements.

Prof. Ladd, of Yale, has an article on "Christian Science and Hypnotism" in Leslie's Weekly. He gives credence to many of the reported cures wrought by therapeutic suggestion and the various schools of healers which employ hypnotism, and says that the cures performed by Christian Science—or such of them as are not frauds or mistakes—are performed by the same means. It is significant that so conservative a psychologist as Prof. Ladd should declare his belief in phenomena which until recently were considered mere vagaries of the Society for Psychical Research.

Occasionally we hear some one bemoan the fact that there is a tendency for religion to become a "mere habit" and therefore a formal and lifeless thing. But why belittle the power and value of habit by that insidious word "mere"? Religion can never become too much a matter of habit. The Christian attitude of mind toward God and man and human duty ought to become second nature—nay, first nature. But there is a great difference between making religion so habitual that it becomes the chief part of the soul's normal constitution, and making religious rites and ceremonies so habitual that the spirit of religion vanishes from them and they become mere mechanical acts. What we want is habitual religion, not the habitual performance of ceremonies in the name of religion.

The gospel of hand-shaking has much truth in it and we always have a warm feeling for any church whose members linger after the service to greet each other and the strangers that are within their gates by a grasp of the hand. But we wonder sometimes whether some churches which are strong on hand-shaking are not deceiving themselves into believing that in this way they are performing their whole social duty. The social side of Christianity must find a far more practical expression than this if the world is to be convinced that the church deserves serious consideration as a social force. Worship and social service are two functions of the church and they are reasonably distinct. There are churches which not only substitute hand-shaking for genuine social helpfulness, but practice it at such a time and in such a manner that it seriously interferes with the devotional spirit which should precede, accompany and follow religious worship. Perhaps when the church learns to be more practical and efficient in the expression of its social interests, it will not need to hold a reception before and after every service—often to its detriment as worship—to demonstrate that it is not a "cold church."

In Mrs. Eddy's recent letter to the Christian Science Convention, an *ex cathedra* deliverance about things in general and nothing in particular, the following statements occur:

"Sin is a false entity; it is a lie and is unreal and like a mirage.

"There is no other reason why you have not gone to hell while attending these services but that God's hand has held you up."

The juxtaposition of these two utterances is unfortunate, for it reveals one of the numerous defects of Mrs. Eddy's system. If sin is unreal, why should anybody go to hell, whether upheld or not? What need of salvation from an unreality? If sin is merely a mirage, a figment of the foolish imagination, then in reality all men are on the same moral level. Some of us have had personal experiences with sin and know that it is neither a joke nor a mirage, and that it cannot be whistled away like an unsubstantial apparition. We believe, too, that the Scripture which says that "if we confess our sins he is faithful and just to forgive us our sins," is not an idle promise to relieve us of something which does not exist, or even to show us that we never had something which we think we had, but a promise to forgive sins which are as real as the soul of the man who committed them. Christian Science is bad enough as a system of bogus healing, but it is worse as a religious system which, instead of saving men from the guilt and power of sin, tells them that they are all right if they would only think so.

The Training of the Minister

Ministerial Education and the College Course.

By C. B. Coleman.

The quickest way for a man to cross a stream in a new country probably is to swim across. And this is one way savages have used for centuries. But the civil engineer sets about it by turning his back to the stream, sending for tools and bars and bolts until he bridges it. His work is permanent: he can then cross and others after him a thousand times, while the savage still laboriously swims from shore to shore. The quickest way to preach a sermon is undoubtedly to get a pulpit as soon as one decides to enter the ministry, and preach as long as the church can stand it. But the conscientious man does otherwise. At the sacrifice, perhaps, of immediate service, he prepares himself for his life work. He masters the English language and its literature, he learns how to interpret the Scriptures for himself in the light of the best scholarship, he learns something of the history of the past and the problems of the present, he digs his way into the thought of the day. And then he preaches. His sermons come easily, and they sink in deeply. They reach people, they feed and quicken and guide those who hear them. Other things being equal, success lies with the man who gets his tools ready in the beginning of his work.

By all means, therefore, a college education should precede a ministerial course, and not follow it or be mixed up piecemeal with it. For it is the college course which gives the student his tools. It ought to give him command of at least a clear, forcible style in writing and in speaking. It ought to teach him how to think consecutively. It ought to give him something of an insight into modern scientific work, its methods, theories and results. And it ought to give him a view of the world which takes into account the great thinkers, the great races and the great movements of our civilization. If the college course does this, it leaves little time for special ministerial studies, and they ought not, to any great degree, to be crowded into it. The college course suffers usually from the mass of subjects which it takes up, and gives little enough chance to the students to master the really fundamental tools of all intellectual work. Therefore keep it as free as possible from specialized work.

From the standpoint of the effectiveness of special ministerial courses, also, the same principle holds true. Theological studies can not accomplish their purpose, they can not be appreciated, if they are taken up in the beginning of the college course. To study the history of the Christian Church before one understands the general course of events and of thought in the midst of which it has developed is manifestly impossible. To study New Testament Greek without undergoing a thorough course in classical Greek is to waste half of one's time. To study sermonizing before learning how to express one's thought decently in writing, is to heap up piles of sand. For the sake of the efficiency of our ministerial courses let us quit this business of putting the cart before the horse.

The real problem, I suppose, is how to strike the balance between immediate service and preparation for all time. Certainly the kind of education which takes the ministerial student so far afield that he loses sight of the ministry or goes into it without a sense of its real obligations is to be as much deprecated as that other training which turns a man out with material for a few score sermons and nothing else. This former danger, however, can be avoided by personal contact between instructor and student, and insistence upon ideals of usefulness. Moreover, a large place should be allowed for the work of student associations, both formal and informal. In such organizations as the Y. M. C. A. and in the glow of college friendships the practical ends and purposes of those who are studying for the ministry can be strengthened as in no direct class-room work.

The Curriculum.

By Hiram Van Kirk,
Dean of Bible Chairs University of California.

The world is divided on the question of the proper course of study for the education of the minister. The traditional theological seminary with its post-graduate studies and cloister-like life is one extreme, the Bible course running parallel to the whole college course, and coterminous with it, as Mr. Campbell conceived it, is the other. The ideal curriculum must be worked out as a mean between them. A study continual and of long standing is necessary that the young minister may have his mind stocked with Bible phrases, with the materials for religious meditation, with the treasures of Christian truth, that when the time comes as a good scribe instructed in the kingdom of God he may bring out of his treasure things both new and old. For this purpose the random reading of the Bible for devotional purposes will not suffice. There should be a careful study under competent teachers of the *history* and *literature* of the English Bible. This would be profitable to every Christian; it is indispensable to the minister.

But this is not a scientific education even in the Bible. The Bible was written in foreign languages. It is the product of the ancient and oriental mind. It must be studied in its original languages and in its historic setting, before its choicest treasures can be appropriated. Such knowledge requires an acquaintance with the classic languages and Hebrew. This is not possible to the young man early in his college course. It requires a liberal education before this superstructure can be built upon. Even if the elements of Hebrew and New Testament Greek are inserted into the college curriculum, the appropriation of the biblical treasures through these instruments requires maturity of judgment and ripeness of experience.

A post-graduate course for the minister, such as is given to the aspirants to the other learned professions, ought not to be neglected by him who seeks to be a worthy workman, rightly dividing the Word of truth. This course need not be scholastic. It certainly should not put one out of touch with the world. It ought to be constructed on the new appreciation of the Historical Method, ruling now in all modern sciences. It should contain sufficient clinics that the young artist may not be wanting the friendly criticism of his masters.

This is a time of unrest on the ways and means of the education of the minister. It may be that the Disciples of Christ will make a permanent contribution to the solution of the problem. It is certain that such institutions as the Bible Chairs and Bible-schools at the seats of great universities are honest attempts in that direction.

Berkeley, Cal.

Student Preaching.

By Prof. Clinton Lockhart, Ph. D.
Professor of Homiletics in Drake University.

In ministerial training no factor is more important than actual preaching. The young carpenter must handle tools. In the dental college every student must have his hours at the chair as well as those in the lecture-room. The pianist would fail if he neglected the instrument and gave time only to the theory of music. Preaching is an art, an acquisition gained only by the most diligent and studied effort.

Fancy the awkwardness of the young theologian who has completed a long classical and professional training without attempting to preach, undertaking for the first time to bring his profound message to the common people. He cannot approach them, and they will not wish to approach him. His thoughts are in one sphere, theirs in another; and these spheres are not even adjacent to each other. The probability is that such a preacher never will get near enough to the people to convert any of them. This is one reason that the preachers among the Disciples have evangelistic success that astonishes their better trained theological neighbors. The preachers among the Disciples begin preaching in the majority of cases before they enter a college of any kind, and continue to preach regularly during their entire collegiate course. In this way they keep in touch with the people and adapt all their learning to the wants of the masses.

The amount of good done by the students during their college years is not inconsiderable. After years of careful observation with preaching students among our own people, I estimate that the average student that preaches will bring into the church about ten souls each year while in college. This will yield 500 souls a year for each college that has as many as 50 preaching students. This might be easily doubled if the students were duly favored with opportunity. What a loss if all these years of usefulness and development were denied him!

But how much time should the student devote to this work? Evidently it will not be well for him to neglect his studies for the pulpit; and yet it would be equally ill for him to neglect preaching for his studies. I am convinced that some students are capable of doing much more than others. Some should preach but one or two Lord's days in each month, while others are able to give every Lord's day to the people with little loss of class-room success. Any rule set by a college limiting the preaching of its students will be

arbitrary and injurious. It will be like prescribing by rule how much they shall eat or sleep or work.

It is often urged that a college cannot afford to be badly represented before the people by students of poor preaching abilities. Yes, it is a misfortune to a college to be represented by some students in any capacity; but no rule will ever prevent it. The best preventive in the world is public neglect of poor speaking. The people are not any more eager to have dull preaching than the college; and they have the means of restraining it without adopting some foolish rule that would be as likely to check good preaching as bad. The college can afford to leave that matter with the public, and it can rest assured that its best representatives will win the field.

Some colleges require their students to reach a certain point in their course or a certain success in recitation before they are permitted to preach. The evil of such a law is that it will cut off from the field many of the best preachers attending college. Experience abundantly demonstrates that any rule of that sort in our colleges is as arbitrary and unjust as requiring students to reach a certain age or a certain number of pounds avoirdupois.

Sometimes we read in a catalogue, "No student will be at liberty to preach regularly without permission from the president." That sounds very safe; but it usually turns out either that the president draws no reins on the students at all, or that he makes some miserable blunders at it. Not infrequently he restrains a student on account of awkward appearance or a mistake in grammar who in the pulpit does a work which the president himself could not begin to do. After all, it is success in the work of preaching that counts. The people will put on the restraint.

But suppose that a student does not preach well; is that a good reason for keeping him out of the field? Shall we adopt the good old mother's advice to her son: "By all means, do not go into the water until you learn to swim"? Inexperience will be a good reason for not assuming heavy responsibilities, but not for staying out of the pulpit. It furnishes the best reason for redoubled effort in preaching. The friends of the student in college and out of it should help him into opportunities for favorable experience. This can often be done without discredit to the school and without imposition upon the community where the preaching is done. Let wisdom as well as patience have her perfect work, and this will be easily adjusted.

Drake University.

The College and Religious Development

By BURRIS A. JENKINS,
President-elect of Kentucky University

College students are generally at such an age as is thought to be skeptical. But it is not skeptical. It is simply inquiring. Everything about the students is new, their relationships, their liberties, their methods of study, their environment; old things have passed away. Like a child or a man that is suddenly transferred from an accustomed place to a new and strange, possibly even a foreign—an oriental or a European—environment, the college student goes about gazing at everything, feeling of everything, tasting of everything, and enjoying to the full his new point of view.

This is not skepticism. It is inquiry. The student may think it is skepticism; his parents, teachers and friends may think it; it would be better for all concerned if this spirit of inquiry were recognized in its proper light and if all should say to the student: "Come, thou Thomas, come forward to the most sacred things, thrust thy finger into all nail prints, into all spear thrusts. See, and be thou not faithless but believing." Thomas was never a skeptic. He was a reverent inquirer. Nine-tenths of the college students who are considered skeptics, and who consider themselves skeptics, are not skeptics at all, they are inquirers.

Now it often happens that by injudicious and unsympathetic treatment an inquirer may be made into a skeptic. Here is a college professor, let us say, or, perhaps, here is a whole college, faculty and students, who meet such an inquirer as if he were a blasphemer. The whole eleven of them turn against poor Thomas and would thrust him out. They tell him he is criminal even to question about certain things. Such treatment will inevitably lead to a disturbed conscience in that inquirer; then he will see later that he has a perfect right to inquire, that God made his mind for inquiry, that domination over his mind was never intended by the Creator; then he will declare all his professors and his colleagues bigots and Pharisees and will reject the truth along with those who "hold down the truth." He becomes a fiery skeptic. Happy for the inquirer if there be one Great Master who will say "Put thy finger into the nail prints and believe!"

Then, on the other hand, a different treatment may be accorded the inquirer—or rather, an indifferent treatment. The teachers and the students may say to him: "Let be. What is the use of inquiring about ultimate verities? Your concern is with scientific facts. We know nothing of, we care nothing for, what is beyond." And so, with a coldness of indifference toward the real end of all trains of inquiry, they freeze the inquirer into an ice-house skeptic. Such a college is no true college; for in the college atmosphere, freedom of inquiry is the very soul of studentship, and sympathy with the inquirer is everything.

Either of these two opposite courses may be fatal to the religious development of the student. If he is treated as a criminal for inquiry, he is likely to accept his lot as an outcast. If he is treated with unsympathetic indifference, he is apt to grow indifferent.

A far wiser course may be pursued, and indeed is often pursued, especially in certain smaller colleges which may be termed religious, though not necessarily denominational. After all it is in the small college that the religious welfare of the student is most likely to be properly looked after.

In such a college all questions, of whatever sort, are met with perfect fearlessness. No father objects when his child asks the most searching questions both about the parent and about himself. So, also, our Heavenly Father puts no barrier in the way of our inquiries. We may look about us and ask, "Why is this? What is this for?" The answer may not be always intelligible to us; but answer there always is. The attitude, therefore, of perfect fearlessness is encouraged in the best colleges, and always leads to an even and sane religious growth. The instructor who thus faces all the questions of his students, and encourages them to ask more questions, may not always be able to answer. He may often be compelled to say: "I do not know. I cannot tell." But he will say to his student, "Keep on asking. If you cannot find the answer, let your question wait a year or two or ten, and then ask again." Was it Mark Hopkins or Horace Bushnell who said: "Hang up your question on a peg, take it down next year, and turn it around and around, and if not satisfied, hang it up again for another year or two"? This is the lesson of the suspended mind, one of the surest marks of cultivation.

With fearlessness will go manliness in fronting all life. That college is not most truly a religious institution which in any wise saps manliness of body or of mind. Your average college student abhors anything that he can call namby-pamby, goody-goody, anything that smacks of pharisaism, of attitudinizing, of sham. Emerson used to say that the most unbiased juror in the world is the thirteen-year-old boy, who passes judgment on all men and matters without fear or favor, and expresses his judgment freely. But a yet more unbiased juror is your college student. He is so unbiased as to become biased. He stands so straight up against pharisaism that he leans backward. He is inclined to be a snob, a cynic, a little of a Pharisee himself in denouncing pharisaism and calling for virility. But, after all, he can be brought to recognize true manliness and to put the stamp of approval upon it. If his religious thought is treated in true, manly fashion, he will make it as virile and strong as his biceps.

Sympathy must be added to fearlessness and manliness in the treatment of the religious life of students. Professors should be perennially young. It makes no odds how white a man's hair or beard, so his heart be the heart of a young man. If he loves and understands and sympathizes with young men he may pass his three score years and ten by many years, and still be able to point young men to the path of the just that shines unto the perfect day. It was the old ex-president of Harvard of whom his students used to say, as they passed across the campus at night: "There's the old man's light yet shining! God bless him!" Such a man as that could never be crusty or intolerant with the religious inquiries of any Thomas in the world!

No college is complete in its course, or large in its spirit, which does not give actual place to religion. Religion must not merely be recognized as a subsidiary thing, but as the goal of all culture. There is no true culture which is not crowned with religion. The head of the corner cannot be left out of any completed structure. So those colleges, if there be any,

which ignore religion, much less scoff at it, are not true colleges, for they do not complete the training of the student.

Naturally, therefore, an absolute *sine qua non* of a college faculty is that they should be religious men. This does not mean that they should be members of this or that particular church, necessarily; but that they should be devout and reverent men. There are many institutions in this country in which no care whatever regarding religious matters is exercised in the choice of professors. It is said: "The student, sooner or later, must come in contact with thinkers of all sorts." The reply is: "Surely. But should all sorts of thinkers be set up as the intellectual ideals for young minds? Worship their professors they should not; but worship their professors they will, whether or no. Bow down, intellectually, to any man, they should not; but bow down they inevitably will, till they have learned better. Be careful then of the metal out of which the image is graved!" College professors, no matter what they teach, should be devout and reverent men. There are enough Shalers and Fiskes, of a smaller size, to go around. We are not forced to select still smaller men who cannot see with the wide-open eyes of scientific faith. Let our people take care that their sons and daughters are put in college under religious men and women.

So far then, from the college age and the college atmosphere being a dangerous time and place, the very converse should be true. The college age, with all its restless inquiry, can be made to unfold, and unfold into the largest, roundest and fullest faith. The little college world can be made so wholesome, so fearless, so virile, so sympathetic, so truly religious as to create and foster the most honest devotion, the most manly and womanly religion. Parents ought not to fear sending their children to college. It is the safest place to send them. Take the students of the small religious college and compare them with the same number of young men and women of social life of any little town or city and the college people will measure far higher in moral and religious development.

A Christian University.

By William Bayard Craig.

Man's ignorance crucified the Christ. The ignorance of men aroused the compassion of Jesus. He prayed "Father, forgive them, they know not what they do." He organized a school for the instruction of teachers that could go forth and teach the people of the world. From the beginning training schools have been a most important factor in the growth and development of the church.

A reform movement is dominated by new ideas, and if the reform is to be permanent and important, training schools and trained teachers are essential to its ongoing.

The educational effort made will be measured in its power by the strength of the conviction in the heart of the reform as to its world wide interest and value. This is true in science, art or religion.

Protestantism made itself invincible by the great colleges and universities it created. Oxford and Cambridge have been the bulwarks of the established Church of England. Yale and the minor colleges that have sprung up around it have rendered like service to the Congregational Church in this country. The great Methodist Church by the wise and united action of its leaders has made it unnecessary for their sons and daughters to go outside of Methodist influences to secure a fine modern education. Any important and successful religious movement from Rome to Bethany will serve to illustrate the fact to which we call attention.

Our religious movement seems to be an exception to the rule. We have indeed a strong and an abiding conviction of the importance of the ideas we represent, but nevertheless our colleges and universities are inadequate and poorly endowed.

This may be accounted for largely by the failure of Bethany to secure adequate endowment and make itself strong and great while it held the loyal love and loyalty of the whole brotherhood in the lifetime of its great founder. It was expected that Mr. Campbell himself would give a large part of his fortune to the college he had founded. Doubtless too much dependence was placed on that expectation; it failed and that, with the havoc and destruction caused by the war in Bethany's supporting territory, and the further important fact that Bethany was left isolated and "off the railroad" in the development of the transportation lines of the country, made it impossible for Bethany to become the Yale of our movement. Instead of being an inspiration and encouragement to all after efforts in education, it has been the leader of a long series of unsuccessful efforts in college and university building.

Possibly it is all for the best. Possibly it would have been a misfortune to establish the center of our movement so far to the east. The great flour mills are in the midst of the wheat fields, the cotton mills are close to the growing cotton of the south, the lumber mills keep close to the raw material. Our great schools will doubtless develop in the midst of the people who support them.

There are a few plain propositions that seem to be incontrovertible, if they are valid we cannot avoid the obligation of building up our own schools until they are commanding centers in this highly favored land.

1. The teaching and spirit of Jesus must be central and dominant in any college or university or its work is so defective that we cannot be satisfied to use it for the training of our sons and daughters. All knowledge whatsoever must be adjusted to the principles of the Sermon on the Mount or it is fragmentary and defective.

2. The teaching and spirit of Jesus cannot be central and dominant in a university unless the teachers are positively Christian in life and sympathy as well as eminent in the special lines they have prepared to teach. All great educators concede that the contact of the student with men who incarnate high Christian culture is the most important factor in the educational process.

These conditions can only be insured in our institutions.

3. The spiritual barrenness that results from fading religious convictions and frigid enthusiasm is already manifest in great universities that in their earlier history were fountains of inspiration for the students who entered their halls.

In the days when 2,000 students was a maximum of attendance the student had opportunity to meet and know the eminent men of the faculties. In these days when the attendance has doubled in the great universities the professor's influence is submerged, the sentiment of the students controls the life of the institution by the sheer weight of numbers.

Few choose Christ during college days at the great universities. Few among their graduates choose the ministry. The cause we love must suffer if our sons and daughters come home from college indifferent in regard the Christian life and its activities.

Build up our own colleges until they are in every way creditable and competent. Gather into their faculties able men full of delight in the growth of Christ's kingdom. Surround the students with all helpful influences. Gather in our share of the youth of the land. Make Christian education a foremost object of interest and beneficence. Create conditions out of which shall go an ever increasing host of ministers, lawyers, doctors, merchants, et al, who shall delight to use all their resources for the upbuilding of Christian freedom and Christian truth.

We are in the vigor of youth, we have the enthusiasm that loving devotion to the personal Christ has never failed to develop, we are in the full enjoyment of evangelistic power, we have the wealth and the resources, we owe it to protestantism that has pushed us on to the logical end of its own premise, we owe it to our children and to America to build up our own schools that the chief factor in a true culture may be brought to bear on the youth of this age, viz:—Christian freedom and devotion to Him who taught with authority because he knew he taught the truth.

We have laid some good foundations, they will be great benefactors of Christian education who will help us rear creditable superstructures.

Drake University.

The American Christian Education Society and Our Educational Problems.

By F. D. Power.

The first purpose of this general organization is to unite our educational forces and exercise a general supervision over all our educational work. Such is the function of the Foreign Christian Missionary Society in its relation to the work of foreign missions among us. Such is also the position of the American Christian Missionary Society in its relation to the work of general home missions. Our schools and colleges have hitherto had no general consideration in our councils, no united effort to bring their claims to the attention of our people. Institutions of learning have sprung up without reference to each other and have relied upon a haphazard method of support as individual enterprises, or the representatives of certain communities or sections. Is it not possible through this general organization to bring the whole cause of education to the front and to arouse our people everywhere to the great importance of endowing our schools and making them worthy in every respect of a great people? If a new spirit of enthusiasm can thus be kindled for educa-

tion, such as has been already aroused for missions, it will be a point gained of the very highest moment for, after all, at the basis of all our great missionary interests, as of all our church interests, lies this cause. We cannot ignore it and live.

In the second place a specific work can be accomplished by a well organized and efficient movement of this kind. Such a society commanding the confidence of all the friends of education among us, may raise special funds for the education of young men for the ministry, may foster and encourage struggling institutions, may influence the improvement of courses of study and the enlargement of the efficiency and scope of our schools, may encourage the building up of institutions of learning where they are needed and discourage the founding of mushroom colleges where they are not needed, may improve methods of securing funds for college endowment, may take such an oversight of the whole field as to be able to extend a helping hand to every one of our institutions.

The great problem before us is to awaken our people to the claims of Christian education upon us. Shall we take the place that seems justly ours in this field of service? Have we a duty here that is yet undone? Shall we share with our religious neighbors in the work of training youth, of molding the thought of the time; or shall we leave it to others, and so lose a great opportunity? Shall we not only leave the general field to others, but turn over our own children and youth to the training of other schools? This is the question that faces us most seriously and to its consideration our general society should address itself. Upon the solution of this one problem will depend all others and with its removal will come in good time the cure of all that is defective in our educational system. Let the church from one end of the land to the other be quickened to a proper understanding of its duty to this cause. This is the permanent need.

Washington, D. C.

Why I Became a Missionary.

By Bessie Farrar Madsen.

I am trying to recall the heart-life of my childhood, that I may be able to tell why I became a missionary, but I find that the feelings of those days cannot be coldly analyzed.

I have a missionary mother who, though she has never been in a foreign land, has considered wherever she lived her field and herself his missionary there to do his bidding. She dedicated her first-born to the Lord, asking him to use her as he would. He accepted my mother's offering. Mother writes: "I did not realize then what my prayer would bring in answer or what my giving meant."

No one suggested missionary work to me. I had heard no thrilling accounts of life on the foreign field, nor had I read of any distressing need. I can remember standing by mother's knee and reading letter by letter that first chapter of the children's gospel and going sometimes hand in hand with her in comforting and helping those who needed her.

Old Seventh Street Church, Richmond, is indissolubly connected with the memory of those days. I can remember its Sunday-school, its missionary meetings, our Bro. Tyler's earnest work and Bro. Robert Cave also. I know that these had their influence but I know not how largely it all entered into the "why." I only know as I look back that there was early born in my soul a must—and in quiet times alone in the old garden with my Father I would tell him that I would go wherever he would send me—would ask him to make me faithful in all the little things at home that I might be prepared for the larger work. When I was thirteen I was baptized and from that time this was my center thought. I spoke of it to no one in those days excepting to sister Birdie, who was two years younger than I.

And the years passed on. There is one afternoon that stands out prominently in the heart-history. I was sixteen then. There had been a meeting announced at church for that afternoon—it was a week of prayer—but the afternoon was stormy and dark and no one was there. In the quiet I opened my Bible and read. The Father was very near in the stillness and through the words of Mark 16:15 he spoke to me until I bowed my head and told him that I was ready to go.

I spoke of it that week to Bro. E. A. Cole, who was preaching at the Third Church. He listened earnestly and began helping me in some special Bible study. It was soon after this that Bro. G. L. Wharton told in Richmond of India's need. My heart burned within me for I knew that our Father would send me. I might tell you how gently but how firmly he led me past all obstacles, led me into the preparation needed and then, when his time had come, sent me forth with his precious words in my heart, "Lo, I am with you alway."

There were times when other plans were presented to me, when many circumstances said: "Stay and work in the home land." But these did not tempt me; I was so sure that he wanted me to go. Sometimes I wondered why he had called me so far from home, but I knew I would understand after awhile.

As I had grown older the burdening thought of India's suffering need weighed heavily upon my soul and I was eager to start, but the reason of my coming was that from the beginning I felt that it was his wish for me. And in the years on the field this has been my strength. He wants me here, and there hath not failed one word of all his good promises.

I would like to be able to write a wise article on why I became a missionary—one that would fill others with a desire to come. But after all I believe that God deals simply with each soul, and that the best reason any of us can give for anything he has called us to is, he wants me to do it. I begin to understand why he called me. I am in a district where there are thousands who are demon worshipers. I can know something now of their need. I know his love toward them and its wonderful power to save to the uttermost. He is such a wonderful Savior.

The educated man, in proportion to his education, sees the number of laws diminished, till at last it becomes possible to his conception that they are all reducible to one, and that that which lies beneath the innumerable phenomena of nature is the One Spirit—God.—*Robertson.*

Man and Nature.

By Joseph F. Newton.

Man is the child of Nature. He is born out of her warm heart; he looks upon her beaming face with the wide and startled eyes of infancy; he lives and moves and makes his progress in her presence; he falls down to sleep at last, like a tired child, upon her great bosom. Nature enfolds and unfolds our dawning intelligence; she surrounds us with innumerable influences of which we are unconscious; her vital forces pass into our being, form our body and brain and affect our whole existence. This intimate relation between man and nature began with the birth of humanity on the earth, and becomes each century more intelligent and influential. Nature is the oldest and wisest teacher of our race, our constant companion, inspirer and instructor. She is so much with us that we look upon the stately pageantry of her life as a matter of course. The average man, like the keeper of a Royal Art Gallery, does not appreciate the treasures of truth and beauty with which he is surrounded. In every age there are a few fine spirits who are filled with wonder and worship in the presence of the strange and solemn beauty of the natural order, and who chide us for the dullness of our minds and the dimness of our vision.

Nature was perhaps the first object of human worship. The solemn splendor of the midnight sky, the mystic music of the infinite sea, the delicate scenery which the clouds form and re-form on a summer day, the quiet charm of the woods, the majesty and magnificence of the mountains, the wild fury of the storm and the terror of its flashing wrath, must have impressed the child-man of the early ages with the presence of power and intelligence in Nature. Unable to grasp the idea of the unity of the universe, our fathers conceived of the myriad forces of Nature as so many separate personalities; but through the maze of myths, the crude ideas of Fate and the altars to the "Unknown God," we discern the dim intuition of the unity, eternity and supremacy of God. Man has always believed that he is akin to the great Being behind Nature, and that the one duty of human life is to be at peace with the Eternal. However far back our students of antiquity go in their excavations, they dig up an image of a god, as though to show us that out of the buried ruins of the past come always the emblems of religion. The altars and offerings of all the tribes and races show us that religion is the supreme interest of human thought as it is the eternal motion of human progress.

Patiently and silently Nature teaches man and trains him for usefulness and honor. We are little children watching our Mother at work and learning more of her wisdom as we grow older. All our inventions are imitations of her devices—discoveries of her powers and processes. All our science is a systematic statement of what we have learned of the ways and works of Nature. The beauty of her landscape is reproduced in our art; the melody of her life is recorded in our poetry; her moral order is the basis of our character. Experience teaches us that obedience to the laws of Nature lifts us above drudgery and makes us free and masterful and happy; that disobedience to her commandments is punished with pain and sorrow. Science is

eloquent in illustrating the sublime truth that Nature is the ally of righteousness and the enemy of unrighteousness.

There is something impressive in the way in which genius portrays the sympathy of Nature with the sufferings and tragedies of humanity. This cosmic sympathy is proclaimed in all great literature. The biblical record of the curse of the earth because of the sin of Adam; the story of the death of Jesus and the shudder of horror that passed through Nature when it was compelled to witness the crucifixion of Love; the drama of King Lear, in which the tempest of suffering in the mind of the old man excites a tempest in the elements, are examples of this faith in the sympathy of Nature. Perhaps this sympathy of Nature for the sufferings of man is an expression of the pity of God.

That all men have not held this view of Nature we must hasten to confess. The ancient theologians believed that mind is good and that matter is evil; that the white spirit of man is stained with sin when it comes in contact with unclean flesh; that the soul is a jewel set in impure clay, and that salvation is to be attained by opposing natural tendencies and shunning the healthy joys of life as the enticements of the Evil One. Without doubt the morbidness of scholastic theology and the unloveliness of mediæval religious life were due to the unwholesome philosophy which shuts the beauty of Nature out of the thought and life of man. John Stuart Mill's philippic against Nature for her heartless cruelty is one of the most famous indictments in literature. Observing the pitiless severity of Nature in her dealings with man, he concludes that the silent and hidden Power is either hopelessly wicked or helplessly weak. Huxley, in his Romance address, declares that the universe is an immoral organism. According to this view, man lives in an unsympathetic world and must struggle for his existence without the assistance of Nature. His splendid faith that, in a contest so appallingly unequal—man against the universe—man may hope to conquer, relieves the doctrine of its tragedic pessimism and rebukes the theological dogma of man's intellectual and moral imbecility.

Between this immeasurable confidence in humanity and the old idea of human weakness and wickedness there is but one choice. Wordsworth gives us another view of the relation between man and Nature. Speaking in gravity from the calmness of his mountain home, he tells us that Nature is the medium when the mind of man meets the mind of God in sweet and holy fellowship. He finds a living Soul behind the silent face of Nature. Walking in that "light which never was on sea or land," he becomes conscious of that "Presence which disturbs him with the joy of elevated thoughts," as it beams in the "light of setting suns, the round ocean and the living air."

Interpreting Nature as modern science has revealed it in the light of eternal religious principles, we conclude that the order of Nature is a school of God for the education of man; that its methods are wise and just and good; that all human progress is the result of obedience to the will of God as revealed in the laws of Nature; that it is our duty to bring ourselves and our concerns into harmony with the life of God in the order of the universe. "The race must become partner in the moral enterprise, fellow-worker with the universe at its ethical task, if its heart of rhythm and soul of fire are to stand fully revealed." Nature is the organ, silent and magnificent, humanity is the choir, vast and myriad-voiced, with its tones of wailing woe and its notes of shouting joy; together they play the grand oratorio in the temple of God.

B. B. Tyler's Letter.

I was exceedingly infelicitous in my letter of June 20, in one respect, at least, in my notice of A. B. Jones' book—"The Spiritual Side of Our Plea." The author says that no better example of mere logomachy can be found than in the debate between Alexander Campbell and N. L. Rice on the design of baptism and the work of the Holy Spirit. He gives two quotations as illustrations of this mere war of words. I attempted to reproduce these quotations on page 777 of the CHRISTIAN-EVANGELIST, but the quotations are so placed as to fail to bring out, strikingly, the point. I will make another effort, requesting the printer to place side by side the following:

"Faith unites us spiritually to Christ and gives us an interest in the plan of salvation, baptism is the external ordinance by which we become visibly united to him and bound to devote ourselves to his service. Baptism is the external sign, faith is the internal grace. The latter unites us to Christ really, the former connects with him formally; but the piety of the heart is, in the word of God, always represented as the *great matter* . . . There is a vast difference between the sign and seal of regeneration and regeneration itself, and between the sign and seal of remission and remission itself. The believer is first pardoned, and then receives the sign and seal. Baptism is a pledge, so to speak, that God will forgive the sins of those who comply with the conditions set forth in his word. But the sign or seal is not the thing or document, nor essential to it."

"The outward act, then, is but the symbol of the transition, *inward and spiritual*, by which our souls are bathed in that ocean of love which purifies our pers ns and makes them one with the Lord. . . . All outward ordinances (*and all ordinances are outward*), prayer, praise, the Lord's day, the breaking of the loaf, fasting, etc., have each a peculiar grace or intercommunion with Christ in them. . . . Each of these is a symbol of something more spiritual than itself. Prayer is but the embodiment of something more inward than the heart But without these symbols spiritual life, health, comfort, can never be enjoyed. Hence to enter the sanctum sanctorum, the inner temple of spiritual enjoyment and Christian life, baptism is essentially necessary, preceded by a vigorous faith and genuine repentance and fixed resolves of obeying from the heart the mandates of the Great King."

Can you now distinguish the language of Mr. Campbell from that of Mr. Rice? What, precisely, is the difference in the thought contained in the above quotations? Which quotation do you endorse and which repudiate?

If Mr. Jones' book does no more than call attention to the fact that there is a spiritual side to our plea his work will not have been in vain. It is important that this fact should be made emphatic. It is absolutely essential to an understanding of the plea.

Mr. Jones might have expressed himself stronger than he has, in his book on this theme. He might have said that our plea is spiritual—intensely and altogether spiritual. To have put the case in this way would not have been a misrepresentation of the plea. The religion of the time in which Stone and the Campbells began their work was largely a matter of form. The noble men whom we fondly call "the fathers" pled for the power of godliness as well as for the forms.

Alexander Campbell said, in his debate with Mr. Rice, that "our reformation began in a conviction of the inadequacy of the popular forms of religion to produce that change in heart and life which the Scriptures represent as essential to entrance into heaven."

The plea of the Disciples of Christ for unity among Christian believers is thoroughly spiritual. It is not a plea for church union, except incidentally—it is a plea for *Christian* union. It is even more than this; it is a plea for unity. Union may be only outward and formal; unity is inward, spiritual, real. Where this is there will be a manifestation that can be seen, felt, appreciated. If there is not now union among believers it is because there is a lack of real, spiritual unity. All of this is found in John 17:20,21,—*the* favorite text with our fathers: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou Father *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

The unity, you see, for which our Lord prayed was similar to that which exists between the Father and the Son. So we read in the book of Acts that those who believed on Jesus through the testimony of his apostles in Jerusalem, were of "one heart and soul." How was this unity manifested? In life. "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them at the apostle's feet; and distribution was made unto each, according as any one had need."

The ordinances, in the teaching of the Disciples, have a spiritual significance as in the doctrines of no other people. Baptism, as an illustration, stands for a great spiritual fact. Only those who have a spiritual experience are proper subjects of this ordinance. This is the reason why we do not baptize infants. They have not the spiritual experience which stands as the essential prerequisite for baptism. Prepare a sermon on the spiritual preparation for baptism and see what you will get out of it. My word for it, such a discourse will remove prejudice as no other single sermon that you can preach.

The Lord's Supper is a deeply spiritual ordinance. Apart from the Christ it signifies nothing. It is as far from being a mere form as you can imagine. By its intelligent observance the communicant is carried into the very heart of Christ s gospel. He is reminded of the fact that Jesus died for our sins, with all that is involved in that tremendous statement. There ought to be an hour's preparation on each Lord's day for the celebration of the Lord's Supper. As a mere form you can attend to it at the beginning of your "Sunday service;" but in this way you miss almost all of its spiritual significance.

Run over every item of what we call our plea and see if it is not thoroughly and profoundly spiritual from first to last. Faith is a spiritual exercise, repentance is a spiritual exercise, the confession of Christ is a spiritual declaration, baptism is an act of spiritual devotion, the Lord's Supper is a deliberate and solemn act of spiritual consecration, and Paul says, "Whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him." This word of exhortation, heeded, will make the entire life religious—but this is our plea.

Denver, Col.

Reports of Our Colleges

Kentucky University.

Not for thirty years has Kentucky University had the prosperity and the bright prospect that she has this year. The publication last year of a modern catalogue, worthy of the institution and of its high mission, awakened the slumbering interest of her friends. An enrollment of 1108 matriculates is one of the gratifying results that have been realized in the face of the disadvantages that naturally attend an interregnum in the presidency of the institution. Circumstances over which I had no control required me to be acting president until the board of curators could find a gentleman whose age and physical strength would, with the necessary qualifications of scholarship, executive ability, and power as a speaker in and out of the pulpit, give a reasonable prospect of his long incumbency of the office. Such a president we think we have found in Bro. Burris A. Jenkins, of Buffalo, N. Y., recently president of the University of Indianapolis. President Jenkins will undertake his new duties as soon as he is released from his engagement at Buffalo, which will be before the beginning of the next session on Sept. 9. Commencing his work in the first year of the new century, after the interest of the friends of the university has been revived by repeated successes, and when the alumni are ablaze with a new enthusiasm, the new president has before him possibilities of usefulness that might well fire the ambition and stimulate the best efforts of any man. May God give him strength and wisdom to make the most of his opportunity.

Those of us who are in a position to judge, know that the session of 1900-01 closed more brilliantly and more hopefully than did any of its forty-one predecessors. A tinge of regret was cast over the otherwise cloudless sky by the termination, by voluntary resignation, of the official connection of the treasurer, Henry H. White, whose wise service and faithful devotion have made his life a thread of pure gold running through almost the whole life of the institution. Entering Bacon College as a student in May of 1838, he has been tutor, professor, presiding officer of the College of Liberal Arts, president of the university, and, since impaired vision necessitated an end of his labors in the classroom, its treasurer, until a service of sixty-three years has brought him to the eighty-first year of his life and to a well-earned rest. But this is the day of young men. A worthy successor in the treasurer's office has been found in Mr. John T. Vance, a man of proved devotion to the university.

Three excellent classes of nearly equal numbers and together counting sixty-four members were graduated in the College of Liberal Arts, the College of the Bible and the Medical Department. The Society of Alumni was reorganized on broader lines and with larger aims than it has hitherto followed. A strong board of officers was elected, which is expected to work, and to inspire the whole body of graduates to work, for the university. The alumni dinner that came immediately after the commencement exercises of the College of Liberal Arts was a scene of enthusiastic devotion to *Alma Mater* so delightful as to make all that were so fortunate as to be present look forward eagerly and hopefully to the greater gathering that is assured for next year. An effort will be made to provide for the hospitable entertainment in Lexington of all graduates that may come next June to enjoy the old scenes and to counsel together how we can best strengthen and develop the great possibilities for usefulness of our common mother. Success is in the air. Responsibility for failure, if failure should befall, would lie at the door of the Christian brotherhood of the south and southwest, which is the wide empire that properly and especially belongs to Kentucky University, though her halls are open to welcome, as they have welcomed, ingenuous youth of whatever faith and clime. A. R. MILLIGAN.

Lexington, Ky.,

Hiram College.

Hiram College has just passed its thirty-fourth annual commencement day. Fifty-one years have passed since the founding of the Western Reserve Eclectic Institute out of which Hiram College has grown. Fifty years of history of the institution and the college have been chronicled by the chosen historian, F. M. Green.

Commencement week for 1901 began June 16 with the baccalaureate sermon by President Zollars. These annual sermons are always of a high order. The sermon for 1901 did not fall below the high standard already gained. Monday, June 17, was devoted mainly to the annual farewell meetings of the literary societies: the Delphic, the Hesperian, the Garfield, the Olive Branch, and the Alethean. Wednesday, June 19, the trustees of the college held their annual meeting and the evening was filled by a literary program by one of the societies. Thursday, June 20, was commencement day. For the first time in many years the day opened with a downpour of rain, which lasted nearly the entire day. This diminished the attendance very sensibly at all the public exercises.

The forenoon exercises consisted of orations by chosen representatives of the class.

The afternoon exercises consisted of the addresses by the class professors—Professor Edwin L. Hall speaking for the standard courses, and Professor Charles T. Paul for the literary course—a short address to the class by Pres. Zollars and the conferring of degrees on 10 post graduates, 26 seniors in the standard courses, and 10 seniors in the literary course, making a total of 46. Besides these, the trustees conferred the honorary degree of A. M. on Dr. J. M. Lewis, of Cleveland, O., and LL. D. on J. M. Van Horn, of Worcester, Mass.

The "Annual Address" was given by Rev. Morgan Wood, pastor of Plymouth Congregational Church, Cleveland, on "The Reign of Law." The day finally closed with the alumni banquet, which was well attended, and the public exercises of the Hesperian Literary Society. The year at Hiram has been a prosperous one with 426 different students in attendance. The average term attendance was 345 and the total term attendance 1,036. During the summer President Zollars and Professor Peckham will spend some time at the University of Chicago; Professor Dean will study at Harvard.

Altogether the year has been a good one at Hiram, and the school starts into the 20th century with creditable ambitions and with hopes well founded. The first term of the new century will begin September 24, 1901. F. M. GREEN.

Kent, O.

Eureka College.

Eureka College has just closed what all are pleased to believe the most prosperous year's work in its history. There has been an increase in attendance over last year, and already indications point to a much larger increase the coming year. The moral tone of the student body, the high character of the work done and the loyalty of the students to the best interests of the college, are some of the satisfactory features of the past year.

The courses of study have been improved in a number of details as to order, arrangement and methods of work. The faculty has been strengthened by the addition of two men. Professor Charles A. Young is added to the Bible-school. He will begin work Oct 1, and will devote most of his time to conducting Bible Institutes throughout the state, under the auspices of the college. Professor William T. Jackson takes the chair of Physics and Chemistry; he is a graduate of Eureka and Harvard. Some of the teachers will again spend the summer in Chicago University.

Facilities for work have been greatly extended by the liberality of Mrs. Harness-Tuttle of Atlanta, Ill., in paying her bequest of $5,000 for the purchase of books and apparatus. The selections of books and instruments will be completed by fall.

The college and community celebrated "arbor day," at which time Mr Peter B. Wight, of the Municipal Art League of Chicago, and Supt. Joseph Carter, of Champaign, Ill., gave addresses. Mr. Wight also platted the campus, suggesting walks, drives, buildings, flower gardens, etc. Steps have already been taken to beautify in accordance.

Founders' Day was celebrated Feb. 6, Prof. B. J. Radford delivering the address, which was enthusiastically received. The chapel, having been overhauled and beautified, was on that day rededicated.

During the year a number of special lectures were given to the students and citizens. The students are connected with two state oratorical associations, in both of which they won first place this year. This has been their record for three successive years.

A few weeks ago the college received from Mrs. Deborah Bandy, of Danville, Ill., property valued at $25,000, which includes a farm of 200 acres and her city residence property. This is for the endowment of a Bible Chair. Other gifts were made for improvements by Mrs. S. A. Holman, of Peoria, and Mrs. Whitnah, of Canton, Ill., and still others of smaller amounts.

The commencement exercises, Thursday, June 27, were unusually well attended and

were of a high order. Dr. Emil Hirsch, the distinguished Rabbi of Chicago, gave the Commencement Day address on the "Responsibility of the American Scholar." Bro. W. B. Taylor, of Chicago, preached an able baccalaureate sermon. The alumni address was delivered by ex-Gov. W. A. Poynter, class of '67, of Lincoln, Nebraska, on "Government." The degree of LL. D. was conferred upon Mr. Poynter. Many alumni, former students and friends were in attendance during the week. The exercises closed with the president's reception at Lida's Wood on commencement evening.

O. B. C.

Eureka, Ill.

Drake University.

Many circumstances have favored Drake University. The city where it is located has grown in the twenty years since the institution was founded from a village of 12,000 to a city of 70,000. It is the largest and chief mercantile city of Iowa as well as the capital. University Place was a wilderness twenty years ago; now it is a charming suburb with cars every seven minutes and all the latest city improvements.

The growth of the university has been unchecked from its modest beginning until the enrollment now places it among the foremost institutions of the state. Two years ago the tuition receipts were a little over $18,000; last year from the same department the receipts were over $25,000; this year over $30,000. Counting in the receipts from the medical, law and dental departments the receipts this year exceed $45,000. This shows so large a percentage of growth that it places Drake, in this respect, among the most prosperous institutions in the west.

In all departments there were 184 graduates this year, of these 65 were from the law department. The summer schools have a wide reputation and are largely attended. The best available talent is secured for the School of Methods, the teachers of the state will not patronize a school without recognized and conspicuous talent on the teaching force. The conservatory of music has a large patronage from the city where the unusual merit of the faculty is known. The enrollment the past year was an increase of almost 100 per cent. over previous records. The graduating class in the College of Letters and Science was smaller than usual, numbering 19; there will be over 30 next year. Forty-six students were enrolled from Missouri.

A large amount of money was expended the past year in improvements; new laboratories were equipped with all the modern requirements; a new library and reading room; the museum rearranged; the buildings repainted and other betterments accomplished. The year just closed was highly prosperous in every respect except that we are as yet unable to announce the addition to the endowment that we had hoped to secure. Large gifts, and smaller too for that matter, come in slowly to educational institutions among our people as yet, but we work on in hope that they will arouse before it is too late to utilize to the largest extent the magnificent opportunity open to us here.

The past year will ever be memorable for the great meetings conducted by Evangelist Scoville. Over 1,200 united during the twelve weeks with the three large churches interested; 162 students were among this number. The meeting was memorable not only for the large ingathering but for the high and satisfactory plane on which it was conducted. There was only praise for the evangelist and no complaints. This was clearly indicated when the university at commencement conferred on Bro. Scoville the Doctor's degree.

The baccalaureate sermon by M. E. Harlan, of Brooklyn, of the class of '91, was a delight to all who heard him. The commencement address was by J. A. Lord. The senior class asked that it be published, a compliment altogether out of the ordinary.

If our people fail to build up an institution of national reputation under the favoring conditions that we enjoy here, we do not deserve to succeed anywhere.

WM. BAYARD CRAIG, Chancellor.

Des Moines, Ia.

William Woods College for Girls.

No institution in Missouri has greater reason to thank God and take courage than William Woods College, located at Fulton.

It is glad because it bears the name of the man whose generous gift was the chief factor in saving it from financial ruin and whose benevolence years ago gave for its welfare property valued at the time at fifty thousand dollars and whose support in many ways calls for gratitude.

It rejoices because it has succeeded to the honorable record for efficiency and thoroughness established by its predecessors, Daughters College and the Christian Orphan School, and can point with just pride to women filling places of trust and honor in all parts of the state.

It is happy because it owes no man anything but love and has $40,000 in endowment, real estate and money, managed by such men as William S. Woods, J. T. Mitchell, Geo. A. Mahan and James M. Sandusky, and that its plant and equipment is worth nearly fifty thousand dollars and can never for any reason become liable for debt, and belongs in toto, without reserve or equivocation, to the Christian Church of Missouri.

It is filled with hope because it has the assurance of substantial support of some of the best people of Missouri and has just received for the erection of music rooms $2,500 from Mrs. Mary Dulany, of Hannibal, widow of Colonel D. M. Dulany whose donations all told amount to more than $10,000.

It is encouraged because its alumnæ fill places of trust and honor and grace Christian homes and are a living proof of the fact that the co education of rich and poor is practical and praiseworthy and that God means by education the unfolding of all the faculties of the soul and the equipment for service of woman, whose mission it is to ennoble and glorify the home and to bring in the universal era of thrift and peace. "Amor omnia vincit," love conquers all things, is the motto of William Woods College for Girls.

J. B. JONES.

Fulton, Mo.

Butler College.

The past session of the college—the forty-sixth in its history—has just closed quite successfully. There were enrolled in all departments 396 students, an increase of more than twenty per cent. over last year. The attendance of students has been gradually increasing for a number of years past, although the standard of admission has been raised and the requirements for graduations have been made more exacting. The college is most favorably located, being contiguous to Indianapolis, the center of the state of Indiana and the center of population of the United States. Irvington, the site of the college, is a charming surburban village. Students enjoy the quiet of country life along with all the advantages of city residence. The faculty is composed of young men who have had the benefit of the best university training at some of the most famous educational institutions of this country and of Europe.

Affiliation with the University of Chicago has been found to be highly advantageous in its influence on the work of both students and instructors. The college submits the work of its faculty and students to the inspection of the university and the oversight thus exercised tends to the maintenance of a more uniform standard of excellence. The terms of the affiliation show that the University of Chicago recognizes the undergraduate course at Butler as on a par with its own.

Among new enterprises may be mentioned the Bona Thompson Memorial Library. Though the liberality of Mr. and Mrs. E. C. Thompson, Butler College is to be made the recipient of a library building equal in construction and equipment to any in the state. This building is to be erected to the memory of Bona Thompson, deceased daughter of the donors, a graduate of Butler of the class of '97.

In connection with the collegiate department there are conducted a school of music, a school of art, a summer school and a teachers' college-study department, all of which are well patronized.

The college residence is an attractive and comfortable home for young women students. A member of the faculty is head of the residence and has general oversight of the young women living there. It is desired that the residence shall be the center of the social life of the college. The advantages of this home are offered to young women at lower rates than those at which approximately equal advantages may be obtained in private residences.

The Butler Bible College has recently been organized in connection with Butler College and under the direction of Dean Jabez Hall. It is a distinct organization governed by its own board of trustees, which consists of men well known among the Disciples of Christ. While it maintains its separate identity, it takes advantage of certain opportunities accorded it by the directors of Butler College. Its recitation rooms are in the buildings of Butler College; its students have the privileges of libraries, laboratories, gymnasium and other equipment of Butler College; its matriculates are admitted to the classes of the college of arts. The Bible College aims at a high standard in its work, and its supporters are hopeful for its future.

SCOT BUTLER, Pres.

Irvington, Ind.

Hamilton College.

Hamilton College was founded by James Hocker in 1868. Its first president was Robert Graham, the distinguished scholar and educator. The history of the college has been one of eminent success from the beginning. The usual ebb and flow of patronage and the vicissitudes which fall to the lot of most colleges have not come to Hamilton College. There has not been a year perhaps in its long and useful history that might not be termed with all truthfulness a successful year. This demonstrates two things. First, the happy selection of Lexington, Ky., as the site of the college; second, that it has always been equipped with a faculty that commended its work to its patrons. Its students are from every part of our own country and sometimes from across the seas.

Last year we had representatives from San Francisco, Chicago, New York, Brooklyn and Philadelphia, from the shores of the lakes at the north and from down along the borders of the southern Gulf. For two years we have been securing places outside of our large building in order to accommodate the number of applications of entrance. Last year we were not by this means able to receive all who applied for entrance, so we hope shortly to enlarge our building and a proposition to that effect is now before the board.

The splendid churches, the other colleges, the hundreds of young men and women, the refined and cultured citizenship of Lexington, make it an ideal environment for the mental and moral education of the young. The Christian brotherhood may well be proud of such an institution of learning as Hamilton College and its third of a century of useful service is a credit to any people.

B. C. HAGERMAN, Pres.

Central Christian College.

The year closing June 6 has been one of the best in the history of this institution. The work done in the seven different departments of the college has been well and satisfactorily done. The courses in the literary department, under the direction and instruction of Prof. J. Breckenridge Ellis, have been tested and from time to time work in them done by enthusiastic students has been published in the Collegian, the college magazine.

The commercial department, Prof. A. G. Alderman, principal, and the shorthand and typewriting departments, conducted by Miss Fanny Martin, have done excellent work, enrolling more students than in any previous year.

The ministerial department had twelve matriculates. The work pursued was sacred history, New Testament, Hebrew, New Testament Greek, psychology, logic, evidences, ethics, church polity, exegesis, homiletics and hermeneutics. One graduate in the English Bible course, Orlo J. Law, Valley Falls, Kan.

The C. C. C. Conservatory of Music, Prof. E. H. Williams, director, is perhaps the best in northwest Missouri. Instruction is given on all instruments throughout the year. Students just beginning or of advanced proficiency may enter at any time. Political economy, ethics, botany and history were taught by Mrs. S. B. Ellis. Her experience of fifteen years gave this department marked prominence and success during the last year. In the department of science, Prof. M. V. Danford, a larger number than usual received instruction.

In the art department, oil painting, water colors, pastel, china painting, drawing, etc., etc., are taught. Miss Mary Greedy was the instructor in charge.

In the elocution department, Miss Elizabeth Hardin, are taught oratory, elocutionary readings, voice culture, Delsarte, physical culture, calisthenics. All students of the college have physical culture drill twice a week free of charge.

The college is in a better condition than ever before. Its outstanding debts amounting to more than $20,000 have all been paid. The picture grows brighter every day. An awakening college spirit is manifested among students, in the college societies, public entertainments, concerts, in the gymnasium, in the class rooms, on the campus, throughout the community, in every message going out from Bethany Heights, in the very breezes that pass over the magnificent buildings surmounting these heights. Twenty-five in the graduating class of 1901.

We admit both sexes on equal terms. Not a saloon curses our city. No healthier location. No college offers more at so low cost. Public lecture courses bring to us the best talent of the platform. Students meet and make the acquaintance of celebrities. For special information or for free catalogue address,

J. W. ELLIS, Ph. D., Pres.

Albany, Mo.

The Disciples' Divinity House.

The attendance of young men from among the Disciples at the University of Chicago during the last year was 49, the largest in its history. Every year witnesses an increasing number. The largest number present at one time was during the summer term of 1900, when there were 38 present.

The colleges were represented in the following order: Drake University, nine: Kentucky University, nine; Hiram College, six; Bethany College, six; Butler College, four; Eureka College, three; Add-Rah, two; Milligan College, one; Christian University, one.

These statistics are simply for the Divinity School. There were as many more students in other departments during the year, making the entire number of Disciples in the university about 100.

An effort was made during the year to raise an endowment fund of $50,000 for the Disciples' Divinity House, with gratifying results. About $6,000 has already been paid in as permanent endowment and about $15,000 subscribed. The matter will be pressed until the amount is obtained. Fifty thousand dollars will, for the present, provide sufficient revenue to maintain the work that ought to be done by the Disciples in the university.

The following courses of instruction were given: "Practical Problems Among the Disciples," by Dr. Willett. "History of the Disciples," by Errett Gates. "The Theology of Alex. Campbell," by Dr. E. S. Ames. These courses are simply supplementary to the regular courses of the Divinity School, in Old Testament and New Testament literature, systematic theology, church history, sociology and homiletics.

The library of the House was greatly increased and enriched during the year by B. B. Tyler in the gift of his entire library, the accumulation of a ministry of many years.

ERRETT GATES, Sec.

Female Orphan School.

The founders of this institution were moved by the spirit of pure and undefiled religion to provide for the education of the poor and unfortunate. Among its incorporators are the names of Alexander Proctor, A. B. Jones, G. W. Longan, L. B. Wilkes, Thos. M. Allen and J. J. Wyatt.

Their first meeting was held at Weston, Mo., June 1, 1869, when a permanent organization was effected. Endowment and building funds were solicited and secured and the school was formally opened in 1873.

On March 8, 1889, the building was burned, but out of its ashes arose the present structure, far better suited to the needs of the school than was the old, and in September, 1890, the twentieth session began with S. A. Hoover as president.

In its history, 178 girls have been graduated. Of its students, more than a thousand have been teachers. In this field alone, forgetting the many happy homes presided over by wife and mother who received her training at the Female Orphan School, who can estimate its beneficent influence? Its history has been checkered with sunshine and shadow, but through all vicissitudes it has adhered steadily to the purpose of its founders, and is now more firmly rooted than ever before in the affection of the Christian brotherhood whose philanthropy gave it being.

The value of the property, including the available endowment, is $40,000. The college building is of brick, modern in design and properly heated, lighted and ventilated. Hallways are wide and airy. Dining-room and bed-rooms are commodious and neatly finished and furnished. A large well-shaded campus, gardens, stock, vehicles and tools complete the general equipment. The objection of inaccessibility, once so strongly urged, has been removed by the building of the Rock Island railroad which gives close connection with Leavenworth, Kansas City and St. Joseph. This connection will soon be made still closer by the building of an electric railway leading from Kansas City through Camden Point to St. Joseph.

With its present endowment the institution cannot meet the calls made upon it. Many are sadly turned away where one is accepted. Surely no institution has a stronger right to press its claim for endowment than has the Female Orphan School, for certainly no work is more worthy than opening the way of life to orphan girls. This call should be heeded by parents who have daughters to educate. Here they will have all the advantages afforded at other and more costly institutions, while every dollar thus expended will help provide for some girl less fortunate than themselves.

"Forgetting the past," we look with confidence to the future. The Brother-

Continued on page 850

Current Literature.

Booker T. Washington's autobiographical articles in the Outlook have been made into a book, under the title **Up From Slavery**, and a volume of entrancing interest it is. As a story of social and intellectual transformation, his career is even more wonderful than the lives of rail-splitters and canal-boat boys who have become presidents. For here we have a man who started in life as a slave, belonging to a race without legal rights, not knowing even his own age or whether his father was white or black, rising to national reputation and becoming a wise leader of his race.

Booker Washington was a small boy when the end of the war came and his mother, now free, moved from the Virginia plantation to the vicinity of Charleston, W. Va. It was here, after a period of work in the mines, that Booker received his first meager schooling and in that connection he tells how he got his name. Until his first day at school he had never had any other name than Booker and it had never occurred to him that he needed a second name. Besides, he did not know his father's name and the newly freed slaves were averse to retaining the names of their former masters. But when the roll was called that first day in school, he noticed that every other boy had two names and some even indulged the luxury of three. And so, when it came to him, he promptly named himself, in honor of one of the few characters of history of whom he had heard, Booker *Washington*.

Hearing by chance of a school where negro boys were educated and where he might earn part or all of his way, he came after many struggles to Hampton Institute, whose founder, Gen. Armstrong, was the pioneer in negro education. Here he received the preparation which led to his being called a few years later to take charge of a normal school which was being organized at Tuskegee, Ala. The new school was without buildings, equipment or endowment. Its first session was held in a dilapidated and abandoned church; its second in a stable and a hen-house. But the school was richly endowed in having Booker T. Washington at its head, and in the twenty years which have followed that humble beginning an institution has been developed which gives industrial training in nearly thirty trades and crafts, besides text-book instruction, occupies forty buildings, all but four of which have been erected by the students, enrolls 1,200 students annually and has an annual expenditure of $80,000.

The strong point of the Tuskegee plan, as Mr. Washington has developed it, is that it aims to give the negro the sort of education which he needs to fit him for life in his actual environment; it tries to make him industrious, sober, frugal, clean and honest; it lays more stress on fitting him for citizenship than on claiming his political rights; it calls for unity with the whites in all common industrial interests, but recognizes the propriety of social separateness. The value of the institution which puts these ideas into practice cannot be estimated. It is the most potent factor in uplifting the negro race and the story of the enterprise has never before been so well and fully told as in Booker Washington's autobiography. If the author lays much stress in the later chapters of the book on the recognition which has been accorded to himself in high circles—as, for example, in connection with his speech at the Atlanta Exposition and in the conferring of an honorary degree by Harvard University—the sympathetic reader will understand that this is not a mark of personal pride but is meant to show what general approval the Tuskegee idea has received among the most intelligent and distinguished men. (Doubleday, Page & Co.)

When Prof. Max Mueller, of Oxford University, died a few months ago, there passed away one of the world's most learned men. Seldom has erudition been more encyclopedic than his. "The man who knows everything" was not an unfitting title for him. His recently published **Autobiography**, upon which he was at work during the last few months of his life continuing until within a few days of his death, although an incomplete fragment, affords a pleasing insight into the life of a man who was both great and good. It is the record of a quiet mind. His attitude toward the noisy world, with its contests and jealousies and its famous men who are so busy being famous that they have little time for doing their work in the world, is well expressed in these sentences: "Let those who love to fight, fight; but let others who are fond of quiet work go on undisturbed in their special callings. I do not stand for utter idleness or sloth. All I plead for as a scholar and a thinker is freedom from canvassing, from letter-reading and letter-writing, from committees, deputations, meetings, public dinners and all the rest."

With his German ancestry, Prof. Mueller inherited a genius for drudgery. Sanskirt and Indo-Germanic philology—a field so arid and forbidding for most of us that we decline to pass through it even with a traveler's haste—became for him a lifelong abiding place, and by this Teutonic patience, as well as by some more graceful qualities of mind less common among German scholars, he made this wilderness of erudition to blossom as the rose. Trained early in life as a musician and possessing a temperament as poetic as it was persistent, it was impossible for him, even as a professor of Sanskirt and translator of the voluminous "Sacred Books of the East," to become the dry-as-dust professor that one thinks of in that connection. He carried lightly and without visible effort the vast weight of his learning, looking at the world and its activities with a genial interest, but holding himself aloof from its conflicts. This fragment of an autobiography, covering only his early years, is the story of the life and views of a young scholar told in a manner which will interest not only other young scholars, but the literary world at large. (Scribners.)

Prof. Sanders of Yale and Prof. Kent of Brown University have edited a series of twelve little volumes entitled "The Messages of the Bible," which are among the most helpful books that any Bible student can acquire. The first of the series, "The Messages of the Earlier Prophets," was issued about three years ago and the last, **The Messages of the Apostles**, by Prof. George B. Stevens, of Yale, has just appeared. The plan in each of these volumes is to arrange the portions of Scripture which it covers in chronological order (order of events, not of composition) divide them into sections with appropriate titles and introductions, giving the historical setting and presenting a free paraphrase of the text. Prof. Stevens has already shown in some of his earlier works an unusual facility for accurate and illuminating paraphrase, and it is no longer open to question that an intelligent paraphrase is among the best forms of commentary. The present volume opens with essays on the Jerusalem church, Jewish Christianity, early conflicts of Christianity with heathenism, and the anonymous and disputed books of the New Testament. Following these are paraphrases of the apostolic sermons recorded in Acts, and the epistles of James, Peter, Jude and John and the epistles to Timothy, Titus and the Hebrews, to each of which is prefixed a brief consideration of the authorship and date of the epistle in question and the circumstances which called it forth. The other Pauline writings have been considered in an earlier volume. It is a book which will be of the highest value to any one undertaking, either in class or in private, a study of the New Testament epistles. (Scribners. $1.25.)

The two volumes by E. H. Blashfield and Evangeline W. Blashfield on **Italian Cities** might appropriately have been given some more specific and less comprehensive title. They do not profess to present an exhaustive statement either of the history or present condition of the cities of Italy, much less to serve the purpose of a traveler's guide-book, and there are some important cities which are not even touched upon. They are rather a series of graceful and fragrant essays upon those phases of the Italian cities which appealed most strongly to two artists in the course of a protracted residence in that country. Naturally the topics treated have to do for the most part with Italian art. But no one can consider Italian art with any semblance of adequacy without becoming a student of Italian history and Italian life, and the authors have wisely included much of political, religious and social history with their essays upon the art of former days. In writing of Assisi, for instance, two great characters stand forth, St. Francis the monk and Giotti the painter. But even the artist-authors recognized that the dominant figure was that of St. Francis. The chapters on St. Francis of Assisi and the state of religion in his time show that the authors could write excellent medieval church history if they were inclined to take it up as a serious task. Indeed it may be doubted whether any one who has not an artist's instinct, even if not an artist's training, can be considered qualified to write the history of the medieval church.

The style is open to criticism for its excess of ornament and over-abundance of allusions to history and art, many of which, even to the reasonably well-informed reader, will prove obscure unless he has spent enough time in Italian research to put him beyond the need of the book entirely. Notwithstanding that the thought is obscured by the ornateness of the style—which lacks that classic sense of fitness and proportion of ornament which the authors justly com-

mend in the architecture of old Florence—it is a graceful and pleasing book which will not only give the reader trustworthy information about many matters of Italian art, and present to him many just criticisms and appreciations of it, but better still will stimulate his interest in the subject. (Scribners.)

The present year marks the one-thousandth anniversary of the death of King Alfred of England, a monarch so good, so wise and so fruitful of blessings to his subjects and their posterity that one would be tempted to think of him as a legendary hero were the historical evidence of his existence and character less convincing. Mr. Frederic Harrison recently delivered an address at Harvard College on **The Writings of King Alfred.** The address was of the nature of a commemoration of the great king who was also a great man of letters. It is Mr. Harrison's judgment that Alfred was the real father of English prose literature. His activity was rather that of a translator than of a creative genius in literature. Yet even the translator in that day must have creative genius for he must create the very language in which he was to write.

It will be remembered that King Alfred was primarily interested in the education of his people and was the founder of many schools. He chose for translation, therefore, books which could he used as text-books. The most important works which he turned from priestly Latin into forceful, colloquial English prose were Orosius' "History of the World," "The History of the Church in England" by the Venerable Bede, Pope Gregory the Great's "Pastoral Care" a manual for the training of priests, Gregory's "Dialogues" or stories for the people, and Boethius' "Consolation of Philosophy." It is worth while, if one has opportunity, to take a look into some of these books, especially the last and most important. It will give a new view of the wisdom and greatness of Alfred and will afford an insight into that premature revival of learning which he inaugurated in England, but which was submerged again in the Dark Ages not to be restored until the riper times of the Renaissance. (MacMillan. $.25.)

Few who have followed the experiences of Penelope and her two traveling companions through England and Scotland will fail to take up with eagerness and lay down with regretful satisfaction the final volume of the series, **Penelope's Irish Experiences.** Kate Douglas Wiggin has apparently never learned the secret of writing dull books, and even in the somewhat hazardous experiment of conducting her heroine and two assistant heroines through a fourth volume of experiences, she has succeeded admirably in making the interest cumulative where its natural tendency is to dwindle. Even the critic with a long-standing prejudice against the Rollo and Elsie books cannot but be glad that the author yielded to the temptation to continue these three characters and bring them into Ireland. Under the circumstances, there was nothing else to do. They were all spinsters when they began their travels. Penelope fell in love in England, Francesca in Scotland, and there was nothing for it but that Salemina should find her long-lost lover in Ireland—which she does in the last chapter, with the assistance of her two friends.

Readers in search of summer literature may take this up with the assurance that the author, under cover of relating certain entertaining experiences, will not attempt to foist upon him any very definite information about the topography, ethnology or archæology of Ireland. There is a great deal of good Irish spirit and Irish humor in it, but a satisfying lack of guide book information. (Houghton, Mifflin & Co. $1.25.)

Scarcely to be reckoned among the new books, but one which acquires a new interest from the increased popularity of the bicycle as a means of travel, is Allen and Sachtleben's **Across Asia on a Bicycle.** These two young men made their famous trip around the world by wheel several years ago, before the bicycle had been developed to its present perfection, and when it was even more a curiosity in remote corners of the world than it is to-day. The book deals with the most thrilling part of the journey, namely, that across Asia from Constantinople to Pekin by way of Asiatic Turkey, Persia, Turkistan and the Gobi Desert, a part of which route, it is believed, no white man has followed since the days of Marco Polo. Such a journey as this must have abounded in exciting adventures, but the narrative is plain and even prosy. The style has no merits except those of clearness and conciseness. One cannot but feel that, with such splendid and extraordinary material, the narrative might have been made much more interesting without being less veracious, if the authors had had a better sense of values and had commanded a style with a degree of picturesqueness commensurate with the events and scenes with which their book deals. The illustrations are copious and good. (The Century Co.)

Mr. R. A. Torrey has compiled a very helpful book entitled, **How to Promote and Conduct a Successful Revival.** He has written a number of chapters, and secured the co-operation of many of the best known revivalists in the country, each of whom has written upon his specialty. Louis A. Banks, Marion Lawrence, A. C. Dixon, E. P. Goodwin, D. B. Towner and C. H. Spurgeon are some of his contributors. The principles which underlie all permanent work are dealt with, and many matters of detail as well. Seventy pages of suggestive sermon outlines are appended, the selections being made from preachers who have been unusually successful as soul-winners. Mr. Torrey has produced a book which any preacher or devout disciple can read with pleasure and profit. (Revell. $1.50.)

It was scarcely to be expected that the new record for inanity which "An Englishwoman's Love Letters" established would so soon be broken by another work in the same field. But **The Missing Answers to an Englishwoman's Love-Letters** by an author who, with a sense of shame which is the only commendable feature of her work, conceals her identity, has set a new mark. Henceforth whoever covets the honor of writing the dreariest drivel in the world must beat "An Englishwoman's Love Letters" to qualify for the contest and beat this sequel to win. (Frank F. Lovell Book Co.)

Many of the civilized nations have united in legislation prohibiting the exportation and sale of intoxicants and opium to savage and barbarous races, but the international agreement has not yet been made sufficiently complete to be in the highest degree effective. Until such legislation has been enacted and put into effect by every nation that has ships and traders, there will be need for agitation and especially for the spread of information on the subject. Wilbur F. Crafts, of the Reform Bureau, has issued a volume entitled **Protection of Native Races Against Intoxicants and Opium,** based on testimony of one hundred missionaries and travelers. It gives the facts in regard to the devastation which liquor and opium have wrought where civilization has introduced them to the child-races of Africa, the Pacific islands and elsewhere. (Revell. 75c.)

A handsome little illustrated book entitled **Newfoundland,** which comes to us with the compliments of the government of that province, contains much information which will probably be surprising to most readers. The scenery of the island according to the pictures is superb; its natural resources rich and varied, and its facilities for summer sport highly alluring. The population, about 210,000 or five to the square mile, is confined almost entirely to the coast, but the recent opening of a railroad across the island, a distance of 548 miles, has given a strong stimulus to the opening up of the interior and the development of its resources.

An address by Prof. E. B. Wakefield of Hiram College entitled **A Survey of Our Diplomatic Relations with England,** has been published as a pamphlet. It is a convenient and trustworthy resume of some important chapters in our diplomatic history. Considering the friction in the past between this country and Great Britain and the commercial rivalry, which is bound to increase, the author thinks the present friendly sentiments ought to be crystallized into an abitration agreement to make war between us forever impossible.

Food and Weather.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticised for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows are not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimau in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and luncheon should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned, because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which, they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.

Our Budget.

—Here's to "Old Glory"' Long may it wave!

—The birth of our republic was an event of vast significance, and well worthy of being celebrated.

—Here's a ☞ of greeting and of helpfulness to all colleges and other institutions of learning. May they receive the support which the importance of their work merits.

—Every school house is a bulwark of liberty, every college a fortress of freedom, and every university a citadel of defense against the enemies of republican government.

—Our free schools and free institutions; our colleges and our country; our universities and the union of states; learning and liberty: these stand or fall together.

—Not by bonfires and illuminations, firecrackers and spreadeagle oratory, pyrotechnics and processions, is our national greatness to be perpetuated and promoted, but by virtue and intelligence embodied in honest and courageous citizenship.

—The last of the great annual conventions of the Society of Christian Endeavor convenes in Cincinnati, July 6-10. After this the conventions will be held biennially. One of the best programs in the history of Christian Endeavor is said to be in readiness for the Cincinnati convention.

—J. T. Boone, pastor First Christian Church, Jacksonville, Fla., writes that they have begun work upon their new church building. They are walking by faith in this undertaking, relying upon their brethren elsewhere to share, to some extent, the burden of their great loss by assisting them in erecting the building. Let us not disappoint them. Send all contributions to J. T. Boone, who will acknowledge same both to the donors and to the home board at Cincinnati. What thou doest do quickly, that they may know what they have to rely on.

—A reception will be held at Cincinnati, July 2, for Bro. and Sister F. M. Rains, on the eve of their departure for a visit to the mission fields of China and Japan. We join with many others in wishing them a safe and prosperous voyage. Bro. Rains has served the foreign society very faithfully for many years, sacrificing his health, even, in his zeal, and we sincerely hope that this journey, while made in the interest of our mission work, may also serve to give him increased health and vigor. We warn Queen An, right now, that she is not to detain our treasurer over there to raise that little indemnity bill which she has agreed to pay to the Powers! We have more important business for him in this country. Neither shall the Mikado lay hands on our Rains that he may assist His Highness in organizing his forces to resist the encroachments of Russia. With this understanding Bro. R. and his good wife have our permission to make this trip!

—E. F. Christian, Linn Grove, Ia., writes an appeal for a mission among the Scandinavians of this country. The brethren in Chicago, he writes, will supply a house, if a preacher can be supported. We have a small Scandinavian church at Minneapolis, and another at Chippewa Falls, Ia. We have preachers among us capable of conducting such a mission, and there is no class of foreigners in this country that yield to the gospel more readily than the Scandinavians, and none make more zealous Christians. This matter, we hope, will receive the attention of our General Home Board. It is a case where home and foreign missions blend. It is doing foreign mission work at home We shall be glad to co-operate in any feasible plan looking to the opening of such a mission in Chicago.

—Mr. and Mrs. Chapman, missionaries of the foreign society at Constantinople, leave there about July 1 to return to America.

—William Branch of Abingdon, Ill, announces that he is available as a supply for churches wishing a preacher for one or more Sundays.

—Miss Mag Wilson, well known to all the Disciples in Kansas City as the agent of the CHRISTIAN-EVANGELIST, has gone to her old home at Shelbyville, Ky., to spend the summer months.

—The dedication of the Children's Home, "In His Name," at Cleveland, O., will occur Tuesday, July 2. An invitation to this event is signed by L. V. Denis, president, and R. H. Timme, secretary.

—Charles Reign Scoville recently gave his illustrated lecture at the East Side Christian Church, Des Moines, of which E. W. Brickert is pastor. The lecture is spoken of in the highest terms.

—N. A. Northcutt, of Kirksville, Mo., writes: "Young Bro. Frank Roberts, a member of my congregation, while very sick made a will last week in which he bequeathed $25,000 to our various missionary societies."

—T. J. Dow, who has been pastor of the church at Iowa City, Ia., for nine and a half years, has closed his work there and after a vacation in Minnesota will be ready to locate elsewhere. His address during the summer will be Cutler, Minn.

—Plans have been completed for a handsome new church at Grand Junction, Col., which will cost about $8,000. The church proposes to do a certain amount of institutional work, at least to the extent of keeping a reading and recreation room open every day and every evening.

—An endowment of $10,000 has been given by Mrs. M. M. Blanks of Lockhart, Tex., to endow a Bible Chair in connection with the University of Texas. It is expected that a building will be erected for this purpose in the fall. J. W. Lowber has for several years been giving Bible lectures in connection with the university and arrangements have been made to have M. M. Davis deliver a course of lectures next fall.

—The annual meeting of the Disciples of the Grand River District, Missouri, including Caldwell, Livingstone, Daviess, Harrison, Grundy and Mercer counties, will be held at Breckenridge, Mo., July 22-24. A good program has been prepared; the topics are suggestive and the speakers capable. It will pay the churches in that district to have a large attendance. Those who expect to attend should notify W. E. Bates, Breckenridge, in advance.

—We are glad to see that the brethren in California are not behind those farther east in the establishment of a summer school. The announcement comes to us of the Santa Cruz Summer School, the sessions of which will extend over four weeks, July 16-August 9. The principal instructor will be Hiram Van Kirk, dean of the Berkley Bible Seminary at the University of California. Three continuous courses will be given on "The Teaching of Jesus," "The Rise of the Prophets of Israel" and "The Historical Theology of the Disciples of Christ."

—We are pleased to chronicle the marriage of Brother Baxter Waters, pastor of the Christian Church at Lawrence, Kan., and Miss Ruth Linley Myers at Lawrence, June 26, the ceremony being performed by Brother W. S. Priest, of Atchison, Kan. Brother Waters is a graduate of Canton and of Yale Divinity School and was formerly pastor at Central Christian Church in St. Louis. Mrs. Waters is a graduate of Kansas University and also of its Medical Department. Our heartiest good wishes are extended to Brother and Sister Waters.

—On June 23 the First Christian Church at Ellendale, N. D., was dedicated free from all debt by J. G. M. Luttenberger. This is our first and only house of worship in that state. The church was organized by W. V. Balty and the building has been erected after much heroic effort under the present pastor, G. W. Hall. There were four additions in a short meeting held by Brother Luttenberger.

—The church at Sayre, Pa., is making special effort to pay off a debt of $1,500. The members are few and mostly railroad men. The church would be grateful for any assistance extended to it. Sayre and the adjoining towns of Athens and Waverly have together a population of 20,000, a ripe field in which there are but few Disciples. Charles Forster is pastor.

—We are pleased to announce the marriage of Prof. Christopher Bush Coleman, of Butler College, to Miss Juliet Julian Brown, of Indianapolis, on Wednesday, June 26. Prof. Coleman is a graduate of Yale College and of the University of Chicago Divinity School, and is professor of history in Butler College and of church history in Butler Bible College. Mrs. Coleman is a recent graduate of Butler College.

—If our Board of Home Missions can gain $10,000 on the offering of last year between now and September 30th, we will be able to report $100,000 for home missions this year Will you not send a personal offering to this great work? If your church has not sent in its offering will you not urge that an offering be taken at once to help to win America to Christ and primitive Christianity? Send money to Benjamin L. Smith, Cor. Sec. A. C. M. S., Y. M. C. A. Bld'g., Cincinnati, O.

—W. H. Hanna and wife, of Washington, Pa., have been appointed missionaries of the Foreign Christian Missionary Society to Manila, P. I. They left Cincinnati June 21, and will sail from San Francisco on the steamship China, July 29. The voyage will require about one month. No doubt this is a favorable time to plant a mission in Manila, and we congratulate the society upon being able to make a start in that important city at this time. Mr. Hanna is well known, in Pennsylvania especially, as a strong preacher. We have some Disciples already in Manila that are known, and no doubt others will be enlisted as the work progresses.

—A public discussion between J. B. Briney of the Christian Church and W. P. Throgmorton of the Baptist Church, will be held at the Free Methodist camp ground near Woburn, Ill., July 9-11. The Baptist representative will affirm the proposition that "the penitent sinner who believes in the Lord Jesus Christ with all his heart receives the forgiveness of his past or alien sins before baptism." Bro. Briney affirms that "Christian baptism when administered to a penitent believer is in order that he may obtain the forgiveness of his past or alien sins." Lodging and breakfast will be furnished free to all who come from a distance on notifying A. Gulledge, Mulberry Grove, Ill.

Eczema

How it reddens the skin, itches, oozes, dries and scales!

Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.

It proceeds from humors inherited or acquired and persists until these have been removed.

Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS are the best cathartic. Price 25 cents

—N. E. Cory has been called to remain another year as pastor of the church at Mt. Sterling, Ill.

—The Calloway county (Mo.) convention will be held at Auxvasse, Aug. 5-7. Our former announcement of the date was incorrect. Will those interested please note the correction.

—The Bethany Beach Assembly at the new ocean resort of the Disciples of Christ in Delaware will open July 12 instead of July 4, as previously announced. Those who expect to attend should write in advance to R. R. Bulgin, Melville, Del.

—Work on the new West Side church in Springfield, Ill., will begin July 1 and the building will be completed at a cost of $12,000 about the middle of December. The members of the Central Church who are now living in that part of the city will then become charter members of the new congregation.

—The Foreign Society has four hundred orphan boys at one of the mission stations, Damoh, India. The society is feeding, clothing and educating these boys. It requires only fifteen dollars a year for each boy. The Christian Endeavor Societies have assumed the support of almost all of them. It is hoped other societies will join in this Christ-like work. Every dollar of the money should be paid at the earliest possible moment. These boys are a great care to the missionaries at Damoh.

—The Illinois state missionary convention will be held in Springfield Sept. 9-12. J. E. Lynn writes that the Springfield congregation has already begun preparations for its entertainment. The use of Representatives Hall in the State House has been secured for the evening sessions. Gov. Yates will deliver the address of welcome. W. F. Richardson, of Kansas City, and other representative men from outside the state will be present, as well as some of the best men and women of Illinois. It is not too early for the Illinois churches to begin to advertise the convention and plan for a large attendance.

—Bro. C. Henderson reports that the fifth district convention held in Manhattan, Kansas, June 18-20, was a very enthusiastic and profitable convention, though the number of delegates was hardly so large as last year. Sister C. B. Titus and Bro. W. S. Lowe, state superintendent of missions, were present and helped. Bros. Hutto and Le Baron led us in song. The preachers present were David H. Shields, John Bair, J. A. Clemmens, D. S. Thompson, I. T. LeBaron, I. C. Zumwalt, C. Henderson, J. W. Paine and R. E. Rosenstine. The officers elected for the ensuing year were: R. E. Rosenstine, president; I. C. Zumwalt, vice-president; V. P. C. Henderson, secretary and treasurer; H. H. Huntsinger, Bible-school superintendent; D. H. Shields, C. E. superintendent.

—The sentiments of many appreciative readers are doubtless voiced in these words from Bro. Addison Clark in regard to Bro. Lamar's series of articles on "What Most Interests Me Now:"

By no means, my dear brother, have your readers become weary of your articles. I have just read the last and sighed for more. I have not, in these latter times, read any series of articles that have been to me so delightfully helpful. Then don't keep us waiting for the half-way promised other series. As long as the dear Father gives you strength to wield the pen, let us have a share of the rich thoughts which he has put into your active mind. Profundity, sweetness, freshness, characterize every sentence that you write.

This for other ears: Does any one complain that the labors and writings of old men are not appreciated? Answer the question, why every line that J. S. Lamar writes, now an octogenarian, is largely read by everybody that reads our literature, and you will understand that there is no necessity in the nature of things for such lack of appreciation. Stagnation is death; think, feel, act with soul aglow with love for God and love for men, and the people will hear you gladly.

ADDISON CLARK.

—The following is an outline program of our first twentieth century convention to be held at Minneapolis, October 10-17, 1901:

Thursday evening.—Address of welcome and response. Reception.

Friday and Saturday.—Christian Woman's Board of Missions.

Saturday, 10 A. M.—General Board of the Foreign Christian Missionary Society; 2 P. M., General Board of the American Christian Missionary Society; evening, Christian Endeavor session.

Lord's day.—Morning and evening, preaching by delegates in various pulpits; 2:30 P. M., union communion service.

Monday.—Sessions of the Foreign Christian Missionary Society.

Tuesday and Wednesday.—Sessions of the American Christian Missionary Society.

Wednesday afternoon.—Receptions, college reunions, banquets, visiting and sightseeing Wednesday.—American Christian Missionary Society.

Thursday morning.—Full convention meeting; Our Related Interests, Christian Endeavor, Sunday-school, Benevolent and Educational enterprises; afternoon, sections.

1. Christian Endeavor; 2. Pastors and Evangelists; 3. Sunday-school Workers, 4. Educational Society; 5. Benevolent Association; evening. closing consecration meeting.

To attend this great convention will be a liberal education in all that is best among us. The railroads will give reduced rates. The Minneapolis brethren will do everything in their power to make this our first twentieth century convention the best we have ever held.

HOW TO FIND OUT.

Fill a bottle or common glass with you water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

Missouri Mission Notes.

In my last "Notes" I called attention to the fact that the minutes of the Endeavor convention at Sedalia had not been forwarded with the minutes of the Bible-school convention for publication, and it seemed as though there was no intention of publishing the minutes of the C. E. part of the convention at all. This, however, was a mistake. The minutes of the Endeavor part of the convention will be published with the rest.

We are having good words from all over the state concerning our state missionary convention which meets at Mexico, Sept. 16-19. The interest in the event seems to be much larger than common, and we are doing our utmost to make it a success. The first twentieth century state missionary convention should be the greatest gathering that we have had for years. We have a large number of preachers in the state who never attend these conventions. This, in many cases, is not because they are unwilling, but simply because they are too poor to bear the expense of the journey to and from the place of meeting. This may seem strange, but nevertheless it is absolutely true. In such cases the churches ought to cheerfully raise the money necessary to defray the preacher's expense in full, and something over, and give it to him with their compliments, and my word for it it will be the best money they have spent during the year. The association with his brethren for three full days; the renewal of old acquaintances; the formation of many new ones; the opportunity to hear the men who are on the program; the enthusiasm that will come from this three days' fellowship with his brethren in the ministry, will send him home refreshed, encouraged and far better able to do the church good service than if he stayed at home. Will not the churches throughout the state take this up as a special thing? See to it that your preacher has the money, and then give him a very pressing invitation to attend the state convention.

We are making a special effort to secure 300 more additional contributing churches during these last three months. Already we have assurances from a number of the preachers throughout the state, telling us to put them down as part of the 300. This is good news to us, but there are so many preachers in the state to whom we have written concerning this matter, who are, as yet, as silent as the grave. We are confident that they intend to come to the front in this matter, but they have not said so, and we are in some doubt and some uncertainty until they do. Brother, you know whether your church has paid its apportionment to state missions yet this year. If it has not, will you not kindly see to it at your next appointment that the matter is brought before the church and either attend to it at once, or appoint some day when you will. The success of the "greatest enterprise on earth" depends upon the heartiness with which the ministers in the state co-operate with us in our endeavors. The receipts for July, we are sorry to say, have fallen short of our necessities nearly one-half. We must have an immediate and strong rally in order that we may come out at the end of the year with such reports as will make the Mexico convention, not only the largest one that we have had for several years, but the happiest one as well.

T. A. ABBOTT.

Wisconsin Notes.

After a siege at Manitowoc the meeting closed with 15 accessions, making a gain of 250 per cent. in the little band there.

"Our plea" is far better understood than it has ever been, and some of the best people of the city are inquiring the way of life. Manitowoc is on Lake Michigan, 170 miles north of Chicago. It contains 12,000 inhabitants, perhaps nine-tenths of foreign parentage. Of course the greater number can understand English. It is an excellent point to do home and foreign mission work. Many Scandinavians attended our meetings. I have promised to visit them every two or three weeks for the present. Am much encouraged at the outlook, and believe by holding on to what we have already gotten and striving to get more we can establish a good, strong, self-supporting church in a year or two.

I expect by the help of God to open up at Merrill soon. This is a town of 1,000 inhabitants in the northern part of the state where we have only two members, a brother and his wife lately from the Baptists.

J. H. STARK, State Evangelist.

REPORTS OF OUR COLLEGES.

Continued from page 845.

hood of Missouri may feel sure that, under the help of Him who cares for the widow and the orphan, their Female Orphan School will not be the least among the schools in a state priding itself upon the excellent institutions provided for the education of its daughters.

E. L. BARHAM, President.

Camden Point, Mo.

Add-Ran University.

The twenty-eighth session of Add-Ran Christian University, closing June 5, 1901, was in many respects the most satisfactory in the history of this institution.

The enrollment shows a good increase in attendance over that of the preceding session. The quality of the student body was of a very high order. A quiet earnestness in work and an all round good feeling gave a delightful air to the college life. A deep undertone of feeling which stands for manly conduct and upright life was more thoroughly established as a ruling force.

The faculty, already strong, has been increased by the addition of two new teachers. Add-Ran's teachers have been chosen from five or six of the foremost universities of this country and represent the best phases of thought and life of their respective institutions. Add-Ran University is ranked as an "institution of the first class" by the Texas State Board of Education, and its graduates are received on advanced standing in some of the best universities in America.

Within the last twelve months an elegant and commodious dormitory for young ladies has been erected and paid for at an approximate cost of $9,000. In outward appearance and internal arrangement and finish it satisfies the most fastidious. Substantial improvements have also been made on the campus. Receipts for the session were equal to current expenses and teachers' salaries and other bills were paid promptly except a little shortage on the last month which is amply provided for by uncollected earnings.

T. E. Shirley, the president of the board of trustees, has taken the field to raise money to liquidate the debt of the school and make certain improvements on the buildings. The debt is only about ten per cent. of the valuation of the property, but it is an annoyance and eyesore of long standing, and Bro. Shirley has fully made up his mind to be rid of it. He has had his heart and purse in Add-Ran for a number of years. He gives up a large salary, refuses to accept anything for his services, pays his own expenses and heads the list with $1,000. Yet he is not a rich man. He says he must have $20,000, and those who best know him and the situation entertain no doubt that he will succeed and that in a few months. After that will come endowment. We have many well-to-do brethren in Texas and adjoining states who believe in Christian education. And they are liberally disposed toward all worthy church enterprises whose plans seem sane and practical to them. Add-Ran University is the only institution of learning owned and controlled by the Disciples of Christ in this great southwest. What a great school means to our cause in this immense fast developing territory only needs to be pressed upon the attention of our brethren to elicit a liberal response.

The board of trustees is made up of sound, conservative business men intensely interested in the trust committed to them. They meet twice a year and look carefully after the financial interests and other needs of the school. They are thoroughly progressive, and are set upon seeing Add-Ran endowed and equipped in a manner worthy of a great people.

E. C. SNOW, Acting Pres.

Hermoson, Texas.

School of the Evangelists.

This institution has experienced an unprecedented growth during the last two years. Many old debts have been canceled and the earth "has brought forth by handfuls." During the school year 1900 and 1901 recently closed, we enrolled one hundred and twelve students, representing twenty-seven states and countries. A few generous gifts have been received and many of the "old guard" have remembered us with their contributions. It requires about $20 a day to keep us going and growing; and this must come chiefly from our publishing business. Believing that our brethren are generously disposed toward the work, I have sent Bro. Dean L. Bond, of Hudson, Ohio, one of our graduates, out to bring the work before the brethren. He was a student here for about four years and is thoroughly acquainted with the work from the foundation up, and he is thoroughly imbued with the evangelistic spirit which prevails here. He is now at work in the city of Cleveland, Ohio, and the adjacent territory. I commend him to the brethren. He has so far been well received. The brethren can rely on the information he gives, for a part of the work he has been and is.

We are running our enrollment up to 130 this fall. We shall need help. God our Father knows that we work for his cause unselfishly. Our new catalogue will be ready when this is read.

ASHLEY S. JOHNSON, Pres.

Kimberlin Heights, Tenn.

A Stimulant.

And a Sorry Friend to Some Systems.

"Coffee acts as a stimulant to me. I can for a time accomplish considerable more work, but then I am dull, spiritless, nervous, weak and irritable. Coffee acts like a slow poison on my father, giving him inward pains and a feeling of being generally upset. Continued use always used to make him ill.

He used to be very fond of the beverage and was in the habit of drinking it two mornings, say, then skipping a few days and taking it two mornings again. If he took it the third morning, he was invariably sick. It is two years now since we had the first package of Postum. We have been using it ever since, to our very great benefit.

A lady friend who is the wife of a prominent clergyman in New Haven (whose name I am not at liberty to give) was a complete nervous wreck from the use of coffee. About a year ago she began the use of Postum and continued in it. Six weeks after starting she had lost all her former nervousness, had grown plump in the face, and her health better than it had been for years. She is a splendid walking advertisement, and is most enthusiastic in the praise of Postum, telling all of her callers its merits and urging them to try it." Kate Austen, Hamden, Conn.

Drury College, Springfield, Mo.

A former student has written as follows concerning the above-named college:

In view of the fact that your correspondent spent four of the happiest and most profitable years of his life at the above-named college, his present duty, which, as he understands it, is to give to your readers some idea of the widespread influence this institution has exercised in its noble work of uplifting young men and young women; the broad sympathy of its management; the wisdom of its teachings, and the immeasurable nobility of the personal work of the man at its head and those who assist him, becomes a privilege.

The site of Drury College is at Springfield, Mo., a city of 25,000 inhabitants on the celebrated Ozark plateau. This plateau is the highest part of the state of Missouri, and Springfield is nearly 1,400 feet above the sea, or 1,000 feet higher than St. Louis, and over 600 feet higher than Kansas City. Here the summers are cooler and the winters are warmer than in either of these large cities of this state. No more healthful location can be found between the Mississippi river and the Rocky mountains. An abundant supply of pure water is obtained from a cluster of springs north of the city.

The college campus, of nearly forty acres, is one of the finest in the country. It is situated nearly midway between the two centers of business in Springfield. Native oaks and planted elms, maples and catalpas furnish delightful shade for all the grounds except those portions reserved for athletic sports and other recreation.

On this beautiful and healthful spot, on the 25th of September, 1873, Drury College opened its doors to all young men and young women who desired to take advantage of a college training.

From the outset it was proposed that, whether the school be large or small, the work done should be thorough. The best graduates of eastern and western colleges were secured as instructors. Three of these have been called back to the faculty of Yale; two to Dartmouth, and one to Beloit.

The college has fulfilled its purpose, in part, by sending its graduates into all the professions, by the equipment of a very large proportion of them for teaching, by training many who could not complete full courses of study for excellent and far reaching influence in home and society.

It is the aim of the college to provide for its students a liberal and thorough education, fully equal in grade to that of the best institutions of the country. While not sectarian in any sense of the word, nor under the control of any denominational organization, Drury is pre eminently a Christian college and the molding of broad Christian character is one of her chief aims.

The college buildings are eight in number. Stone chapel, which was erected in 1881, at a cost of $40,000, is, without doubt, one of the finest and most imposing school buildings in southwest Missouri.

The new science hall, which is now under course of construction, and which when completed will be one of the most important buildings on the campus, is to cost $50,000. Half of this amount was given to the college by D. K. Pearsons, the Chicago philanthropist, on condition that the remaining $25,000 be raised by the first of January, 1901.

To what the writer of the above has said a brief addition may be made, to wit:

Fairbanks Hall is a fine dormitory for boys under the charge of Prof. and Mrs. C. P. Howland. McCullagh Cottage, where resides Miss Daniels, the lady principal, affords an excellent home for girls.

For catalogue or other information, address, HOMER T. FULLER, Pres.

Christian College.

Christian College on May 29, closed the most successful year in its history. The commencement week was a veritable "feast of reason and flow of soul." The hospitable doors of the beautiful new college were opened to a large number of guests, and the auditorium of the First Christian Church was filled to its utmost capacity at all the programs given by the college. Dr. J. H. Garrison preached the baccalaureate sermon, and Dr. H. L. Willett, of the University of Chicago, delivered the address to the class of academic graduates, thirty in number. The various exercises showed an excellence in English composition, music and elocution of which any school might well be proud.

The great event of commencement week was the announcement of the re-deeding by Mrs Moore and Mrs. St. Clair, principals of Christian College, of the splendid school property, worth not less than $100,000, to the trustees to be held in trust forever for a school for girls. This gift assures to the Christian Church of Missouri a college which may and ought to become the greatest school for the higher education of women in the Mississippi valley.

With the State University enrolling more students from the Christian Church than from any other denomination; with the great influence of the Bible College which in September will begin active and aggressive work; with a strong local church, under the efficient leadership of C. H. Winders, and with Christian College putting the impress of its noble work annually upon hundreds of representative young women—Columbia is destined to be the future Mecca of the Christian Church.

Christian College has in hand plans for a handsome new stone building which will combine chapel, library and gymnasium. It is expected that commencement exercises will be held in the new auditorium and several generous gifts have been made toward the securing of this much-needed improvement.

Members of the Christian Church and all of the alumnæ and former students of Christian College are asked to help this chapel fund. Members of the alumnæ association are asked to send their contributions to the association treasurer, Miss Emma Byrd Montjoy, Columbia, Mo. All other friends should send their contributions to Mr. W. A. Bright, treasurer of the board of trustees, at Columbia, Mo.

The following strong men have been recently added to the board of trustees: T. P. Haley, Kansas City; W. H. Dulany, Hannibal; M. McDonald, Palmyra; J. H. Allen, St. Louis; D. N. Robnett, Columbia. Last year the number of matriculates at Christian College reached two hundred and forty-two. In its splendid new home, with a faculty of unusual excellence, and the new chapel almost assured, every indication promises a most successful year, beginning Sept. 16, for greater Christian College.

LUELLA WILCOX ST. CLAIR.

Columbia, Mo.

Cotner University.

The past year has been one of progress. The faculty has been enlarged, special attention being given to the strengthening of the normal department. Prof. C. S. Jones, a graduate of the State Normal School, and a teacher of much experience, is dean. A dental college has been organized and is in successful operation. The medical college continues to prosper. The college of arts, with somewhat strengthened courses, enjoys a healthy growth. Never were there more promising men and women in the Bible department engaged in preparation for the work of the church than at present. The Bible work of the university holds a first place in relation to all others. This year, beginning August 5, a ministerial institute, under the auspices of the state ministerial association, will hold a session of three weeks in connection with the university, availing itself of its instructors, library and rooms. Prof. C. A. Young will be a special lecturer. Quite a number of able speakers have also been engaged. Prof. Aylsworth will offer special classes each day in pastoral theology and homiletics.

The financial outlook of Cotner is just now a matter of supreme interest. About a year ago its beautiful property, appraised at $137,000, was deeded to the brotherhood of the state free from debt. This year, without endowment, the work has been conducted with increased attendance, but at much financial sacrifice in order to prevent a new indebtedness. A movement is on foot to place at its disposal at once at least a working financial basis. This has already been successfully started in Nebraska. Only smaller sums can be reached in this way. Nowhere in the brotherhood, it seems to me, could the liberal aid of our able well-wishers be better bestowed than in this strategic place, in building up a seat of Christian education. It needs only the aid and encouragement that other like institutions are receiving, to be a blessing and honor to the brotherhood.

Lincoln is not only famous in the political world, but is to be known as a great educational center. The religious peoples are taking note of this and are laying broad and deep foundations for the future. The Wesleyan University, which adjoins us, raises $50,000 this year. All the machinery of the Methodist Church is brought to their aid. The Congregationalists are strengthened by nearly a like amount through an eastern contribution to the endowment of Doane College. It is highly important that Cotner be remembered by its friends if it is to keep pace with the splendid enterprises of this western educational center.

W. P. AYLSWORTH, Chancellor.

Bethany, Neb.

"The Reformation of the Nineteenth Century."

This is a volume to buy. It is at once a most fascinating narrative and a book of reference. We are more interested in recent than in remote history. The story of things half-remembered, half-forgotten is always delightful reading.

Of the writers in this volume some go back almost to the first. They knew the men who sounded the call for a return to the ancient order. Their recollections and impressions are of priceless value. Some of the narratives are couched in an attractive literary style and all of them are written in clear, good English. We are just beginning to study our own history and to appreciate the value of it. The time will come when every book, magazine and pamphlet having a vestige of history in it will be eagerly sought and prized. Here is a book that by its brevity and completeness, is quite suited to the reading habits of this busy age. It would, it seems to me, be well for our Bible-schools to use it as a text book or at least require it to be read.

ALLAN B. PHILPUTT.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

☞Sold by Druggists, 75c.
Hall's Family Pills are the best.

"Crying for the Moon"

Has become a proverbial phrase to express the futility of mere desire. There are a great many people who think it is as useless to hope for health as to cry for the moon. They have tried many medicines and many doctors, but all in vain.

A great many hopeless men and women have been cured by the use of Dr. Pierce's Golden Medical Discovery; people with obstinate coughs, bleeding lungs, night-sweats and other symptoms of disease which if neglected or unskillfully treated find a fatal termination in consumption.

"Golden Medical Discovery" has a wonderful healing power. It increases the nutrition of the body, and so gives strength to throw off disease. It cleanses the blood from poisonous impurities and enriches it with the red corpuscles of health. It is not a stimulant, but a strength-giving medicine. It contains no alcohol, neither opium, cocaine, nor any other narcotic.

Sometimes the extra profit paid by inferior medicines tempts the dealer to offer a substitute as "just as good" as "Discovery." If you are convinced that "Discovery" will cure you accept nothing else.

"I was in poor health when I commenced taking Dr. Pierce's medicine," writes Mr. Elmer Lawler, of Volga, Jefferson Co., Indiana. "I had stomach, kidney, heart, and lung trouble. Was not able to do any work. I had a severe cough and hemorrhage of the lungs, but after using your medicine a while I commenced to gain in strength and flesh, and stopped coughing right away. Took about six bottles of the 'Golden Medical Discovery' then, and last spring I had Grippe, and it settled on my lungs, leaving me with a severe cough. I had the doctor, but he didn't seem to help me any; so I commenced your medicine again and took three or four bottles of the 'Discovery' and two vials of Dr. Pierce's Pellets, and that straightened me up. I feel like a different person. I gladly recommend your medicine to all sufferers, for I know it cured me."

Dr. Pierce's Pleasant Pellets cure constipation by curing its cause.

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the church.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

SINGING EVANGELISTS will be pleased with the analytical classification, enabling them without reference to indices to find a suitable song on a moment's warning.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations, etc., especially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing.

S. S. SUPERINTENDENTS will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessors, **Popular Hymns No. 2** is an

ALL-AROUND BOOK.

Its author and publishers have spared nothing of cost to give the best copyrights which money could buy, clothed in the neatest and best dress of the printer's art for the least possible cost to the singing public. In proof of which see the following prices:

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth	$ .30	$3.00	$25.00
Boards	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

Send all orders to....

CHRISTIAN PUBLISHING CO.,
1522 LOCUST ST., ST. LOUIS, MO

Correspondence.

Nebraska Secretary's Letter.

Three additions at Hastings, where H. J. Kirchstein ministers, on the 16th. J. E. Wilson reports one added by letter at Chadron same date.

Good report comes from the Beaver City convention, which I was not able to attend. The program was excellent and the attendance good. The interest was splendid, after the usual manner of that district. O. H. Truman, of Hendley, is re elected corresponding secretary and A. C Corbin, of Beaver City, president. The outlook for a crop out in that country is exceedingly unfavorable. The wheat will be only a partial crop, and unless the rains should be more copious the corn crop will be necessarily cut short. This district is a large mission field. Bro. Truman will teach in his home town in order to add to his salary so he may live and stay.

J. W. Walker will leave McCook and the financial reason is strongest. Only a few churches in the district are self-supporting in reality. We should be ready to re-inforce a number of places the coming year.

This is the season of the year for reports from the churches and auxiliaries for the year. Cards will be in the hands of preacher or clerk by the time this is read, and may we not hope for a prompt response? This is the only report that will be called for, and should be filled out complete. The Bible-school and Christian Endeavor statistics should *not* be forgotten in this report. If the one to whom this report comes has not the items for all, let them be ascertained from the proper officers.

Our rate to the state convention this year will be one and one-third fare for round trip as usual. Certificates of purchase to be taken of the home agent when tickets are bought. Missouri Pacific trains will stop at the grounds. Buy tickets to Lincoln. Watch for the complete announcements.

District No. 6 held a very successful convention at Waco. In point of numbers it was equal to the best, and the general tone was excellent. G. J. Chapman was re-elected corresponding secretary and J. C. Wilson, of Exeter, was elected president. Convention next year was voted to Beaver Crossing. Waco has the neatest chapel-tabernacle-church-house that I know of. It is a thing of beauty and convenience on the inside, and while not artistic without, it is not unsightly. For the cost, a little less than $1,000, it is the best of its kind. This form of structure would solve many a problem in new places, or in communities where it is not possible to build a more expensive building. We have in the state a number of old houses of one pattern, with excruciating seats and cold floors that would be better replaced by this form of tabernacle. Three times the people can be housed on the same money.

The commencement exercises at Cotner are reported to me as most enthusiastic and encouraging. The address of the day by Congressman Burkitt, of Lincoln, is universally spoken of as a masterly effort. The faculty have reason to feel glad for the work done, and its happy completion. Chancellor Aylsworth and his professors should have the active and hearty support of the brotherhood. The effort to increase the number of students to 350 the coming year should be aided by all who can say a word or exert an influence for the school. The best endowment will be *increased attendance.*

H. G. Wilkinson spent the 23rd and a few days prior in Bluevale in an effort to raise endowment for Cotner. O. A. Adams does mission work at that point. Chapman has been occasionally preaching at Charleston. Motter reports the work in a growing condition at Bradshaw.

A. O. Swartwood closes his work at Waterloo. Will move to Fremont and can be had for supply for congregations within reach. Address him there.

Sister Willard, of Bethany, is practically ready to organize classes in Bible study under the special plan devised by her.

W. A. BALDWIN.

Ulysses, Neb.

Work Among Students.

The work of the Warrensburg Church is unique in that it is in the center of a region densely populated by Disciples, and that it is at the seat of one of the largest Normal Schools in the southwest.

One-third of the enrollment the past school year came from Disciple families—either members of this communion or preferred it. The last Sunday before commencement I called a meeting of "our students," as we call them. It was a hot afternoon, and other meetings divided the interest, yet 38 counties of the state were represented. My object was to impress upon them their importance as factors in the religious development of Missouri in the years of the immediate future. We talked of where the vacation season was to be spent and what Christian work could be done during the summer. A large county map was hung up before them, and two young men, as the roll of counties was called, and the representatives from those counties stood up, stuck a blue-headed tack for each one inside the county. Then a tack was stuck where each one would spend the vacation or teach next year. Much enthusiasm was aroused by this object lesson in moral factors. They began to grasp the magnitude of the opportunities before them as young men and women. Then, supposing that each one would instruct thirty pupils, we multiplied that number by the number of teachers present, and we had another object lesson in the multiplication of influence.

Dr. Howe, the retiring president, who is a staunch Presbyterian, gave the students a twenty minute address, which was much appreciated. Some were going away never to return to school, and we sang "God be with you till we meet again." It was a great meeting, and it may be a memorable one in our history. It is the plan to hold these meetings semi-annually—at the beginning and at the close of the school year. We will style the meeting "The Students' Christian Convention."

The enrollment of the summer school this year is 400. One fourth of this number belongs to us. No one can question the future of the Disciples in Missouri when he looks into the faces of these fine young men and women—not if he believes in humanity.

Many students make the good confession while with us, and they go home not only graduated but saved, not only with a diploma but a church letter also. The good thus accomplished is many times multiplied in a few years.

The importance of this work from an evangelistic standpoint alone to our cause in Missouri is not small. The fifth Sunday in September we begin a protracted meeting with R. A. Omer to do the preaching. Pray for this, it may mean much to you through some student from your home or town.

I would like to see our people over the state take more interest in work at student centers —especially where the state schools are located. In such places the church must do the distinctively Christian work. It is a wide field, already white for the harvest.

H. A. DENTON.

Warrensburg, Mo.

A Word From Chancellor Craig.

Dr. Clinton Lockhart's new book, "Principles of Interpretation," is a clear, concise and forcible treatment of the subject. All students of the Bible will find invaluable help in this book.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

STARKS' HEADACHE POWDERS

Is for all kinds headache, the Grippe headache, the after reading headache, the over-eating headache, the Catarrhal headache, the Constipation headache, the nervous headache, the late hour headache, the next morning headache. Never mind what kind, this stops the pain. Perfectly harmless. 10c package at all Druggists. Sent by mail, postpaid.

STARKS & CO., MIDWAY, KY.

Sunday School Periodicals.

THE SUNDAY-SCHOOL PUBLICATIONS issued by the CHRISTIAN PUBLISHING COMPANY, of St. Louis, are in use in a little over *Two Thirds* of the Sunday-schools connected with the Christian Church in America, as shown by the statistics in the last Annual Year Book, among which are most of the prosperous and progressive ones. There is no good reason why a large proportion of the other fractional *One Third* should not also be thus furnished, as we have abundant facilities for supplying all. The list of Publications is complete in every particular, and supplies every want. It consists, in part, of the following:

Three Weeklies

1. **Our Young Folks,** a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12½ cents per quarter.
2. **The Sunday-School Evangelist** for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than 10 copies to one address, 30 cents per year—8 cents per quarter.
3. **The Little Ones** for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6¼ cents per quarter.

Four Lesson Quarterlies

1. **The Bible Student** for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, $1.60; 50, $3.00; 100, $5.50.
2. **The Scholar's Quarterly** for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.
3. **The Youth's Quarterly** for Junior Classes: Single copy, per quarter, 5 cents; ten copies or more to one address, 2½ cents per copy, per quarter.
4. **The Primary Quarterly** for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address 2 cents per copy, per quarter.

Four Lesson Annuals

1. **The Lesson Commentary** for Teachers and Advanced Classes: $1.00 per copy, post-paid; $9.00 per doz., not post-paid.
2. **The Lesson Helper** for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; $3.60 per doz., not prepaid.
3. **The Lesson Mentor** for Junior Classes: 25 cents per copy, postage prepaid; $2.40 per dozen, not prepaid.
4. **The Lesson Primer** for the Primary Classes: 20 cents per copy, postage prepaid; $2.00 per dozen, not prepaid.

Concerning Samples

If your school has not been using these publications, samples of all, except the Lesson Annuals, may be had *Free* for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.

Christian Publishing Co.,
1522 Locust Street,
St. Louis.

"The Spiritual Side of Our Plea."

I heartily welcome this excellent book by A. B. Jones. It is the fruit of a free and able mind honestly seeking to set forth the truth —especially those phases of gospel truth with which the name of Alexander Campbell is commonly associated. In my judgment it is becoming more and more important that the doctrine of this powerful reformer and his coadjutors should be restudied and restated. So far from being exhausted, Mr. Campbell's influence is just beginning to be felt by religious society generally as a modifying force. Whatever the hasty and arrogant may conclude, it is manifest to sober and discerning minds that the cardinal position which he occupied, and the masterly presentation of the gospel which he made, cannot be ignored by a Christian age which is earnestly seeking for a proper basis of union, and for an intelligible proclamation of the gospel to all the world.

Unhappily, owing to the polemic environment in which he was forced to write and speak, Mr. Campbell was not always properly understood nor truly appreciated even by his own brethren. This seems to have been especially true in many instances respecting his doctrine of the Word and Spirit, and also of the remission of sins. His real teaching on these subjects was much deeper and more truly divine than appears in any disconnected quotations that may be made from his voluminous writings.

Bro. Jones in this fine and able work, has made a valuable contribution to the correction of certain mistakes and the bringing out of much deep and wholesome truth. The work is timely, well considered and valuable, Its most interesting and, as I judge, most important part, is the elaborate discussion of the Word and Spirit.

Bro. Jones' view of the remission of sins, he insists, is the same as Mr. Campbell's, and certainly, if the quotations relied upon cover the whole of Mr. C's doctrine, he makes out his case. For myself, however, I am not quite satisfied with the doctrine as herein set forth; and if it were not so suggestive of a pigmy entering the lists with the giants, I should feel tempted to give my view of the matter, and point out wherein everybody is wrong *but me!* The brethren, however, seem to be getting on pretty well without my views, and if they will buy and read Bro. Jones' handsome work, and inwardly digest the same, they will be able to make out a little longer while waiting for the correct view of the whole subject, which maybe they would not like to wrestle with this hot weather! At any rate Bro. Jones' view is not *very* dangerous and as for the doctrine antagonized by him, if he has not killed it stone dead, he has left it in such a comatose condition that it can not do much harm—for a while. J. S. LAMAR.

Grovetown, Ga.

A Chance to Make Money.

I have been selling perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made $710. Everyone buys a bottle. For 50c worth of material I make Perfume that would cost $2.00 in a drug store.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from $25.00 to $35.00 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42c in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in the business.

MARTHA FRANCIS.
11 South Vandeventer Ave., St. Louis, Mo.

Topical Outlines of the Midweek Prayer-meeting Themes are still in active demand. Every Church should have an abundant supply. Price 25 cents per dozen copies. Christian Publishing Company, St. Louis.

CHRISTIAN ENDEAVOR SUPPLIES.

We keep constantly on hand, and sell at lowest prices, a complete line of supplies for Christian Endeavor Societies. No Society can do its best work that is not supplied with proper and necessary equipment. We give herewith partial price-list. A complete, descriptive price-list will be found in our General Catalogue (pages 82 and 83), which will be sent on request.

WORKING REQUISITES.

Topic Cards, for one year, per hundred	$1.00
Daily Readings and Topics, per hundred	1.50
Topical Handbook, containing Church Prayer-Meeting Topics, S. S. Topics, C. E. Topics and Junior C. E. Topics, per 100	3.00
Membership Application Cards, per hundred	.50
Pledge Cards (active) per hundred	.50
Pledge Cards (associate) per hundred	.50
Invitation Cards, per hundred	.50
Constitution and By-laws, per hundred	2.00
Absentee Cards, per hundred	.50
Large Pledge, for wall, 28 x 36 inches	.75
Extra Large Pledge, 36 x 54 inches, on linen	1.50
Treasurer's Book	.50
Secretary's Record Book	1.50
Secretary's Roll-Call Book	.35

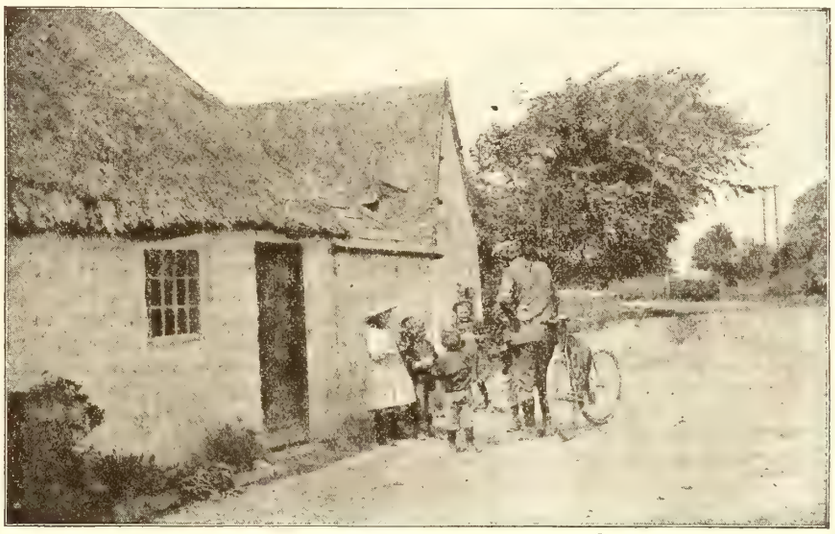
We have C. E. Badges in gold and silver and in several styles and sizes, at prices ranging from 15 cents to one dollar. We keep, also, full line of supplies for Junior C. E. Societies, Instruction Books concerning the work and organization of the Y. P. S. C. E., etc. Send orders to

THE CHRISTIAN PUBLISHING CO., - ST. LOUIS, MO.

Wheeling Through Europe

BY W. E. GARRISON.

A Handsome Cloth-Bound Volume of 263 Pages, Illustrated with Half-tones from Photographs taken by the Author.



"A ROADSIDE CONVERSATION."—SPECIMEN ILLUSTRATION.

During the summers of 1898 and 1899 the author toured on a bicycle through England, Scotland, Wales, France, Holland, Germany, Switzerland, Austria and Italy. Traveling on a wheel, he was able to see Europe as it cannot be seen by the tourist who is whirled over the Continent by train. He has written most delightfully and entertainingly of his travels, of his experiences with odburate officials and unsophisticated peasants, of his struggles with the several European languages, of the customs of the common people, of Alpine scenery, Swiss lakes, etc.

PRICE, ONE DOLLAR.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS.

Book Notes.

While *The Reformation of the Nineteenth Century* is having a good sale—a much better sale, in fact, than is had by most religious works—we marvel that we are not called upon to fill hundreds of orders for it each day. The work is of such great importance and value to the Disciples of Christ, it occupies such a large place in our literature, being the *only* full, complete, adequate and authentic history of our cause, that it is a surprising thing that every Disciple who reads the announcement of its publication does not straightway and forthwith set himself down and write for it. During the past few years the Disciples of Christ have made great advance as a book-reading people, but there is yet much room for growth in this respect. The great majority of the members of our churches never purchase a book on any religious subject. This is a humiliating fact to contemplate, but it is a fact, nevertheless. The preacher who does his full duty to his people will constantly urge upon them the advisability of reading good books—the *best* books in all departments of literature. This paragraph will doubtless be read by a great many persons who belong to the class above referred to. There will never be a better time for them to reform than at the present, and there is no better volume for them to purchase, as a starter, than *The Reformation of the Nineteenth Century*. It is a volume of 514 pages, and the price, postpaid, is $2.

So important a volume as *The Reformation of the Nineteenth Century* is worthy of more than the usual and ordinary announcement, or advertisement. That possible or prospective purchasers of the work may learn, before purchasing, just what the work is, we have issued a "folder" of eight pages, which tells all about the book—its first conception, how it came to be written, sketches of those who collaborated in its production, a synopsis of its contents, the comments of leading men on the value of the book etc., etc. A copy of this will be sent, without charge, to any one who will take the trouble to drop us a postal card and ask for it.

Winston Churchill's new novel, *The Crisis*, to which reference was made in these notes last week, seems to be taking the whole country by storm, as it has St. Louis. Mr. Churchill was born, raised, and now resides in St. Louis, and the scene of his story is laid in this city, so it is but natural that St. Louisans should be unusually interested in the work. But its popularity is not confined to St. Louis, by any means. A few days ago the writer of these paragraphs was in a small town in a northern state, and while waiting for a train, strolled into the local book-store. Upon the counter were a number of copies of *The Crisis*. When the proprietor saw my eye rest on them he remarked: "There, sir, is the finest thing I have read in years. I have sold quite a number of copies, too, and that is a remarkable thing for a town of this size, where the most popular form of literature is found in the ten-cent novel." Almost 400,000 copies of *Richard Carvel*, a former work by Mr. Churchill, have been sold, and the popular verdict is that *The Crisis* is superior to *Richard Carvel* It is a handsome volume of over 500 pages, superbly illustrated, and tastily bound in cloth. We will send a copy to any address, postpaid, on receipt of the regular retail price—$1.50.

Amid the well-deserved popularity of new books, older and standard favorites must not be forgotten. Among these are the "trinity of devotional works," by J. H. Garrison. These three volumes, which are issued in uniform size and binding, are *Alone With God*, *The Heavenward Way* and *Half-Hour Studies at the Cross*. Of the first of these, alone, we have sold over 20,000 copies, and several thousand each of the other two. Few devotional works reach such a circulation. Some day, perhaps, religious works will circulate as widely and be as popular as cheap fiction, but in this year of our Lord one thousand nine hundred and one, the religious work that reaches a sale of over one thousand copies must possess genuine merit of the first order. It is because the three works named have such merit that they have had such success. The books are so well known that they need no detailed description. They have given comfort and help to thousands of hearts—yes, tens of thousands. If you do not possess them, you should send for them at once. If your religion is a sham—merely a perfunctory routine of going to church once a week to retain respectability—and your life is unhallowed by prayer and personal communion with God, you will hardly enjoy the reading of these books, though the reading will benefit you. On the other hand, if your Christianity is real, if the love of God fills your heart and life and you are accustomed to secure daily strength from on high by communion with the Source of all strength, these books will be a joy to you. Each volume is issued in two styles—in cloth binding, 75 cents per volume, or $2 for the set of three; in full morocco and gilt, $1.25 per volume, or $3.25 for the set.

A. B. Jones' new book, *The Spiritual Side of our Plea*, has awakened deep interest among thoughtful men and women in our ranks. It should by all means be read and read again by every member of our congregations who has a mind capable of appreciating the spiritual breadth and depth of our plea, as set forth by the author. Mr. Jones is one of the ablest, most thoughtful and thought-inspiring writers among us, and into his latest work he has put the result of years of study and thought. The volume contains 394 pages, substantially bound. Price, postpaid, $1.50.

A series of articles by a prominent psychologist in one of the popular magazines; the annual convocation of the faithful at Boston and their pilgrimage to Concord, N. H., the home of "Mother;" the promulgation of "Mother's" annual message; the visit of the undertaker to a number of homes where the "All is Mind; Mind is All" system of therapeutics had been adopted; the suit for libel brought against Mrs. Eddy—all these things have tended to bring Christian Science and Christian Scientists prominently before the general public in the secular press, during the past few days and weeks. There are some good people who are vastly worried about the apparent growth and progress of Christian Science, but they are needlessly alarmed. They should recall the shrewd and sound remark of one Gamaliel, something less than nineteen centuries ago, which is as true now, when applied to Christian Science, as it was when originally applied to Christianity. Inasmuch as Christian Science denies the unique Sonship of Jesus (Christian Scientists say this is not so, but it is easily proven by Mrs. Eddy's writings which are authoritative among her followers,) it cannot be of God and must, therefore, eventually come to naught. Meanwhile, those who are brought into contact and conflict with this demoralizing doctrine will do well to obtain two books on this subject. The first of these is *Christian Science*, by Rev. Dr. McCorkle, which is the most comprehensive, complete and powerful exposition of the fraud, folly and foolishness of Christian Science, its unreasonableness and anti-scripturalness, that we have ever seen. It is a finely printed and bound volume of several hundred pages, which we will send, postpaid, on receipt of $1.25. The second book referred to is *Christian Science Dissected*, by A. D. Sector. This is a smaller work, in pamphlet form. The author, whose aim was to prepare a book on this subject that the busy man could take time to read and the poor man could afford to purchase, has touched upon fundamental facts and principles, instead of going into details. His argument, or "dissection," is always direct and to the point and, to the unprejudiced mind, must be conclusive. The price is 25 cents. THE CHRISTIAN PUB. CO.
1522 Locust St., St. Louis, Mo.

A GREAT BOOK FOR YOUNG PEOPLE

The Young Man from Middlefield

By MRS. JESSIE BROWN POUNDS

THIS ENTRANCING STORY of twenty-six chapters ran as a serial in the columns of OUR YOUNG FOLKS during the first half of the year 1900, and was followed with absorbing and ever-increasing interest by the many thousands of readers of that weekly journal. It relates, in the popular author's most charming style, the trials and triumphs of a plain young man from the country, who left his father's farm and went to the great city to fill a position in the lumber yard of his uncle. In his new surroundings he came into contact with a variety of people, every way different from the plain, honest country folks with whom he had formerly associated; but in the midst of his new surroundings, with their many temptations, he maintained his Christian integrity and lived up to the motto he had adopted, to **"Make Christ First in Everything."**

His good influence soon began to be felt in his uncle's family, among his fellow-workmen, and most of all among the young Christian Endeavorers with whom he associated, whose society was in due time revolutionized.

EVERY YOUNG PERSON should read this charming volume, and it should at once find a place in every Christian Endeavor and Sunday-school Library.

SIZE AND PRICE.—One handsome volume of 257 pages, beautifully printed and substantially bound in cloth, price 75 cents per copy, prepaid.

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Among Our Advertisers.

Barclay Meador, Advertising Manager.

Readers of this issue of the CHRISTIAN-EVANGELIST will find the schools and colleges which are under the patronage of our church well represented both in the news and advertising columns. Some schools other than these are likewise represented. They number among their pupils not a few from among the sons and daughters of our church, and like our own schools use our space because by means of it they can reach so many people, especially in Missouri and the states adjoining.

Close reading of all that is said in this educational number upon the all important subject of education, and upon that which is no less vital, namely, the educational institution, is asked of the reader.

The Cool Spots of Michigan

Are most easily reached via the Pere Marquette Railroad. Through car service from St. Louis and way points via Chicago to Bay View, Petoskey, Charlevoix, Traverse City and Harbor Springs. All of the popular Summer Resorts of Western Michigan are reached by the Pere Marquette. For handsome booklet describing the resorts, write H. F. Moeller, G. P. A., Detroit, Mich.

Evangelistic.

ILLINOIS.

Leroy, June 27.—One more confession here last Lord's day. We are holding our audiences during the hot weather.—F. A. SWORD.

Watseka, June 24.—Preached to the school teachers of this great county last evening. They are in our city attending institute. One added at the service by letter. We are planning for the Kankakee district C. E. convention, which will be held here Aug. 27-29. The writer is president.—B. S. FERRALL.

INDIANA.

Terre Haute, June 28.—The Central Christian Church of this city, with their pastor, Q. E. Sellers, at the wheel, has established two missions in the suburbs and has just closed a meeting in the Armory building in the East End, preparatory to organizing a third. This meeting of three weeks resulted in 19 being added to the church and the laying of the foundation for the new mission. Next week we commence a meeting at the mission in Highland Place. Our next engagement is with Bro. Brannic at Meredosia, Ill.—GUY B. WILLIAMSON AND WIFE, singing evangelists.

IOWA.

Albia, June 26.—A young man made the good confession Sunday night.—R. H. INGRAM.

Iowa Falls, June 24.—Two baptisms yesterday. This makes 12 additions since March 1.—F. D. FILLMORE.

INDIAN TERRITORY.

Chickasha, June 24.—We had another fine day yesterday. Four additions, three baptisms. Our church is full of hope and harmony.—JOHN N. STEVENS.

Stilwell, June 21—Bro. Tabor began a meeting here the first of the month and closed June 16. The meeting was a success, though there were no additions by baptism, for the church was re-united after a long division on the missionary question. As the result of Bro. Tabor's personal work the non-progressives came over in a body. Money was raised to support a pastor half time and Bro. Junius Wilkins, of Kingfisher, O. T., will take up the work at once. It was decided to build a church and a building committee was appointed. We hope to have soon a live congregation in a good house.—J. C. HALLEMAN.

KANSAS.

Coffeyville, June 24.—I began work here Sunday, June 23. Work starts off hopefully with two confessions at first service; good audiences and good interest.—ELLIS PURLEE.

Iola, June 24.—Eight added yesterday; 28 since last report, about half by baptism; 213 added during last 13 months. Begin a brick meeting house soon.—G. M. WEIMER.

Leon, June 24—We closed the meeting with the brethren here last night with 31 additions in all; 20 of these were by baptism, one from the Baptists, one from the U. B.'s, one from the Methodists, one reclaimed and the remainder by letter and statement. Brother Reeves, a consecrated and godly man, a graduate from Bethany, has just been installed into the pastorate here for one-half of his time, the other one-half is given to Rock, a short distance to the southwest. You may look for encouraging things from these works. His good wife is a preacher's true yoke-mate. My next work is at Gravette, Ark.—E. E. DAVIDSON.

MISSOURI.

Kirksville.—At my regular services at Savannah, Ia., last Lord's day, seven made the good confession.—J. L. HOLLOWELL.

Cameron, June 26.—Three additions to the church last Sunday; nine (9) new scholars in Sunday-school, five in regular school, four in home department.—S. J. WHITE.

West Plains, June 24.—We had four more additions here yesterday. Everything is moving on nicely. E. W. SEWALL.

OHIO.

Nelsonville.—The annual report of the church at this place shows 33 additions to the church during the past year. The church raised $288 for missions and $1,635 for all purposes. All debts are paid and the pastor is called for another year at an increased salary.—C. M. KEENE.

SOUTH CAROLINA.

Sumter, June 24.—One from Baptists and one from M. E.'s at this place since last report.—M. B. INGLE.

TEXAS.

Ferris, June 26.—Fine meeting here; 17 added to date.—JOHN W. MARSHALL.

WASHINGTON.

Delight, June 23.—We have during the present month enjoyed a meeting conducted at Fletcher, Wash., by Bro. J. R. Charlton, of Caney, Kan.; his wife leading the song service. The meeting included three Lord's days, during which he preached 36 sermons. The immediate result was 37 by confession and baptism; four from the Methodists, three from the Presbyterians, one from the Baptists and nine by relation and otherwise.—THOS. M. MORGAN.

Fletcher, June 24.—Closed our meeting here last night. We were here three weeks and had 59 additions; 43 conversions. Organized an Endeavor society with about 40 members. There is a demand for evangelists and pastors in Washington.—J. R. CHARLTON.

AIDS FOR

Christian Workers

BY W. W. DOWLING,

Editor of the Christian Sunday-school International Lesson Series.

I. THE TOPICAL LEAFLET.

The Uniform Series of Midweek Prayer-Meeting Topics for 1901 were selected by a Committee appointed at the Kansas City Convention, consisting of W. W. Dowling, J. H. Garrison, George Darsie, F. O. Fannon and James McAllister, and are recommended for use in all Christian Churches.

Form and Price: A Four-page Leaflet, printed on heavy paper, 25 cents per hundred.

II. TOPICAL OUTLINES.

The Midweek Prayer-Meeting Topics for 1901, noted above, carefully analyzed, with copious Scripture References, that will serve as a Guide to the Leader and aid the members of the Church in taking a prompt and intelligent part in the service.

Form and Price: A Booklet of 32 pages, neatly printed, stitched and trimmed, 25 cents per dozen

III. THE TOPICAL HAND-BOOK.

A Pocket Manual containing the Title, Golden Text, Outline, Background and Principal Point of each Sunday-school Lesson for the year 1901; the Topical Outlines for the Midweek Prayer-Meeting for the year, as noted above; the Christian Endeavor Topics for the year, with carefully prepared Daily Readings on each, together with an Analysis of each Topic, and also the Junior Endeavor Topics, with Analytical Outlines.

Form and Price: A booklet of more than 100 pages, containing more helpful material for Christian workers than was ever before presented in the same compass, at the low price of 5 cents per copy, 50 cents per dozen copies; $3.00 per 100.

CHRISTIAN PUBLISHING CO.,
1522 Locust St., - St. Louis Mo.

...OTHER THINGS GROW IN SUMMER...

Why Should Not The Circulation Of The Christian-Evangelist

It is not mere idle talk when we say that the CHRISTIAN-EVANGELIST is better than it ever was. This is claiming much, for it has always been the exponent of first quality among the religious periodicals of the Current Reformation.

Our Readers have Helped to Make the Christian-Evangelist What It Is, and We Are Depending Upon Their Aid in Improving It Still More.

We are quite certain that our readers believe that individual lives would be better, homes would be happier, and the power of the church would be many times multiplied if the CHRISTIAN-EVANGELIST was read in every home represented in the church. It is upon this ground that

We Ask for the Hearty Co-operation of Every Reader in this Mid-Summer Effort to Double the Circulation of the Christian-Evangelist.

How are we to accomplish this result? Those whom we are most desirous of reaching do not know the helpfulness of our journal. They must become acquainted with its good qualities. Sample copies accomplish this in a very limited degree; it takes several months for one to become interested in and attached to any particular class of reading. Therefore,

We Offer the Christian-Evangelist for the Six Months Beginning July 1, 1901, and Ending December 31, 1901, for Only Fifty Cents.

If you are really interested in this question of good literature, you may induce every family in your congregation (and many of your neighbors who are not church members) to invest fifty cents for twenty-six weeks' reading of the very best quality. Of course, we shall lose money on all such subscriptions, but

These Are to be Considered as Trial Subscriptions and are to be Discontinued Promptly December 31, 1901, Unless Renewed at the Regular Price of One Dollar and Fifty Cents a Year.

The justification of this very generous offer is the fact that those who read the CHRISTIAN-EVANGELIST for six months will not desire to part with it after that time, but will renew as regular subscribers. Circulating religious literature is as truly missionary and evangelistic as preaching from the pulpit. Therefore,

We Call Upon Pastors, Sunday-school Superintendents, and all Others Actively Interested in the Advancement of Christian Teaching Among Us to Engage With Us in the Present Effort to Increase the Knowledge, Piety and Zeal for Good Works of Those With Whom They Have Influence. Who Will Send Us the Largest List of Trial Subscribers?

Two-cent postage stamps will be accepted in payment, but the best way to remit large amounts is by Postoffice Order, Express Order or Draft on St. Louis, Chicago or New York.

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Family Circle.

The Fourth of July.

With a boom, and a fizz, and a bluster,
And a flutter of flags in the sky,
With soldiers who come to the muster,
And drums that go merrily by,
Comes in the gay Fourth of July.

There are bells ringing out from the steeple,
There are fireworks blazing on high,
There are great, jolly throngs of good people,
There is punk for the children to buy,
On the merry old Fourth of July.

And here and there, just for a wonder,
Is some one who says we might try
To find noises not quite so like thunder,
And let the day softly go by—
Our jolly, dear Fourth of July!

But I am ashamed of such creatures!
When the banners flaunt up to the sky,
And the pin-wheels, and rockets and screechers
Go off with a shout and a cry,
'Tis splendid—our Fourth of July!

—*Exchange.*

A Little Patriot.

By Auntie Beth.

"O, Tommy, we're going to Spring Grove to-morrow morning, Billy and I, and want you to go with us. We're going to carry a luncheon and stay 'most all day. We'll have a jolly time."

"Yes, I'll go," said Tommy, "if mamma'll let me, and she will, I know, she always wants me to have a good time holidays."

But when Tommy Carr got home, he found his mother sitting in an arm-chair, with one foot in another chair. And when the little boy asked what was the matter, he was told that his good, kind mamma had slipped down and sprained her ankle badly.

"Oh, I am so sorry, Tommy," she said, "especially as to-morrow will be the Fourth and auntie is away, so I am afraid I can't get along without having you help me take care of Freddie."

"Then I can't go to Spring Grove, can I?" said Tommy, "Billy Gray and Percy Clare are going in the morning to stay nearly all day."

Mrs. Carr looked troubled. "I'm afraid I shall have to disappoint you, Tommy," she said, "papa has to march in the procession to-morrow, auntie is away, and how can I take care of little Freddie with this lame ankle? I am very sorry."

Tommy's face was very sober. "I'll have to stay at home," he said. He did not pout or scold but as he stood looking out of the window his mamma saw him rub his fists into his eyes, and she also could see his shoulders draw up as he tried to keep from crying hard.

"Oh come, Tommy," she said kindly, "don't feel bad, you can roll Freddie up and down the sidewalk in the carriage in the morning, and even if Billy and Percy do not care much for the procession, papa says it is to be a good one. You know you're ten years old, and this will be the first time you have ever had to deny yourself on a holiday. Think of the nice time auntie and I got up for you last Fourth of July, and how your little friends came and frolicked and enjoyed the fine treat on the lawn—*oh!*"

Mrs. Carr stopped speaking after saying "oh" so sharply.

"What's the matter, mamma?" asked Tommy.

"I'm suffering a great deal with this ankle," she answered, "and once in a while a pain darts through it that is so sharp it makes me almost faint, but I'm so sorry for you, dear."

Tommy loved his mother dearly. He had been taught to obey and respect her, and now, here was this dear mamma who always had done so much to make him happy, suffering so much pain that she could not quite keep from moaning.

"Oh, never mind about to-morrow, mamma," he said bravely, "I'll take care of Freddie all day if you want me to. Papa will get me some crackers and little fireworks for the evening, and couldn't I dress the baby-carriage up with flags and pretend I'm a soldier drawing a gun-carriage?"

Way down in his little-boy-heart, Tommy still felt "sorry." Fourth of July only comes once a year and is always a great day for the boys. But he wanted to be kind and show his mamma that he could be her own good little son when the time came that she needed his kindness and help. And it is a very, very pleasant thing to any good, loving mother to have a return of willing love and aid when she has to ask for it.

The next morning, "the glorious Fourth," the sun shone beautifully and Tommy had not known quite how hard it was going to be, staying at home, until his little comrades Billy Gray and Percy Clare came trooping along, their lunch boxes in their hands, epaulettes of gilt paper on their shoulders, paper stars in the front of their caps and make-believe guns held upright.

"I can't go to the grove," said Tommy stoutly, "mamma's hurt her ankle and I'm going to look after brother Freddie."

The other boys were loud in their pity and wondered how Tommy could stand it, having to stay around home on "Independence Day!" And it must be confessed that Tommy felt a lump in his throat as all that flying fringe of gilt paper fluttered about the shoulders of his little mates as the epaulettes, stars, and lunch boxes were marched away.

"But it's for mamma," he said out loud, and the next moment he was admiring the little flags that were waving about Freddie's carriage and also some stripes of red, white and blue bunting that happened to have been in the house, and were given him to help decorate with.

But Tommy started with astonishment when a deep voice close behind him said: "What is it that's for mamma I should like to know?"

And there was Mr. Clarrison, a tall, fine looking man that Tommy knew was boarding at the hotel, it had grown so hot in the city.

The little boy blushed and he didn't know what to say. He didn't think anyone heard him when he tried to comfort his own heart by speaking out loud.

"Oh, you needn't be a bit afraid because I happen to be tall and large," said Mr. Clarrison's deep voice which Tommy all at once thought very pleasant for all it was so much a strong man's voice.

The truth was, the gentleman had seen Billy Gray and Percy Clare go tramping off, and when Tommy said "But it's for mamma," in a shaky little tone, he had an idea of just what it meant.

"Why," began Tommy, "I was going to Spring Grove with those other boys, this morning, but my mamma, she hurt her foot so I had to stay and take care of Freddie. I was just thinking of it, that's all."

"And it did the little soldier good to tell himself that it was for mamma. Wasn't that it?"

Tommy giggled shyly and said, "Yes, sir."

"Well now let me tell you, little mister soldier, that what you are doing to help mamma shows me that you must be quite a little patriot. Do you know what that means?"

Why! Mr. Clarrison's voice had really grown soft, and Tommy wasn't a bit afraid to look up and say: "It means anyone who loves the country, doesn't it?"

"Yes, my boy, and is willing to serve it. You see, I know you must love your mother because you are willing to serve her. We call that being loyal to anyone. And I think that the same stuff a patriot is made of, that is, a man who is loyal to his country, and loves her well enough to serve her, must be in the boy who loves his mother and will prove it by serving her—even when it hurts a little."

Tommy felt happy all over, but was only a shy little lad ten years old, so he giggled softly again as he went on pushing the baby carriage, the tall man beside him.

"Now," said Mr. Clarrison, "you and I have both been disappointed to-day, but things may turn out pretty well after all. I expected to visit a little fellow who lives miles away from here, but the postman brought me a letter this morning saying the boy was going away to spend the Fourth. So you see I had to stay at home too. But then, there was another letter, saying my dear sister would be here this noon. So I shall be very glad to stay and see her. *But!*—"

Mr. Clarrison stopped and smiled so broadly that Tommy stopped and smiled too.

"But," he repeated, "I had bought something for that other little chap that I think I had better give you. So here I go for the hotel."

Off tramped the tall man leaving Tommy in a perfect flutter of expectation and joy.

ANY CHURCH
Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....
ESTEY
No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.
THE ESTEY CO.,
916 Olive St., St. Louis.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR PIPE ORGANS.
637-641 S. Ewing Avenue, St. Louis, Mo.
Please mention this paper when writing.

The hotel was only two streets away, and the child was trying to keep sober and appear like a little man, when Mr. Clarrison came back walking slowly, as it was getting very hot.

"There," he said, putting a box into Tommy's hands, "now have as much fun as you can, but don't forget what makes a patriot or a good little son."

Then he was gone while Tommy was trying to thank him. The next moment the procession came in sight, and Tommy had to wheel Freddie inside the gate, there was such a crowd. As soon as the procession had gone by Tommy went into the house, and lo, there sat auntie! How had she come without his seeing her?

"Oh you were so busy talking with a fine gentleman I slipped right by you," she said, "but mamma has told me about Spring Grove and I think now you can get there in time for the lunch. I've brought oranges and candy and will soon have a nice lunch put up."

But Tommy had his story to tell and seemed to put off opening the box, it was such a pleasure to guess what was in it. At length he raised the cover, and mamma and auntie laughed at the way his eyes opened wider and wider at what he saw.

"Oh, oh, oh!" he cried, "won't those other boys stare when they see me coming along though!"

He lifted up first a pair of real epaulettes of brass with a gold fringe around them, and a sheath pin underneath to fasten them on with, then a little soldier cap with a gilt band around it and three brass letters in front, U. S. A., which he said quickly meant United States Army, and then, oh joy! a little gun that seemed to have a spring at the side, and when he touched it, up flew the shining little bayonet making a tremendously war-like looking weapon.

"Yes, I guess those boys will stare!" he repeated.

"Look out," laughed auntie, but in warning tone. "The good Book says, 'Pride goes before a fall,' don't be too proud of your pretty gifts."

"I think he earned them," mamma said quietly. "*I* saw a little boy trying to be very brave this morning when his little mates marched off without him."

Tommy was in ample time for lunch at the grove, and a noble feast they made. But Billy Gray offered a new quarter and his jack-knife just for Tommy's epaulettes, and Percy Clare made nearly the same offer for the cap.

"No sir!" exclaimed Tommy, "those were a Fourth of July present and I wouldn't sell them for anything!"

"So you have had a very happy day?" Tommy's papa said to him when bed-time came.

"Happy! I never had such a nice Fourth before, papa."

"And what have you liked best?" his papa asked.

Tommy grew sober and looked shy again for a moment, then he said softly:

"I liked best the names Mr. Clarrison called me, a patriot and a good little son."

"And you weren't happy before that?"

Tommy brightened up. "Yes, I was, papa, I was getting so I felt happy the minute I said, 'It's for mamma.' What made me, do you suppose?"

"Simply because you were doing right, my boy. I am thankful that you found on our Independence day that doing right will make you feel happy."

"But I am so glad Mr. Clarrison called me 'a little patriot,'" said sleepy Tommy. "I liked that!"

I Love Her Yet.

By F. K. Steele.

In the house of morning glories
I watch the door.
Perhaps she'll come—
She always helps the poor.
I see her shadow yonder.
Long days ago—but I forget.
She sleeps beside the porch.
—I love her yet! I love her yet!

I seek her in the evenings,
In the dark and brightest morn.
She was not wont to linger
She will come soon.
Or must I cross the river
With waters black as jet,
And meet her in the far beyond?
—I love her yet! I love her yet!

Capturing a Passenger.

"I like perseverance in a man—even in a hackman," began Peterson, "and there is one particular Jehu doing business in Washington, D. C., who possesses that quality in the superlative degree.

"When I visited the Capital City I had my mind fully made up to have nothing to do with the hackmen; so when I stepped off the train and a crowd of the gentry began shouting at me, I simply shook my head and passed on. One of them, however, was not to be thus easily disposed of. Dancing around in front of me, so as to block my progress, he vociferated:

"'Hack, mister? Take you to the Washington Monument or the Capitol? Only half a dollar!'

"Again I shook my head.

"'Smithsonian Institution or Treasury Building? Take you to both of 'em for seventy-five cents!'

"Still I shook my head.

"'Arlington and Fort Myer? Drive you over and back for two dollars!'

"As before, I responded with a shake of the head.

"'Navy-Yard or Soldiers' Home? Either place for a dollar!'

"Another shake of the head.

"'Want to go to the White House and see the President? Drive you right there for fifty cents!'

"More head-shaking.

"'Patent-Office or State Department? Same price as the White House!'

"Another shake. Mind you, all this time I hadn't opened my mouth or uttered a word, and from the puzzled look on the hackman's face I thought I had him about discouraged; but as I shoved past him, thinking to make my escape, his countenance suddenly brightened up, and I heard him mutter:

"'By George, I've hit it now! I'll try him just once more!' And then running around in front of me again, he spelled out on his fingers, in the deaf and dumb alphabet, with which I chanced to be familiar, 'Deaf and Dumb Asylum? Take you right to the door for a quarter!'"—*Will S. Gidley in Woman's Home Companion.*

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

A GOOD COMPLEXION

Depends on Good Digestion.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good wholesome food you want and you need have no fear of indigestion nor the sallow dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

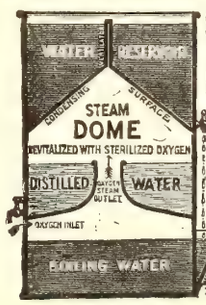
Stuart's Dyspepsia Tablets can be found in drug stores and costs but 50 cents per package.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health, and a clear, bright complexion.

OPIUM COCAINE AND WHISKY Habits Cured at my Sanatorium in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

LET US START YOU! $20 to $40 Weekly and expenses, Men and Women—at home or traveling. Our agents and salesmen made over $600,000.00 last year supplying enormous demand for our famous Quaker Bath Cabinet and appointing agents. Wonderful seller. No Scheme or Fake Methods. WRITE today for NEW PROPOSITION, PLANS, ETC. FREE World Mfg. Co., 6 World B'ld'g, Cincinnati, O.



SALESMEN AND AGENTS WANTED

BIG WAGES—Our Famous Puritan Water Still, a wonderful invention—not a filter. 22,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fevers and sickness. Write for Booklet, New Plan, Terms, etc. FREE Harrison Mfg. Co., 352 Harrison Bldg., Cincinnati, O.

Consecrated Song.

Mrs. P. R. Gibson.

Get close to nature's throbbing heart
Then, poet, sing thy song:
Mountain and vale will have their part,
For these to thee belong.

Bird song and rippling rivulet call,
And low hum of the bee,
Wild storm-cloud, rainbow, sunshine—all
These have their charms for thee.

Then sing thy song in touch with these—
Still something lackest thou;
These are but nature's harmonies,
That only teach us how

To find the hidden soul of things—
The author of all good—
Then, poet, give thy song its wings
To lift us up to God.

St. Louis.

"I—aw—understand you called me a milksop," said the little dude, with some show of spirit.

"I did," replied Longley, gazing down at him; "but I was wrong."

"Ah!"

"Yes; I didn't know you were so small. I really should have called you a 'condensed milksop.'"

The most delicate pair of scales in the United States are in the Treasury Department's bureau of weights and measures. So delicate are these scales that they will weigh accurately a ten-millionth part of a gram. They are so sensitive that the warmth given off by the body of a person approaching them near enough to open the glass case or to shift the weights would expand the balance arms and produce an appreciable error in the results. Therefore, they have been so constructed that they may be operated at a distance of twenty feet. The readings are made through a small telescope.

Only the experienced and methodical housekeeper, says the Youth's Companion, knows the agony of the woman whose maid forgets her tray while performing the ceremonious obligations of the house. That the importance of the tray is recognized in Milwaukee is evidenced by the relation, by the Sentinel, of the horror which seized upon a fashionable mistress while listening to conversation in the hall.

The maid had just arrived, and had been solemnly instructed as to the necessity of carrying the silver card-tray when answering the door-bell. It was an "at home" day, and the domestic, in immaculate cap and apron, rushed to the door at the first tinkle. The caller proved to be the most imposing representative of the very upper set.

"Sure, an' she's in," said Mary, affably, in answer to the usual inquiry, and started upstairs. Half-way up she turned and rushed madly back, snatched the card-tray from the table, and holding it out to the astonished visitor, exclaimed:

"And wasn't I after forgettin' me pan!"

"How to Read the Bible."

The guide book of 6,000 daily readers in 45 states, has 23 chapters packed full of good things for Bible lovers, and selling rapidly at 40c. Circulars free. Write C. J. Burton, Christian Universtity, Canton, Mo.

Suggested While Reading Senator Ingalls on Death.

J. H. COFFEY.

In the dark realm that we call death
Democracy holds sway,
The high and low, the rich and poor
Alike pass the same way;
And rest their weary heads upon
The same damp, chilly bed,
And find a common level when
They join the silent dead.

The wisdom of the wise is left
On this side of the stream,
The poet's song is lulled to rest
And he no longer dreams;
But lays all where the rich man lays
His countless millions down,
Just where the beggar leaves his rags,
The song and wealth are found.

The proud man gives up dignity,
The politician fame,
The man of pleasure sees too late
His efforts have been vain,
The man of labor rests from toil,
The scornful all must yield
To the last enemy of man
Upon one common field.

The strong man and the weak alike
Yield to the last demand,
And both alike are helpless when
They reach the border land,
The victor and the vanquished are
In every way the same
And in the grave there is no room
For what the world calls fame.

Here nature's last decree we see
In equity complete,
The lifeless forms of all at last
Clad in a winding sheet,
The king and queen and all the brave,
Grand, mighty men of state
Are conquered by what seems to be
The irony of fate.

Alike all hear the trailing robes
And feel the chilly breath
And come upon a level when
Clad in the garb of death,
The monarch and his slaves lie down
Upon the same cold bed,
And gilded robes are only rags
Among the quiet dead.

But a glad day of triumph will
Dawn on the grave at last
And nature's sad decree and fate
Will be things of the past,
Then all the pure and just and good
In splendor will arise
And shine like stars for ever more
Beyond the distant skies.

Death, then to all the good is but
A blessing in disguise,
Another step that leadeth towards
A mansion in the skies,
Whose scepter will be broken on
That glad victorious day,
Then we will know much better when
The clouds are rolled away.

Coffeyburg, June 12, 1901.

In a recent after-dinner speech on an occasion when Senator Depew and Bishop Potter were both present, the Bishop said that the situation reminded him of the two oysters which met in a soup tureen recently. Said one oyster to the other:

"What are you doing here? What is this function, anyway?" Replied the other oyster:

"This is a church fair."

"Then," said the first oyster, "if this is a church fair, what do they want with the two of us?"

WE TEACH YOU FREE
$5. to $10. PER DAY.
Gold, Silver, Nickel and Metal Plating.
At home or traveling, using and selling **Prof. Gray's Machines.** Plates Watches, Jewelry, Tableware, Bicycles, all metal goods. **NO EXPERIENCE.** Heavy plate. Modern methods. No toys. We do plating, make outfits, all sizes. Complete, all tools, lathes, materials, etc., ready for work. **The Royal,** new dipping process, quick and easy. **Write today.** Pamphlet, samples, etc., **FREE.**
P. GRAY & CO., Plating Works, CINCINNATI, O.

THE CRISIS

By WINSTON CHURCHILL

This new work by the author of **Richard Carvel** and **The Celebrity,** is undoubtedly the novel of the year. Mr. Churchill's first book, **Richard Carvel,** has reached a circulation of 375,000 copies, and the new book, which every one is reading this summer, promises to exceed that wonderful figure.

THE CRISIS is a story of the days just prior to and during the war of 1861–1865. The scene is chiefly laid in St. Louis. Among the leading characters are Abraham Lincoln, U. S. Grant, W. T. Sherman, Fremont, Lyons, and other historic personages who figured prominently in the great civil war.

THE CRISIS is a great novel. It pictures actual conditions in the Mississippi Valley at the outbreak and during the war more clearly than any work we have ever seen. A very sweet love story runs through it. All the characters are strongly drawn. The work is handsomely illustrated.

....*PRICE, $1.50*....

Christian Pub. Co., St. Louis, Mo.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps, address
C. L. STONE, General Pass. Agt.
Louisville, Ky

Popular Hymns No 2

By C. C. CLINE

POPULAR HYMNS NO. 2 is meeting with the success its merits deserve. Competent critics pronounce it the best **"All-Round Book"** before the public to-day. The third edition is now ready. Send 25c for sample copy. Buy none but the best.

STYLES AND PRICES.

Per copy, postpaid, Cloth	$ .30
" " " Boards	.25
" " " Limp Cloth	.25
" dozen, not prepaid, Cloth	3.00
" " " " Boards	2.50
" " " " Limp Cloth	2.00
" hundred, not prepaid, Cloth	25.00
" " " " Boards	20.00
" " " " Limp Cloth	15.00

Christian Publishing Co., St. Louis, Mo.

With the Children.

J. Breckenridge Ellis.

XVIII.—Family History.

After telling Mrs. Morris that Pete had been found, Edgar returned to the cellar to take the little girl home. Of course he had to wait till the storm was over, so he and Jennie and Linda May and Miss Dollie talked and talked, and had a good time. Pete did not say much because she was so hoarse from lying in the rain, and besides she felt unpleasant. Her cheeks were very red. But you can't think how Linda May enjoyed the scene! It seemed too good to be true—to have her party and all this adventure on the same day. It is always fun to get to stay up late at night. At last the wind quit blowing and the rain got tired, and then as by magic a carriage and two horses and a driver appeared at the sidewalk. Where did they come from? Mr. Edgar Brown certainly had no magic wand in his hand, even if there had been a convenient pumpkin lying around to be converted into an equipage. But when one has plenty of money in one's pocket, who cares for pumpkins or mice? If Cindarella's fairy had had a good bank account, she needn't have had the trouble of lugging her old wand about with her like a valise. So Edgar lifted Pete in his arms, feeling that this was the most precious bundle he had ever carried, and after Jennie was in the back seat, he placed Pete beside her. Then he stepped in front with the driver, and good-night, Miss Dudley! and good-night, Linda May! and I hope you will sleep well; and, in short, they drove away with the wheels *squlshing* through the oozy mud. Madge and Mrs. Morris stood in the front hall waiting for them, and they were so glad to see Pete, and besides, she looked so ill, not one word of blame did she receive. They let Edgar carry her upstairs, and he wanted to go for a doctor, but Mrs. Morris laughed at that; Pete had just taken a bad cold—doctors always make small matters worse (this is what Mrs. Morris said, and *I* am not responsible).

The next morning Edgar would have liked to go early to see about Pete, but he was afraid of bothering the family; he was a very sensitive young man, anyway. About ten o'clock he dropped around, trying to look as if he had sort of stopped there accidentally. Mrs. Morris came to the door. "I am sorry to give you this trouble," said the young man apologetically, "but I have been feeling uneasy about Pete and I just thought—"

"Oh, Mr. Brown!" interrupted Mrs. Morris. "I am very uneasy. She was about the sickest child last night I ever saw. Dr. Larry just left. He doesn't seem to think much is the matter. He says, though, that she has the bronchitis. She can't speak above a whisper, and her fever is raging. And her throat looks terrible. To think of her slipping out last night to watch Linda May's party over Mrs. Taggart's fence!" The tears came to the mother's eyes as she spoke. They had gone in the parlor. "She *is* trying at times, Mr. Brown, and I try to act for the best for her. And although she is so bad and reckless, it isn't a *bad* bad, but sometimes I think it is the *sweetest* bad in the world." And then Mrs. Morris began to cry. But she stopped at once, saying she was foolish, but her anxiety had overtaxed her nerves, and after all, the doctor said it was nothing. When they had talked about Pete a good while, Edgar said, "Mrs. Morris, that tramp who slept in your barn has left the country for good and all. By accident I have learned of your secret, and if I mention it, it is to relieve you of anxiety. That man was not the man he pretended to be. He is not Napoleon Hardcattle, your husband's half-brother. For Mr. Hardcattle married my stepmother a few years ago. I know him, and he is doing well."

"You have been a blessing to us ever since we got to know you," cried the lady, "but this news you bring is the best of all! Since you have heard about that half-brother, I will tell you everything, for I think you may not have heard the best. When my husband was a young man, he was made the guardian of his half-brother, this Napoleon Hardcattle—a wild, dissolute, hardened boy. Mr. Morris could not persuade him to go to school, or to keep from rough associates. But Mr. Morris was much to blame; he was about to be ruined by the failure of a business house, and he was tempted to take his ward's money, which he was able to get possession of in some way that would seem fair to the court—I don't understand legal matters—and Mr. Morris was certain this money would bring him out of his difficulty and he could pay it all back without Napoleon's ever knowing it had been taken. Of course this was very wrong. The money was spent in vain, and Mr. Morris and his half-brother were left without anything in the world. Mr. Morris went to work, and for years toiled as a day-laborer, or however he could, till at last he made his way in the world. But Napoleon became a tramp and went west, and was not heard of again. Then Mr. Morris met me, and before our marriage he told me about this great sin of his youth, and how he had tried by every means to find his half-brother, and pay him back his money. I married him, seeing the excuses that would naturally occur to one who loved him. We were always looking out for news of Napoleon—I never saw him, myself. And it was the wish of my husband's life to atone in whatever way he could for his youthful folly. Before my husband died, he began to lose money, and I was left with the girls in circumstances that are rather straitened. But we can live happily with saving. Then this tramp wrote me a letter saying he was Napoleon; and he knew all about that unhappy time, so I never doubted, once, that he was Mr. Morris' half-brother. I expected him to be a tramp; I felt I owed him the money; but I could not bear for my children to learn that their father, even when a young man—"

"I understand," said Edgar. "And you need never worry about Napoleon Hardcattle; he got rich out west, reformed, and, as I said, married my stepmother. He is a very good sort of a person, and I know if he met you to-day he would tell you that his going west proved his blessing. But I must not keep you longer from dear Pete." Then he offered to do anything for her that he could and they shook hands and he went away, as he should have done. He didn't stop on the doorsteps and talk, and he actually got out of the gate without stopping to say a word. I like this young man. That evening he went to ask about Pete. He met Dr. Larry. "Oh, she is doing fairly well," said the doctor cheerfully; "a touch of bronchitus, nothing more." But when Mrs. Morris met him at the door, she looked deeply troubled. "Mr. Brown, the doctor says she's better, but I know she's worse. I don't believe he *knows*. Would you mind looking at her?" *Mind* it! That was what Edgar had desired, only he was too timid to say so. They crept into the sick room. Pete did not even notice them. When they came out, Edgar was pale. "Mrs. Morris, she looks just like my little cousin did before she—" Mrs. Morris asked suddenly, "Did she have diphtheria?" Edgar bowed his head. "Pete has been exposed to it," faltered Mrs. Morris.

(TO BE CONTINUED.)

What Tired Him.

"The poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

" 'Tisn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zig-zagging from one side of the road to the other and 'tending' to everything that didn't concern him. He couldn't pass a gate without runnin' through to see what was on the other side, nor see a hen anywheres along the road without feelin' called on to chase her. Every dog that barked started him to barkin', and everything that moved took him out of his way to find out what it was and where it was goin'. No wonder he's tired! But you'll find plenty of human bein's that are travelin' their lives through in just that same way. They ain't satisfied with the bit of road that's marked out for their own feet, but they try to oversee all their neighbors' goin's and doin's and take charge of no end of things that they can't either help nor hinder. They're like old Towser; it wears 'em out. If they'd follow straight after the Master, and not invent so many extra cares for themselves, the way wouldn't be nigh so long nor hard."—*Forward.*

Hour of Prayer.

Frank G. Tyrrell.

Recruiting for Jesus.*

TEXT:—One of the two that heard John speak and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, we have found the Messiah (which is, being interpreted, Christ). He brought him to Jesus, Jesus looked upon him, and said, Thou art Simon, the son of John: thou shalt be called Cephas (which is, by interpretation, Peter).—John 1:40-42.

This is the great business, after all, greater than anything else that can possibly engage human genius—to recruit for Jesus. And the world is dying and the church is shriveling for want of personal work by the rank and file. God never meant, surely, to save the world by Talmages and Beechers and Moodys or He would have sent more of them.

The Great Fact.

We do not follow "cunningly devised fables;" we have a gospel good news, news of a blessed and transcendent fact: Messiah has come. Thank God for the facts of the gospel, and for the great central fact, the divinity of Jesus Christ. This is not a speculation; either He was or He was not the Son of God. Andrew is convinced of this fact, and he goes straightway to tell his brother of it.

This age has been characterized—mistakenly, we think—an age of doubt. But there are, as there have always been, doubters. It is therefore wholesome to remember that we have beneath our feet the solid rock of facts. God is a fact; Christ is a fact; His divinity is a fact; divine love is a fact. "If the church would be strong in her doctrines, she must be strong in her facts. When she gets away from facts, she gets into dangerous waters. I have no fear of speculation or of controversy so long as there is a clear and grateful recognition of facts."

Private Ministry.

There seems to be no lack in this country of what we may call the public ministry of the word. Thousands of pulpits are occupied by men of piety and learning, who are telling the story of redeeming love. But there are all too few to go from house to house and heart to heart with the same message. There may be an implied or a real impertinence in it, but if it results in bringing men to Christ, it is a blessed impertinence. Is it not the business of every disciple? The world should not grumble when we are about our business. And if it seems to interfere with the world's business, perhaps that is just what it was meant to do. This private and personal ministry has many advantages. It is direct. The public sermon is addressed to a crowd; the private conversation is individual, immediate, unavoidable. And then, it usually requires an answer. Get a man to talking in earnest about Christ and his obligations to Him, and you interest him. He cannot turn the shaft aside to some one else; it pierces him. Would that every church might be blessed with a group of personal workers whose highest joy is this private ministry.

Personal Equipment.

This work requires courage. They who have never tried it think that it must demand great courage to face an audience of a hundred or a thousand, and speak to them; but it takes greater courage to face one! There is the danger of rebuff, of sneering repulse, of proud disdain. You may be misunderstood. You take many chances. But after all great talents are not required. The woman of Samaria at Jacob's well—would you have picked her out of the entire city as the one to awaken the community with the message of Christ? (Luke 19:5.) The chief preparation needed is one that all may have, viz., a personal experience of Christ and His love. Andrew speaks in the first person. He does not say "The Messiah has been found," but "We have found the Messiah." He had followed Christ; he had become acquainted with Him; and now the rapture of that knowledge makes his lips fragrant with the message. Andrew has done enough, if nothing more is ever accomplished; he has brought the "Rock" to Jesus.

Blessed Results.

There is first, the blessedness of regeneration to those whom we win. They pass from death to life. And there can be no greater transition, no higher, purer joy. Then there is joy among the disciples. Who does not thank God when he reads or hears of great revivals, and numerous converts? And there is a new wave of joy among the angels. (Luke 15.) But what of the subsequent life of the convert? Andrew brought Simon Peter, and with him, all that Simon Peter brought on Pentecost and after. There was only one converted when Spurgeon found Christ, but what blessed results followed. How many were converted through Spurgeon's instrumentality! Every church must be a recruiting station, and every disciple a recruiting officer.

Prayer.

We thank Thee, O God, for the gospel, and for the great commission. If we have been neglectful, if we have been dumb, while souls are dying, O God forgive us! Teach us, guide us, help us. Impart unto every disciple a passion for souls. Make us fishers of men. Help us to realize that this is the chief thing; that everything else must be subordinate to the gospel of the kingdom, in the name of Christ our King. Amen.

*Prayer-meeting topic for July 10.

25C. THE LADIES' FRIEND.
HOPKINS' BLEACHING GLOVES.
Made from the Best Glove Kid, in Black, Wine, Tan, and Chocolate. Just the thing for House Cleaning, Gardening, Driving, Wheeling, Outing Golf, etc. Sizes, 3, 4, 5, 6, 7, 8, 9 Write for terms to agents.
Hopkins Glove Co., J. Apollo Bldg, Cin. O.

Low Rates
....VIA....
B. & O. S-W
....TO....
ANNUAL MEETING
UNITED SOCIETY OF
Christian Endeavor
....AT....
CINCINNATI, OHIO
July 6th to 10th, 1901
TICKETS WILL BE SOLD
From all points more than 150 miles distant from Cincinnati, July 5th, 6th and 7th, and on July 8th from all points 150 miles or less distant from Cincinnati. Tickets will be good returning to July 14th, with privilege of extension to and including August 31st, 1901.
B. & O. S-W. Trains land you at Central Union Station, within a few minutes walk of all the principal hotels and business houses. The Train Service is unexcelled, and the Road Bed finest on earth.
Illustrated Guide to Cincinnati, containing full particulars and Map of the City will be furnished on application to any Ticket Agent, or by addressing
O. P. McCARTY, General Passenger Agent, CINCINNATI, O.
F. D. GILDERSLEEVE, Dist. Pass. Agent, ST. LOUIS, MO.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO, Cincinnati, O.

BLYMYER CHURCH BELLS.
LIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

TWO RACKS O EXAS
Effective March 10th, 1901, the
FRISCO LINE
Announces the Opening of its
Red River Division
...To...
Denison and Sherman, Texas.
Through Train Service will shortly be established from St. Louis and Kansas City over the
Shortest Line to Texas

TICKETS
TO
New York and Boston
VIA
BIG FOUR ROUTE
GIVE
10 Days STOP-OVER at
BUFFALO
Pan-American Exposition...
LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.
For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at
Big Four Ticket Office,
Broadway and Chestnut.
Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

Sunday School.

W. F. Richardson.

Beginning of Sin and Redemption.*

How long our first parents abode in their primitive estate of innocence and happiness we do not know. And the conditions of human life before the entrance of sin we may not be able to picture to our minds with any clearness, save that we may be assured it was one of unbroken communion with God, and therefore unalloyed enjoyment of the delights of nature. How large a stock of knowledge was given man to begin his career, we do not know. Doubtless his conceptions of himself, and the world in which he found himself placed, were primitive, and had much of the mysterious in them. But that he knew his Creator, and held sweet converse with him from day to day, is certainly the teaching of these first chapters of Genesis. There is good reason for believing that, while in many respects our first parents lacked the knowledge that has come by the age-long experiences of the race, and their life was rude and much like that of the creatures about them, so far as material comforts are concerned, they yet enjoyed a higher spiritual experience than that of their children. They were monotheistic, and no idol altar stood as a token of the wandering of the soul of man from its true home in the heart of God.

Upon this fair scene sin entered, and we have the story of its introduction in this lesson. Its form is that of the allegory, or the legend, and not plain history. This seems manifest, from all the features of the narrative. It is difficult to see how it can be understood as a plain, unadorned record of actual events. All ancient literature, with few exceptions, was of this nature, and our modern method of writing history was of far later date. We shall not, therefore, seek to find in each circumstance of the story some particular revelation, pressing the tale into the mold of an exact and literal chronicle; but rather to gather from it as a whole the fundamental facts about sin, such as we may verify in our daily observation and experience.

The first temptation to sin came by way of the restriction placed upon man's will by the higher will of God. That there was the best of reasons why man should not eat of the tree of the knowledge of good and evil the sequel showed; yet the only reason given him for abstaining was that God forbade him to eat of it. Only when the human will is subordinated to the divine, can life be full of peace and joy for man. The ideal of the kingdom of God is that his will shall be done on earth as it is done in heaven. It needed but a suggestion to make to spring up in the hearts of our first parents a desire to do that which had been forbidden. Had they spurned the suggestion, and rested satisfied with the consciousness that they could trust the Lord in the things they did not understand, they might have avoided the dread fate that came upon them through disobedience. But the enemy suggested to them, "You will yourselves be as gods, knowing good and evil," and the temptation was too strong for them to put aside, without a greater effort of the will than they were ready to put forth.

The temptation presented to these two dwellers in Eden seems to have in it the elements of all future ones. "When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat." The threefold description of this fruit reminds us of the triple temptation of our Savior in the wilderness, which appealed to his hunger, to pride and ambition; and also of the well-known description of the world's seductive power, by the apostle John, as the lust of the flesh, the lust of the eyes, and the pride of life. To this triple attack Eve first yielded, and Adam speedily followed her example, thus showing at the beginning the contagious character of sin. No man liveth to himself, and no man dieth to himself; and with equal truth it may be said that no man sinneth to himself. Our yielding makes it easier for our neighbor to yield; while our fidelity will breed like steadfastness in him.

The result of their sin was the inevitable one, which comes to us to day when we turn away from following after God. They were ashamed and afraid—ashamed before each other, and afraid of God. Oh, the awful first real consciousness of sin! How it burns in our souls until we feel that the fire can be seen and felt by every one we meet. Happy the child of God who takes warning by this first exposure of his fearful faithlessness, and sets himself at once to conquer the rebellious will, and keep pure and true the lustful and wayward heart. And how true to nature, as we read it in our own souls, is the effort of Adam and Eve to shift the responsibility from self to another. "The woman gave me, and I did eat." "The serpent beguiled me, and I did eat." Yes, but Adam, why didst thou listen to the voice of the woman, when God had already spoken to thee? And Eve, why didst thou consent to the counsel of the serpent, when thy Maker had shown thee the way of life! It is ever safe for us to turn away from any voice, however pleasant it may sound in our ears, when it seems to counsel us against the way the Lord hath bidden us to follow.

The curse of sin falls heavily upon its victims. The deceiver is debased to crawl upon the earth, and to feed upon the very dirt, as a sign of the degradation which his own nature has suffered, in its utter rebellion against all good, and its jealousy of those who are innocent. The man and woman who to-day seek to win souls away from holiness unto sin shall find that they have degraded themselves the more in the act. Their portion in eternity shall be with the devil and his angels, where the bitterest element in their agony shall be the consciousness that their influence was used ever against the interests of the human race, which, made in the image of God, was purposed for the eternal enjoyment of his presence and love. While Eve and her husband also bear the bitter fruit of their yielding to the tempter, there is hope held out to them, through the infinite grace of their Creator. The seed of the woman shall bruise the serpent's head, thus destroying his power to harm, though the contest shall be so strenuous that the Victor himself shall feel for a moment the sting of the serpent's bite. In this promise we see the first faint glimmer of hope for the fallen race, a hope which we have seen fulfilled in the ministry of our Savior, Jesus Christ.

*Lesson for July 14. Genesis 3:1-15.

The Reformation of The XIXth Century

A Series of Historical Sketches, dealing with the Rise and Progress of the Religious Movement inaugurated by Thomas and Alexander Campbell, from its Origin to the close of the Nineteenth Century.

Edited by J. H. Garrison

This great work, which has been eagerly awaited for some time, is now ready for delivery. It is truly a notable work—a splendid addition to the literature of the Disciples of Christ. It is the only complete and modern history of the current reformation, and therefore should at once find a place in the home of every earnest and zealous Disciple.

This history is divided into eight periods, as follows:

Introductory Period	*Chas. Louis Loos.*
Period of Organization	*B. B. Tyler.*
The Turbulent Period	*W. T. Moore.*
The Transition Period	*T. W. Grafton.*
Period of Revival of Home Missions	*Benj. L. Smith.*
Period of Foreign Missions	*A. McLean.*
Period of Woman's Work	*Lois A. White.*
Lessons from Our Past	*J. H. Garrison.*

Chas. Louis Loos was personally and intimately acquainted with the fathers of the reformation, and associated with them in their work. His statement of the origin of our movement, and of its early connection with the Baptists, is the most satisfactory which has yet been made. B. B. Tyler has for many years been an untiring student of the history of our movement. W. T. Moore was an active and prominent participant in the events of the period beginning with 1861. His sketch of Alexander Campbell is a masterpiece, and is alone worth the price of the book. T. W. Grafton, in his "Life of Alexander Campbell," and "Men of Yesterday" has shown his ability as an able historian. Benj. L. Smith, A. McLean and Miss White have been most conspicuously identified with the enterprises of which they write. The closing section, by J. H. Garrison, is the address delivered by him at the Jubilee Convention in Cincinnati, October, 1899.

"The Reformation of the Nineteenth Century" is a handsome volume of 514 pages, bound in cloth. It is an addition to that list of books which, whatever other books he may have, every earnest Disciple of Christ should possess. This history is not only a volume full of facts and information, but a story of absorbing interest.

Price, - - - $2.00

THE CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

A Strengthening Tonic

Horsford's Acid Phosphate.

Especially recommended for the relief of nervousness and exhaustion so common with the *grip* patient. Nourishes and strengthens the entire system by supplying the needed tonic and nerve food. Induces restful sleep,

Christian Endeavor

Burris A. Jenkins.

TOPIC FOR JULY 14.

Individual Work for Christ.

(Acts 8:26 40.)

This New Testament incident is the ideal for all personal workers for the Master.

First of all, the Spirit was back of the worker. There are those, more's the pity, who undertake personal work for Christ whose fitness for that work is limited to a large self-esteem, and a certain degree of aptitude in prying into other people's affairs. The Spirit should fill the heart of every personal worker for Christ, the Spirit which begets lowliness, kindliness, care for the feelings of others.

Second, this worker for Christ did not thrust the subject of religion upon the man to whom he was to talk. He opened that subject only by a tactful reference to what the man was reading. There are those workers who assail a person to get him into the kingdom much as a painted Indian assails a traveler he would make prisoner. It is the careful, cautious introduction of the subject and the tactful handling of it that will win.

Third, when the subject was once opened, however, this worker kept hold of the matter firmly and vigorously until he had finished. The best way to drive a nail is to keep hammering until the nail sinks, head and all, into the wood, and then to clinch it on the other side.

Fourth, when his work was done, this worker turned away and went to deal with others. Much time is spent by some of us in looking over the work we have just completed, and congratulating ourselves upon it. Work while it is called day!

All in all, it is the work of Philip that counts in this world, the steady, regular personal work. The public service is necessary; all the combined forces of the kingdom are necessary; but it is the hand to hand picking work that really counts in this effort to build up the kingdom. Let us talk about right living and about living close to Christ. But most of all let us live what we talk.

Kentucky University.

Cheap Excursions to Utah.

While there are tourist rates to Salt Lake City and Ogden and return in effect every day, a special opportunity is afforded to visit the World's greatest sanitarium and health and pleasure resort through a series of cheap excursions to leave Chicago, St. Louis and Missouri river points July 1st to 9th inclusively, and September 1st to 10th inclusive, at rate of $40.00 from Chicago, $36.00 frem St. Louis and $30.00 from Omaha, Kansas City, St. Joseph, etc., etc. On July 10th to August 31st inclusive, round trip rate to St. Lake and Ogden wfll be $44.50 from Chicago, $39.50 from St. Louis and $32.00 from Missouri river stations; proportionate rates from intermediate points. These dates and rates are subject to change.

No place in the universe presents such a complement of attractions as Salt Lake City. It is the place of the great Mormon Temple and Tabernacle, the seat of ecclesiastical authority of the Saints and the home of their prophet. It is quaint and curious and picturesque in environment. The summer climate is incomparable. There are cool mountain and lake resorts near by, the greatest of which is Saltair Beach on Great Salt Lake. Here you can float upon the surface of the water almost a mile above sea-level. Within the limits of the city are Warm Sulphur and Hot Springs, parks, drives and beautiful canyons. Furthermore, the trip to Utah by way of Denver and Colorado Springs over the RIO GRANDE WESTERN RAILWAY in connection with either the Denver & Rio Grande or Colorado Midland railroads is one of unequaled splendor. The scenery is the most magnigcent in America. Send two cents postage for copy "Salt Lake City—the City of the Saints," to Geo. W. Heintz, General Passenger Agent Rio Grande Western Railway, Salt Lake City.

The Two Archers.

Love and Death are both depicted as archers. When Love sets his arrow in a woman's heart and she turns and follows, seeking healing of her hurt, could there be aught sadder then that she should be led by very Love into the ambush where Death, arrow on string, waits to plant his deadly shaft in her breast? Yet so it is. Time and again Love proves to be Death's decoy. And often when the grim archer fails to inflict mortal hurt, he leaves the suffering woman to creep through life like a broken-winged bird.

Why does love lead to suffering? Many a woman has asked that question piteously and passionately. She has forsaken father and mother to cleave unto her husband in the belief that so she was achieving woman's highest happiness. But instead of happiness she has found misery, struggled with it until struggle seemed useless, and at last has come to accept her misery as the "cross" laid upon women who love and marry.

There is no real reason why almost every wife and mother should not enjoy sound health. The causes of her misery lie in diseases which affect the delicate, womanly organism. Disagreeable drains are carrying away the vital force. Inflammation has lighted its fire for slow torment. Ulceration is eating into the tender tissues. Female weakness is making life a daily martyrdom. Is it any wonder that the nerves are racked, that appetite fails, and night, which should bring rest, brings only restless and troubled dreams?

Dr. Pierce's Favorite Prescription cures the womanly diseases which undermine the general health. It dries the drains, puts out the fire of inflammation, heals the ulcerated tissues and cures female weakness. In a word, it makes weak women strong and sick women well.

"Favorite Prescription" is a true temperance medicine. It contains no alcohol, neither opium, cocaine, or other narcotic.

Sick and ailing women are invited to consult Dr. Pierce by letter, free of charge. All correspondence strictly private and sacredly confidential. In a little more than thirty years Dr. Pierce, assisted by his staff of nearly a score of physicians, has treated and cured over half a million women. Write, without fear or fee, to Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

HAD GIVEN UP HOPE.

"It is with feelings of sincere gratitude that I again write to you," says Mrs. Harry A. Brown, of Orono, Penobscot County, Maine. "I wrote to you concerning my health last Spring (I think it was in June), and you advised me to take your Favorite Prescription' and 'Golden Medical Discovery,' which I did according to directions, and continued taking them for five months. I took nine bottles of 'Favorite Prescription,' six of 'Golden Medical Discovery,' and four vials of Dr. Pierce's Pellets, My disease was displacement and ulceration of the uterus, and I was in a terrible condition with pain and weakness, and had given up all hopes of ever being well again. Had doctored with four different doctors within four months, and instead of getting better was growing weaker all the time. I decided to try your medicines, as I had heard of the many cures resulting from their use. I bought five bottles and felt so much better after using them that I kept on until I am as well as ever in my life, and to Dr. Pierce all the praise is due.

"Before I began taking your medicine I only weighed 120 pounds. I now weigh 160 pounds. I gained forty pounds in six months. I shall doctor no more with doctors, as it is only a waste of money. No matter what my trouble is, I shall write to Dr. Pierce every time. I am now in perfect health, thanks to Dr. Pierce."

Dr. Pierce's Common Sense Medical Adviser is sent free on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for the paper-bound book, or for cloth binding send 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

ONE OF THE.....

BRIGHTEST AND BEST

OF THE

One Dollar Religious Journals

IS THE

CENTRAL CHRISTIAN REGISTER

G. A. HOFFMANN, Editor.

If you are not already a subscriber to it, you may secure it for six months' trial (July 1, 1901, to January 1, 1902) by referring to this notice and sending

Only.... **Thirty-Five Cents**

☞Postage stamps will be accepted.

Christian Publishing Co., St. Louis

QUEEN ESTHER

By M. M. DAVIS. A charming little volume by one of the most popular preachers and pastors in our brotherhood. Taking the story of Esther as given in the Scriptures, he skillfully enlarges, supplying detail and incident, until he makes a romance of absorbing interest. The book is beautifully printed and bound, is illustrated and contains 132 pages. The price is 75 cents.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

AMERICA OR ROME

By J. L. BRANDT. During the past few years there have been issued a great many volumes dealing with Romanism, but none of them have equaled this volume. He deals with Romanism in all its phases, but gives special attention to political Romanism. This is a work that should be read, re-read, and carefully studied by every patriotic American. It is a volume of 530 pages, illustrated with 55 engravings, handsomely bound in cloth and gilt. The price is $1.50.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

THE Christian Colony in Ontario—colonizing for evangelistic purposes. Poor, deserving family men desired. Free, 160 acres of land. Address, with stamp, R. A. Burriss, Port Arthur, Ont.

WE WANT all our readers to know that our bro. Dr. M. E. McMaster, formerly of Quincy, Ill., has opened a private Osteopathic Sanitarium at his country residence three miles west of Monroe City, Mo. He makes no charge for treatments. Write him for particulars. His address is Monroe City, Mo.

RARE opportunity for a profitable investment in Missouri lead mines Bottom facts given upon application. Address L. M., care this office.

WOULD like a partner to assist in the development of a new and valuable invention. Address, Inventor, care of this office.

WANTED—To correspond with conscientious Christian lady, under middle life, who would accept of quiet, pleasant country home in eastern Kansas. Family of two; work light. Address J. H., care CHRISTIAN-EVANGELIST.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

AYRES.

Mattie L. Ayres was born in Bourbon Co., Ky., March 3, 1867, died June 15, 1901, in Butler Co., Kan., aged 34 years, 3 months and 12 days. She was married to E. P. Reynolds at Marshall, Mo., in 1890 and moved to Butler county, Kan., in the same year. She entered the church of Christ at Arrow Rock, Mo, in 1889, and was faithful until death. Her husband says she never spoke an unkind word to him. She also leaves one little boy about nine years of age who will sadly miss her. We laid her body to rest at Latham, Kan., Lord's day afternoon. "Asleep in Jesus."

C. W. YARD.

SCOTT.

George Edgar Scott was born in Vernon county, Missouri, July 24 1873. He was married to Miss Amie Patterson Sept. 5, 1898. He lived in his native state the greater portion of his life and for some years before his death was engaged in farming, mining and the manufacture of brooms. He became a member of the Liberty Baptist Church at the age of fourteen and tried to live a true Christian life. He was a member of the Lamar Baptist Church when he died. He was a man of many sterling qualities; an obedient child, devoted husband and a good neighbor.

WHISTLER.

Died at his home in this city on the 17th of June of apoplexy after an illness of seven hours, Dr. Lee M. Whistler, in the 62nd year of his age. He was born in Hartford county, Maryland, and lived in that state and Delaware until 10 years ago, when he moved to this city, where he built up a large and lucrative practice. He was a skillful physician and loved his profession. He suffered with his patients and rejoiced with them in their recovery. His warm and generous nature won for him many friends. He was a devoted Christian, an elder in the Bethany Christian Church of this city. When he moved here, he had a large family, all Christians except the youngest and on the very first Lord's day after their arrival they all united with the church and entered at once upon the active service of the Master. He was a good and true friend and all ranks and conditions of life unite in their sorrow for his death and their sympathy for his stricken family.

W. W. IRELAND.

Grantville, Ind., June 24, 1901.

YORK.

My beloved father, W. D. York, died June 17, 1901, at Cozad, Neb., in the 77th year of his age. He obeyed the gospel under the preaching of James Mathis in an early day, and remained a faithful and consistent member of the Christian Church until his death. He removed to Illinois, where he lived more than twenty-five years a useful citizen and an elder of the church, loved and respected by all. He was conservative and considerate. His home was always the welcome home for preachers, and he always enjoyed their company. He leaves a widow, one daughter and four sons to mourn his death. Two of his sons are Christian ministers.

P. F. YORK.

California the Mecca of Every American.

A certain advertising agency employs a significant phrase in its own advertising, namely, "The time to advertise is all the time." So in reference to visiting the Golden Gate state. The time to go is either spring or summer, fall or winter or between seasons.

The many trans-continental lines of railway now in operation afford, not only cheap fare, but superior service and quick time. Some are better than others in this respect. Surely no system has surpassed the Missouri Pacific-Iron Mountain in providing for the comfort and convenience of the traveling public. Especially has the passenger department of this great system exerted itself in preparing for the Epworth League convention to be held in San Francisco from July 18th to 21st. They offer a choice of two routes, with an innumerable number of advantages as to stop-overs at points of interest, with a list of diverse routes in the far west which will no doubt puzzle many a "tenderfoot."

The very low rates offered to the Epworth League are open to all. Many who have waited long and patiently for opportunity to visit the land of sunshine and flowers will do so at this most opportune time. Tickets are good going from July 6th to 13th, with a final return limit of August 31st.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door.

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

Southern Railway (St. Louis-Louisville Lines.

Direct to the "Land of the Sky,"

ASHEVILLE, N. C.,

And the Beautiful "Sapphire Country."

The Short Line Between St. Louis and Louisville.

Full particulars at the City Ticket Office,

507 OLIVE STREET, ST. LOUIS, MO.

H. B. SPENCER, General Manager. GEO. B. ALLEN, Ass't Gen'l Pass'r Agent. C. A. BAIRD, Dist. Pass'r Agent.

"THE ONLY WAY."

ST. LOUIS TO CHICAGO.

4 – PERFECT TRAINS – 4

MORNING, NOON, NIGHT AND MIDNIGHT,

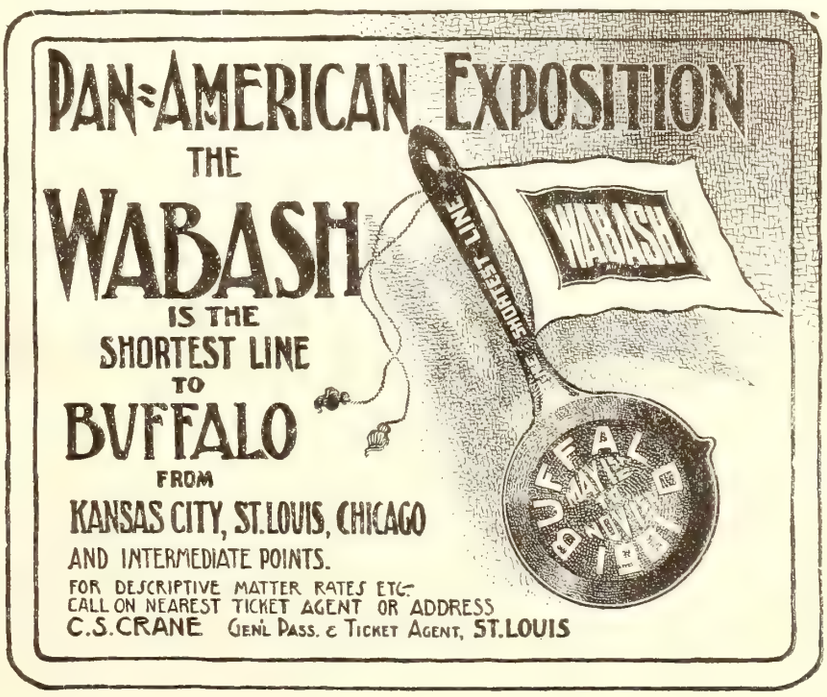
EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.



LIBERTY LADIES' COLLEGE

Phenomenal success. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.

AMERICAN MOZART CONSERVATORY

Chartered by the State. Professors graduates with highest honors of the ROYAL CONSERVATORIES, BERLIN, LEIPZIG, LONDON; use the methods of these Conservatories. A fine, upright CONCERT GRAND PIANO, quoted in Bradbury catalogue $1,050, a prize in May Festival Contest. Address President C. M. WILLIAMS, Liberty, Mo.

MISSOURI VALLEY COLLEGE Marshall, Missouri.

Course of Study as High as in any Eastern College

Beautiful grounds. Marshall is a beautiful city of 5,000 population, in Saline County, the richest County in Missouri. It is located at the crossing of the Chicago & Alton R. R. and the Missouri Pacific R. R. For catalog or other information write

President W. H BLACK, D D., - MARSHALL, MO

Classical Course
Philosophical Course
Scientific Course
Mathematical Course
Linguistic Course
Conservatory of Music
School of Fine Arts
Academic Course
English Course
Biblical Course

EUREKA COLLEGE

QUIET CITY. BEAUTIFUL GROUNDS. CONVENIENT BUILDINGS. ATHLETIC PARK. GYMNASIUM. PHYSICAL DIRECTOR. POPULAR LECTURE COURSE. OCCASIONAL SPECIAL ADDRESSES. STRONG LITERARY SOCIETIES. LOCATION HEALTHFUL. INFLUENCES GOOD. EXPENSES LOW.

Twenty-five Hundred Books Recently Added to Library and New Apparatus to the Laboratories. Endowment Growing.

COURSES: Full Collegiate Training. Music and Art. Bible School. Preparatory and Commercial Departments. Next Session Opens Tuesday, September 17, 1901.

For full information, address the PRESIDENT, ROBERT E. HIERONYMUS, Eureka, Illinios

Madison Institute

RICHMOND, KY.

A First-Class Boarding School for Girls.

J. W. McGARVEY, Jr., Principal.

Faculty of ten teachers who were educated at leading American and European institutions and have made brilliant records as instructors; every one a specialist in her department. Music department exceptionally strong. No fussy teachers. School apparatus and general equipment excellent. Good table. Frequent illustrated lectures (free) by the principal on his recent travels in Egypt, Palestine and Europe. Delightful and healthful location. Only one serious case of sickness in ten years. Prices no higher than other first-class schools, nor than many inferior ones. Send for catalog.

Columbia Normal Academy

Approved by State University.

OFFERS Excellent preparation for University. Prepares for any grade of Certificate, County or State. Columbia Business College is a Department of the School.

GEO. H. BEASLEY,
S. B., Pe B., Principal.

Catalogue Free..... COLUMBIA, MO.

THE UNIVERSITY OF MISSOURI

Columbia

Has departments of Language, Science, History, Philosophy, Economics, Sociology and Pedagogy; and also of Medicine, Law, Engineering (Civil. Electrical, Sanitary and Mechanical), Agriculture, Dairy, Husbandry, Horticulture, Entomology, Veterinary Science. Household Economics and Mechanic Arts. Instruction is given in Military Science and Tactics, also, and in Stenography and Business Forms. All departments open to women and free as to tuition. In Academic department only one degree (A. B.) and all work elective. Campus contains fourteen buildings supplied with water, steam heat, and gas or electricity. New Green-house and Laboratory of Horticulture, Botany and Entomology. New laboratories of Physiology, Anatomy, Bacteriology and Pathology in the Medical department. Furniture, Library and equipment for scientific and technical work all new. New Parker Memorial Hospital. Eighty-seven professors and other teachers. Examinations for entrance are held during the days (5-9 Sept.) preceding the opening of the University. For cadetship apply to your senator or representative. For catalogue address IRVIN SWITZLER, Registrar, Columbia, Mo. School of Mines with thirteen teachers and several buildings at Rolla, Mo.

WESTMINSTER COLLEGE, FULTON, MISSOURI.

A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,

John H. MacCracken, Ph. D., Pres.

HAMILTON COLLEGE,

LEXINGTON, KENTUCKY.

The Leading College of the Christian Brotherhood for the education of young women. Its record, buildings, equipment, faculty, the best Opens thirty-third session second Tuesday in September. Very reasonable rates. For particulars and catalogue apply to B. C. HAGERMAN, PRESIDENT.

HOLLINS INSTITUTE

VIRGINIA. Established 1842.

For the higher education of young ladies. Extensive equipment, complete curriculum (studies elective). Faculty of 12 gentlemen and 23 ladies. Salubrious mountain climate. Out-door exercise and sports. Famous mineral springs—sulphur and chalybeate—on the grounds. For catalogue of 59th session address

JOS. A. TURNER, Gen'l Mgr., Hollins, Va.

DRURY COLLEGE.

.....SPRINGFIELD M...

Situated on the highest and healthiest spot on the Ozark Plateau, has three college and two academy courses of study, gives thorough instruction, has excellent homes for students, and aims to exert a positively Christian, but entirely unsectarian influence. New Science building to cost $50,000 now in process of erection. For catalogue address,

HOMER T. FULLER, President.

KENTUCKY UNIVERSITY, LEXINGTON AND LOUISVILLE.

BURRIS A. JENKINS, A. M., B. D., President.

FIVE COLLEGES.

1. COLLEGE OF LIBERAL ARTS, Lexington.
   Burris A. Jenkins, A. M., B. D., President.
2. COLLEGE OF THE BIBLE, Lexington.
   J. W. McGarvey, A. M., LL.D., President, 18 Fayette Park.
3. NORMAL COLLEGE, Lexington.
   J. C. Willis, A. M., Prest., 225 Walnut Street.
4. COMMERCIAL COLLEGE, Lexington.
   Gen. W. R. Smith, Prest., S. W. Cor. Main and Mills Sts.
5. MEDICAL DEPARTMENT, Louisville.
   T. C. Evans, M. D., Dean, 419 W. Chestnut, Louisville.

Successor of Transylvania University and of Bacon College.

Co-education. 1,108 matriculates last session. Well-equipped gymnasium. Fees in College of Liberal Arts and Normal College, $22; in College of the Bible, $20 for nine months. Next session of those colleges begins Monday, September 9, 1901. Next session of Medical Department begins, Wednesday, January 1, 1902. The Commercial College may be entered at any time of the calendar year.

For catalogues or other information, address the head of the college concerning which information is desired.

BUTLER COLLEGE, Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue.

Address, SECRETARY, Butler College, Indianapolis, Ind.

DRAKE UNIVERSITY

DES MOINES, IOWA

COLLEGES OR DEPARTMENTS

I. College of Letters and Science
II. College of the Bible
III. The Iowa College of Law
IV. The Iowa College of Physicians and Surgeons
V. The College of Pharmacy
VI. The Normal College—School of Pedagogy, Preparatory School, Commercial School, Primary Training School, School of Methods, Shorthand School, Kindergarten Training School.
VII. The School of Oratory
VIII. The School of Art
IX. The School of Music
X. The Des Moines College of Dental Surgery
XI. The Drake Summer School of Methods

NOTES

The total enrollment, all departments, last year, 1,764, not counting the Summer Schools, 1,140.

Notable material improvements of the past summer: Completion of Auditorium; new portico and other improvements to Main Building; new Pharmaceutical Laboratory; new rooms for Business Department, new desks, etc.; new Bacteriological Laboratory; 3,500 square feet of cement walks; renovation of Gymnasium.

In faculty equipment, the most notable thing has been: 1. Complete reorganization of the Department of Music, under the leadership of Mr. Frederic Howard, of New York; 2. The Bible College has been greatly strengthened by the addition of Dr. Clinton Lockhart; 3. The Medical Department has been completely merged into the organic life of the University. The first and second years are now taught in the Science Hall on the Campus; 4. The Des Moines College of Dental Surgery has become an affiliated department. It will add eighty students to the College roll; 5. The addition of many new teachers to the faculty of the University.

The University has made a steady and rapid growth in the twenty years of its history. It is expected the enrollment will reach 1,900 the coming year. The location in Des Moines, with its state and city libraries, its courts, hospitals, churches, societies, etc., is excellent in every respect. Send for general catalog, 200 pages, free.

DRAKE UNIVERSITY, W. Bayard Craig, Chancellor.

CENTRAL CHRISTIAN COLLEGE, Albany, Mo

J. W. ELLIS, PH. D., LL. D., President.

SEVEN DEPARTMENTS

OPENS SEPT 9 AND 10

Full Collegiate Courses—Ministerial—English Bible. Elective Studies Offered to Suit.

Commercial, College Societies, Musicales, Concerts, Gymnasium, Delsarte and Physical Culture. Electricity, Enthusiasm, Lectures, Christian Influence.

Departments of
Music, Art, Elocution and Voice,
Ancient and Modern Languages,
Mathematics and Science.

Regular Courses Leading to
Degrees.
Every Educational Advantage.

Faculty of
Experienced, Helpful and Faithful Teachers.
Twenty-five Graduates
In the Class of 1901.

Terms Reduced to the Minimum Encouragement Given to all Doing Right. **Send at Once for Catalogue.**

Fifty-First Year

Christian College and School of Music

FOR THE HIGHER EDUCATION OF WOMEN.

"The New Christian College is a School which will rank with famed Wellesley and other schools of the East."—Dr. Frank G. Tyrrell.

A GROUP OF ACADEMIC GRADUATES.

Christian College celebrated its Jubilee Year with the handsomest college building for women west of the Mississippi River.

Magnificent new Dormitory, accommodating 150 students. Furnishings and equipment unrivaled. Rooms *en suite;* heated by steam; lighted by electricity; Hot and Cold Baths; Gymnasium; Library of 5,000 volumes; Physical and Chemical Laboratories.

Prepares for advanced University Work. Academic degrees of B. A., B. S., and B. L Schools of Music, Art and Elocution. Twenty-five Instructors of the best American and European training. Students from sixteen states. Beautiful park of eighteen acres. Tennis and Basket Ball. Next session opens September 16, 1901. Rooms should be engaged early.

For engraved catalogue address SECRETARY CHRISTIAN COLLEGE, Columbia, Missouri.

MRS. W. T. MOORE,
MRS. L. W. STCLAIR, } Principals.

WILLIAM WOODS COLLEGE

FOR YOUNG LADIES

School Enters Twelfth Year Out of Debt. Endowment $40,000. Beautiful Buildings and Site. Healthful and Attractive. Well Selected and Efficient Teachers. Thorough and Systematic Course of Study. Moral and Religious Influence the Best. Intellectual, Social and Physical Culture. Excellemt Musical Advantages. Literature, Art, Music, Elocution, Stenography, Typewriting, Voice Culture. Reasonable Rates.

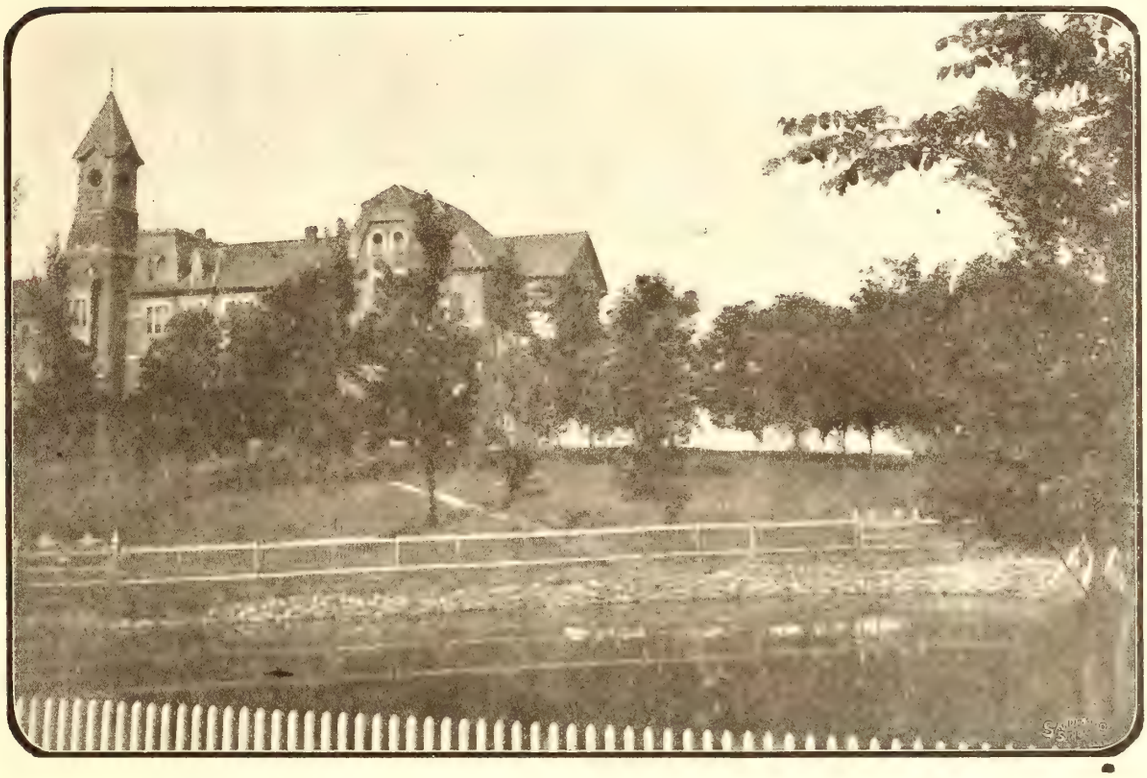
NEXT SESSION OPENS SEPT. 3, 1901

For Catalogue Address, **J. B. JONES, President, FULTON, MO.**

THE CHRISTIAN-EVANGELIST.

FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii July 11, 1901 No. 28



William Woods College for Girls, Fulton, Mo.

CONTENTS

Current Events.....867
Bearing Witness to the Truth.....869
The Value of Miracles.....869
A Worthy school.....870
Notes and Comments.....870
Editor's Easy Chair.....870
Questions and Answers.....871

CONTRIBUTED ARTICLES:

The Study of Bird Song.—Olive Thorne Miller.....872
His Promises (poem)—Mrs. P. R. Gibson.872
Hindrances in Mission Fields.—G. N. Shishmanian.....873
Academy and College.—R. E. Hieronymus.873
The Value of Miracles.—H. W. B. Myrick.....873
From Calcutta to the Himalayas.—W. M. Forrest.....874
English Topics.—Wm. Durban.....875
Forever (poem).—Mattie Crane Newton..876
B. B. Tyler's Letter.....876
New York Letter.—S. T. Willis.....877
Our Conventions as Promoters of Missionary Spirit.—A. L. Ward.....877
William Woods College for Girls.....878

CORRESPONDENCE:

Washington Notes.....882
City and Country.....882
California Notes.....882
Notes from the Old Dominion.....885

MISCELLANEOUS:

Current Literature.....879
Our Budget.....880
Among our Advertisers.....883
Book Notes.....884
Evangelistic.....886
Family Circle.....888
With the Children.....891
Hour of Prayer.....892
Sunday-school.....893
Christian Endeavor.....894
Marriages, Obituaries.....895

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

ROANOKE COLLEGE, SALEM, VA.
Courses for Degrees, with Electives. Large Library. Mountain location. No bar-rooms. Expenses small. And scholarships. Students from 27 States and countries. Catalogue free. Address the President.

HOLLINS INSTITUTE
VIRGINIA. Established 1842.
For the higher education of young ladies. Extensive equipment, complete curriculum (studies elective). Faculty of 12 gentlemen and 23 ladies. Salubrious mountain climate. Out-door exercise and sports. Famous mineral springs—sulphur and chalybeate—on the grounds. For catalogue of 59th session address
JOS. A. TURNER, Gen'l Mgr., Hollins, Va.

Mary Baldwin Seminary
FOR YOUNG LADIES.
Term begins Sept. 5, 1901. Located in Shenandoah Valley of Virginia. Unsurpassed climate. Beautiful grounds and modern appointments. 128 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue
Miss E. C. WEIMAR, Prin., Staunton, Va.

WESTMINSTER COLLEGE, FULTON, MISSOURI.
A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,
John H. MacCracken, Ph. D., Pres.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS *Colleges,*
Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., $ Galveston, Tex., Ft. Worth, Tex., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

New England CONSERVATORY OF MUSIC
Though "New England" in name, it is *national* in reputation—yes, *international*, for it has proved the fallacy of *the necessity* for foreign study to make a finished musician or elocutionist.
GEORGE W. CHADWICK, Mus. Direc.
All particulars and catalogue will be sent by
FRANK W. HALE, Gen. Man., Boston, Mass.

Modern Normal and Business College,
Fayette, Ohio.
The live, practical, progressive, economical and up to date school of the nation! Good location, fine buildings, trained teachers and thorough instruction. Combination of and successor to several prosperous schools. $28 in advance pays tuition, room rent and board for term of 10 weeks. *Next year will open Tuesday, September 3, 1901.* Circulars, catalog and THE EDUCATIONAL EVANGELIST giving full particulars will be sent FREE to any address on application to
J. FRAISE RICHARD, President.

Central Christian College
....ALBANY, MO....
Seven Departments: Literary, Ministerial, Commercial, Shorthand and Typewriting Music, Elocution and Voice and Art. From these an Elective Course may be taken. Buildings commodious and healthily located. Electricity, telephone, comfort, good work. Faculty of graduates, capable and experienced. The tone of the college is emphatically Christian. Both sexes admitted on equal terms. Cost about $140 to $185. Session opens September 9 and 10. Apply to
J. W. ELLIS, Ph. D., Pres.

Female Orphan School
OF THE
Christian Church of Missouri.
A high grade ladies' college. Established 1873. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.
Beneficiaries received free. Half Beneficiaries $50 per term. Full pay Pupils, $80.
A PLEASANT, REFINED CHRISTIAN HOME
Correspondence solicited.
E. L. BARHAM, President.
Camden Point, Mo.

MISSOURI MILITARY ACADEMY
8th Year. Fine New Buildings. 100 acres. Hunting, Fishing, Swimming, Boating. Model School. Phenomenal Success. Faculty, University graduates of national reputation. For booklet with full information, address
A. K. YANCEY, President, Mexico, Missouri.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES
29th year. Unprecedented prosperity. 23 Professors from 8 Universities and 5 European Conservatories. German-American Conservatory. Wm. H. Barber, Musical Examiner, present in person during May. Largest. Cheapest. Best. Address,
JOHN W. MILLION, Pres., 40 College Place, MEXICO, MO.

LIBERTY LADIES' COLLEGE
Phenomenal success. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.
AMERICAN MOZART CONSERVATORY
Chartered by the State. Professors graduates with highest honors of the ROYAL CONSERVATORIES, BERLIN, LEIPZIG, LONDON; use the methods of these Conservatories. A fine upright CONCERT GRAND PIANO, quoted in Bradbury catalogue $1,050, a prize in May Festival Contest. Address President C. M. WILLIAMS, Liberty, Mo.

MISSOURI VALLEY COLLEGE Marshall, Missouri.
Course of Study as High as in any Eastern College
Beautiful grounds. Marshall is a beautiful city of 5,000 population, in Saline County, the richest County in Missouri. It is located at the crossing of the Chicago & Alton R. R. and the Missouri Pacific R. R. For catalog or other information write
President W. H. BLACK, D. D., - MARSHALL, MO.

Classical Course
Philosophical Course
Scientific Course
Mathematical Course
Linguistic Course
Conservatory of Music
School of Fine Arts
Academic Course
English Course
Biblical Course

CHRISTIAN COLLEGE AND **SCHOOL OF MUSIC**
FIFTY-FIRST YEAR
Magnificent New Dormitory Accommodating 150 Students
Sixteen Gold Medals Awarded in May, 1901
Best Equipped School for Girls in the Southwest.
Regular College course prepares for advanced University work. Schools of Music, Art and Elocution. Students from 16 States. 25 Instructors of best American and European training. Beautiful Park of 18 acres. Tennis and Basketball. A Christian home and high-grade College. Rooms should be engaged early. Next session begins September 16. For engraved Catalog address
MRS. W. T. MOORE, MRS. L. W. ST. CLAIR, Principals.
Secretary Christian College, COLUMBIA, MO.

Drake University, Des Moines, Ia.
COLLEGES OR DEPARTMENTS.
I. College of Letters and Science
II. College of the Bible
III. The Iowa College of Law
IV. The Iowa College of Physicians and Surgeons
V. The College of Pharmacy
VI. The Normal College—School of Pedagogy, Preparatory School, Commercial School, Primary Training School, School of Methods, Shorthand School, Kindergarten Training School.
VII. The School of Oratory
VIII. The School of Art
IX. The School of Music
X. The Des Moines College of Dental Surgery
XI. The Drake Summer School of Methods

NOTES.
The total enrollment, all departments, last year, 1,764, not counting the Summer School, 1,140.
Notable material improvements of the past summer: Completion of Auditorium; new portico and other improvements to Main Building; new Pharmaceutical Laboratory; new rooms for Business Department, new desks, etc.; new Bacteriological Laboratory; 3,500 square feet of cement walks; renovation of Gymnasium.
In faculty equipment the most notable thing has been: 1. Complete reorganization of the Department of Music, under the leadership of Mr. Frederic Howard, of New York: 2. The Bible College has been greatly strengthened by the addition of Dr Clinton Lockhart; 3. The Medical Department has been completely merged into the organic life of the University. The first and second years are now taught in the Science Hall on the Campus; 4. The Des Moines College of Dental Surgery has become an affiliated department. It will add eighty students to the College rolls. 5. The addition of many new teachers to the faculty of the University.
The University has made a steady and rapid growth in the twenty years of its history. It is expected the enrollment will reach 1,900 the coming year. The location in Des Moines, with its state and city libraries, its courts, hospitals, churches, societies, etc., is excellent in every respect. Send for general catalogue, 200 pages, free.
DRAKE UNIVERSITY,
W. BAYARD CRAIG, Chancellor.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY. IN OPINION AND METHODS, LIBERTY. IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, July 11, 1901. No. 28

Current Events.

Hawaii's First Year as a Territory. On July 14 Hawaii will celebrate the first anniversary of the organization of its territorial government. It would not be fair to judge the islands or their inhabitants by the achievements of so brief a period, but it is worth while nevertheless to note their experience in this year of representative government. The right of suffrage was restricted by a property requirement—ownership of property worth $1,000 or an income of $600 a year. But this did not prevent the least intelligent element, the Home Rule Party composed of anti-annexationists, from getting control of both houses of the Legislature. The session was marked by a degree of turbulence and by a glaring lack of intelligence which would be discouraging if it were to be considered as a fair representation of Hawaiian legislative capacity. Many of these vigorous advocates of Home Rule were illiterate and it is reported that one member introduced a bill to regulate the ebb and flow of the tide. Gov. Dole held as firm a rein over the Legislature as possible and prevented most of its vagaries and absurdities from reaching their consummation. Angered by his repeated vetoes and by his well-deserved rebuke for wasting time in irrelevant debate, the Legislature petitioned the President to recall Gov. Dole. The trouble with the Hawaiian legislators and those who elected them is that they do not know how to govern. They mean well enough, but they are as incompetent in the presence of an actual responsibility as a high school debating society would be in attempting to discharge the functions of Congress. They will probably learn better in a few years, if some wise measure can be adopted to keep them from ruining the plant during their apprenticeship. So far as industrial and commercial conditions are concerned, Hawaii's first year of territorial government has been a prosperous one.

Opening of the Indian Lands. The President's long-awaited proclamation opening the lands of the Kiowa, Comanche, Apache and Wichita tribes for settlement by whites has been made public. The reservation will be opened on August 6, the last day allowed by the act of Congress. The plan of opening contains some important new features, the chief of which is the substitution of a drawing by lot in place of the race for claims, as at the opening of the Cherokee strip. Two land offices are established, at El Reno and Lawton, where applicants will register and prove their eligibility. The registration will begin July 10 and close July 26. Beginning July 29 and continuing until August 5, drawings will be made and claims will be assigned by lot. On August 6 the reservation will be opened for actual settlement and homestead entries will be made at the local land offices within the next sixty days. Attempts are still being made by injunction to delay or prevent the opening of the reservation, but there is little probability that these attempts will meet with any success. There will doubtless be many more applicants than claims and the lucky ones will be notified by mail. There are about 12,500 tracts of 160 acres each which can be secured under the homestead laws. The new method of opening has not prevented a considerable number of "sooners" from swarming into the territory in the hope that their prior presence on the ground will enable them to establish a claim. Many of them are men who cannot be convinced without violence and they will probably make trouble, but there will be less difficulty in effecting a just settlement and punishing the interlopers under the new method than under the old. The old plan, however, of lining up at the edge of the strip, awaiting the pistol-shot which announced the moment of opening and making a dash for claims, was picturesque even if not peaceable.

The Troubles of British Liberalism. The Liberal party in England is apparently in the throes of dissolution. It will not dissolve, but for their lack of a leader and a definite policy it will have an uncomfortable time between now and the end of the Boer war. Most of the Liberals are opposed to the war, but none of them can suggest any reasonable way out of it, and a policy of pure negation, as American politicians know, is not conducive to harmony within a party. At present there are signs of a defection under the leadership of Mr. Asquith, who thinks the government acted unwisely in some of the preliminaries of the war, but is in sympathy with the Chamberlain program for fighting it out. He resents Mr. Harcourt's attempt to read him out of the Liberal party, though he is in substantial agreement with the Conservatives on every point of their present policy. There are not a few Liberals who believe with Mr. Asquith that the war is unfortunate and unwise but that England's position is just and that patriotism demands that the war be fought through to a finish. The possible defection of these "Liberal Imperialists" is comparable to the withdrawal of the Liberal Unionist faction which rejected Gladstone's home rule measure. The difference is that what was left of the party in that case had a definite policy and a capable leader. In this case it has neither. This threatened break-up of the opposition has been accompanied by a similar cleavage in the Conservative party. The new war taxes have cooled the ardor of some, and others, while theoretically approving of the war, have come to the conclusion that the price of victory is too great. Altogether, the web of British politics is decidedly tangled. The Conservative party can only go on doing what it has been doing without success for the last two years, in hope that the end will come soon; and the Liberals can do nothing but denounce it as all wrong without suggesting a better course, and wait for a leader to come to the front who has something positive to offer.

John Fiske. The sudden death of Prof. John Fiske, historian and lecturer, on July 4, leaves a wide gap in the ranks of American scholarship. He had already produced much, but, at the age of fifty-nine with boundless energy and apparently unlimited physical endurance, he seemed only at the zenith of his power and activity. The boyhood of Prof. Fiske exhibited a degree of precocity which can be compared only with Macaulay and John Stuart Mill and, like them, the extraordinary promise of his early attainments was fulfilled in his mature development. In two fields he has performed noteworthy service. In his two little volumes, "The Destiny of Man" and "The Idea of God," he gave to theistic evolution as clear and convincing a statement as it has ever received. His chief work, however, was as a historian. Since severing his connection with Harvard University twenty years ago, he has had in preparation a series of works on American history. About seven volumes of this have already been published, beginning with "The Discovery of America" and ending with "The Critical Period of American History," *i. e.*, the formation of the Constitution. For solid historical scholarship combined with vividness of presentation, these works are without a superior in their field and have few equals in the domain of history. The completion of the series down to date, which would require five or six more volumes, would have given us undoubtedly the best history of America in existence. Prof. Fiske was to have participated in the celebration of the one thousandth anniversary of the death of King Alfred at Winchester, England, in the present month, and his address on this occasion was looked forward to as an event in Anglo-American scholarship.

Washington Memorial Institution. For many years there has been a general feeling that our public educational system would not be complete until there was organized at Washington a great national university, which would have behind it the resources of the federal government and would afford equipment and conditions as nearly perfect as possible for advanced graduate study. It has generally been assumed that such an institution would be exclusively a post-graduate school for the training of specialists. Last month, with

very little noise and ceremony, a plan was inaugurated which virtually meets these requirements so far as scientific work is concerned. The fact may not be generally realized, but our government has the greatest plant in the world for scientific investigation. The maintenance of it costs $10,000,000 a year, a sum nearly equal to the total endowment of our richest university. By act of Congress, the heads of departments and directors of bureaus and laboratories have been authorized to admit student workers for advanced graduate work of a practical sort. No degrees will be granted and no tuition charged; in some cases the students will even receive pay for what they do. It is the expectation that students who are working for advanced degrees can come here for a period and on returning to their own universities get credit for the work done here. The list of directors of the Washington Memorial Institution, as this new scientific school is called, includes many of the best known educators in the country and every name in the list has a national reputation. Among the university presidents on the board are Pres. Hadley of Yale, Pres. Northrop of Wisconsin, Pres. Harper of Chicago, Pres. Pritchard of Massachusetts Institute of Technology and Ex-Pres. Gilman of Johns Hopkins. The plan which is being put into operation is doubly commendable since it not only provides an institution of the highest order for strictly specialized scientific work, but also utilizes economically the vast equipment of the various federal departments so that the greatest possible educational value is received with the least possible extra expenditure.

The Congo Free State. While the troubles in South Africa are still unsettled, a set of complications has arisen touching the Congo Free State in central and west Africa. By agreement of the European Powers which participated in the Berlin Conference in 1885, a vast territory, including most of the Congo valley and touching the west coast of Africa at the mouth of the Congo River, was set apart as an independent state under the absolute sovereignty of Leopold II, King of Belgium. With the exception of certain conditions stipulated by the Powers, including freedom of trade and navigation and the abolition of the slave trade, Leopold is more absolute in the Congo Free State than the Czar of Russia is in Russia, and even these conditions are successfully evaded. There is no connection between Belgium and the Congo Free State except that they have a common monarch. The extortionate taxes on rubber and ivory which are demanded from the natives do not go into the Belgian national treasury, but enrich the king's private purse. At the time this arrangement was made, Leopold not only agreed to bequeath his rights in the Congo to the Belgian government but promised to allow annexation before his death. The Belgian parliament is now ready to annex and has so voted, but the king, having found in his African subjects a rich source of revenue, has no mind to allow this revenue to be transferred from his private purse to the general treasury. Leopold is a keen trader and has apparently never looked upon the Congo State in any other light than as a source of revenue. It is one of the worst governed parts of the earth's surface. The dispute between the king and the parliament is a purely commercial question as to whether the king or the government shall get the millions that are being extorted from the inhabitants of the Congo Free State.

Privateers or Pirates. It is reported that ex-President Kruger is considering the advisability of issuing letters of marque commissioning privateers to prey on British commerce and that certain friends of the Boers threaten to fit out privateers whether letters of marque are issued or not. It really makes little difference. It is not likely that the Powers would recognize Mr. Kruger's right to issue letters of marque as a de facto ruler, and it is equally unlikely that they would in any case respect commissions authorizing this irregular and antiquated form of naval warfare. As the civilized Powers now interpret the rules of war, privateering practically amounts to piracy, and there is not a respectable navy on the sea that would not co-operate in suppressing it regardless of sympathy for its supposed beneficiaries.

Resignation of Mr. Dawes. Charles G. Dawes, comptroller of the currency, has resigned his office to become candidate for an Illinois senatorship which will be vacant when Senator Mason's term expires. Since the senatorial election does not occur until January, 1903, and the legislature which is to choose the senator will not be elected until about sixteen months from the present time, it will be seen that Mr. Dawes proposes to take a long run before making his jump for the senatorial seat. His resignation is the result of pressure brought to bear not only by Senator Mason, who will probably be his rival in the contest, but also by those who considered that his avowed candidacy while holding office was an embarrassment to the administration. It is an open secret that the administration does not wish Senator Mason to be re-elected and the influence which emanates from Washington will be against him if he enters the contest.

Prince Hohenlohe. The second chancellor of the German Empire, Prince Clovis Hohenlohe-Schillingsfuerst, died last Saturday at the age of eighty-two. He had only recently retired from his high office, in which he was succeeded by Count von Buelow. He had been intimately connected with Bavarian and German politics for more than sixty years and took a prominent part in the events preceding and following the organization of the German Empire in 1870. Succeeding Bismarck as chancellor, he has never been considered a vigorous character in that capacity and it has been the popular opinion that the emperor was virtually his own chancellor. His retirement from office was due partly to old age and partly to disapproval of the emperor's aggressive policy in China.

Free Trade for Porto Rico. The Porto Rican legislature has passed a resolution calling the President's attention to the fact that it has now made provision to meet the expenses of the government by internal taxation and requesting that, in conformity with the Foraker law, he issue a proclamation abolishing the fifteen per cent. tariff between that island and the United States. Gov. Allen has given his approval to this resolution and the President has signified his intention to issue such a proclamation inaugurating free trade on July 25, as the Porto Ricans request. This is the day on which the island first came under the American flag. Commerce between Porto Rico and the United States has nearly doubled in the past two years.

Brevities. Gen. Wood is recovering from an attack of typhoid fever at Havana.

Civil government in the Philippines begins with $4,000,000 in the insular treasury —not a bad sum to set up housekeeping on.

Minister Wu made a Fourth of July address in the very cradle of liberty, Independence Hall, Philadelphia.

A train was held up in Montana a few days ago and the robbers secured $30,000. So long as such events continue to transpire, the East can never be persuaded that the West has ceased to be wild and woolly.

J. P. Morgan and his associates, who own the Northern Pacific with connections to the Atlantic Coast and recently bought the Leyland Line of transatlantic steamers, have now succeeded in girdling the globe by purchasing the Glen Line which runs from London to Tacoma *via* the Suez Canal and the Mediterranean Sea.

The United States Minister at Constantinople is to make a demand on the Sultan for the $90,000 which he owes to our government and the demand is to be backed up with war ships. This announcement is made in good faith, but it has a strangely familiar sound. It appears as regularly as Standard Oil dividends, but the Sultan still holds on to the $90,000.

The strike of the Amalgamated Association of steel workers is believed to be about at an end. It is the last phase of the machinists' strike of two months ago. The nine-hour day has been granted by nearly all of the mills, but the demand that all non-union mills be unionized has been received less favorably. The dispute is now between the Amalgamated Association and the United States Steel Corporation, of which Mr. Schwab is president.

It is stated by the Philadelphia Press that a million dollars was spent in the recent session of the Pennsylvania Legislature in buying votes for franchise legislation. Some individual votes brought as much as $35,000. The franchise manipulators must have been caught "short" or they never would have paid such prices. There is not a purchasable man in the Pennsylvania Legislature who is worth any such sum, but a bull market sometimes carries prices to an unreasonable figure.

An anonymous donor is reported to have given $100,000 to establish a professorship of the Chinese language and literature at Columbia University on the ground that our increasingly intimate relations with China demand a better acquaintance with her language and her classics. Courses in this department are not likely to be overcrowded and will not be pursued for general culture, but they may be of great service to the prospective missionary, merchant or consular representative in China.

Bearing Witness to the Truth.

History furnishes no sublimer example of heroism than the incident in the life of Jesus in which He is confronted by Pilate and demanded to answer whether indeed He be a King. The Roman governor held in his hand the power of life or death. The answer of Jesus is that He was born into the world that He might bear witness to the truth. He was there a prisoner at Pilate's bar because He was faithful to that mission. If He had kept silent, instead of speaking the truth that was in Him, He might have avoided this fate. But it was no part of his program to save His life at the expense of the truth. He must accomplish his mission, come life or death. As we look back now across the chasm of the centuries at that pale Figure, declaring the purpose of His mission to the Roman governor, and heroically facing death rather than swerve from the truth, our hearts go out to Him in unstinted admiration—yea, in adoring worship.

What were some of the truths to which Jesus bore witness? There is, first of all, the truth of God's fatherhood. He taught that the earth contains but one family, and God is its Father; that He loves all men irrespective of race, nationality or degree of civilization. This truth was most offensive to Jewish pride and exclusiveness. They expected their Messiah to champion the cause of the Jews as against the Gentile world. But Jesus testified to the universality of God's fatherhood. He also bore witness to a spiritual kingdom founded on truth and righteousness, the character of whose citizenship is described in the beatitudes. These qualities of citizenship —the poor in spirit, hungering and thirsting after righteousness, meekness, lovers and makers of peace, pure in heart, enduring persecution for truth's sake—were diametrically opposed to the popular conceptions of the times. He also emphasized the internal as against the external, and made purity of heart an essential condition of seeing God. Not ceremonies and outward ordinances, but a purified heart and an obedient spirit were the essential things. This, too, laid the axe of reform at the root of Jewish teaching. Jesus laid supreme emphasis upon the life hereafter, or the life of the soul, attaching little importance to the life of the body. Men were taught to fear, not him who has the power to destroy the body alone, but Him who has the power to destroy both soul and body.

These were all unwelcome truths. No one knew that better than Jesus. They were, however, necessary truths. Humanity could not reach its true goal, nor God's purposes concerning men be realized, until these truths become recognized as fundamental in the life of the world. He declared it to be His mission to bear witness to the truth, not by word alone, but by the life which He lived, by the deeds which He wrought. "Every plant," He declared, "which my heavenly Father hath not planted, must be rooted up." This, of course, brought Him into direct antagonism with the religious authorities of His time. His name was cast out of the synagogue as evil. He was denounced as a heretic, an overthrower of kingdoms, a fanatic, and even as in league with Beelzebub. Strange treatment, this, for One who came to teach the world the truth! And yet, has it not been the fate of all reformers since the world began?

And this brings us to the practical point of this article: It is quite possible for us to admire the heroism of Jesus while we are false to His example in the sphere in which we are called to serve Him. We need not argue that Jesus expects us also to bear witness to the truth according to the measure of light which we have. Are we doing that? Are preachers, editors, teachers and public officials in the state, loyal to this example of Christ? Do we allow considerations of personal ease, popularity or pecuniary reward to determine what truths we shall utter and what we shall withhold from the public? Is there not a vast amount of what is known as "playing to the gallery," even in religious journalism and in the pulpit, to say nothing of the secular press and the political rostrum? We think no one who is a careful observer of what is going on in the world can deny that such is the case. It is this fact that fetters all progress, whether in the sphere of education, religion, politics or business. If Christ's church would be true to the example of its Founder, it must also bear witness to the truth, and only by so doing can it accomplish its mission in the world.

A little reflection will suffice to show that the cause of Christ is best subserved and the progress of his kingdom most speedily advanced by each disciple of Christ, in his station in life, bearing witness to the truth as God gives him to see it. This is necessary, not only in the public positions in Church and State, but in the private callings of life. We are coming, happily, to ignore the distinction, which once prevailed too largely, between what have been known as the secular and religious callings. It is now seen and realized, more than ever before, perhaps, that one may serve God acceptably in every calling which ministers to any legitimate want of men. It should be the supreme aim of every one wishing to live the Christian life, to so use his calling, whether it be a public or a private one, as to make it bear witness to the truth. This can be done in the home, on the farm and in the shop, as well as in the pulpit, in the editorial office, on public platforms, or in legislative halls. Have we any right to call ourselves Christians—that is, followers of Christ—unless we are, according to the measure of our ability, thus bearing witness to the truth in all our relations in life? If we answer this negatively, as it seems to us we must, then this question of witness-bearing for the truth becomes one of supreme, practical and personal importance to every one of us.

The difference between temperance and asceticism is not the difference between partial and total abstinence from things harmful. But asceticism looks upon the cutting off of a habit or a pleasure as virtuous in itself, while temperance seeks its reward in the increased value of what remains. "The measure and value of our temperance," says Pres. Hyde of Bowdoin College, "is not the indulgences which we lop off from the branches of life here and there, but the beauty and sweetness and worth of the fruit which is borne by our lives as a whole." It is the pruned vine, not the pruning-hook, which bears fruit.

"The Value of Miracles."

We print elsewhere a brief article under the above title. Its author assures us that he has no desire to discuss the subject at greater length and that he will decline to be drawn into controversy; he presents simply a statement of his own belief which he hopes may be helpful to others.

In saying that Christianity does not rest solely or chiefly upon the New Testament miracles for the proof of its claims, he is clearly within the bounds of conservative Christian thought. It is unquestionably true that for most of us belief in the miracles follows, rather than precedes, belief in Jesus and becomes possible only when we have seen that his character and life were divinely perfect. No testimony would be sufficient to convince us that God had miraculously attested the divine Sonship of one whose life was immoral.

How many readers of this paper are there who have investigated historically the evidence of the miracles said to have been wrought by Mohammed? Few, if any. Yet most of us feel justified in rejecting the claims of the prophet and flatly denying the miracles which are ascribed to him. We do this not because the evidence is historically weak—though it is weak—but because the life of Mohammed, even according to the claims of his admiring followers, was not the life of an inspired prophet. The historical evidence which attests the miracles of Jesus is strong; yet not one believer in a hundred stops to consider it. He knows the character of Jesus and accepts the rest on that ground. We reject the miracles of Mohammed and accept those of Jesus, not because the latter are supported by stronger historical testimony, but because they are evidenced by a character and teaching which were still more miraculous.

It may perhaps be true that, if Christ were coming to-day in this scientific age, he would not work miracles. But even if there were far stronger reasons than there are for assuming this, still there would be no excuse for an attempt to eliminate from the New Testament the accounts of the wonders there recorded. The suggestion betrays a gross misconception of the nature of the Bible. It is a record of things that have occurred and a mirror of the actua religious experiences of certain men in certain periods. We can no more make over the record of their experiences to suit our more scientific ideas, than we can make over the experiences themselves after the lapse of these nineteen or more centuries.

It was not incumbent upon the New Testament writers to describe the form in which revelation would probably be made in the twentieth century, but only to report the revelation as it was actually made in the first century and to exhibit the effect which it produced upon themselves and the men of their time. It is for us to find the abiding essence of that revelation and allow it to have the fullest possible effect upon ourselves and the men of our time. But however slight may be the evidencing value of the miracles in these days, there would be no more justification for eliminating from the New Testament the record of their usefulness in the first century, than there would be for revising the accounts of Cæsar's battles by substituting Krag-Jorgensen rifles and thirteen-inch guns for his antiquated javelins and catapults.

A Worthy School.

No educational number is large enough to contain an adequate presentation of all of our schools which are worthy of extended treatment. We therefore devote considerable space in this number to one of our colleges which, aside from its general efficiency as an educational institution, presents some unusual and noteworthy features. William Woods College for Girls is the outgrowth and successor of the Orphans' School of the Christian Church of Missouri. The new name is better than the old, for it not only gives recognition to one of the most generous friends of the institution, but it also indicates that it is an institution of collegiate dignity.

One of the weak points of our educational system is the lack of adequate provision for rendering financial assistance to those students who need it. This is one of the problems which we must soon take up seriously and it is not less important than the problem of college endowment. William Woods College is an institution which solves this problem in a somewhat unique manner. It is not pre-eminently or exclusively a school for orphans, but rather a college which sets apart a generous portion of its income for defraying the expenses of students who need financial aid. This is equivalent to having a students' aid fund—something which several of our schools have but not to an adequate extent.

There are two ways to help such a school as this: by endowment and by patronage. Those who patronize the school can have the assurance that they are getting their money's worth and are securing the advantages of a first-class school. Those who give their money for its endowment not only help to provide for the maintenance of teachers and for all the numerous expenses incident to such an institution, but help to render its advantages available to many young women who would otherwise be unable to enjoy them.

Notes and Comments.

The carping critics who have condemned Mr. Carnegie's recent gift to the Scottish universities on the ground that it is "pauperizing education," exhibit a misconception of what it is that gives worth and dignity to education. Certainly the value of education is not measured by the price that is paid for it or by the difficulty of getting it. If it were, we would do well to close our public schools and state universities, and raise the tuition of all the colleges so that the students' fees would pay all running expenses. There is not a first-class college or university in the country in which the students pay more than twenty-five per cent. of the actual cost of the instruction which they receive. The only way to pauperize education is to pauperize the educators by meager and insufficient salaries, which will not allow them to do their best work. Let the millionaires come on with their endowments and we will take the risk of being pauperized. Who's afraid?

Now that the Sunday-school lessons are again dealing with Genesis, we shall doubtless have a revival of the weary discussion about "Genesis and geology," with inconsequential attempts to point out the discrepancies between the two and the equally futile attempts at reconciling them. The type of mind which considers this feat important one way or the other, may as well engage at its earliest leisure in an equally edifying attempt to prove that Bunyan's "Pilgrim's Progress" and "The Century Atlas" are either antagonistic or give each other mutual confirmation.

Speaking of the relation between science and religion, the Interior shrewdly says: "It has been said of our immense ironclads that they carry heavy armor to resist the heavy shells that never reach them, and heavy guns to pierce the heavy armor of other ships that they never hit. And when we listen to a lumbering preacher belching pulpit-thunder against scientists that he can't reach, who reply to him with arguments that go wide of his own proper and legitimate defenses, we wonder how long a kind providence will spare them to burst our ear-drums with their senseless cannonade, and how soon the Master of all will sink them to the deep depths of learned oblivion and relieve the world of all their roar and smoke and vexing of the seas." So when the apologists have temporarily ceased from making claims about Genesis which are of no consequence, whether true or false, and when the "scientists" have ceased for a little from passionately denying what nobody has any religious interest in affirming, there will be peace for a space so that we can hear again the whisper of the still, small voice.

Few passages of Scripture have been more abused than "Touch not, taste not, handle not." In writing these words the Apostle Paul was not giving a command, but was describing those ordinances of the Jewish law which he condemned as no longer binding. He had been saying (Col. 2:16): "Let no man, therefore, judge you in meat or in drink or in respect of an holy day or of the new moon or of the Sabbath." These things, he says, are a mere shadow; they are rudiments. If ye be dead with Christ, why not have done with such ordinances which command to "touch not, taste not, handle not"? We have long grown accustomed to hearing this used as a text for temperance addresses, and now a writer cites it as authority for having nothing to do with the denominations. The same writer quotes the words of Revelation 18:4, "Come out of her [Babylon] that ye be not partakers of her sins," and makes it an injunction to flee from the "Babylon of sectarianism." The Presbyterian General Assembly has just decided to reconsider its old verdict that the Roman Catholic Church is the Babylon here referred to, and it is certainly hard for them to find themselves within a month classed as a part of that same Babylon. We believe in temperance and we believe in coming out from sectarianism, but it is not necessary to wrest the Scriptures to find proof-texts in support of these beliefs.

"It is easier for a camel to go through the eye of a needle than for a religious divine to behold his fellow-creatures as they are." It might be a good idea, then, for ministers to spend three months each year disguised as workmen to see men as they are. Better still, they might come down from their ecclesiastical high-horses and stay down, and see men as they are all the while.

Editor's Easy Chair
or
Macatawa Musings.

It is the glorious Fourth. Edgewood-on-the-lake is draped with the American flag in various sizes, in common with many other cottages. What a starry flag it is getting to be! And each star represents a sovereign state—sovereign in its own sphere of rights and prerogatives—and yet all under the supreme sovereignty of the United States. The whole is greater than any of its parts. That is one of the lessons taught by our civil war. We have just counted the stars on one of the little flags and find there are now forty-five. As it is a late edition it probably contains the full number, especially as Congress is not now in session. There are a few territories waiting to take their places as states and to shine as stars in the galaxy of American commonwealths. These should be admitted to the dignity of statehood as soon as they are prepared to assume such responsibilities. But what about our insular possessions? Ought they to become an integral part of our American union and take their places in time as stars on our beautiful flag? That question, we are aware, is loaded with politics. Probably we are not now competent to decide it. If, however, one free and independent citizen may be permitted to express his opinion, subject to modification by future developments, we would say, let us limit the union of states to the American continent, and to people of our own language and civilization. Let us nurture our island possessions and train them in the ways of freedom, and when they are capable of caring for and governing themselves, set them up to housekeeping as free and independent governments, in the family of nations. Such a policy would seem to best comport with our national dignity, safety and world-wide mission of benevolence. If this be politics, let it be charged to the Fourth of July.

Lake Michigan to-day, as if in honor of the Fourth, has donned her beautiful robe of many colors. Green and purple are the dominant shades, with many modifications of these, presenting an ever-shifting panorama to the eye. A gentle breeze from the south, increasing with the day, is raising white caps out on the wide expanse of lake and brings a cooling balm on its wings from over the water. It must be a hot day inland, for only this lake breeze seems to make life comfortable here. The unusually hot weather of the past week has served to rapidly increase the population of this place. The boats and the railway trains land many people here each day now. These for the most part are old habitues of the place, for people never seem to weary of coming here once they get started. But there are many new faces who have come on the word of their friends to see for themselves what manner of summer resort we have here. Judging from the number of inquiries we are receiving from readers of the CHRISTIAN-EVANGELIST the Disciples of Christ are likely to be largely represented this season as usual. If we may be permitted to answer several inquiries before they are sent, we would say that hotel accommodations are good, at from $10 to $15 per week. There are a limited number of rooms to

rent in private houses, and parties can secure meals at hotel or at other private houses. There are cottages still to be rented all the way from $75 to $200 for the season. It is about as good luck to come on and make your arrangements after you get here.

Eleven years ago we landed at Macatawa Park, after a stormy voyage across the lake on the night of the third. It was a cold day and there was no room for us in the small inn which was then here. We succeeded in renting a small cottage at a large price and remained for the season—the first St. Louisans to discover the place and to summer here. It was a comparatively small settlement then to what it is now. There was something in the atmosphere, the scenery, the society, the fishing, which got hold of us and we have been coming here ever since. Now it is like a second home to us. The coming of so many friends has greatly added to the attractiveness of the place. We feel that Macatawa Park has probably added several years to our life. On the second day of this month the heads of the household at Edgewood-on-the-lake celebrated their thirty-third wedding anniversary. For the benefit of any bachelor who may read these lines we will add that we are thirty-three times as glad now that we got married, as we were at the time, and that we have thirty-three times greater appreciation of the wisdom of our choice now than we had then The celebration was very quiet. Bro. and Sister Hallack furnished the launch and we the lunch, and the wedding tour consisted of a ride up Black Lake beyond Point Superior, where we fished awhile, ate supper, including ice cream served in wooden dishes, under the shade of the trees, and back home again in the gloaming. It is our purpose to round out a half century of married life—if we live long enough.

Among the arrivals since our last record is an interesting personality from the western part of Missouri, who bears the familiar patronymic of Jones, whose ancestors doubtless came originally from Wales. There are several Joneses in Missouri, but this one wears his classical degree of A. B. in front. He is a little gray, and sometimes imagines he is getting old, but whoso comes against the sharp edge of his logic will agree that age has not dulled his reasoning faculties. He is the author of a recent book which sums up the net results of his religious thinking on several important questions. If you have not read "The Spiritual Side of our Plea," you are probably doing yourself injustice. This Jones is devouring new books continually, and lives in the highlands of religious thought. He seems to have no idea about stopping learning and growing. We persuaded him a few days ago to descend from his aerial heights long enough to take a bath—we mean, of course, a plunge in Lake Michigan. When we succeeded in getting him arrayed in one of our extra bath suits he surveyed himself, and, with an injured look, asked, "Do you pretend to tell me that I am to walk out of this room and down to the lake-side in this garb?" We assured him that such was the custom here, and that his dignity would suffer no permanent injury by conforming to the custom. When once in the water he enjoyed it like a porpoise, but confessed to us, rather shamefacedly, that it was the first time he had ever gone in swimming with women! He has rented "Earl Villa," on the heights near the Auditorium, and his family will be here in a few days. Bro. Earl sails for England in a short time.

The friends of the Bible College at Columbia, Mo., will be glad to learn that Charles B. Newnan, pastor of the Central Christian Church at Detroit, Mich., for the past eight years, has agreed to take up the work there with the beginning of the next session in September. Bro. Newnan is a native of Missouri, a graduate of Christian University, and a preacher of recognized ability and power. He has for several years been giving special attention to Bible study and Bible teaching, having conducted a Bible club in Detroit for three years, and having for a number of years conducted a Bible Institute in connection with Fountain Park Assembly. He is now to give his entire time to this work for the benefit of the students of the University of Missouri, in connection with Bro. Moore, who will give a part of his time to the same work. He will take a special course in the summer school of the University of Chicago this summer. He is an enthusiastic student of the Bible, and has an unusual faculty of imparting to others what he has learned. He ran over from Detroit recently and spent a day with us at the Park, and we greatly enjoyed our fellowship with him for the day. This is the beginning of an enlargement of the work at Columbia, which, we believe, will result in realizing to a good degree what the friends of that enterprise have had in view from the beginning. Bro. B. B. Tyler's recent congratulation over the fact of our having an "adequate endowment" for that work needs qualification. We need at least $200,000 to carry out our plans. We have one-fourth of that amount. But the rest will come now that the permanency of the institution is assured.

Edgewood on-the lake, July 4, 1901.

Questions and Answers.

A brother gifted in the art of multiplying questions, sends us a list of 21 interrogation points, the substance and import of which may be stated thus: *May we, the churches known as Christian, or Churches of Christ, unite with other churches in evangelistic and other services and be true to the doctrine we hold and teach as religious reformers?*

We cannot possibly do the work we have been sent to do without manifesting the spirit of unity toward all who love and serve Jesus Christ. We know that in the past it has sometimes been very difficult and, under certain peculiar and exceptional circumstances, perhaps impossible, with proper self-respect, to unite in union evangelistic services. These have been the exceptions to the rule, however, where very narrow men were at the helm. When any union meeting is carried on in a manner which commands the respect and good will of the community, it is altogether advisable to co-operate with it on a basis of entire equality with other co-operating churches. More than that, our churches might much more frequently than has been the case in the past, take the initiative in planning these union meetings, and in securing the right kind of an evangelist and in inviting all Christian people to co-operate. If some of them should object, on the ground that the subject of baptism would generate differences of opinion, why not propose to substitute, for any sermon on that subject, Bible readings in which all the Scriptures bearing on the subject should be read, the congregation bringing their Bibles and participating in the reading. The evangelist need not add a word of comment. Those who would object to that course might be omitted from the co-operation. This plan would be a test of confidence in the scripturalness of the teaching and practice of the various churches. One of our most successful evangelists, we understand, feels that to be the most successful method of presenting the subject in his meetings.

As to other kinds of union service, there is temperance work, care for the poor, down-town missions, caring for orphans, and all movements looking to social progress and the moral welfare of the community, in which Christian people might well manifest their unity by working together as brethren. There ought to be much more co-operation among the churches in establishing higher institutions of learning, and there must be in the future, if Christian schools are to hold their own with state institutions. Why should not all Protestants in the city of St. Louis, for instance, patronize Washington University? What need have Baptists, Methodists, Presbyterians, etc., to establish a university or college at Des Moines, Ia., or contiguous thereto? Isn't Drake University capable of serving the educational needs of that entire community? As a matter of fact all these institutions do contain students of various religious denominations, and there is no reason why they should not contain more, rather than that new institutions be started to struggle and starve.

Much depends upon the spirit which we manifest toward other religious bodies, as to the possibilities of united effort. A pharisaic spirit never was and never will be successful in promoting unity. Those who imagine themselves to be upon a lofty pedestal and talk *down* to others, are not likely to find them in a co-operative mood. If we assume that we have nothing more to learn, and that to the extent other people differ from us they are wrong, we may pride ourselves on our "glorious isolation," but as promoters of union we would be a colossal failure. Such sentiments as "Let each esteem others better than himself;" "Look not every man upon his own things, but also upon the things of others;" "Be not wise in your own conceit;" "In honor, preferring one another," are worth more in any union movement than the clearest intellectual apprehension of truth. If we are true to our mission we must show the *spirit* of unity as well as the scriptural basis.

Was there a town and a Christian church on the Isle of Patmos where the apostle John was banished? *Phoebe C. Summers.*

There was neither.

How long after the day of Pentecost did Saul's conversion occur? *James Lansford.*

It was probably about seven years.

The Study of Bird-Song

By Olive Thorne Miller

In this month of July begin—for lovers of bird song—"the melancholy days, the saddest of the year," for before it passes the song season is over. There are, it is true, two or three faithful ones who do not desert us entirely. As Thoreau says, "Some birds are poets and sing all summer." Such are the happy song sparrow, the cheery robin and the dainty indigo bird. But all the thrushes have fallen to silence; orioles and bobolinks have subsided into demure heads of families, devoting themselves exclusively to training the rising generation, with thoughts already beginning to turn toward the long journey before them.

Bird song has not been so thoroughly studied as it deserves, but enough is known to make it deeply interesting. The old notions that birds are limited to two or three expressions, and that all of the species exactly reproduce the notes of one another, have long been exploded among those who have given serious attention to our little brothers. Mr. Cheney, who studied the matter critically, and has given us a book of bird songs carefully reduced to our musical scale, recognizes a great difference between individuals of the same species. "I find more and more that birds extemporize," he says, "and that those of the same species do not sing alike." This must be the experience of every close student who has a musical ear.

Besides the fact that very early two birds of a species sing the same song, it is interesting to note that many of them—most, indeed, that I have studied—have certain different, well-defined utterances, which may be classed as: The love song, the common song (of great variety), the whisper song, the flight song.

The love song is that which blesses us on the arrival of the birds in wooing mood. It is ecstatic, and probably the best a bird can do. To enjoy it one needs to be not only up early in the morning, but in the fields promptly with the opening of the season. For when the bride is won, the home established and the singer settled down to entertain his mate and await the time when the cherished shells give up their precious contents and nests are "brimming over with the load of downy breasts and throbbing wings," the song becomes the calmly happy, characteristic and greatly varied utterance which we may call the common song. It is then that the bird has leisure to vary, change and elaborate his theme, and it is a particularly interesting time to study him.

Sometimes one may be so happy as to overhear what I have called the bird's whisper song. One must be very near and very unobtrusive, for it can be heard only at the distance of a few yards, being delivered with nearly or quite closed beak, and by no means intended for the public ear. There is a dreamy, rapturous quality in this song which differentiates it from all others. It seems to be addressed no more to the mate than to the world at large, but to be simply a soliloquy, an irrepressible bubbling over of his joy of life, and it gives emphatic denial to the opinion held by some persons that a bird lives in constant terror of his life. No one who has heard that song can resist the belief that it comes from a serene and joyous spirit. Birds are always alert, but it is unthinkable that they are always in fear.

The flight song is perhaps more rare, and certainly different. Not all birds are known to indulge in that particular form of expression, but discoveries are constantly being made, and not infrequently another name is added to the list of birds known to have a flight song. This utterance, while unlike the others, usually introduces strains from the common song, or the family call, which readily identifies the singer. The oven bird, for example, while pouring out his rhapsody, sailing about over one's head often in the dusk of late afternoons, interpolates an occasional "teacher! teacher! teacher!" which proclaims him at once. The bewitching little Maryland yellow-throat, while delivering himself on wing, cannot refrain from betraying "wichita! wichita! wichita!" which is equivalent to shouting his name.

While songs differ with individuals, with seasons, with emotions, and even with age, there is still always a certain family quality by which one may recognize the species. Rarely do two robins arrange their simple notes in the same way, yet one never fails to recognize the voice of a robin. It is the same with orioles, thrushes and all others. There is sometimes a sort of family resemblance in the songs of two or three robins of a neighborhood, which suggests the thought that they may be brothers and have learned from one father. I once knew two Baltimore orioles who were exceedingly friendly with one another and nested near together who sang exactly the same notes, but it was the only case I ever met with.

It is easier to learn to identify birds by their call notes and their notes of alarm and warning than by their songs. These are about the same in all of a species. All robins say "tut! tut!" and all give the cry called a "laugh," as well as other common sounds; all phœbes shout the beloved name from the barn roof, and all least flycatchers jerk out "chebec" by the hour; the olive-sided flycatcher tribe to a bird drawl out their "see-here" from the top of a tree, and so with many others. But all of these birds are capable of more elaborate and varied songs. I have heard them in the case of those mentioned, and perhaps most of the birds we credit with having only the loud call notes with which we are familiar have times and seasons of indulging in quite different utterances.

Though song is dropped off during July, and by the middle of the month life in the tree-tops goes on nearly in silence, bird affairs have not lost their interest. The world is still full of little family groups under training—learning "sky-science and wings' delight," and what is of equal importance to them, becoming familiar with the products of earth, and their respective values from a gastronomic point of view. Also at this time many birds are still setting. Some on a second brood; some whose first attempts came to grief; and some who are always late in setting up their homes. Among the latter two are especially noteworthy, that model of elegant manners, the cedar bird or cedar waxwing, in daintiest of silky plumage of Quaker hue, and the charming goldfinch "all black and gold, a flame of fire swinging on his purple thistle."

I know no bird who so fully expresses the joy of life as this tiny fellow-creature, and his flight, as he goes bounding through the air, uttering a joyous note with every wing-beat, is pure ecstasy. Often, when he has apparently no desire to go anywhere, he will fling himself upon the air with vehemence, make a wide circle and return to his perch, or bound straight up ten feet or more and then drop back, pouring out his delicious notes, evidently because he is so brimful of bliss he cannot contain himself. Then his songs, especially his morning songs, which come after other birds have finished theirs, have a quality of rapture which cannot be expressed.

The goldfinch has a wonderful variety of songs and calls, and he and his mate an apparently endless number of conversational notes, all in the tender, sweet voices of the family. He is one of the few birds who sing in chorus. No bird pair that I know is more attractive in its family life, the little matron so timid and clinging, with such an appealing call, the small spouse so tender and attentive, so different from his usual jolly manners, and fully impressed with his responsibility as head of the family. They always remind me of a boy and girl play-marriage, a sort of a David and Dora Copperfield affair. It is not because they are small; some birds less in size are fussy and important, others bluff, and seemingly rather indifferent, while in one or two cases, notably the humming bird, the nest-maker appears to be independent of her mate and able to manage her domestic concerns without aid.

Truly the more intimately we know these instructive tribes of the air, the more heartily shall we agree with the poet, who exclaims:

"How like are birds and men!"

Brooklyn, N. Y.

His Promises.

By Mrs. P. R. Gibson.

I know that my Redeemer lives,
Since He has walked and talked with me,
His presence still sweet comfort gives,
As long ago in Galilee.

When storms of life are raging sore,
And heart and hope and comfort fail,
Above the angry billows' roar,
His "Peace be still" then calms the gale.

To the sad heart in grief's dark hour
This message comes to cheer and bless—
A promise sure, we feel its power—
"I will not leave you comfortless."

When the path of duty leads
In such a straight and narrow way,
The soul dismayed its weakness pleads,
"Lo! I am with you," hear Him say.

"I know that my Redeemer lives,"
Before His presence death shall flee—
While this His word such comfort gives,
"That where I am there ye may be."

St. Louis.

Hinderances in Mission Fields.

By G. N. Shishmanian.

It is not possible to enumerate the hinderances that almost daily confront the faithful laborers of Christ in mission fields, but for an insight into the task we will mention some of them as suggested by personal experience in the Turkish field. These hinderances rise from the following three sources: First. From the attitude of the government towards foreign missions. Second. From the diversity of languages and religion of the people. Third. From the inadequate preparation of the laborers in the field.

First. The Turkish government has never been friendly towards American missionaries, but dreading to refuse the friendly requests of the English and American representatives in Turkey, reluctantly they are allowed certain privileges and freedom to prosecute their missionary labors among the people. While the press is comparatively free for Mohammedans, the publication and distribution of Christian literature is not permitted without the consent and approval of the government.

The non-Mohammedan people of Turkey are not permitted to open, build, or repair church or school buildings without a special grant of permission from the government, which means no permission at all unless the lion and the eagle are in sight. The missionaries, being English or American citizens, are permitted to travel in the empire by obtaining a Turkish passport from the government, but the same being denied to the non-Mohammedans, especially to Armenians among whom is the mission work most successful, native helpers are often of no help to the missionaries.

Second. Though the language of the country is Turkish, the different nationalities have their own separate and distinct languages used among themselves, and their own national religion, under one religious head called Patriarch, Rabbi, or Chief, who has the oversight of the churches, schools, hospitals and cemeteries of his respective nation. No religious freedom is permitted to the individual members of these different nations, not even intermarriages are allowed, the penalty for such an offense being the forfeiture of national rights, even at his death the remains of the offender are not permitted to be buried in the grave of his fathers. The American Protestant missionaries, at the beginning of their work in Turkey three quarters of a century ago, heroically met these crystallized different nationalities, and by patient labor and at an enormous expense succeeded in overcoming the hinderances and made hundreds of converts, mostly from the Armenians. For several years their converts were subjected to a cruel, heartless persecution, until a joint, piercing look from the lion and the eagle into the face of the Sultan caused him to grant the unique concession, recognizing the missionary converts as a distinct and separate body called "the Protestant Community of Turkey" with an appointed Chief over them, with equal rights and privileges granted to other nationalities.

Third. It is not enough, though very important, that the missionary to a foreign field be a perfect master of the languages of the people. He must carefully study and respect their time honored customs to the best of his ability. The missionary to a foreign field, as the representative of the Church of Christ, must have means enough to take his stand in a manner consistent with his office, and within the reach of all classes of the people to whom he is sent, taking it for granted that he possesses the qualifications of a bishop described by Paul in 1 Tim. 3:1-7.

And above all this queer composition of a missionary, he must be a man of faith and firm convictions, that he may not be a hinderance to his own work by the least appearance of compromise, and under all circumstances able to say, "I have preached righteousness in the great congregation, lo, I have not refrained my lips, O Lord thou knowest." For such a one there can be no hinderance that cannot be overcome if he is supported liberally by the necessary means, confidence and the earnest prayers of the people of God who sent him.

Sivas, Turkey.

Academy and College.

By R. E. Hieronymus,
President of Eureka College.

As a people the Disciples of Christ have insisted on biblical names for biblical things. Perhaps in the fullness of time we shall come to call educational things by educational names. Whether or not we have or need a university is another question. Certainly we have some *colleges* that are *academies* and ought to be called such. The remarkable growth of universities is forcing us to define our college position more clearly. On the other hand the multiplication of high schools and the raising of their standards is also compelling us to determine our real position in the educational world.

But the university has not displaced, will not displace, the college, nor will the high school entirely displace the academy. There are at least four classes of persons that will continue to seek training in an academy: First, those who are not convenient to a good high school. It is evident to all that this number is growing smaller year by year. Every city, nearly every town, and many townships have well equipped high schools. Second, those who have been prevented from taking the high school course at the usual age. They feel out of place in the average city school because nearly all the pupils are so much younger. Third, there are many parents who prefer to have their children under the influences that should dominate a good academy, but do not usually prevail in the ordinary high school. Fourth, those who are seeking better library and laboratory facilities and more experienced teachers than are found in most high schools, particularly in the smaller cities and in the towns. Still other classes will occur to readers, such for example as prefer to "go away to school" rather than be trained at home, such as are drawn through friendship for others, and such as go for the better religious influence. From these various classes will come in the future many students to our academies provided we equip them properly.

The course in the academy should be fully up to the standard of the best high schools. A certificate, or diploma perhaps, should be granted upon the completion of the course. This will help to keep the work of the academy and that of the college separated in the minds of all. The standard should be as high as possible. Every encouragement to scholarship here will be felt in all the later work.

The advantages of such an institution are readily seen. Young people are thrown in contact with the collegiate students and early form a desire to continue their course throughout the full four years of collegiate work. The constant association with more advanced students is in itself helpful and inspiring. It ought to become a popular thing to endow and fully equip high grade academies in connection with most of our colleges.

Eureka, Ill.

The Value of Miracles.

By H. W. B. Myrick.

The late profound thinker, G. W. Longan, once wrote in an article published in the CHRISTIAN-EVANGELIST: "The New Testament would be just as valuable to me, and my faith just as strong, if the miracles had all been left out." And again: "I do not accept Christ because of the miracles, but I accept the miracles because I believe in Jesus."

In an article in the same paper, 1889, Bro. W. B. Berry said: "It is evident that the miracles cannot have the same value for us that they did to those who witnessed them."

And I say: Miracles do not prove or substantiate the truth; on the contrary, it requires the truth to prove or substantiate miracles. A miracle is not a prop to hold up the truth, but is, and ever has been, a load which truth has to carry.

At the time (apostolic times) miracles, and the word miracle in the original means merely a "wonder"—at that time a sign or a wonder helped the prophet or teacher and carried conviction to the hearer. It was an unscientific age, a superstitious, unreasoning age, and "wonders," however produced, were an ally to the truth. Not so now. As Bro. Berry said: "Miracles do not have the same value for us that they did for them." If Jesus Christ were coming today instead of then we may be sure that to this thoughtful, science-loving generation very few, if any, miracles would be tendered. Prof. David Swing well said: "Thoughtful persons perceive that Christianity makes its progress now, and wins its victories, without the help of miracles." No one preaches about these things. A sermon based on a miracle would be an archaism in the year 1901. If Christianity had no other basis or foundation than the miracles of the loaves and fishes, or any of the others recorded, it would not stand a week.

I believe the New Testament would be just as valuable a book, and that Christianity would thrive and conquer as well, probably much better, if every miraculous occurrence as recorded were eliminated from its pages. I predict, in fact, that revision in the future, possibly within this century, will take that form, and the account of "wonders," useful in their day, will be removed from the pages of the New Testament, leaving us the holy character, Jesus, as a model, and his ethical teaching as a system of right and true living. So mote it be. [See editorial on page 869.]

From Calcutta to the Himalayas

By W. M. FORREST.

If the CHRISTIAN-EVANGELIST allows its "Easy Chair" to move about at will from Michigan to South Florida, and its "English Topics" to be written sometimes from London and sometimes from the Mediterranean, why should not the Calcutta Letter be privileged to roam at large occasionally? Taking it for granted that such privilege will not be denied, this letter is written more than one thousand miles away from the capital of India and at an elevation of nearly eight thousand feet higher than that city.

A long railway journey in this land of strange sights is an interesting thing. In company with my wife and little son I set out from Calcutta on the evening of April 1st. Although the distance we were to travel was more than a thousand miles, and over several different railways, we were able to get a through car. Indian railways have no sleeping cars, but it is possible to engage in advance accommodations in the regular coaches without extra charge. The cars are divided into compartments, like the English coaches, and have long seats running lengthwise of the car. In first class coaches there are two such seats; in second class there is a third seat in the middle of the compartment, and parallel with the two at the sides. As these seats are six feet in length and well cushioned, and it is usually possible to reserve an entire seat for the night, it makes a very comfortable berth.

On the first night of our journey we had two men in our compartment who occupied the upper berths, long narrow shelves which let down from the sides of the car. They left us early in the morning, and after that we had the whole compartment to ourselves to the end of the journey. The uninitiated reader might suppose that a compartment about ten feet long by eight feet wide, containing three seats six feet long, and having a good sized toilet room attached, might not be uncomfortably crowded by four adults and a child. But he knows not the conditions of Indian travel. Every passenger is likely to be accompanied by so large and varied a collection of baggage that it does not take very many of him to fill a car. The railways give free carriage to only a small amount of luggage in the baggage car. But, as ordinary hand baggage is free, it is marvellous what some passengers take the liberty of including in that category. Eight or ten pieces, varying from good sized trunks to lunch baskets, are the common accessories of a traveler. He enters the car followed by a troop of coolies, each bearing some article of his property, which they proceed to pile up in the compartment. Hence, a few such passengers fill a car so full that there is little space left for sitting, and less for moving about.

In part, this is a necessary nuisance. Whether visiting, staying at a hotel, or traveling, everyone in India has to supply his own bedding, hence everyone must be accompanied by a large roll of blankets, sheets, etc. Then it is often best to carry some refreshments for a long journey, and a jug of water free from cholera germs is indispensable. We had remarkably little luggage with us, from the Indian standpoint. Yet, in addition to two huge trunks and a suit-case in the baggage car, or "brake-van," we were encumbered with a mammoth roll of bedding, another of wraps, two hand bags, a lunch basket, a water jug, two fans and an umbrella. Hence we were glad when our fellow passengers removed themselves and their belongings.

As the day advanced it became intensely hot, for we were crossing the plains beneath the burning sun. But the heavy venetian blinds shut out the glare and some of the heat, and the tatties helped cool the air. A "tattie" is a thickly woven mat of dried grass that is fitted into the window. Outside the window is a scoop-like frame to catch the air and force it through the mat. On the roof of the car is a tank of water, with a pipe leading to the tattie; by pressing a button the water may be made to flow over the mat. Then the hot air comes through the moist grass, evaporation takes place, the air is rendered cool and fragrant, and life in the car is made endurable. And so we sped on our way over the glowing plains to the cool hill regions.

Many places of interest were passed and many strange sights seen during the day's journey. We passed over the sacred Ganges at Benares and entered that holiest of cities, world famed on account of its myriad shrines and great pilgrim gatherings. In the afternoon we reached Lucknow, awaking memories of mutiny days. The sight of the cemetery, where a handsome marble monument represents an angel watching over the victims of the terrible siege, recalled the horrors of former days, and awakened thanksgiving that better times have come. All along the line, village after village was seen, collections of mud huts whose thatched roofs make them look like large straw stacks. India is distinctively agricultural. The great majority of its three hundred million inhabitants are farmers. But one sees none of the spacious and beautiful farmhouses such as abound in the rural districts of America. As in ancient Palestine, the tillers of the soil live together in villages, and the houses are like the people—wretchedly poor.

The laborers could be seen at work with their rude implements in many a field—men, women and children toiling side by side. When Mark Twain was in India, and traversed the same route to Benares and beyond, he claimed that he saw no women at manual toil. It suited his humor to contrast European and Indian civilization in that respect, to the disadvantage of the former. He ventured to think that if we work at it long enough we may get the people here as highly civilized as certain districts in France, where he witnessed women at hard labor superintended by the lords of creation. Perhaps the funny-man's eye had not learned to detect women in a land where both sexes array themselves in flowing garments. Certainly, in all parts of India that I have visited, women are seen doing all kinds of hard labor, even to the work done by our hod-carriers who toil up long ladders with heavy loads of brick or mortar. But it seems that Mr. Clemens has recently determined to see nothing but what is a reproach to Christian civilization; and men usually see what they are determined to see.

After our second night's journey we awakened to find ourselves among the foot hills of the Himalayas and fanned by cool breezes. About seven o'clock we reached the terminus of the railway, at the beautiful town of Dhera Dun, about three thousand feet above sea level, and about twelve miles from our destination. We were soon loaded into a tonga with our lighter luggage. A tonga is a rough looking two-wheeled cart, with two seats and a cover over it like those of our old-time "prairie schooners," the whole drawn by two lean and scraggy ponies. We sped along a broad, shaded road that was lined by hedges of roses, back of which were seen comfortable looking cottages. Five miles of such traveling took us to a hotel in Raj Pur, were we had breakfast, and exchanged the tonga for vehicles better adapted to the steep roads that lay beyond.

Our luggage was tied on the backs of coolies, about eighty pounds to a man. My wife and little boy took seats in a dandy, a vehicle shaped not unlike a boat. At each end it was suspended from a cross bar similar to the single-tree of a wagon, and each bar rested upon the shoulders of two coolies. As in the seven miles from Raj Pur the road rises over four thousand feet, there were eight men to a dandy, to serve in relays of four. We mounted a sorrel horse. That is neither the majestic, nor the editorial, nor yet the plural pronoun. But something unusual is needed to indicate the importance of that act and to help maintain my dignity; hence the plural form of the pronoun will be used while speaking of myself on that horse. We grew up in a city; we never received instruction in the noble art of horsemanship; we had not been astride of a horse for many years. The horse seemed to know that; even the boy who had charge of the horse soon took cognizance of it. That boy followed the horse and took it back to the hotel when we reached our destination; he usually held to the horse's tail to facilitate his own locomotion. Whenever we were passing through crowds of men and desired to sit our steed in a dignified manner, that perverse lad managed to induce the horse to go at a jog trot. We found it difficult to move in unison with the animal, our hat had a tendency to leave our head, our feet wandered from the stirrups. Dark faces about us were wreathed in ill-suppressed smiles; we felt broad grins penetrating our back from our vicious jockey.

Fortunately the road was so steep that walking was the only practicable gait for the horse during most of the journey. Up and up we went, along many a dizzy precipice, around many a "horse shoe bend," up and up until at last we stopped before a low white cottage nestling down by the road-side behind a green hedge. Our equestrian trials were over.

At last we found ourselves in Landour, of which we had so often heard our missionaries speak. The sweltering heat of the plains had been exchanged for the cool mountain air that demanded heavy clothing and fires by day, and thick blankets by night. The tropical fruit and palm trees had given place to pines and cedars, to rugged oaks and rhododendrons resplendent with their flaming scarlet blossoms. The

flat sandy plains, stretching away to the horizon, had vanished, leaving in their stead majestic Himalayan ranges rising height above height until lost amid perpetual snows and clouds. Here, then, we rest for a season, and prepare for the work of another year.

Ellangowan House, Landour, N. W. P. India.

English Topics.

Buying Up Britain.

All England is astonished at the prodigious commercial and industrial aggressiveness of America. Mr. Pierpont Morgan is here, promising or threatening to buy up our lines of steamships and our railways. He is making our capitalists sit up. We in England think not a little of our lovely little country. We think much more of our mighty empire. And we are still more conceited of the grand Anglo-Saxon race, which includes the American people. May I say that the British mind is given to taking large views. Even our Tory writers, with all their narrow political theories, constantly descant on the grandeur of your American outlook, and I notice that they do this unconstrainedly and generously, because more and more this racial solidarity is felt to be the supreme factor in international relationships between Britain and America. But America cannot, after all, buy up Britain. For this reason, that Britain is part of the biggest of empires. Our great colonies are all self-governing and they will all stand by the mother country. This sad war has proved that. England may fail in this or that, or succeed in this or that matter, but her interests—commercial, sociological, industrial and political—are now not insular but imperial. A magnificent empire is unpurchasable. If we sell a line of ships to America we shall proceed to build another with the money. If American millionaires take a fancy to our railways they can have any one of them at a price. Everything material on this earth can be bought. Everything that man ever made is always for sale. But the railways will stay here. We never trouble about the ownership of anything so long as we can use it. Curiously, while we hear all sorts of evil prognostications about the decline of England, her population has increased; her trade is going up; her losses in many directions always seem to be splendidly compensated by larger gains in other quarters, and her extent of territory appears to grow automatically without any design on the part of either people or government to add an acre to the stupendous extent of the empire. The fall of Britain may be a predestined chapter of her destiny; but people are under a dark delusion who imagine that her end is anywhere within sight, excepting in the imagination of the pessimist soothsayers. The "decline and fall of England" has been, ever since I can remember anything at all, the darling subject of contemplation to certain amiable minds. But I have not yet seen any decline or fall of my country; I have only witnessed the decline and fall of lots of these miserable prophets, the croaking ravens of vain vaticination. One of the brightest of present-day signs is the increase all round of the evangelical churches of all spiritual types. Methodists, Congregationalists, Baptists, Presbyterians, are all growing steadily in numbers. Christianity is not decaying. Protestantism is not declining. The things that strengthen England and make her great are flourishing nobly. There are giant evils in our midst, but the forces of righteousness and truth are massing in formidable array for the coming conflict for Christ.

New European Literature.

Among the new books which are being attentively read in England are one English and one French, to which I call attention. The English volume, in which I have myself been deeply interested, is Mr. Diosy's "New Far East." I have no doubt that this will be widely read in America as well as here. It is a masterly and eminently readable survey of China and Japan as they are to-day. I will not say much about the book, but I wish to refer to something which Mr. Diosy this week has been saying to an interviewer. He takes a deep interest in missionaries and their work, though most of us would not agree with some things he has written any more than with certain lively pronouncements of that lively American, Poultney Bigelow. But some of Mr. Diosy's opinions are valuable. He said to his interviewer: "What I want to see in Japan, in China and India, is the lay missionary—Europeans who shall go out as tradespeople, or professional men, and *live* the Christian life. That will affect the easterns favorably towards the gospel more than anything else on earth. The missionary question is a very pressing one in China. The so-called anti-Christian troubles are mere passing riots compared with those that we may live to see. Just wait till the number of Christians in China becomes large enough to seriously affect the vested interests of such important trades as the makers of incense sticks and the carvers and founders of graven and molten images. THEN! ! !"

Zola's New Infidel Book.

Now I want to make reference to a painful display of literary depravity. Surely that French genius, Zola, must be the most willfully perverse of living authors. We were all ashamed of his first works. Mr. Vizitelly, of London, was imprisoned for a year for the crime of publishing English translations of several of them. But Zola not only mended his ways as an author, but he made every Christian proud of his action in the Dreyfus case. He became the foremost humanitarian hero in the world. And now he has put forth a book, "Travail," which is enough to sadden and depress every reader excepting an actual atheist. For this new and massive novel is one of the class of books called fiction with a purpose. And the purpose is most vicious. The work is a fearful blast of malediction against Christianity. The object of "Travail" is to glorify the future of the race by exalting man at the expense of God, who is altogether eliminated in the style too familiar in France. Human reason is to be all and in all. Man will by reason of his own upward ascent attain to infallibility. Science will advance and conquer. Altruism is Zola's new god. Work is not to be toil at all. It is all to be an unalloyed delight. Everything will be good and everybody will be happy, because everybody will forget self and consider others, so that the happiness of each man is to rest in the happiness of others' Prisons will vanish. Armies will be but a dream of the wicked past. Lawyers and law-courts will be extinct. Now, the great obstacle to this natural and ethical millennium is the Church of Christ. Therefore, that institution must be smashed. There is to be no such institution as marriage. Love alone is to be the guide. When lovers are tired of each other their alliances must be dissolved. The modern churches are to disappear as did the old heathen temples. "Travail" represents the people as overjoyed when an old priest is killed by the falling in of the roof of his old church while he stands at the altar. This famous Frenchman does not discriminate. For no infidel ever discriminates. It is all very well to say that Voltaire, Paine, Ingersoll and Garibaldi simply felt alienated by the popish or sectarian deprivation of the pure sanctities of religion. I know that such apologies are made for Victor Hugo, Hume, Gibbon, Shelley, Byron and Bolingbroke, as well as for Bradlaugh and Mrs. Besant. But such criticism misses the mark altogether. The arrogance of unbelief in determined skeptics is of course intensified by antagonism to Rome; but the essence of modern infidelity — of the intellectual form — is hatred of the simple, pure, supernatural religion of Jesus Christ. Let us tell the truth about this matter of opposition to the faith of the gospel. Let us not drivel into apologetics for which the infidel would not thank us. Zola knows well enough what evangelical religion means; and he fiercely rejects it. He regards Christianity in any and every form with an appalling hostility and a venomous malignity; and the chief aim in "Travail" is to show this spirit. I fear that we are on the eve of a terrific outbreak in Europe of atheistic intellectualism. This book is a trumpet-blast which gives a signal. The doctrine of Zola is altogether epicurean, with a nasty blend of ferocity. He wants us to believe that if men and women have only to work two hours a day at pleasant labor, if they have plenty to eat and drink, if they are allowed unlimited license in their associations, universal peace and love will cover the earth as the waters cover the sea.

Things that I Lament.

I am longing, with multitudes of Christians, to witness the termination of the sad war in South Africa. Bitterly do we regret its continuance, even though numbers among us cannot understand the theory that England is to be entirely blamed and the Boers are altogether innocent. I am glad to record that considerable sums are being sent by kind-hearted people of all classes for the benefit of the Boer women and children. There is nowhere any spirit of unkindness to the foe. The Boers will enjoy self-government. All Englishmen agree in that. It will be only in a nominal sense that their independence will be lost. Dutch and English and all other white races will enjoy equal rights. I lament the vast magnitude of the drink traffic in this country. We seem no nearer to prohibition, that splendid ideal in the view of all of us here who belong to the advanced temperance party. I lament that our own pure white flag of unsectarian Christianity conquers only very slowly. I lament our slow progress. Many of us lament that we do not see the highest ideals winning rapidly

everywhere. We lament the long ascendency of Toryism and the exclusion of Liberalism and, of many of the noblest causes for which our predecessors—the noble old pioneers—struggled in bitter conflicts. We lament that the reaction has for a whole generation held sway in Old England. But our lamentations will all ere long be turned into joy. Soon an honorable peace will be concluded. The war is not over, but it is waning. The Boers will be among the best friends of the British. They themselves appealed to the sword and they have lost. They must submit, having been defeated. But they will not be ungenerously treated. The south has to submit to the north. History repeats itself. I am echoing in brief the reflections of that Dutch missionary in South Africa, the Rev. Theophilus Schreiner, brother of Olive Schreiner. He ought surely to know; and to such men, Dutchmen and Christians, I am content to defer.

WILLIAM DURBAN.

London.

"Forever."*

Cantate Domino.

By Mettie Crane Newton.

In Schwarzwald's deep and mystic shades,
'Mid copse and fell and mossy glades;

Softly a riv'let winds along,
Murm'ring ever its tuneful song.

It sings its sweet and joyous lays,
Alike in bright and darksome days;

When sunlight gleams among the trees
Dance to the music of the breeze;

When nymphs disport among the flowers,
And dryads woo in fairy bowers;

When moon and stars their vigils keep,
While suns decline in nightly sleep,

And all the voices of the night
Infuse the senses with delight.

Nor does it cease its gladsome song,
When winter winds blow cold and strong.

White-vested in its robe of rime,
Listen and you will hear its chime,

Like the bell-bird that never stays,
In cold nor heat, its silv'ry lays.

The rain that beats the Felberg's top,
To it, is but a helpful drop.

The wind that bends the stately pine,
Lashes to foam the sleeping Rhine.

Is stilled into a gentle breeze,
Like the soft murmuring of leaves.

And so it sings forever on,
Secure alike in sun and storm.

Oh, all ye souls, arise, be strong!
Learn of the rivulet its song.

No care nor strife, envy nor hate,
Nor any ills of adverse fate,

Can touch the singer or the song,
If to the Lord the notes belong.

Then let your joyful anthems rise
Like sacred incense to the skies.

Let love divine forever be
The keynote of your melody;

And burdened hearts will catch the strain,
And you will not have lived in vain.

*In the Black Forest (Schwarzwald) of Germany, there is a small stream that poets have named "Forever," on account of its uniform and continuous flow.

B. B. Tyler's Letter.

There seems to be a veritable epidemic of credulity. Some years ago Denver had an attack superinduced by the presence of a simple-minded German shoe-cobbler named Schlatter. No one in Denver cares now to talk about Schlatter. But wait awhile! Here is another. His name is not Schlatter; but Truth—Francis Truth. A Denver paper of recent date says: "Another week of wonderful work has been done by Francis Truth." The notices, thus far, in our papers, read like paid-for advertisements. Francis is a good advertiser. He is working his scheme up in good style. If now the railroads, hotels and boarding houses can be induced to offer special rates to the unsuspecting and over-credulous this boom will become a great success. The papers do not fail to say that this man restores the sick to health without financial remuneration; but at least one person who went to him for treatment reports that Francis expressed a readiness to use his divinely given powers in bringing health to this afflicted one for twenty dollars. In almost every notice in the papers, the fact (?) is noted that arrangements for the erection of a sanitarium are well under way, to which the physically afflicted from the ends of the earth will be invited, and where they will be cared for and restored to health free of expense. The reports of cures read like quotations from a patent medicine almanac. Here are samples:

"Mr. Charles Phillips, who came from Portland, Ore., to be treated for consumption, is probably one of the most notable cases the healer has had. According to the report, Mr. Phillips has had consumption for nearly four years and when he first went to Truth was so far gone as to be unable to stand on his feet. He is now strong and well and has on several occasions taken walks of two or more miles.

"Mrs Barbara Hipp, of 1896 Marion street, it is said is entirely cured of the stiffness resulting from an accident three and one-half years ago, when her hand was broken

"Mrs. F. W. Bell, 810 Curtis St., was afflicted with rheumatism for three years, together with asthma and an unusually hard case of nervous prostration. Owing to Mrs. Bell's age, 55 years, her troubles have become serious, but since taking the healer's treatments her health is fully regained and she feels as well as ever."

This "ad" goes on to say that "hundreds of other cures have been reported and at any time of day a person goes to the house he can find numerous people who have been healed." Meantime the business of the "funeral director" continues good.

The credulity of the people is remarkable. Tom Jones is a spiritualist. He is a reasonably successful business man. Thirty years ago he lost, by death, a daughter. Two or three years ago, Tom, as is his custom, visited a medium. The spirit of the child was called in. Christmas was near. The fond parent asked the little girl what she desired for a Christmas present. She said that she would like to have a diamond ring. The father said that she should have it. Mr. Jones procured a ring and returned to the medium. He sat at the table with the *good* woman. The ring was placed on the table. The lights were extinguished. After a time the gas was lighted. The ring was not on the table! Tom Jones *knows* that his daughter, who has been in the spirit world for thirty years, has the ring!

Have you ever attempted to name the frauds who have successfully worked their healing schemes in our day? See how many you can name.

Joe Smith, of course, comes to your mind—the founder of Mormonism. The Westchester (N. Y.) prophet had a successful career in the early part of the last century. He was sent to the penitentiary. Doubtless you have heard of T. J. Shelton, and his exploits at Little Rock, Ark. The Westchester prophet claimed to be the Messiah and Shelton claims, I believe, to be a sort of incarnate deity. He is honest enough to say that he is making money. John Alexander Dowie and Mary Baker G. Eddy come to your mind. Before Mrs. Eddy there was Cullis in Boston. Do these persons perform wonders? Indeed they do. Do you think they perform cures? I have not a doubt of it. Can you explain how it is done? I cannot. If the wonders wrought by Jesus of Nazareth proved that he was what he claimed to be, why do not the wonders wrought by the persons named, and scores of others, prove that they are what they claim to be? They do no such works as Jesus wrought. There is a world of difference between the miracles of the Christ and the many modern wonders of which I am speaking. Run over the miracles wrought by the Son of Man and these modern wonders and note the differences. Add to the names mentioned above the spiritualists and the relics and shrines of the Romanists. Almost every community has its share of fakirs coming and going. No sooner has one humbug passed on than the people are ready for another. Isn't this wonderful? The credulity of the people is one of the most wonderful wonders of this wonderful time.

Have you seen "Quo Warranto"? It is a book written by Henry Goodacre. It is a story of psychic phenomena. It bears the imprint of "The Abbey Press," 114 Fifth Ave., New York. It is an interesting book. If you are interested in the matters mentioned in this letter it will pay you to read Mr. Goodacre's book. He explains that the writ of *Quo Warranto* is a very ancient common law, high prerogative writ, in the nature of a writ of right for the crown against the usurper of an office or franchise whereby the authority of the usurper was inquired into, and the right determined. It commanded the respondent to show by what right (*quo warranto*) he exercised the franchise, not having a grant of it, or having forfeited the right by misuse or nonuse. Then follows the writ setting forth the complaint of "Humanity" as plaintiff against all institutions, churches and persons, Greek, Roman Catholic, Mormon and Protestant, who practice pshcyic phenomena in the name of God.

Mr. Goodacre does not confine his attention to cures effected without the use of medicine. Mind-reading comes in for consideration also, and other occult phenomena. The author agrees, I should say, in his solution of the phenomena which he considers, with Mr. Hudson in his "Law of Pyschic Phenomena."

If you will refer to the case first quoted as showing the healing power of Francis Truth, and read it again I will tell you a *true* story. Mr. A. D. Freeman—this is not the man's name, but it answers my purpose—was supposed to be dying of consumption in Denver. The case was hopeless. Restoration to health was absolutely impossible. Mr. Freeman must die. He

therefore, determined to return to Ohio and die among his friends and kinspeople. I was so fearful that he would die on the way that I wrote to his father, in advance of the young man's departure from Denver, to write to me at once upon the arrival of his son, if he should live to complete the journey. How anxiously I waited for a letter! The son lived to reach home. He seemed to feel better than when he left Denver. I heard from Mr. Freeman again the other day. He has gained in weight twenty-five pounds. He was never in so good health as at the present time. He is at work every day. Life is now a luxury. Is not this quite equal to the story told above about Mr. Charles Phillips who came from Portland, Oregon? And *this* is a true story!

Denver, Col.

New York Letter.

By S. T. Willis.

The Methodist Episcopal Church at Brighton Beach has instituted a free bus service between the hotels at Brighton Beach and Manhattan Beach and the church for the convenience of the guests at the hotels. The walk is a long and sunny one and many would prefer to stay away from church services rather than walk so far in the heat. It is believed that some of the guests will be induced to go to church because of the comfortable means of transit provided. The free bus scheme is mentioned here as a suggestion to other churches similarly situated. Many summer boarders might be brought into closer touch with the churches near them if only the churches would make an effort to bring them into vital union with their interests and services. Christian people on their vacation should not lose sight of the fact than they are still Christ's, though absent for a time from their accustomed places of worship and work.

Among other things of general interest in the report of the joint commission to revise the canons of the Episcopal Church, the one on "Prohibited Degrees," if adopted, may cause some discussion and trouble. In England the question of the "deceased wife's sister" has given the law-makers no little concern, for in that country marriage to a sister-in-law is prohibited by the canons of the church. The new laws proposed by this commission prohibit marriage between persons standing to one another in the following relations:

A man may not marry his mother, stepmother, daughter, stepdaughter, daughter-in-law, sister, sister-in-law, grandmother, step-grandmother, grandmother-in-law, granddaughter, step-granddaughter, granddaughter-in-law, aunt, aunt by marriage, niece, niece by marriage.

A woman may not marry her father, stepfather, son, stepson, son-in-law, brother, brother-in-law, grandfather, step-grandfather, grandfather-in-law, grandson, step-grandson, grandson-in-law, uncle, uncle by marriage, nephew, nephew by marriage.

A sharp contention is going on in some of the daily papers of Gotham on the question of the Bible and religion in the public schools. In this discussion, Roman Catholics and Protestants are arrayed against each other with such animus that it is evident that the issue is very much alive. The Romanists advocate the use of the Bible in the schools provided none but the Catholic version be used and provided that no one teach it but the priests. In other words they are willing that the Catholic doctrines and precepts be taught and no other. The Bible as history and as literature should be taught in all public schools regardless of opposition by sectarian bigots. For no education is complete without a knowledge of the great King Liber, and his matchless charms and deathless power. It is not the business of the state to teach religion. No, certainly not. Wherever it has been tried failure has shown the folly of the attempt. But the state can and should teach the Bible as literature and history, for as such the Bible has no equal in the English tongue.

At the anniversary of the Christian Scientists in Boston recently, the Rev. Mary Baker G. Eddy had her special messages read to the assembly. In these she sets forth anew her claims of healing and prophesies the universal triumph of her teaching. She says again and again there is no such thing as real sin; what we call sin is a false entity. She claims that there is no power that can heal but the power of the mind. She also puts forth as a new doctrine "the motherhood of Deity." Here in New York the progress of this cult is astonishing, as no doubt it is in many other parts of the country. People are asking why it is that "Christian Science," "Zionism" and such fads are attracting so much attention. In a word: They succeed in gaining adherents because they appeal primarily to the bodily ills of men, with the promise of healing. In a country like ours, the success of these movements indicates a widespread ignorance of the Bible, of its real teachings, its spirit and its claims. There never was a greater demand in our country at large for knowledge of the Bible than to-day.

Time for the vacation is upon us and the question of the summer services must be met. In large, rich churches where the resources are sufficient to demand the best talent as supplies, the question is not a grave one, but in congregations of ordinary means the problem frequently is serious. The hard-worked, tired pastor should have a vacation; it is due him and it is due the church for which he labors. But the poor congregation is not always financially able to employ a substitute to take the pastor's place while he is away. Some churches therefore, close the services altogether, and others have fewer of them. It is best to keep all the regular services open to the public right through the vacation season if practical; but if by doing so they drag and no good can be accomplished, it is better for all to take a rest and start in with renewed vigor in the fall. In New York many of the churches have one service each week, and many of them close altogether in the vacation season.

"A Worker's Dream" tells this story: I sat down in my own chair, wearied and worn with my work and soon I fell asleep. Suddenly a stranger entered the room carrying about his person measures, chemical agents and implements. Extending his hand he said: "How is your zeal?" Instantly I conceived it as of physical proportions, and putting my hand into my bosom brought it forth and presented it for inspection. Placing it in his scales he carefully weighed it and said, "One hundred pounds." Then I felt much satisfaction; but he took the mass, broke it to atoms and put it into his crucible and put it into the fire. When the whole was fused he set it aside to cool; afterward he turned it out, struck it with his hammer and it fell apart. Then he severally weighed and tested the parts, making minute notes as he proceeded. Having finished, he gave the notes to me with a look of commingled sorrow and compassion and simply said, "May God save you!" and left the room. The notes read as follows:

ANALYSIS OF THE ZEAL OF JUNIUS,

A Candidate for a Crown of Glory.

Weighed, en masse, 100 lbs.

On analysis there proves to be:

Bigotry	11 parts.	WOOD, HAY, AND STUBBLE. 1 Cor. 3:10-16.
Personal ambition	22 "	
Love of praise	19 "	
Pride of denomination.	15 "	
Pride of talent. ...	14 "	
Love of authority. ..	12 "	
Love of God.....	4 "	PURE ZEAL.
Love to man.....	3 "	
	100	

Our Conventions as Promoters of Missionary Spirit.

By A. L. Ward.

We have reached a point in our history at which our great annual convention has become an important factor in our further growth and usefulness. Its work, however, is not that of directing the churches ecclesiastically, for we need no such directing agency; nor can it give its attention largely to the question of organization, consolidation, and methods of raising money. All of these are of great importance, and the churches have the right to demand efficiency on the part of every organization and every secretary. But the convention must give itself almost wholly to creation of enthusiasm for the salvation of the whole of mankind. The hearts of the churches must be stirred. To do this not only must the facts be laid bare but the final authority and example of Christ must also be declared. While stating the needs of the world, we must not forget that Christ said, "As the Father hath sent me so send I you," and "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

To these conventions the returned missionary comes as a voice out of the darkness declaring the crying need of the world and the great work already accomplished. Other prophets catch up their cry and carry it back to the churches. This is what must be before we shall be able to reach the dead church conscience. Nay, more, we must have a whole multitude prophesying the wonderful works of God. The great need of the hour is to carry this back to the churches. Enthusiasm for the spread of the kingdom of God must be in the heart of every disciple of the Master. A great convention is the best possible means by which the pastors, the natural bearers of this message to the churches, can be reached and aroused.

Rensselaer, Ind.

William Woods College for Girls, Fulton, Mo.

History of the School.

William Woods College is the legal and logical successor to Daughters College, which had a brief history of one year, having succeeded to the Orphan School of the Christian Church of Missouri, which came into being by virtue of a resolution passed at the convention held in Jefferson City in the year 1900 and by a charter secured from the Secretary of State.

For years the institution has been burdened by a debt which threatened its existence. After a long, hard struggle, when the school was about to perish, a number of generous donors came to the rescue. Chief among these was Dr. W. S. Woods, of Kansas City, who had before given a house and lot in Kansas City, valued at the time at fifty thousand dollars. In consideration of this generosity and the pledged support of this donor, the board of directors changed the name from Daughters College to William Woods College for Girls.

The charter provides that the purpose of the corporation shall continue the same. All funds bequeathed to the school will be kept inviolate and the will of the donors protected in law. In the future, as in the past, the institution will stand for helpfulness to every orphan and dependent girl who aspires to rise to usefulness and to become a factor in promoting the highest welfare of the race. The will of God that the strong ought to bear the infirmities of the weak will continue to be the soul of this school. A noble, self-supporting, Christ-inspired womanhood is the high goal to which all prayers and labors shall tend. We point with pride to the subjoined tabulated statement covering ten years' work, prosecuted under the most trying circumstances. If the facts and figures of missionary work be the fingers of God, we know that the table, rightly understood, will reveal the hand of God in preserving this school and making it a blessing. Firmly trusting in his strength and accepting his providential guidance, we confidently expect an enlargement commensurate with the greatness of the work and the riches of the people who love the Lord.

A careful study of the facts and figures elsewhere tabulated reveals the marvelous possibilities of the school. It must be very gratifying to its friends to know that the success achieved under such adverse conditions is a prophecy of far greater results in the future.

The plant with all equipment is worth more than $40,000, the endowment in real estate and loaned money is about $40,000, its patronage last year was over one hundred and thirty, at one time the capacity of the building being taxed to the utmost.

The curriculum is now arranged on the same plan as that of schools which articulate with the university of the state of Missouri, giving its students choice of studies leading to the degrees, Bachelor of Arts, Bachelor of Literature and Bachelor of Science.

The department of music has recently been made very happy by the gift of $2,500 by Mrs. Mary Dulany, of Hannibal, for the construction of rooms for music classes. This will increase the capacity of the school so that more than one hundred girls can be accommodated in the boarding department.

In instrumental music, art, vocal culture, elocution, expression and all that are known as extras, special care is taken in selecting the best teaching talent. While all the departments are ably conducted, it is not making invidious distinction to refer to the fact that Mrs. Anna Heuermann Hamilton is associated with the American College of Musicians of the university of the state of New York and has power to confer degrees from that institution.

Since the school has not endowment large enough to make it wholly benevolent, it relies upon the patronage of rich and well-to-do people to yield the necessary funds to secure the highest efficiency. It rejoices in the patronage of some of the wealthiest people in the state. It points with just pride to the high positions held by its graduates in the schools and homes of the state. J. B. JONES, Pres.

Commendations.

It affords me pleasure to say that I have known Prof. J. B. Jones, of Fulton, Mo., president of William Woods College, for more than thirty years. When in college he was a fine student, sober, industrious, conscientious, of good repute with professors, other students and citizens. His worth has increased with advancing years. He is a capable scholar, a thorough teacher, and with sleepless vigilance watches over the girls intrusted to his care. As an old school man, the writer of this appreciates his responsibility and knows of none to whom he would so willingly entrust the education of a child. Bro. Jones' family is like himself. His wife, the daughter of Bro. John Rogers, one of the strongest of our pioneer preachers, is eminently qualified to preside over the domestic concerns of a large school. The faculty of the college is fine and the equipment good. William Woods College is unrivaled in its class. W. A. OLDHAM,
Pastor Christian Church.
Carthage, Mo.

It gives me much pleasure to note the bright prospects of William Woods College for Girls. I have known personally for years some of the men connected with the school, and their names are a guarantee of success, and an assurance that girls committed to them are in the safest hands. J. B. Jones, the president, is known, loved and honored throughout the whole church, and W. S. Woods and J. T. Mitchell are not only men of sterling worth morally and intellectually, but they are eminently successful as business men. I only mention these three because I know them personally. M. M. DAVIS,
Pastor Central Christian Church.
Dallas, Tex.

I take pleasure in saying that I consider Prof. J. B. Jones eminently fitted for the high position which he occupies at the head of a large school for young ladies. His education is ample, his experience has been successful, and his industry is unfailing. Few men are so well qualified in every way for the work in which he is engaged. I speak from personal knowledge, having known him from his earliest manhood. J. W. MCGARVEY,
Pres. College of the Bible.
Lexington, Ky.

On account of the civil war disturbing our public schools, I had to send my oldest children away to school when they were quite young, and for twenty consecutive years I had children in boarding schools—Jacksonville, Ill., Canton, Boonville and St. Louis, Mo., and the East—so I feel that I have had quite a little experience along that line. I attended many of their commencement exercises and was fairly well pleased with all of them. Since the beginning of the school I have had orphan children in your school at Fulton, and have attended its commencement exercises, and I am pleased to say that in all of its different departments I regard it as far superior to any school I have heretofore patronized, and I most cheerfully recommend it to all persons having children to educate. In fact, since it has been under the management of yourself and your good wife, I think it as nearly perfect in every respect as it is possible for such a school to be. W. H. DULANY.
Hannibal, Mo.

Having known President Jones well and favorably for many years, and being somewhat acquainted with the work that the institution over which he presides has been doing, it gives me great pleasure to commend both him and it to the esteem and confidence of the general public. Knowing President Jones and his most excellent wife as I do, I have no hesitancy in saying that a better environment for girls away from home can not be found than the one furnished by William Woods College at Fulton, Mo. The course of instruction is excellent, while moral and religious influences are all that could be desired.
J. B. BRINEY.
Moberly, Mo.

MY DEAR BRO. JONES:—I congratulate you on the splendid year's work of William Woods College for Girls, and on the fact that you close the year out of debt. With the plant and equipment we have the brotherhood of Missouri ought to fill your fine building with pupils and furnish you an ample endowment fund, such as would afford every facility for enlarging your work from year to year. I know of no school among us where a better work is being done than in William Woods College. W. F. RICHARDSON,
Pastor First Christian Church.
Kansas City, Mo.

I am well acquainted with the work and management of William Woods College and am glad to say that it is one of the best schools of its kind in the country. President J. B. Jones is an eminent scholar, an able teacher and a man of unusual executive ability. He is assisted by a body of competent teachers. The school is now on a better footing than ever before and I believe that an appreciation of its merits will be indicated by a very large attendance next year. LEVI MARSHALL,
Pastor First Christian Church.
Hannibal, Mo.

Having been for four years a patron of your school, I desire to say that it has proved thoroughly satisfactory, and to parents desiring to educate their daughters I highly commend this school.
R. S. HARVEY.
Eldon, Mo.

Continued on page 887

Current Literature.

July Magazines.

The article on "Working One's Way Through College" in last month's *Century*, is followed up in the current number by an article on "Working One's Way Through Women's Colleges." It appears that there are fewer actual occupations open to college girls than to college boys and they are compelled for the most part to depend upon the college public to furnish patrons for their industries, while the self-supporting student at Yale or Harvard has the whole city as a field for his operations. But they exhibit vast ingenuity in finding wants and filling them profitably, and the list of remunerative employments includes occupations as diverse as giving dancing lessons, blacking shoes and catching frogs for the laboratory. There is a brief article on "The Millenary Celebration of King Alfred" at Winchester, England, by Louis Dyer, who also writes on King Alfred in the Atlantic Monthly. One of the most important addresses at this Winchester celebration in the present month was to have been made by Prof. John Fiske who died a few days ago. Mr. Cleveland's second and final paper on the Venezuelan boundary appears in this number.

Louis Dyer writing in the *Atlantic Monthly* on King Alfred, maintains that that monarch is really entitled to all the praise which legend has given him. "Alfred literally and ideally performed the whole duty of a king; he fought the battles of his people and also rightly judged them." History does not substantiate the claim that he was the real founder of Oxford University, yet the stimulus which he gave to education was among the influences which after the lapse of years brought into being that oldest English seat of learning. "Aspects of the Pan-American Exposition" is the title of a very appreciative article which gives great praise to the designers of the Buffalo fair. It is characterized as putting electricity on the stage—a stage of 350 acres with $10,000,000 worth of settings. William DeWitt Hyde has an article on "The Cardinal Virtues" which, although dullness might be expected in an essay on ethics, is probably the most fascinating article in the magazine. The reconstruction article this month is on "New Orleans and Reconstruction" and its author shows how blunderingly it was done. In fact, the reconstruction was carried on about as unwisely in Louisiana as anywhere and the study of the process helps one to understand why the South has been solid so long.

Christian Science is getting rather more advertising in the magazines than is due to it and a great deal more refutation than it needs. T. J. Hudson's article on that subject in *Everybody's Magazine* for last month has called forth a reply which is published in the same magazine for this month in connection with Mr. Hudson's second article. It would have been better, perhaps, for the defendant to wait until the first writer was through. But, after all, it is of little consequence, for the reply has no substance. The writer relies on his good temper and sweet spirit to prove his position, and says, in effect: "Behold how we love our enemies and how gently we deal with our persecutors. Our doctrine must therefore be true." This sort of self-conscious sweet-spiritedness is of the same quality as the pride of humility not infrequently seen among the *unco guid*. Besides these articles on Christian Science in this magazine, one is announced for the August number of Ainslee's and there is one in the current number of the North American Review. Booth Tarkington has a very clever little story exhibiting an Indiana farmer's opinion of L'Aiglon—and why. Other articles are on "Photography as a Fine Art," "The Life of Our Soldiers in the Philippines" and "The Real Abdul Hamid," besides stories. Altogether Mr. Wanamaker's magazine is coming up rapidly.

Mr. Richardson, of the American school at Athens, writes in *Scribner's* of "A Tour in Sicily." It is a pleasing combination of cycling adventures and learned archeology. It is a pleasant experience to read after a man who knows his archeology so well that he is not oppressed by it and can be gay even in the presence of the hoariest monuments of Sicilian architecture. John La Farge presents another section of his "Diary in the Pacific" illustrated by his own masterly drawings of types of the Pacific Islanders, who form wonderfully favorable subjects for his pencil. Mr. Seton-Thompson's "Krag, the Kootenay Ram," which is finished in this number, puts the reader into sympathetic touch with this illusive creature and exhibits his point of view and idea of life as successfully as the author's other writings have done with grizzlies, antelopes and field mice. Following up his essay on Oratory, Senator Hoar writes of famous orators whom he has heard, beginning with a debate in the House of Commons, participated in by John Bright, Lord Palmerston and Mr. Gladstone.

Alfred Austin, the poet laureate of England, has an eight-page poem in the *North American Review* under the not too alluring title "Polyphemus." The poem is more pleasing than the title, but still it lacks those qualities which make most people read poetry. It is free from imperfections of form or imagery, but lacks the something which most of his poems lack. "Polyphemus" reminds one somewhat of Matthew Arnold's "Empedocles on Etna." Perhaps it is the setting which first suggests the comparison, for both are located in Sicily, one in the age of myth and the other not long after it. This recent poem is perhaps as good as the older one, though far less pretentious. But then, who ever reads "Empedocles"? It lacks that same *something*. The article by Dr. J. M. Buckley on "The Absurd Paradox of Christian Science" carries its gist in its title. It is clear and convincing and entertaining withal. Mr. H. G. Wells' "Anticipations," which are continued in this number and will be continued again in the next, quite make one regret that he cannot hope to enjoy the blessings of the twenty-first century with all the improvements in domestic economy which the writer foresees.

Dr. Rodgers, of Manila, writing in the *Missionary Review of the World* on "Religious Conditions in the Philippines," refutes the popular notion that the Filipinos, though hating the friars, are sincerely attached to the Catholic Church and would resent any attempt at evangelization on the part of Protestant missionaries. In the words of one of their own number, "The Filipino people are Roman Catholic because they have never had the opportunity of being anything else. Their fidelity to the church is that of ignorance and not of deliberate choice." The native priests have naturally imbibed many of the vices of the Spanish friars and if the latter are not returned to the parishes the former will be unable to maintain the ecclesiastical organization.

The *Review of Reviews* is always more valuable for its brief paragraphs and summaries, which are too numerous to mention, than for its long articles. Some of the more important of the latter this month are on "Count Tolstoy in Thought and Action," "Preserving the Hudson Palisades," "The Washington Memorial Institution," "The Russian Problem in Manchuria" and "New Phases of Polar Research." The writer of the latter article thinks it rather probable that with the improved equipment of recent years the North Pole will be reached within the next two years by one of the expeditions now on the way or to start this summer.

A new story by Ralph Connor, entitled "The Man from Glengarry," begins in the July number of the *Outlook*. It is a story of Canadian lumber camps and starts off with the proper swing. Hamilton W. Mabie, writing of the Buffalo Exposition, praises it especially for its harmony and unity of design and for its color effects.

New Husband.

Quite an Improvement on the Old.

"I have been compelled to stop drinking it," I said to the friend who asked me to strengthen up on a cup of her good coffee. "Well," she said, "that needn't bother you, for I have Postum Food Coffee here, which completely cured a friend of mine of sick headaches." I tried her coffee and it was very good, but when I tried to make it at home, I was disappointed. I soon found that I was not making it correctly, but by putting in two heaping teaspoonfuls of Postum for each person and letting it boil twenty minutes, it was delicious.

I had at that time been an invalid for several years, but did not know my trouble was caused by coffee drinking, of which I was very fond. I immediately began to feel better after leaving off coffee and using Postum, and stuck to it. One day I met a lady who was troubled the same as I was, and whose appearance on the street really shocked me, for she was so emaciated. She exclaimed in surprise at my improved appearance, and wanted to know what I had been doing. She asked me if I had had a healer of any kind. I said, "Yes, I have allowed Postum Food Coffee to work the almost complete miracle of curing me."

My husband has been absent in Georgia for some time, and has been in wretched health, having been in the hospital twice for indigestion. I wrote him to stop using coffee and try Postum, told him also just how to make it. Yesterday I received a letter from him in which he says, "I am feeling very much better, thanks to you and Postum. I sleep better, eat better, and in fact, my dear, am quite an improvement on the old husband." Alice L. Gilson, 805 Park Ave., Salt Lake City, Utah.

Our Budget.

—The theory of the sun's losing its heat gradually has created no consternation during the past fortnight.

—The probable congelation of the earth a million years hence has not even produced a shiver in these parts.

—And yet life is tolerable, and the world's work goes on in spite of torrid days and breezeless nights.

—Protracted meeting season is now at its height, in some of the states, and many converts will be made with the thermometer near the century mark.

—A. L. Platt, who has been pastor at Brazil, Ind., for two years, has resigned. The official board has passed resolutions of regret and appreciation.

—F. B. Sapp passed through St. Louis and visited this office recently on his way from California to Gladesville, W. Va., where he will spend a short vacation visiting his parents.

—Morton D. Adams, who for nearly eighteen years has been a missionary in Bilaspur, India, under the Foreign Christian Missionary Society, has returned home on a furlough. His present address is 154 Hawthorne Street, Cleveland.

—Lewis O. Lehman has closed a pastorate of two and a half years at Long Point, Ill., and will locate with the church at Chandler ville, Ill. The church which he is leaving gave him a public reception and testimonial of esteem before his departure.

—The Adams Street Christian Church, Jacksonville, Fla, has secured a lot on the corner of Clay and Church Streets and will soon remove to a temporary building erected on that lot. The name of the church henceforth will be the Church Street Christian Church.

—The farewell reception to Bro. and Sister Rains at Cincinnati on the 2nd inst., was a very pleasant occasion. They will go by way of Denver, Colorado Springs and Salt Lake City and will visit the California state meeting at Santa Cruz. They will sail from San Francisco, on the "Doric," Aug. 2nd. *Bon voyage!*

—In connection with the South Kentucky Bible-school, especial praise is given to J. B. Briney's series of lectures on "Christian Evidences." H. D. Smith suggests that they ought to be widely heard among our churches and that schools, Endeavor societies, Chautauqua assemblies and churches would do well to secure the delivery of this series.

—Virginia Disciples are requested to take note of the following: In view of the fact that the church at Tazewell believes that the interests of the state work would not be best served by holding the state convention at that place this fall, it has been decided to change the place of the meeting to Richmond. The date is unchanged, Oct. 29-Nov. 1. This announcement is made on the authority of E. N. Newman, Secretary of the Virginia Christian Missionary Society.

—The receipts for foreign missions during the month of June amounted to $36,576.71. During the same month last year $2,048 was received for famine relief. Omitting the famine relief, the gain in the receipts over last year for the month of June amounts to $2,898.25. There was a loss, however, of 57 contributing Sunday-schools. It is hoped that enough schools will respond during the month of July to make up much more than the loss of 57 during the month of June. During the first nine months of the current missionary year the receipts for foreign missions amounted to $137,855 92, or a gain of $5,286.28. The friends of the work should keep constantly in mind the earnest effort that is being made to reach $200,000 this year.

—Bro. Thompson, of Pine Bluff, Ark., is convalessing from a severe attack of typhoid fever.

—J. G. M. Luttenberger lectured at the Devil's Lake (N. D.) Chautauqua during his recent visit to that state, and also at the Music Hall at Fargo.

—John L. Brandt, of Valparaiso, Ind., preached last Sunday for the First Church, St. Louis, from which F. O. Fannon has recently resigned.

—I. J. Spencer decided not to accept a call to Chicago. He will remain with the Central Church in Lexington, Ky. The Central Church has almost finished paying off the debt of $27,000—principal and interest—on its beautiful new building. The congregation felt that for him to leave would be detrimental to its progress.

—The Christian Church at Morgantown, W. Va., the seat of the State University, wishes to secure a young man for pastor who will take charge of a church and do work in the university. He should be prepared to enter the senior class or to do graduate work. Address Prof. D. W. Ohern, Morganstown, W. Va.

—The congregation at Lovington, Ill., is erecting a new church which will be completed about Nov. 1, at a cost of $10,000. The pastor, F. C. Overbaugh, presents the case in the local paper and makes a general appeal for assistance. Why not? A good church is one of the most valuable improvements that a town can have. It rai es the value of real estate as well as the mor l tone of the community.

—The Maxinkuckee Assembly, of which J. V. Coombs is president, will be in session from July 24 to August 12. The program shows the names of thirty-seven lecturers, among whom are Z. T. Sweeney, Frank Regan, C. C. Redgrave, Chaplain Bruner, W. J. Lhamon, Prof. Alfred Dickie, A. McLean, A. L. Orcutt, L. L. Carpenter, Mrs. Carrie Nation, W. E. Harlow and Prof. B. C. Deweese. Brother Scoville will conduct a two days' evangelistic congress in connection with the assembly.

—At the annual meeting of the American Medical Association recently held at St. Paul there were noteworthy discussions of the effects of alcohol on the human system and its value as a food and as a medicine. Prof. Atwater's theory of the positive value of alcohol was severely criticised and unanimously condemned The American Medical Temperance Association which met in connection with the above passed resolutions repudiating Prof. Atwater's conclusions as erroneous, dangerous and unwarranted by the evidence resulting from his own experiment.

—G. W. Terrell, of Unionville, Mo., has moved to Albany, Mo , and will preach for the church there. During the summer he will act as the authorized agent and solicitor for Central Christian College. Churches and individuals to which he goes are requested to receive him cordially and grant him facilities for presenting his work. Central Christian College needs and deserves more adequate support, and the money is in the state and in the hands of those who profess to be interested in all Christian enterprises. Help Brother Terrell to get it.

—One feature of the religious work which should be done in connection with the Pan-American Exposition at Buffalo has not yet received sufficient attention. Remembering the fact that the Mexican and South American visitors to the Exposition are Spanish in language and Catholic in religion, it seems appropriate that the work and spirit of American Protestantism should in some way be represented in the Spanish language. It is proposed to open a bureau for this purpose in a prominent position where the Bible Society, the Tract Society and the various missionary and other religious organizations may be represented, especially by their literature. There is a need for the distribution of evangelical literature in Spanish. Such work may sow valuable seed which will assist in future Protestant missionary work in the Latin-American republics. An appeal for funds to support this work is made and endorsed by many ministers of different denominations and of national reputation. Contributions should be sent to Mr. Frank M. Threadgill, 121 W. 87th Street, New York.

—We have received from Bro. J. Z Tyler an illustrated pamphlet of 45 pages, entitled *Recollections of my Richmond Pastorate.* To these Recollections, which embrace an account of his entrance upon the work at Richmond, with the local conditions then existing and a number of interesting episodes connected with this pastorate, are added brief sketches of his pastoral relations with other churches, thus bringing the brief autobiographical sketch down to date. These Recollections will be found not only interesting to the churches with which he has held pastoral relations and to his many friends throughout the country, but to many others, and especially to pastors. Anyone who reads this sketch of Bro. Tyler's life will not be at a loss to account for his present physical condition. Of him it may be said, as it was said of his Master, that the zeal of his Father's house has consumed him. The writer chanced to be at Richmond at a time when Bro. and Sister Tyler had returned there for a visit, many years after the close of their pastorate, and can bear witness to the remarkable manifestation of Christian love and sympathy shown by the entire church. It was beautiful and touching to note the high esteem in which he was held by the old and by the young. If the character of the Richmond church has been determined, in any large degree, by the long and successful pastorate of Bro. Tyler, he is not without a crown of rejoicing and of glory even here, for it is one of the very best churches in all our great brotherhood, as the present able and beloved pastor, Carey E. Morgan, would gladly testify. This pamphlet contains an excellent picture of Bro. Tyler at the age of fifty, together with many of the prominent men of the Seventh Street Church, Richmond. It also contains a picture of Bro. Tyler at twenty-four, the age at which he entered upon the pastorate The price of the pamphlet is fifty cents, and the Christian Publishing Company will be glad to receive orders for it, and forward same to Bro. Tyler without any expense to him. Aside from the merit of the work, the condition of Bro. Tyler's health, well known to our readers, makes it highly desirable that the pamphlet should have a large sale.

Rheumatism

What is the use of telling the rheumatic that he feels as if his joints were being dislocated?

He knows that his sufferings are very much like the tortures of the rack.

What he wants to know is what will permanently cure his disease.

That, according to thousands of grateful testimonials, is

Hood's Sarsaparilla

It corrects the acidity of the blood on which the disease depends, strengthens the stomach, liver and kidneys, and builds up the whole system. Try Hood's.

BUTLER COLLEGE

Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

Christian Endeavor Convention.

[Editorial Correspondence.]

The twentieth annual international convention of the Christian Endeavor Society is now in session at this writing in the city of Cincinnati. The trustees held their business sessions on Saturday. On Saturday evening the great Music Hall, in which our jubilee convention was held, was crowded to hear the introductory addresses of welcome with the responses, and the president's address and secretary's report. Governor Nash, who was to have given the welcome in behalf of the state, telegraphed his regrets and sent his secretary of state to make the address of welcome, which he did in a very creditable way. Other local speakers, representing the committee and the city, voiced a hearty welcome which was responded to by representatives from Canada, China, Japan and the United States.

A buckeye gavel was presented to President Clark, who made a brief speech in accepting same. The address by President Clark was characteristic in striking the keynote of Christian Endeavor, and showing its adaptation to the needs of the twentieth century.

There were our needs which the church of the twentieth century felt, and which Christian Endeavor could supply: (1) A more strenuous, aggressive Christian life; (2) better prayer-meetings, not a substitute for them; (3) a more thorough organization for efficient work and (4) greater unity among Christians of various denominations. Each of these points was elaborated and enforced with great vigor and clearness. Christian Endeavor, he said, had no infallible pope, no second Elijah, and no inspired mother. It rested its claims on its adaptation to the needs of the church to-day.

Secretary's Baer's report was full of encouragement. There has been a net increase in the number of new societies the past year of 2,000, with a total membership of almost 100,000 members. The work in China and in South Africa has suffered from the effects of the war in these countries. Hereafter biennial instead of annual conventions will be held. The present order of the religious bodies in this country according to their numerical strength in Christian Endeavor is given as follows: Presbyterians, Congregationalists, Disciples of Christ. Baptists, Cumberland Presbyterians, Methodist Protestants and Lutherans.

A field secretary has been employed to devote his whole time in the field to Christian Endeavor. There is no thought of any backward step in this work. Christian Endeavor has come to stay, and blessed is the church that avails itself of it as a training school for Christian workers. More than a half million dollars was given to missions last year by a little more than 8,000 societies which reported. There are 26,000 "Comrades of the Quiet Hour," and 160,000 young people united with the church last year from the ranks of the Endeavor societies.

In the morning nearly all the pulpits of the city were filled by visiting preachers. The afternoon was crowded by special meetings. There were three great meetings in the afternoon addressed by distinguished men—one on temperance, one on Sabbath observance, and one on missions. The one on temperance was held at the Central Christian Church, and was addressed by three specialists, George W. Bain, Mrs. Anna Howard Shaw and Oliver W. Stewart. Each of these spoke 25 minutes, and we never heard three abler addresses in the same length of time. Mr. Bain is persuasively eloquent and tender, Mrs. Shaw is clear and comprehensive, and Mr. Stewart is logic on fire. He discussed the delicate question as to how Christian workers and voters could be saved from their present attitude to the liquor traffic. The three addresses, covering different phases of the temperance problem, ought to be printed and circulated among the people by millions.

At night the pulpits were again filled by the visitors. We heard Charles M. Sheldon at the Central Christian Church. The great auditorium was packed full, with hundreds of people standing, to hear this plain, unpretentious man talk simply and sanely about how to minister to the world's needs. It is not his eloquence or logic that draws people, but the fact that he is trying to practice what he preaches, and that he possesses the mind of Christ in a large degree. Sunday was a great day. The weather was delightful and large audiences greeted all the speakers, and the air was electric with the spirit of reform.

Monday, as we write these lines, the program is going on at Music Hall and at the Central Christian Church, which is one of the centers of the convention work. Dr. Chapman, of the "Quiet Hour," is sick at Winona lake, and his part of the program is omitted. Rev. Floyd W. Tomkins and Rev. Cornelius Woelfkin are conducting such meetings each morning. Rev. G. Campbell Morgan, of England, and Rev. J. F. Carson, of Brooklyn, are giving a series of special addresses, the one on prayer and the other on the Holy Spirit.

A spendid program is being carried out, and while the attendance does not equal that of many other of its predecessors, we have never attended a more profitable convention in the history of Christian Endeavor.

Disciples of Christ are well represented here, and several are on the program. Among many others present are such well-known preachers as F. D. Power, A. B. Philputt, J. Z Tyler, George Darsie, J. E. Pounds, Prof. H. L. Willett, W. S. Giltner, O. G. Hertzog, and J. T. Boone, a host of younger men and laymen not a few.

St. Louis made application for the convention of 1903, and the matter was referred to the executive committee. Other features of the program including the "Disciples' Rally" will be reported in our next. This record must be closed here to catch this week's issue. J. H. G.

Cincinnati, O., July 8, 1901.

The Case of C. M. Wickham.

To the Disciples of Christ in Iowa and other states.

Greeting:—It becomes the sad duty of the board of the Iowa Christian Convention to report upon what seems to them a very serious situation in Sioux City, Ia.

For several weeks there have been two congregations in that city. Each is claiming our recognition and co-operation. Four months ago these two were one and the future looked fair.

This division originated from charges against the pastor, C. M. Wickham. These charges were brought by two of the official board of the congregation. They were as dark and black as ever were brought against the moral character of any minister within the knowledge of the Iowa board. The trial was before a congregation more than half of whose members had been brought in by the accused within the previous year. The jury consisted of those twenty-five or more years of age who had heard all of the trial. At the close of a long trial there were 48 of these, 28 of these voted for his acquittal and 20 for condemnation.

There were four prominent brethren from outside the city who heard all the testimony. Three of these united in a published statement declaring him guilty and utterly unworthy of the confidence or countenance of the churches.

Before this trial began the president of the Iowa board went to Sioux City at the call of the officials, not all joining in this call, and spent three days. His effort to get the trial before an unprejudiced committee of brethren, mutually chosen, was a failure. The accused refused to the last. Our president then filed his protest as a part of the proceedings and they were published in the Sioux City papers.

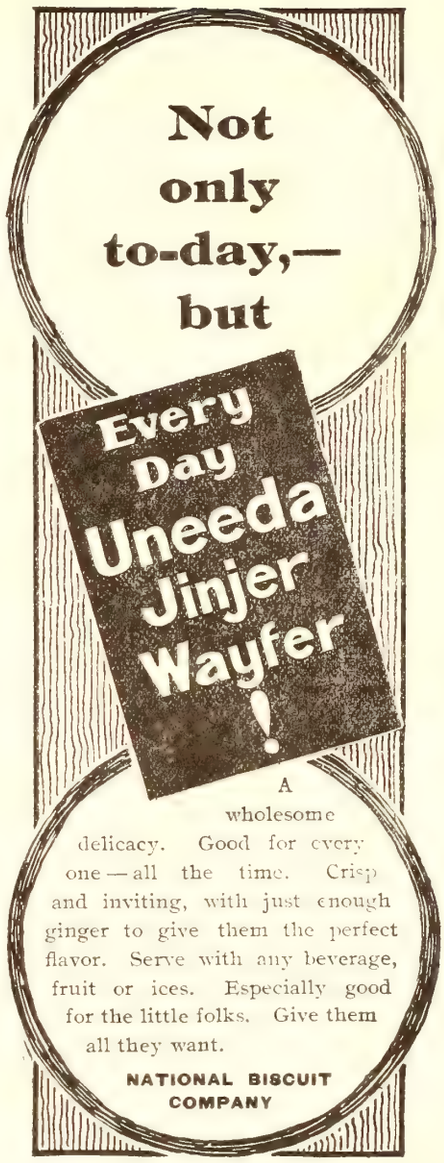
We are not a court of appeal or of first hearing. We are not permitted to brand a man with guilt or to certify his innocence. All this work must be left to a properly chosen committee. Such a committee in this case was refused. Our duty is to shield churches from unworthy preachers and worthy preachers from badly managed churches, in so far as these can be done by a body thus empowered.

All the evidence of this long trial, taken by an expert shorthand court reporter, is on file in Sioux City. It is accessible to any or all of our congregations We advise no congregation in this or any other state to employ the said C. M. Wickham without first going to Sioux City and fully examining the records of this trial.

Since the said C. M. Wickham has protested any action on our part, claiming that it will be detrimental to him and his work, we pledge ourselves to co-operate with him in bringing his case before a competent committee, chosen one by himself, one by us and the third by these two. We agree to be bound by the findings of this committee and to publish its findings as widely as these are published.

B. S. DENNY, Sec. of the I. C. C.
A. M. HAGGARD, Pres. of the I. C. C.

June 26, 1901.



Special Catalogue No. 31 is yours for the asking. The expenditure of one cent for a postal card may save you several dollars in the price of books. Now is the time to secure a supply of literature for summer reading.

Christian Publishing Company

Correspondence.

Washington Notes.

A Baptist minister in Washington does not seem to be giving much heed to the advice of the Chicago Record-Herald in its editorial, "Why Not Preach the Gospel?" Here are some of his themes as announced in the Saturday papers: "An Upset Mother in-law," "The Story of a Washington Woman and Her Parsnips," "Why a Young Irishman Made a Fellow Feel His Fists," "Some Old Maids get Married and Make Folks Hopping Mad," "She Poked His Ear."

It is said that this preacher manages to get a full house by the announcement of such themes, and then preaches to them the straight gospel. For fifteen years now he has followed this method, has baptized hundreds of converts and has with one exception the largest Baptist congregation in the city. His experience seems to disprove this assertion of a writer on Homiletics: "It is a mistake to try to win attention by sensational themes. The method does not pay in the long run. It is much like hanging a whisk of hay before a donkey's nose, he gets discouraged by constantly failing to reach it."

F. D Power and wife start July 22 for the Pacific coast where Bro. Power will make addresses at the California state conventions at Santa Cruz and Long Beach. Bro. Power was called 26 years ago to be pastor of the Vermont Avenue Church of this city. During these years his parish has been gradually expanding until now it covers the whole country.

E. B. BAGBY.

City and Country.

Coming in from work in the garden, where I had been busy all the morning, my wife called my attention to "A Bit of Country Road," by the assistant editor of the CHRISTIAN EVANGELIST. I had been too busy during the fore part of the week to read even some of the best pieces in the number. I found it really interesting. It seemed so much like a bicyclist's description of this part of Ohio would be. The roads would be about the same, and the hills, and the people. Some of the names sound familiar, and I wonder why there should be a "Hillsboro" and a "DeSoto" in Missouri. I have in my memory the original Hillsboro, the county seat of Highland county, O., and DeSoto, Ia. But having never visited the "Campagna, near Rome," nor seen the little town called "Bonne Terre," these names sound less familiar to me.

There must be food for thought, as well as recreation, in such tours in the conutry. And it is noticeable that we like the independence enjoyed in these country places. True, we must labor without much compensation and deny ourselves many of the luxuries, even of literature, while our dwelling is in the land of hills and dales, of "main roads" and by-ways, and "paths" made by the hogs and the cattle.

I never rode a wheel, but I have taken little trips over the country, among the hills and down the valleys. I always liked to see people at their homes. They appear more natural and they show their education. So it is when we go from the country into the city. Country people are often surprised to find the citizens so "clever," so plain-looking, so "common." On the other hand, on going from the city into the country, persons of culture have found people to be polite, generous, hospitable and intelligent.

My chief thought is that it is a good thing for the country people and the citizens to "call" on one another and get better acquainted. Let the rural visitor be himself, not like Peter Cartwright, in Boston, and let the city brother try and make his brother from the country feel as comfortable as possible in his presence. Let all class prejudice be removed, and let no one be envious at his more wealthy or more honorable brother, provided there *is* humility, condescension and love. And let not the poor man affect to be what he is not.

W. PINKERTON.

Gillespieville, O., June 22.

California Notes.

Great preparations are being made all over the state for the grand hegira of the Disciples to Santa Cruz, the mecca of California Christians. The summer school of Bible study will begin on July 16 under the management of Dean Van Kirk, of Berkeley Bible Seminary. A week or more will be spent with the summer school work before the state convention assembles. Other neat and permanent cottages are being put up at "Garfield Christian Park," and brethren and sisters from mountain and valley are preparing to soon take up their most delightful abode by the sounding sea. A number of new workers in the state will meet us for the first time. We may not have Bro. J. O. Davis with us; he dropped into work for the Hollister church something over a year ago, and one of the most intelligent and winsome daughters of the golden west gathered up his heartstrings. He has not yet returned from a visit to his Missouri home.

Our Sacramento Valley district evangelist, Bro. Bonnell, is doing a good work at the valley city, Marysville. Judge Murphy, who for all these years has been judge, lawyer, elder and often preacher, is now rejoicing that he will have a good house to worship in.

Bro. Evans, a new man to most of us on the coast, has proved himself in his Red Bluff field to be a faithful workman. The old building is replaced by a most excellent new one and the people crowd its aisles.

Bro. Lowe seems to be bishop of the Bakersfield oil country. The oil developments have brought into the valley all classes of people, but Bro. Lowe is prepared to meet them and show them one of the neatest churches and a faithful congregation.

Bro. Burton, since entering the evangelistic field, has had a number of successful meetings. He is now in Los Angeles helping Bro. Ward.

Bro. Glen McWilliams has also proved himself to be a successful evangelist. He has just closed a grand meeting at Fortuna, where Bro. Markle is laboring for one of the best congregations in the state.

Bro. Sanders is pushing the conquest through the busy streets of Eureka and his ministrations are greeted by that stirring young city of Humboldt Bay. The great red-wood camps will hear the great *message from him.*

Bro. Meeker, of Madison, will be retained to hold and storm the fort as he has done during *the successful year past.*

Bro. Dixon has been called to Vacaville. He places his family at Santa Cruz till the brethren can build a house for him.

Bro. LeMasters is working up the people about Williams and Maxwell.

Bro. J. M. Gilstrap, the itinerant dentist and gospel preacher, has been doing a fine work at Fowler. He has his own tent, works at his dental work and preaches the gospel day and night. He is known as a deeply consecrated and bold defender of the faith.

The annual C. E. state union just closed one of the most interesting meetings of its history at Santa Ana. Large attendance; fine program; great enthusiasm.

Bro. L. O. Fergusson is doing a great work at Modesto.

We extend the hand of greeting to Bro. G. K. Berry on his return to the Pacific coast, and to the editorial staff of the Pacific Christian.

We are furnishing our "booklet" on "The Model Christian Endeavor Society" at 5c; 25c per doz. Its publication was ordered at the state convention.

J. DURHAM.

Irvington, Cal.

"Pleasant Dreams"

Cries the young maid to her mother, as she retires to rest. The mother smiles, but sighs. She knows that the pains that rack her will not stop for darkness, and that if she sleeps her dreams will only be echoes of the sufferings of the day.

Why not sleep soundly and rise refreshed at morning, with strength and courage for the day's duties? Weak, nervous women, sufferers from backache, bearing-down pains, and other womanly ailments, have found a perfect cure in Dr. Pierce's Favorite Prescription. It heals the womanly diseases which cause the pains and nervousness. It makes weak women strong and sick women well.

"I deem it my duty to express my heartfelt gratitude for having been the means, under Providence, of restoring me to health," writes Mrs. B. H. Munn, of Springhill, Leon Co., Fla. "For nearly two years I suffered from female weakness so I could not stand on my feet any length of time; could scarcely walk at all. Appetite was much impaired; I had bearing-down sensations; can't express how badly I *did* feel. Had tried several kinds of medicine which did me little or no good. At last decided to try Dr. Pierce's Favorite Prescription. I had not taken all of two bottles before I saw it was benefiting me, so I continued to take it until I had taken seven bottles, when I felt entirely cured. Did not feel a touch of my old complaint. It has been over a year since I took your medicine, and I can truthfully say that my health has been better for the last year than it had been for four years previously.

"You may publish this as a testimonial."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only.* Address Dr. R. V. Pierce, Buffalo, N. Y.

TWO RACKS O EXAS

Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its

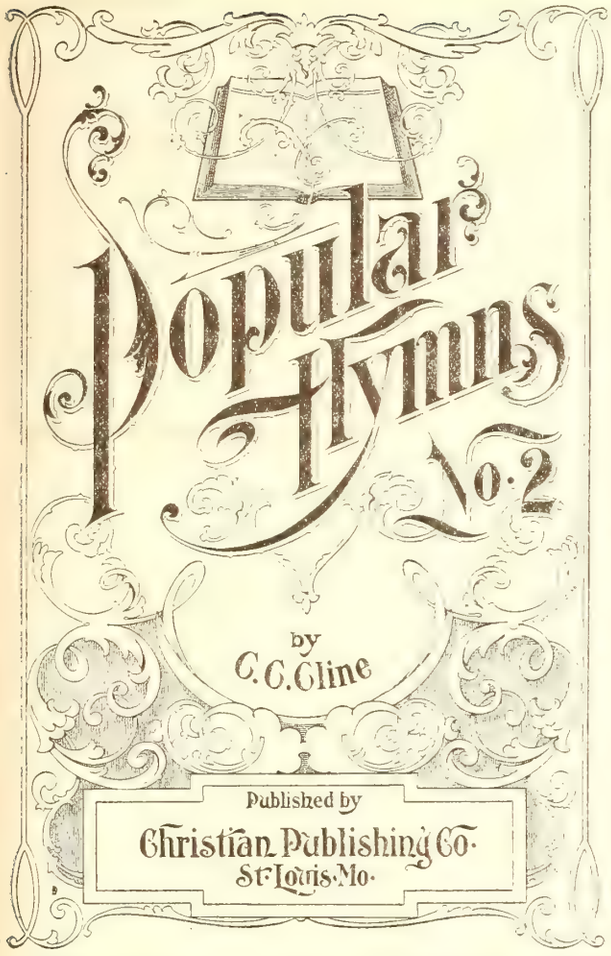
Red River Division

...To...

Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas



A New Music Book

EVANGELISTS will find the Gospel Proclamation in song a department of the book eminently suited to every phase of a successfully conducted revival.

SINGING EVANGELISTS will be pleased with the analytical classification, enabling them without reference to indices to find a suitable song on a moment's warning. The rich variety and power of the solo and special song department, selected specially for his use in revivals, will be joyfully received.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos, with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed, unless it be to keep in the style.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing. The Solos, Duets and Quartettes may be impressively used to enrich every session of the Society.

S. S. SUPERINTENDENTS who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. **Popular Hymns No 2**, contains 256 songs.

STYLES AND PRICES:

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth	$ .30	$3.00	$25.00
Board	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Among Our Advertisers.

Barclay Meador, Advertising Manager.

The forty-eighth year of Roanoke College was a successful one. Students were enrolled from 14 states, Porto Rico and Korea. Among the four Koreans was Prince Euiwha, second son of the Emperor. The college has a curriculum with elective studies, well adapted to suit the wants of all students. For a copy of the catalogue, with the June Collegian, address the president, Dr. Julius D. Dreher, Salem, Va.

In the beautiful country between the Allegheny and Blue Ridge Mountains at Botetourt Springs, is Hollins Institute. For fifty-eight years the name of this fine old school has been associated with the highest standards of mental and moral training for women; and the number of eminent women who have graduated there is proof positive of the soundness of their principles.

It has been the policy of the school to substitute for the stringent system of espionage in vogue at most girls' schools such surroundings and refining, elevating influences as might be found in the first Virginia homes.

The climate is equable, being neither extremely hot nor cold, making it safe for pupils from any part of the country. Sulphur and chalybeate springs in the grounds are an important factor in securing that vigorous health so universal at Hollins.

Much attention is given to physical exercise in the fine, bracing air; and the best of medical attendance is accessible at all times. The south should be proud to own such an institution and give it generous support.

The American Revision Committee have completed their work of revision of the Holy Bible, and it will be published by Thomas Nelson & Sons, New York, in August. The committee state that they have, besides incorporating the appendix in the text, bestowed much time in rectifying the errors, inconsistencies, oversights and infelicities which have been detected. Moreover, inasmuch as the American revisers, in preparing the appendix of 1885, aimed to reduce the differences to the lowest limit, they waived the larger part of their preferences, many of which they regarded as of decided importance. This new edition will embody a considerable part of these emendations which represent the deliberate preferences of the whole American committee but which were not put into the appendix. Furthermore, carefully selected marginal references and concise topical headings have been added.

"Henderson's Picturesque Gardens" is the title of a new and magnificently illustrated garden book which should have a wide distribution among lovers of fine gardens and artistic home surroundings. There are over three hundred superb illustrations in it, made from photographs taken in the prettiest gardens of the world, portraying lawn, garden and landscape effects, plant and tree groupings, summer-houses, arches, columns, festoons, etc., picturesquely draped with vines, as well as numerous other garden embellishments.

The text matter, by Charles Henderson, entertainingly describes the various illustrations, giving as well the names of such plants, trees, shrubs, bulbs and seeds as are used to form the various combinations.

The book is elegantly gotten up and certainly will prove suggestive of many improvements and embellishments on established home grounds, and for those planning new lawns and gardens it must be of inestimable value. It is published by the well-known seedsmen and florists, Peter Henderson & Co., 35 and 37 Courtlandt St., New York.

Dr. Pierce's Free Bureau of Information at Buffalo, N. Y., was organized as a public-spirited enterprise for the best interests of Buffalo and its Pan-American guests. There is absolutely no charge, fee or gratuity for any service rendered by the bureau either to visitors or to householders.

This Free Bureau is located in a beautiful old mansion at Buffalo, at 652 Main Street, just opposite the Invalids' Hotel and Surgical Institute, of which Dr. R. V. Pierce is chief medical director. It is fitted up with reception-rooms, wash rooms, dressing-rooms, parlors, and all conveniences for out-of-town visitors

It includes a postal department where guests may receive mail, and writing rooms with facilities for the writing and mailing of letters. There is also an identification department where strangers may meet friends, or in case of accident may be identified and their friends notified.

In connection with this *Free Bureau* Dr. Pierce issues a *free* guide book to the Pan-American, Buffalo and vicinity. This book contains maps of Buffalo and the Exposition, together with much information most useful and necessary for the guidance and direction of strangers in a strange city.

Bro. J. Fraise Richard, reference to whom was made in our news columns a few weeks since, has sent an advertisement of the educational institution of which he has recently assumed the presidency, namely: The Modern Normal and Business College at Fayette, O. His college is a combination of and successor to the following named schools:

1. Normal Music and Business College, organized in Fayette in 1880.
2. Modern Bureau of Correspondence, organized in Washington, D. C., in 1890.
3. Modern Correspondence Normal, organized in New Philadelphia, O., in 1895.
4. Modern Normal College, organized in Washington, D. C., in 1892.

Superior advantages are offered at exceedingly low rates. The location is said to be very fine and the instruction thorough. The fall term opens Sept. 3.

Book Notes.

In "Our Budget" of this issue will be found a notice of *Recollections of my Richmond Pastorate*, by J. Z. Tyler. We desire, also, to call attention to it in this place. Bro. Tyler is very widely known, both in and out of our own brotherhood. During a busy life he has done a great deal for the cause we all love, and though now he is an invalid, not able to perform active service, there are tens of thousands of his friends who earnestly pray that he may be restored to health, and permitted to go on laboring for Christ and the church for a score of years yet. This booklet that he has just issued is very handsomely gotten up, and it is as interesting as it is handsome. Every pastor, and especially every pastor of a large city church, has many strange experiences. Bro. Tyler was no exception to the rule, and some of his experiences he relates in a most interesting fashion. The price of the booklet is Fifty Cents. Bro. Tyler has himself published this booklet, and to him will go all the profits from its sale. The Christian Publishing Co., however, will gladly receive orders for copies. These orders must be accompanied by cash, as both the cash and the order will immediately be forwarded to the author and publisher.

The young people of a certain congregation desired to indicate the esteem and affection with which they regarded the pastor of that congregation, and decided to make him some kind of a present. It was easy to decide that but not so easy to decide the next question, which was, What shall this present be? The discussion was long-drawn-out, but at last there arose in their midst a level-headed person who remarked: "Our pastor was, as you all know, a member of the ministry of another religious body until quite recently, when he came among us. He has not yet had time to secure the standard books of the literature of our people. I suggest that we present him with *The Campbell Library*, as offered by the Christian Publishing Co." And it was even so. The good sense of the suggestion was recognized at once. There are many, many other pastors who would like to have this set of books, but who do not feel that they can spare the price, which is $10. This, however, is a small sum for a number of persons to raise, between them. Any Y. P. S. C. E. could collect that amount in twenty-four hours, and make glad the heart of their pastor. This hint is thrown out for the benefit of Ladies' Aid Societies, Endeavor Societies, etc., etc., all over the country.

If you are quietly looking for a first-class volume for summer reading, permit us to call your attention to *Wheeling Through Europe*, by W. E. Garrison. This book, issued last summer, has been a pronounced success. The author's account of his experiences in various parts of Europe makes a most entertaining narrative. Mr. Garrison, during three summers (1898, 1899 and 1900) visited every country in Europe, and visited them, too, in a way that few travelers do. Traveling on a bicycle, almost exclusively, he was able to get away from the railroads and the beaten paths to which most tourists stick closely, and see things that few tourists see. Moreover, the author is a skillful photographer, and a camera was his constant companion while abroad. The book is beautifully illustrated with full-page, half-tone plates, made from his photographs. The volume is printed on best book paper, and tastily bound in appropriately designed cover (cloth). The price of the book is $1.00.

We trust every reader of the CHRISTIAN-EVANGELIST read carefully in last week's issue of the paper A. B. Philputt's estimate and recommendation of *The Reformation of the Nineteenth Century*. If any overlooked it, let them turn to page 851 of our issue of July 4, and read it. Dr. Philputt is one of our most scholarly men, and his estimate of a book is worth considering. He says: "This is a volume to buy. It is at once a most fascinating narrative and a book of reference. . . . Of the writers in this volume some go back almost to the first. . . . Their recollections and impressions are of priceless value. . . . Here is a book that by its brevity and completeness is quite suited to the reading habits of this busy age. It would, it seems to me be well for our Bible-schools to use it as a text book." And Dr. Philputt is but one of a host of our leading men who enthusiastically endorse this new book. The general sentiment of these men is that *The Reformation of the Nineteenth Century* is the most important addition to the literature of the Disciples of Christ since the publication of *The Old Faith Re stated*, which was issued ten years ago. It is certainly a work that should be in every intelligent Christian family. 514 pages; cloth; price, $2.00.

In his remarks concerning *The Reformation of the Nineteenth Century*, extracts from which are quoted in the preceding paragraph, Dr. Philputt makes an excellent suggestion. Says he: "It would, it seems to me, be well for our Bible-schools to use it as a text-book or at least require it to be read." This suggestion we respectfully refer to the professors in our colleges. Another suggestion that might be made is this: This volume might, with profit, be taken up, read and studied by the more advanced classes in our Sunday-schools and by the Christian Endeavor Societies in our churches. For example, a Sunday-school class of adults might purchase from three to a dozen copies of the book, depending on the size of the class. The volumes could be passed from one to the other, until all had read it. Each Sunday, ten minutes of the recitation hour might be devoted to questioning on the facts of our history. The same plan could be followed by a Christian Endeavor Society. At a trifling cost to each member several copies of the book could be purchased, until all were familiar with the history of the Disciples of Christ. Then at the regular meetings of the society, or at a series of special meetings the several periods of the history could be gone over and discussed. The result would be that the young people would have an extensive knowledge of the history of our reformatory movement, and, having such knowledge, would be firmly grounded and 'stablished in the faith. We will gladly make special prices for copies purchased for such a purpose, and we invite correspondence from S. S. teachers and superintendents and C. E. officials on the subject.

This reference to Christian Endeavor societies leads us to once more remind our readers that the Christian Publishing Company is the headquarters, among the Disciples of Christ, for all manner of supplies for the Y. P. S. C. E. If your society is needing pledge cards, membership application cards, invitation cards, pins, badges, large wall pledge, blackboard, topic cards, or anything else that a C. E. society ever needs or uses, write to us about it. We handle the best, at fair prices.

We are constrained to once more urge all the readers of the CHRISTIAN-EVANGELIST to buy and read Winston Churchill's great novel, *The Crisis*. Time was when religious people did not read fiction, or, if they read it, they did it on the sly. Happily that time has passed. Many a writer of fiction has done more with his pen to regenerate and uplift mankind than many a preacher. Of recent works of fiction none, we believe, is better than *The Crisis*. The primary object of a work of fiction is to entertain, and this *The Crisis* does, and does most notably; but it does more than that. It has a positive historical value. It gives to the present generation, born since the close of the War of the Rebellion, such a conception of antebellum conditions in the Mississippi Valley, and especially in St. Louis, as is given in no other book of which we are aware. Especially vivid is the account of political conditions just before the outbreak of hostilities, when feeling ran high, when neighbor was set against neighbor and brother against brother. Mr. Churchill, however, writes without any partisan bitterness, and no sensible, fair minded veteran of the late unpleasantness, no person who had sympathies, however strong, with either North or South, can find cause for complaint in the work. *The Crisis* seems to be taking the entire country by storm, and ere the summer is over the man or woman who has to confess that he, or she, has not read Churchill's book will feel as awkward as he who has not perused *David Harum* or heard warbled that musical monstrosity and lyrical nightmare, *The Blue and the Gray*. We will send a copy of *The Crisis*, postpaid, to any address, on receipt of regular price, $1.50.

THE CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

Dollars Saved

by using PEARLINE. You save a few cents by buying some cheap washing powder, but you lose a hundred times as much in damage to your clothes. Where's the economy? They are entirely different from PEARLINE, which is absolutely harmless, and cheapest to use. 650

Pearline—Saving

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scripture difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

Facts that Speak Louder than Photographs of Authors or Long Drawn-out Eulogies by the Publishers.

The Greatest Song Book of the 20th Century.
201 Songs and Hymns.
192 pages.

Every song writer in the U.S. did not contribute to this book. But the BEST American authors are represented.

We Could Print Thousands of Testimonials, but Prefer That You Send for Sample Copy (25c) and Examine it for Yourself.

—BY—

Chas. H. Gabriel, J. E. Hawes and W. E. M. Hackleman.

192 Pages—201 Songs and Hymns.

This book contains 125 NEW SONGS, and a large collection of Popular Songs, together with many Standard Hymns. Its editors have edited books that have reached a sale of *many million* copies. Their songs are sung around the world, and their latest and best appear in this book. **Send 25 cts. for Sample Copy.**

PRICES AND EDITIONS.

	Per Copy.	*Per Doz.*	*Per 100.*
Full Cloth (*Postpaid*)	$0.30	$3.00	$25.00
Board	.25	2.50	20.00
Flexible Cloth "	.25	2.25	17.50

EXPRESS NOT PREPAID.

Facts to be Read

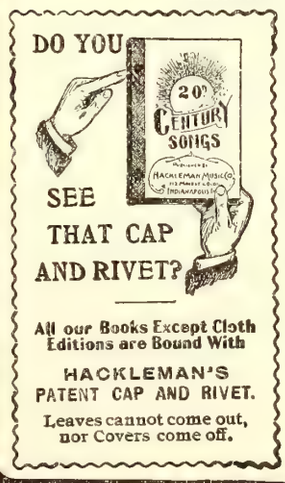
1. **"20th Century Songs"** was used by Scoville and Smith in the great DesMoines meetings which resulted in over 1200 accessions to the three churches. It was used by Wilson and Huston in the Dayton, O., meeting, which resulted in 496 accessions. It is used, also, by H. A. Easton, Chicago; J. Walter Wilson, Indianapolis; E.W. Kerr, A. O. Hunsaker, R. A. Givens, and a large number of successful and praiseworthy Evangelists and singers.

Facts That Tell the Story

2. **"20th Century Songs"** will be used at Bethany Beach, Ocean Grove, Del.; Bethany Encampment, Lincoln, Neb.; Bethany Assembly, Brooklyn, Ind.; Maxinkuckee Assembly, Culver, Ind.; Fountain Park, Remington, Ind. It was used at National Convention at Kansas City, and at State Conventions in Ohio, Indiana, Arkansas, Illinois, Kentucky, Iowa, and will be used in State Conventions in Kentucky, Iowa, Missouri, New York, Nebraska, Michigan and Kansas.

Facts to be Remembered

3. **"20th Century Songs" is not a cheap handsewed book.** It is wire-stitched and additionally strengthened by HACKLEMAN'S PATENT CAP AND RIVET. If you buy this book, you will not find, in a few weeks, the leaves and cover separated—the leaves being all over the church.



All our Books Except Cloth Editions are Bound With
HACKLEMAN'S PATENT CAP AND RIVET.
Leaves cannot come out, nor Covers come off.

WE ARE PUBLISHERS OF

Silver and Gold.
Gospel Call No. 1.
Gospel Call No. 2.
Gospel Call Nos. 1 and 2 Combined.
Tidings of Salvation.
Special Anthems No. 1.
Special Anthems No. 2.
Concert Male Quartette Book.
Sacred Male Quartette Book.
Gems of Vocal Music No. 1.
Gems of Vocal Music No. 2.

Several million copies of books by above authors have been sold.

SEND for our 40-page Catalogue of Church and Sunday-School Books, Male Quartette Books, (Sacred and Secular,) Anthem Books, Anthems in Octavo Form, Sheet Music, Etc., Etc.

ADDRESS **Hackleman Music Co.,** 712 Majestic Bldg., Indianapolis, Ind.

Notes From the Old Dominion.

The work here prospers One to be baptized to-morrow; one received from the Baptists. recently baptized two noble young men. Sunday-school under Superintendent Dudley the best in its history. Prayer-meetings well attended.

J. A. Spencer's wife, son and daughter are sick of typhoid fever.

L. M. Omer is in Danville and is now open to calls. He is one of our best men. I've followed him at two points. He does good work and is a wise master builder.

W. G. Walters is having success in meetings in West Virginia.

G. W Glascock has the work at Crewe and C. O. Woodward is in charge at Petersburg.

F. E. Ballard at Lynchburg has room for rejoicing. The work there is a marvelous growth.

W. H. BOOK.

Martinsville, Va.

Have You Eaten too Much?
Take Horsford's Acid Phosphate.

If your dinner distresses you, half a teaspo in half a glass of water gives quick relief.

Evangelistic.

ARKANSAS.

Hebron, July 3.—There were two confessions at my last appointment here.—E. S. Allhands.

IDAHO.

Orofino.—The camp meeting at Nez Perce City was a success: 21 added and Evangelist Bro. Stevens put in the field. We will build one or more churches this year.—J. S. Hogue.

Troy.—In a three days' meeting here we had 8 additions; 4 by letter, 2 from Baptists and 2 by obedience. Organized an Endeavor Society. I will preach here once a month.—W. B. Rose.

ILLINOIS.

Bloomington, July 1.—An excellent meeting has been held here by Charles Reign Scoville, resulting in 246 additions, which was a great success considering the counter attractions, The State Sunday-school Convention was held during the meeting and the commencement exercises of the college and high school came at the same time.—Cora Arnold.

Decatur, July 8.—Three more added at Edwards Street Church here yesterday.—F. W. Burnham.

Elkville, July 4.—Work opens up with bright prospects here. Bro. R. H. Robertson of DuQuoin, and H. G. Bennett, of Carbondale, were the speakers at our installation service, Tuesday evening, July 2. Bro. H. E. Tucker, the other Jackson county preacher, was prevented from attending.—H. J. Reynolds.

Mattoon, July 1.—Twenty-one added at regular services since last report.—A. O. W., minister.

Milford, July 8.—We had two confessions here yesterday.—Z. Moore.

INDIANA.

Anderson.—Miss Josepha Franklin was at the East Lynn Church here last Sunday morning and evening, June 30. The day was exceedingly hot and yet we had large audiences. It was a day of education in mission work with us and we shall expect to reap fruits from it in years to come. Miss Franklin will start back to her field in India about Sept. 7. She has been invited to speak in England on her return, which she will do. Miss Franklin feels a special interest in this little church as it stands near her old home place.—R. B. Givens, minister.

Brazil, July 2.—I will resign my work here August 11. This completes a two years' pastorate, during which time an $18,000 church has been built and 248 added to the church.—A. L. Platt.

Indianapolis, July 8.—I delivered four lectures on Christian Endeavor at the Summer Assembly of Drake University, Des Moines, Ia. The assembly was a success. On July 5 I baptized at the Morris St. Church, this city, Quincy Lee Morrow and wife. Bro. Morrow is national evangelist of the Prohibition party and has spoken in every part of the union. He has been an ordained minister in the Methodist Protestant Church for ten years. He is a valuable acquisition. He and his wife took membership with us here. Yesterday we had our second quarterly reports. During the past quarter there was raised by our congregation for all purposes $530.81, and since the first of the year over $1,000. There were 77 added to the church the past quarter.—B. L. Allen.

South Bend, July 3.—Sunday, June 30, was observed as South Bend day by the Christian Church in that city. At present there is but one Christian Church there and the city is growing very rapidly. The pastor therefore advocated the organization of another church as soon as possible in one of several very inviting sections of the city. The suggestion met with hearty approval and the board at its regular meeting on Monday evening following took action looking in the direction of the pastor's suggestion. The First Church will celebrate its fiftieth anniversary this fall. It has a membership of 530 and is well equipped for such an enterprise as it contemplates. There were eight additions during the month of June; three by baptism.—P. J. Rice.

Terre Haute, July 2.—Just closed a few days' meeting at Fontanet with several confessions.—L. V. Barbre.

Wabash, July 1.—We held our second anniversary meeting with the Wabash Christian Church, June 30. Total of all money raised in the two years $5,600, of which $835 went for various missionary objects. Additions, 62.—W. T. Groom.

IOWA.

Council Bluffs, July 1.—One baptism last night.—W. B. Crewdson.

Des Moines, June 24.—Two additions by confession and baptism at Norwalk June 24.—J. H. Ragan.

Maxwell, July 1.—I am spending the vacation time with the church at Maxwell, Ia., at which place I am regularly engaged. Nine additions since taking the work four months ago.—G. E. Roberts.

Schaller, July 2.—My first month with this church closed with four additions, three being confessions. Also $11.50 raised last Lord's day for home missions.—W. T. Hacker.

Pleasantville, July 3.—We had the best Children's day exercises this year of all in the history of this church. A photograph was taken of the beautiful decorations and of seven little girls in white. Our C. E. report given at the Pella Christian Endeavor Union June 26 and 27, was the best in the county. Pleasantville was assigned three county offices, viz:, president, corresponding secretary and superintendent of the junior work of the county. I have been called by this congreation to remain the fourth year.—Forrest D. Ferrall.

KANSAS.

Atchison, July 8.—Yesterday I began my second term of two years as chaplain of the Soldiers Orphans' Home with an increase in salary. The past two years have been to me a delight in this work. There are about 160 children in the Home and chapel is held Sunday afternoons at three o'clock. We are pegging away on our church debt and hope to pay off the remaining $1,000 of the mortgage this fall.—Walter Scott Priest.

Horton, July 1.—June 23, one confession: one from the United Brethren. June 30, five confessions, all boys of our Sunday-school.—L. H. Barnum.

Leavenworth, July 1.—Three more additions here yesterday.—S. W. Nay.

Leon, July 3.—We have just closed a meeting at this place with 29 additions, 20 baptisms and nine by letter and statement. Bro. E. E. Davidson, of Missouri, did the preaching. The church is greatly strengthened and built up by this meeting.—W. E. Reeves.

MISSOURI.

Carrollton, July 6.—Report for year ending July 1: Gain, by baptism, 65; by letter and statement, 64; total gain, 129. Loss, by death, 7; by letter, 21; total loss, 27; net gain, 102. Present membership, 474. Total receipts, $3,259.18. Total disbursed for missions, $503.94.—E. H. Kellar, pastor.

Grand Pass, July 1.—Just closed a two-weeks' meeting at Blue Lick, Mo., resulting in 30 additions. Organized a congregation and set them to work.—J. I. Orrison.

Joplin, July 1.—During June we received 15 additions as follows: 8 by letter; 1 restored; 1 by statement; 1 from denominations and 4 by confession. Our confessions were made yesterday on Decision Day in our Bible-school. The walls of our new building are now going up. The contract calls for its completion by Sep. 21.—W. F. Turner.

Kirksville, July 5.—Two additions last Sunday.—H. A. Northcutt.

Mt. Vernon, July 6.—Our great tabernacle here is full every night notwithstanding the excessively hot and dusty weather. Last Sunday night I spoke to 1,000 and during the day to more than 2,000. We are having additions almost every service—three confessions last night. Bros. Nichoson, of Aurora, T. W. Cunningham, of Kansas City, King, of Monette, Clark Smith, B. F. Hill, of California, Mo., have been attending. We are delighted with our tabernacle that seats 800. We will be here 10 days and then go home after an absence of 11 weeks. Begin a tabernacle meeting for the Baptists at Monon, Ind., on the 20th.—H. C. Patterson.

St. Louis, July 7.—Twelve added at Compton Heights yesterday, two by confession, five by letter June 30. One confession at railroad Y. M. C. A. (Union Station) at 3 P. M. yesterday.—J. N. Crutcher.

St. Louis, July 8.—We have had 13 accessions to the Ellendale congregation since May 1. Have succeeded in paying off the debt on the church property amounting to $762. All departments of the church are getting along reasonably well.—L. B. Coggins, pastor.

Warrensburg, July 8.—Had two additions at Lee's Summit yesterday, making three since last report. Also one at Osceola.—King Stark.

NEBRASKA.

Ord, July 1.—Evangelist J. S. Beem has closed the series of meetings at Burwell. Three additions the first three weeks and a crowded house each night. Fourth week we had 19 additions and eight the two following weeks.—H. H. Utterback.

NEW YORK.

Tonawanda, July 3.—Bro. J. H. Hughes, of Chico, Cal., who has been filling the pulpit of the North Central Church, has returned to his western home. He received into the church on last Sunday evening Rev. R. L. Johnson and wife from the M. E. Church. Bro. Johnson is a faithful and godly man, and is ready at any time to receive a call, address him at North Tonawanda. The church at Logansport, Ind., has tendered the writer a unanimous call to be their minister. I have resigned here to take effect Aug. 3. All applicants please address Eld. A. A. Bellenger, of 51 Grove St., Tonawanda. The western New York preachers and their wives were called in to help J. P. Lichtenberger and wife celebrate their ninth marriage anniversary last Saturday evening.—A. M. Hootman.

OHIO.

Minerva, July 1.—Yesterday was observed by our Sunday-school as the second annual missionary rally. Our offering was $101.—Guy Hoover.

Brilliant, July 2.—Another added last Lord's day. Our Children's day was a success, the school now being on the roll of honor.—William Stiff.

OKLAHOMA TERRITORY.

Oklahoma City, July 2.—Five additions last Lord's day and two the previous Lord's day. Have adopted plans for our new church house. The building will seat about one thousand people. Bro. H. H. Ball, of this congregation, has accepted a call to the pasterate of the church at Stillwell, I. T. Bro. Ball has been teaching for a number of years, but will now devote himself to the preaching of the word.—S. D. Dutcher.

SOUTH DAKOTA.

Armour, July 3.—We closed a four weeks' meeting last night. Six confessions. G. W. Elliott, preacher. A congregation of 35 members was organized, all but six having been members of the Christian Church before coming to Dakota. Preparations are being made to build a tabernacle.—F. Howard Sweetman.

TEXAS.

McKinney, July 5.—We have just closed a successful meeting with 71 additions. We had engaged Bro. J. V. Updike, but at the last moment he was called home. I had just returned from a meeting at Greenville with 93 additions and so felt like going on alone. We secured Bro. Updike's singers, Bro. and Sister Geo. H. Webb. Our three weeks' meeting was more largely attended and better supported than any in the history of the church.—R. R. HAMLIN.

WASHINGTON.

Delight, July 2.—Six more confessions at the water at the close of Bro. Charlton's meeting at Flecther, making in all 59, 43 of whom were immersed. Bro. Tiller, of Missouri, is in a meeting at Fairview, with two by baptism and one by relation.—T. M. MORGAN.

CHANGES.

M. G. E. Bennett, Des Moines to Clarion, Ia.
J. W. Babcock, Des Moines to Clarion, Ia.
J. H. Lacey, Coats Grove to Du Plain, Mich.
R. S. Smedley, Judson to Homestead, Okla.
H. L. Atkinson, University of Chicago, Chicago, Ill., to Cleveland, O., Euclid Ave. Church.
Paul H. Castle, Winchester to Camp Point, Ill.
H. C. Kendrick, Logansport, Ind., to Hagerstown, Md.
S. R. Reynolds, Rosendale to 1433 25th St., Des Moines, Ia.
R. A. Smith, Philadelphia, Pa., to 309 Scott St., Vincennes, Ind.
John Young, Everett, Wash., to Pacific Grove, Cal.
R. L. Courtney, Spears to Waco, Ky.
H T. Reynolds, Toulon to Elkville, Ill.
G. F. Bradford, Lucas, Mo., to Buffalo, Kan.
William Baier, Winona to Blue Earth, Minn.
T. R. Hodkinson, 24 Aikman Ave., Hamilton, Ont., to 96 Grant Ave., Hamilton, Ont.
A. J. Thomson, 1703 E. Spring St., New Albany, Ind., to 620 Vincennes St., New Albany, Ind.
H. S. Earl, Macatawa, Mich., to Ferndale in Arden, Warwickshire, England.
A. B. Jones, Liberty, Mo., to Macatawa, Mich.
H. J. Reynolds, Toulon, to Elkville, Ill.
G. E Roberts, Des Moines, to Maxwell, Ia.

South Ky. Bible-school.

The first term of the summer Bible-school was held at South Kentucky College in Hopkinsville, Ky., June 16-28. The attendance was very satisfactory. No better place in all the regions round about could have been selected. The program was exceptionally strong. The success of the school was due largely to Harry D. Smith, the pastor of the Hopkinsville church. J. B. Briney, of Moberly, Mo., was the principal. We hope that the brotherhood will have the pleasure of reading the masterful addresses he delivered on "Christian Evidences."

C. A. Young, of Chicago, delivered six lectures on the minor prophets. The man who has the world weighing upon his heart was with us and gave us three addresses. A. McLean has a wonderful grasp of world-wide missions. J. L. Hill, of Madisonville, Ky., conducted the course on Homiletics; W. H. Pinkerton, of Paducah, on "Church History;" and J. W. Mitchell, of Earlington, Ky., presided at open parliaments on "Church Hymnology," "The Sunday-school" and "The Prayer-meeting." W. H. Ligon, of Hanson, Ky., preached two great sermons. J. L. Hill and J. L. Gordon delivered popular lectures to large and appreciative audiences. J. W. Gant discussed "South Kentucky Work."

During the school the "South Kentucky Summer Bible-school Association" was organized, with W. H. Pinkerton, president; J. L. Gordon, vice-president; H. D. Smith, secretary and treasurer, and E. J. Willis, R. L. Clark and J. L. Hill, directors. A strong program will be prepared for the next session J. B. Briney will again be the principal. The success of the school is practically assured. All announcements will be made later on by Harry D. Smith, secretary and treasurer.

To the good people of Hopkinsville and to the instructors, the thanks of the students were rendered. ROGER L. CLARK.

William Woods College.

COMMENDATIONS.

(Continued from Page 878.)

Having sent my daughter two years to your school, I take pleasure in recommending it to any one having girls to educate. I consider this a fine school in all of its departments.

L. TULL, M. D.

Carrollton, Mo.

As I have had three daughters to graduate from William Woods College during the administration of President J. B. Jones, I commend it without reservation to all who may wish to secure for their daughters the most thorough instruction and training.

N. H. GENTRY.

Sedalia, Mo.

I have visited Wm. Woods College for Girls, have seen the work done in its class-rooms, have noted its facilities and excellent organization, and have for many years known its president, Jas. B. Jones, and I can most heartily commend this school as well disciplined, well taught and well directed in every respect.

CLINTON LOCKHART,
Professor at Drake University.

Having sent my daughter to your school for three sessions, I can cheerfully and conscientiously recommend the school to others having daughters or other relatives to educate as a desirable place to send young ladies. Its faculty and curriculum are abreast of the times, moral tone good, location healthy and surroundings in general pleasant and agreeable. C. B. SWIFT.

Galena, Mo.

William Woods College for girls is worthy of the highest confidence; it stands easily i the front rank of its class. Not only is it meritorious because of the comprehensiveness and thoroughness of its work, but because of its benevolent features. It offers to orphan girls an opportunity for higher education which otherwise would be denied them. After nearly ten years' acquaintance with the school and its methods and results, I feel that it is impossible adequately to speak its praise. The public who are able to pay for their tuition find here every needed advantage, and the deepening and sweetening of life which must result from the atmosphere of such an institution. FRANK G. TYRRELL,

Pastor Mt. Cabanne Christian Church.

St. Louis, Mo.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

☞Sold by Druggists, 75c.
Hall's Family Pills are the best.

Low Rates

....VIA....

B. & O. S-W

....TO....

TWENTY-EIGHTH
TRIENNIAL
CONCLAVE
Knights Templar.

....AT....

LOUISVILLE, KY.,

August 27th to 30th, 1901,

TICKETS WILL BE SOLD

August 24th to 28th, inclusive. Good returning to September 2nd, 1901, with privilege of extension to September 16th, 1901.

The B & O. S-W. is the Best Line from the East and West.

NEW Roadbed, Service, and Equipment.

Depot located in heart of the city. Special storage tracks for private cars. Consult our Agents before purchasing tickets elsewhere.

Illustrated Guide to Louisville and Map of the City will be furnished on application to any representative of the Company, or by addressing

O. P. McCARTY, General Passenger Agent, CINCINNATI, O.

F. D. GILDERSLEEVE, Dist. Pass. Agent, ST. LOUIS, MO.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

THE Christian Colony in Ontario—colonizing for evangelistic purposes. Poor, deserving family men desired. Free, 160 acres of land. Address, with stamp, R. A. Burriss, Port Arthur, Ont.

WE WANT all our readers to know that our bro. Dr. M. E. McMaster, formerly of Quincy, Ill., has opened a private Osteopathic Sanitarium at his country residence three miles west of Monroe City, Mo. He makes no charge for treatments. Write him for particulars. His address is Monroe City, Mo.

RARE opportunity for a profitable investment in Missouri lead mines. Bottom facts given upon application. Address L. M., care this office.

WOULD like a partner to assist in the development of a new and valuable invention. Address, Inventor, care of this office.

WANTED—To correspond with conscientious Christian lady, under middle life, who would accept of quiet, pleasant country home in eastern Kansas. Family of two; work light. Address J. H., care CHRISTIAN-EVANGELIST.

WANTED—To buy or rent good hotel in some town of five to ten thousand population. Central States preferred. Address Box 565, Mt. Carmel, Ill.

SITUATION WANTED—By educated young lady as companion to older woman. Information address C. W. H., Box 98, Martins Ferry, O.

WANTED—1,000 persons who have at least $30 to invest annually, for four years, in a safe and honorable investment that will pay 50 to 100 per cent. annually, to address R. Moffett, 715 Logan Ave., Cleveland, O., for convincing literature.

The Cool Spots of Michigan

Are most easily reached via the Pere Marquette Railroad Through car service from St. Louis and way points via Chicago to Bay View, Petoskey, Charlevoix, Traverse City and Harbor Springs. All of the popular Summer Resorts of Western Michigan are reached by the Pere Marquette. For handsome booklet describing the resorts, write H. F. Moeller, G. P. A., Detroit, Mich.

Family Circle.

Two Religions.

I.

A woman sat by a hearthside place
Reading a book with a pleasant face,
Till a child came up with a childish frown
And pushed the book saying "Put it down."
Then the mother, slapping his curly head,
Said "Troublesome child, go off to bed;
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed to cry
And denounce religion—by and by.

II.

Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up and joggled her knee,
And said of the book, "Put it down—take me."
Then the mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instill."
That child went to bed without a sigh
And will love religion—by and by.

—*Ram's Horn.*

College Men in Politics.

A writer in Ainslee's has collected statistics in regard to the number of collegians who have become successful in political life. Twenty-four men have reached the high office of president of the republic and, during more than half of the life of the country, college facilities were very difficult indeed. Yet fifteen of these chief executives have been college men, and only three quite without what we call academic training, while all, save two, of the non-graduates were members of a learned profession. The college education does not appear to have interfered with men seeking the highest political distinction.

In the present cabinet of President McKinley there are eight members. Six of these are college men, one, himself a non-graduate, was a professor in a college when he entered the cabinet. The remaining eighth man finished his education at an academy, which likely as not ranked in scholarship with many of the colleges that confer degrees in all the dignity of a Latin text that many a recipient would be stumped to put into literal English. The administration of Mr. McKinley, himself not a college man, though the graduate of a law school, is mainly conducted by men of college training.

Out of eighty-six members of the Senate forty-four are college men; out of three hundred and sixty members of the House of Representatives, one hundred and sixty-eight were graduated from college. The number of college men in each branch would be increased fully twenty-five per cent. if we added in those who were indefinite and suspicious in their personal statements. Cynics may scoff also as to Congressmen and underrate their success. But they are decidedly successful men. They do not seem so large to us, who live in the great cities and have accustomed our eyes to look without blinking upon the mighty men of finance that handle millions with no more concern than the country boy unties his bag of marbles to engage in a game for keeps. Yet in that same country these Congressmen are big men—head and shoulders above the others who engage in he affairs of the communities in which th o live. They feel that they have succeeded, and their success is recognized by the people among whom they live. And we see that a surprising proportion of them have been to college. Although knowing the actual standing of these men at their homes, and not being influenced by the disregard of metropolitan sneerers, I confess that I was surprised at the showing, and I do not hesitate to say to the youth who would go to Congress that he will further his chances enormously if he will go through college and bear a sheepskin to his home, even though he may never be able to read its Latin text.

Needed Inventions.

The more inventions are made in this inventive age, the greater is the demand for other inventions. One that is much needed, says a writer in Everybody's Magazine, is a practicable rotary engine. Nothing has stood more in the way of the attainment of great speed than the absence of a true rotary steam engine. With road-beds such as modern engineering has provided for our railroads, rails of steel, and smooth running cars, there would seem to be almost no limit to the speed at which trains might run with safety, but for the vibrations produced by the oscillating steam engine. Although skilful mechanics have balanced these moving parts as perfectly as was possible, the locomotive engineer will tell you that long before his engine reaches a speed of a hundred miles an hour, its great mass is in a quiver from end to end and ready to fly from the tracks upon the slightest occasion. On high-speed steamships the vibrations of the engines are not only a source of great discomfort to passengers, but threaten the strength of the vessel itself. Although the inventor's quest for it has been long and arduous, the practicable rotary steam engine still remains an "uninvented invention." The nearest approach to a solution is that offered by the steam turbine, and the use for that must be limited.

The fortunes of Mr. Carnegie, the Rockefellers, the Armours, and all their associates were founded on just such observations. The cost of refining kerosene oil is paid to-day from the despised sludge acid which used to foul our rivers and harbors. The old waste of the slaughter-houses brings in as much to-day as the flesh of the animals killed.

Nature has waste products still waiting for use. Prairie wire-grass was one of these. It is now made into handsome furniture and furnishings. Corn-stalk pith is made into fillings for war-ships' hulls, to close water-tight the holes made by an enemy.

Find a substitute for the elastic Para rubber, and your fortune is made. Celluloid and oxidized linseed oil are fair substitutes for some purposes, but nothing has yet been found that possesses the true elastic properties of rubber from Para. There is still "nothing like leather" for shoes, but the inventor may find a substitute to his profit.

The automobilist is waiting anxiously for a satisfactory power to drive his carriage. The same power would solve the vexed question of cross-town cars in New York. The Metropolitan Street Railway Company is spending thousands in experimenting with compressed air and storage battery cells, but these are only makeshifts. Steam railroads need a similar power to operate independent cars for suburban service.

Liquid air and acetylene gas both offer new fields for the inventor. Although liquid air can be made for perhaps five cents a gallon, as yet not a single commercial use has been found for it. Mr. Pictet, of Geneva, a pioneer in the liquefying of gases, has proposed to use the process for separating the nitrogen and oxygen of the air, and marketing each of these for special purposes. A factory in New York has the same objects in view. Carbonic-acid gas, frozen out of the atmosphere, would also be a product of the process.

A Parable.

A certain prince went out into his vineyard to examine it; and he came to the peach tree, and he said, What are you doing for me? and the tree said, In the spring I give my blossoms and fill the air with fragrance, and on my boughs hang the fruit which presently men will gather and carry into the palace for you; and the prince said, Well done, good and faithful servant. And he came to the maple, and he said, What are you doing? and the maple said, I am making nests for the birds and shelter for cattle with my leaves and spreading branches; and the prince said, Well done, good and faithful servant. And he went down into the meadow, and he said to the waving grass, What are you doing? and the grass said, We are giving up our lives for others—for your sheep and your cattle, that they may be nourished; and the prince said, Well done, good and faithful servants that give your lives up for others. And then he came to a little daisy that was growing in the hedge-row, and he said, What are you doing? and the daisy said, Nothing! nothing! I cannot make nesting places for the birds, and I cannot give shelter to the cattle, and I cannot send fruit into the palace, and I cannot even furnish food for the sheep and cows—they do not want me in the meadow; all I can do is to be the best little daisy I can be. And the prince bent down and kissed the daisy and said, There is none better than thou.—*Dr. Lyman Abbott.*

Active Brains.

Must Have Good Food or Nervous Prostration Surely Follows.

It is a lamentable fact that American brain workers do not, as a rule, know how to feed themselves to rebuild the daily loss occasioned by active mental effort. This fact, coupled with the disastrous effects of the alkaloids contained in tobacco, coffee and whiskey, makes a sure pathway towards nervous prostration.

The remedy is simple enough. Employ the services of a food expert, who knows the kind of food required to rebuild the daily losses in the human body. This can be done by making free use of Grape Nuts, the famous breakfast food, which contains exactly the elemental principles which have an affinity for albumen and go directly to rebuild the gray matter in the brain, solar plexus and nerve centers throughout the body. Follow your selection of food up with a dismissal of coffee, tobacco and whiskey for fifteen days and mark the difference in your mental ability, which means everything to the average hustling American, who must have physical and mental strength or he falls out in the race for dollars.

My Prayer.

By Frank Abram Powell.

I thank thee, Lord, for thy rich grace
Imparted day by day;
I thank thee for thy spirit sent
To guide me in the way.

O grant me more and more each day
To know thy holy will;
The saving work thou hast begun
Wilt thou, O Lord, fulfill?

O, may I seek and find thee, Lord,
Though thou art ever near;
Take thou my hand and lead me on
And I shall never fear.

Increase my zeal and courage, Lord,
And gird me with thy might;
Anoint my eyes that I may see,
And lead me in the light.

Illumine thou my life, O Lord,
With wisdom from above;
O, clothe me with thy righteousness
And fill me with thy love.

Oakland, Cal.

Fair But False.

By P. B. Hall.

In a fairy story a young man was looking for a beautiful maiden whom he had sung out of an alabaster casket, into which she was placed by an evil charm. His love for her was so great that he quite forgot to heed the caution given him about the maiden of the Alder, and when he met her he saw a face so charming that he did not question but that she was the lady of the marble. He was easily enticed into the trap set for him by this fair but heartless woman, and nearly lost his life at the hands of the terrible Ash.

One thing about this maiden of the Alder was very peculiar. She would not permit him to see her back till after she had stolen from his head a wreath of beech leaves while he slept. When he awoke he saw her back, a horrible, hollow, deathly thing. At the recent libel suit brought by Mrs. Josephine C. Woodbury against Mrs. Mary Baker G. Eddy, the "Mother of Christian Science," the back of the fair maiden of the Science Cult was for a moment turned to the public gaze, but only for a moment, revealing to the glance what a full view would be like. Christian Science is a kind of Veiled Prophet, and Mrs. Eddy is the embodiment of all the peculiar tenets of the delusion.

Mrs. Woodbury was asked as a witness,

"What is the universal belief of Christian Scientists about Mrs. Eddy?"

"That she is infallible: that 'Science and Health' is infallible."

"What other belief about Mrs. Eddy?"

"That she is to Christian Science what Jesus Christ was to Christianity, that she was especially selected by God."

"Anything else?"

"There is a belief that she is the woman in Revelation with a crown of stars on her head, one foot on earth, she being in a position to bring the light that will supersede Christianity."

Mr. William G. Nixon was Mrs. Eddy's publisher for more than three years. On the witness stand he testified that he was a Christian Scientist at the time he was Mrs. Eddy's publisher but that he was so no longer. He was in hopes that counsel for Mrs. Eddy would ask him why he was no longer a Christian Scientist, but they were not so easily entrapped. When asked privately to explain what ever induced him to become a Christian Scientist, and how he came to lose faith in it, he said:

"I was drawn into the movement, like others, because I believed that Christian Science had the power to heal. I was never healed of anything myself, but I had friends who attributed their cures to the Science. When I became a Christian Scientist I firmly believed that it could do in the way of healing diseases all that Mrs. Eddy said it could.

"Mrs. Eddy's 'Science and Health, with Key to the Scriptures' was published by me on a royalty. The volumes cost 47 cents to produce, and sold from $3 to $6, according to the binding. Thus, if Mrs. Eddy's recent published statements be correct—that she has sold over 200,000 volumes—she must have cleared from $300,000 to $400,000 net on the sale of her 'Science and Health' alone.

"And if her other published statement is correct—that she has personally taught 4,000 Christian Science pupils, all of whom must have paid $300 each, and many who paid more—she has cleared over $1,200,000 in her lessons to pupils. We would roughly estimate that she has taken in in round numbers $2,000,000. As Mrs. Eddy is a very matter-of-fact woman in all material matters except her theory that there is no matter, and has invested in land extensively, she can easily be rated now as a very substantial millionaire."

"But what caused you to lose your faith in Christian Science?" he was asked.

"My knowledge of the inside workings of the publication of the Eddy works forced upon me the overwhelming conclusion that the whole thing was but one gigantic money-making scheme. I lost all faith in the theory itself from having become acquainted with its innumerable failures to cure disease. I also lost all confidence in Mrs. Eddy as the divine revelator of any spiritual message. I still had confidence in the well-known psychic law that many persons afflicted with supposed constitutional troubles would get well if only sufficient confidence could be aroused in them to make them get up and bestir themselves, take exercise and stop thinking of illness.

"But I saw that those cures were the result of natural laws irrespective of any Christian Science. I saw that the only honest persons in the movement were those who were blinded by the same delusions which tricked me into the fold in 1889.

"Mrs. Eddy dares not, in my opinion, go through the ordeal of a cross-examination. She is old and feeble, in spite of her constant teaching to the contrary. Concord is only a two hours' trip from Boston. According to her Christian Science teaching, she cannot be ill, or old, or feeble, and should have nothing to fear. Yet she will not come to the trial, hoping that by staying away she may win, because the burden of proof is on Mrs. Woodbury. If she should dare to show herself in court it will, in my opinion, be her undoing. She will never give the public an opportunity to see how near she is to dissolution and collapse."

Harriman, Tenn.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
25 CTS. 25 CTS.

The *Watch Word* is ELGIN
wherever exact time is essential. Nine millions Elgin Watches—the greatest number ever made in one factory—regulate the business and the pleasure of the greater part of the world.
An Elgin Watch always has the word "Elgin" engraved on the works.
Send for free booklet.
ELGIN NATIONAL WATCH CO.
Elgin, Ill.

ANY CHURCH
Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....
ESTEY
No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.
THE ESTEY CO.,
916 Olive St., St. Louis.

25c. THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove-kid in Black, White, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes 4, 5, 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., 7 Apollo, Cincinnati, O.

OPIUM COCAINE AND WHISKY
Habits Cured at my Sanatorium in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address
B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

ST. LOUIS BELL FOUNDRY.
STUCKSTEDE & BRO., Proprietors.
Church Bells, Peals and Chimes, Of Best Quality Copper and Tin.
2836 & 2838 S. THIRD STREET, - ST. LOUIS, MO

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

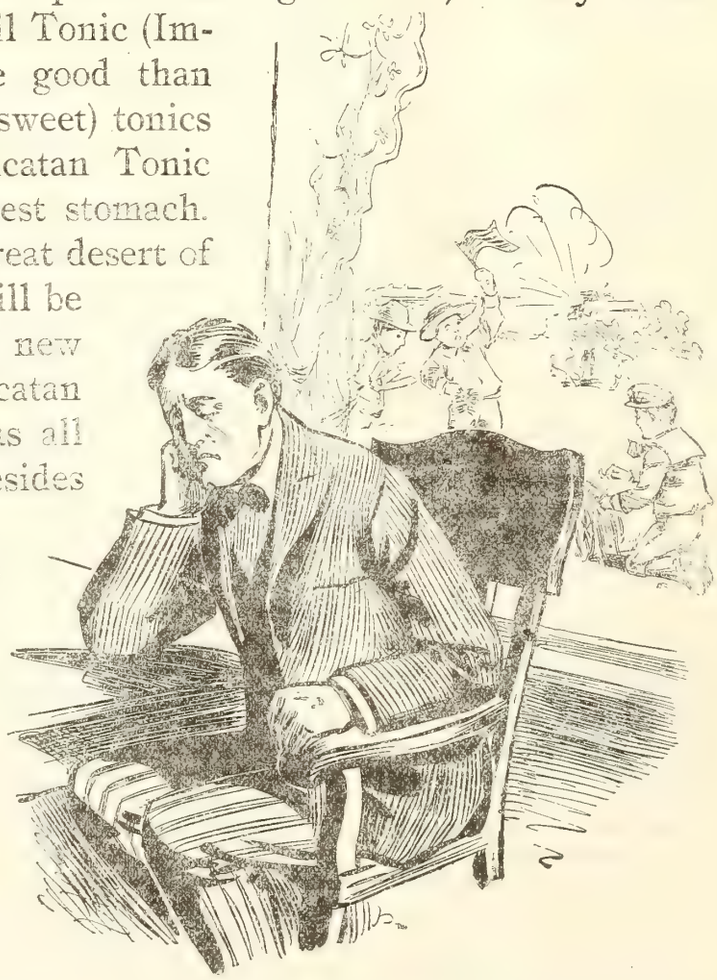
Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

AULT & WIBORG COMPANY
Manufacturers of Printing Inks
CINCINNATI. NEW YORK
CHICAGO. ST. LOUIS.
This Paper printed with Ault & Wiborg Ink.

Malaria Unfits a Man

for business or pleasure. No person can enjoy life when suffering from Chills, Fever, Ague, or Malarial Diseases. Why not rid your system from all the poison and get cured, to stay cured? One bottle of Yucatan Chill Tonic (Improved) will do you more good than all the so-called tasteless (sweet) tonics you can swallow, and Yucatan Tonic will not nauseate the weakest stomach. It is like an oasis in the great desert of sweet, sickly tonics, and will be welcomed by thousands of new users during 1901. Yucatan Chill Tonic (Improved) has all the efficacy of Quinine, besides the tonic properties of Iron in a pleasant form. Requires no shaking.



Price [illegible] Sold by dealers generally. Made only by the

AMERICAN PHARMACAL COMPANY,
(Incorporated)
Evansville, Indiana.

Instinct of Bees.

By F. K. Steele.

Although red clover blossoms contain much honey, the honeybee never disturbs the flowers, because the tube of the flower is too deep for the tongue of this bee to reach the nectar at its foot, so it contents itself with the blossoms of the white clover. But the bumblebee attends to the honey crop in the red clover blossoms. The tube of the weigela is narrow and deep and much honey is found in it. The honeybee can do nothing with it. It is not as smart instinctively as the big bumblebee. But it waits around until the bumblebee shows it a thing or two. The bumblebee cannot get its head in through the opening of the flower any more than the honeybee. What the former does is to climb up on the top of the tube, always on the top, and cut a slit into the tube, then thrust in its tongue and lick every drop of nectar. The honeybee soon finds this out and follows in the bumblebee's footsteps.

The snap dragon is a very difficult flower for any insect to enter, one would suppose, for there is no outward opening in sight, yet the bumblebee understands the situation, for it alights on the lower lip with its head and scrambles in, hiding more than half of itself inside the tube. The honeybee or any other insect has not yet caught on so far as I have observed. The coral and Japanese honeysuckles have thin tubes opened by the bumblebees in the same sort of fashion as the weigela.

Festus, Mo.

A New York woman married recently a French count who turned out to be a horse doctor. It is not often, however, that these foreign matrimonial alliances turn out so well. This woman, for instance, might have married a horse doctor who turned out to be a French count.

The following clever translation from the French is taken from *The Literary Era* for June. The translation is by Owen Wister:

ADVICE TO AN ABSINTHE DRINKER.

Pour slow the emerald liquor in your glass—
Two fingers only—not a drop the more.
Take up the water-bottle then, and pour
The liquid crystals light as on the grass
Soft April shower drops patter as they pass
Raise high your hand and, slowly, as before,
Increase the stream till lo! a precious store
Of milky opals in a molten mass.

Set down your glass—your task is near complete.
Gaze on it as a miser on his gold
Lift it up again, and delicately hold
Its perfume to your nostrils; then, at last—
To crown the toil of preparation past—
Delay not! Cast the whole into the street!

With the Children.

J. Breckenridge Ellis.

PETE.

XIX.—Doctors.

Mrs. Morris continued, "There is a case of diphtheria in the north part of town,—Mrs. Venner. Pete went there for flowers before I learned of it. But could Pete have taken the disease without the doctor's knowing?" "I can only say," answered Edgar Brown, "that the moment I saw Pete, I was reminded of my little cousin who died of diphtheria. Let us hope this is bronchitis."

"Madge had bronchitis last winter," said Mrs. Morris, "but it was not like this. Yes, as you say, we must trust to the doctor. Surely he knows better than we." So Edgar took his departure. He went right downstairs and off the premises, without keeping anybody standing at the door while he tried to think of something to say that nobody could want to hear. What a singular young man! When he had nothing to say, he knew it and didn't try. In the meantime Madge and Jennie had been stopped from school. Jennie and Mrs. Morris took turn about sitting up at night with Pete, and in the daytime they needed a good deal of rest, so much work fell on Madge. Miss Dollie Dudley came a part of each day and received the company, and saw that the flowers were watered, and was otherwise useful. Pete appeared in a semi-unconscious state day and night, and she was very restless. Once she seemed to awaken from a slumber. It was night and her mother sat by the bed. "You are always here," said Pete, stretching out her hand. "Don't talk, dear, it hurts your throat so dreadfully."

"But they's things I want to say, mamma. Mamma, am I going to die?" "Why no, my little darling, mamma couldn't spare her little one." "Youkkud spare me better'n Madge or Jennie, 'cause I was always so bad, *wasn't* I, mamma? Looked like the bad part was just *me*, and when I was good, I was a-being another person, and I didn't feel natural to myself. Mamma, I wish I could of been made diffurnt, but I *couldn't*, could I?" "My dear little girl," said Mrs. Morris, putting her arm about Pete's disheveled head, "I wouldn't have you different for the whole world. Don't you know mamma loves you just as you are, with all her heart? There isn't a trait or a piece of you that isn't dear to me." "Do you' mamma? Then uf I had of been a good girl, oh, how you *would* of loved me! But it's kept you pretty busy punishin' me ever since I got big enough to be shut up in a room without any supper, *hasn't* it, mamma? Mamma, if I die, I don't want you to put 'Pete' on my tombstone. It don't sound proper for dead folks. Put me Prudence like I am in the Bible. Oh, how my throat hurts!" "My dear little girl, you must not talk any more, it is making you worse. But don't think of dying. You must live for my sake, won't you, Pete? It would break my heart to lose my bad sweet winning little darling,—my baby!" "Well, I'll do what I can for you, mamma. I don't want to die, either. It's a lonesome feeling. My throat hurts awful, but I'll hurt it worse to say you're the sweetest mamma a-going. Let me tell you what I think of Dr. Larry." Mrs. Morris wiped the perspiration from Pete's brow. "Well; and then if you love me, Pete, don't talk. It tears my nerves to hear you." Pete gasped for breath and whispered brokenly, "He don't know *Beans!*"

Edgar came twice every day to make inquiries. One evening he found Mrs. Morris almost desperate. "Oh, Mr. Brown, I can't endure it! To see her getting worse and worse straight along and Dr. Larry all the time saying it is nothing serious. I don't believe he understands the case. I never had him before, and he doesn't understand my children. My doctor is in Europe; at least he has been, all summer. They look for him home this week, but I'm afraid he will get here too late. If he were just *here* I would be perfectly easy! Then I should know all would be done that could be done. But when Dr. Larry comes with his serious look and important airs,—I oughtn't to talk so, but I can't help it,—and when he looks at Pete and says she is doing 'fairly well'—"

"I feel like wringing his neck," interrupted Madge, who stood near. "Oh, Mr. Brown, you are everything else, why wasn't you a doctor? I'd be, when I'm grown, only I'd have to be a *woman*-doctor and I hate um. If Dr. Wells would only come back in time—"

"Dr. Wells!" exclaimed Edgar. "I heard his name mentioned at my hotel this afternoon. The landlord said to give the south room to Dr. Wells. He must have come on the four o'clock train!" Then there was great excitement, you may be sure. That evening just as soon as it was possible, Dr. Wells, fresh from Europe, probably with the dust of London still sticking to the bottom of his boots, stood in the sick room; and Dr. Larry and his solemn look and important airs had vanished from the Morris home. Had Dr. Larry not spent most of his time at his medical college playing football, it might not have been thus. Solemn looks are all right; you expect a doctor to look solemn, just as you expect a preacher to nearly crush your hand when he shakes; but these are merely external qualifications. Taken alone they make neither good physicians nor interesting ministers. Edgar waited in the parlor for Dr. Wells to finish his diagnosis. How long it seemed! Madge crept into the room and waited with him. Their hearts thrilled with alternate fear and hope; their excitement was too oppressive for speech. At last they heard the doctor's boots squeaking down the stairs, and the rustle of Mrs. Morris' dress. The two entered the parlor. Then Mrs. Morris turned to the doctor, and said, "Can she get well?" "Madge," said the doctor, "will you run out and play awhile?" Madge knew what that meant, but she went; and oh, what do you think; this is the worst thing we have found Madge doing yet; *she listened at the door!*

"Mrs. Morris," said Dr. Wells, "your daughter has diphtheria, and I have been called in, I am afraid, when—after it is too—and yet there is one possible—barely possible—almost impossible chance; just one. It is a chance so slight that I hesitate to mention it. Because, I fear it is too late." "But doctor, Dr. Larry said it was only a mild bronchitis," faltered the agonized mother. Dr. Wells blew his nose violently; this was as far as professional etiquette would allow him to go. "I know of only one remedy, now," he said. "That is anti-toxine. There is none in Mizzouryville. If you send to Kansas City, it couldn't get here in time. Every instant is precious. If I can't get the anti-toxine by morning, your child will die. In Creekville, fifteen miles from here, lives Dr. Norton, and I know he keeps anti-toxine in his house. Young man," he added turning to Edgar Brown, "my horse and buggy are at the gate. I cannot leave the patient. Will you go?" Edgar was already at the door. Mrs. Morris hurried with him to the gate. There stood a horse fresh from the livery stable. Edgar jumped in the buggy. Mrs. Morris seized his hand and kissed it. "A mother's prayers go with you!" she faltered. It was ten o'clock.

(TO BE CONTINUED.)

Economy's
Twins
OF
Quality
B. T. Babbitt's
Best Soap
B. T. Babbitt's
1776
Soap Powder

Traveling in Private Cars.

Private railway cars have always been associated in the popular mind with great wealth, says the World's Work, but a plan has been developed which makes it possible for even a vaudeville actor or a business man in ordinary circumstances, or anybody else reasonably well-to-do, who wishes to make a display or to enjoy the luxury of travel, to own a private car built according to his own specifications. A car-refitting company in New York City buys old Pullman coaches, tears the inside furnishings out, and refits them according to the wishes of its customers. Whatever kind of private car a man may wish he may order—parlors, handsomely carpeted, sitting-rooms, dining-rooms, sleeping compartments, smoking-rooms—all with equipment more or less perfect according to the price. And cars are refitted in this way and sold for prices varying from $1,500 to $15,000.

Very handsome and serviceable cars have been built from the old "castaways," and the man of modern means can travel privately and comfortably in a home of his own. It is an interesting evidence of American manufacturing thrift and of the growth of wealth.

Topical Outlines of the Midweek Prayer-meeting Themes are still in active demand. Every Church should have an abundant supply. Price 25 cents per dozen copies. Christian Publishing Company, St. Louis.

Hour of Prayer.

Frank G. Tyrrell.

Seeking for Higher Things.*

TEXT: If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.—Col. 3:1.

When faith is weak, and our zeal burns low, and the way of life almost enters an eclipse, is it not because we have forgotten our great purpose? Disciples are all too prone to think that conversion is a complete and isolated transaction; instead of that, it stands related to a career of growth in grace and knowledge. We must leave the elements, the first principles, and go on toward perfection. If we have been baptized into Christ and raised with him,—

What Then?

"Seek the things that are above." Most Christians have a sincere admiration for celestial things, they may even desire them, but do they seek them? Too sadly often, this is just what we will not do. We seek other things,—food and raiment, comfort and luxury, fame and power, and we seek them with feverish anxiety. But our new birth has lifted us into a new realm, and we must not fret about these gross things. The disciple must keep his place in the ranks of toilers, to be sure; he must earn his daily bread, as well as pray for it, but with all the ardor of his soul he must seek the things that are above.

In a word, conversion sets us at the beginning of a new career. It is an end greatly sought, the end of the life of sin; but it is the beginning of the life of heroic faith. We are prepared now for something better and sweeter than we have ever known. Many a serving, fretting Martha needs to hear the word of the Master, calling her to things higher. We are done with the old life, let us take up the new. As Whittier sings,

"Onward and upward still our way,
With the joy of progress from day to day."

Treasures in Heaven.

When the Master forbade the laying up of treasures on earth, "where moth and rust doth corrupt, and where thieves break through and steal," he doubtless had in mind the vain and foolish efforts that were sometimes made in that day to secrete wealth by hiding it in the ground or stowing it away in some corner of the house. But the warning is as well fitted to our methods of hoarding as to theirs. Money has its place, but that place must always be subordinate. Not treasures in railroad stock or bonds, but treasures in heaven are to engage our thought and effort. Treasure there is safe from molestation.

Some one has said, "The money I save goes into my pocket; the money I give goes into my character." So we may use wealth in such a way as to make it add to our heavenly treasures. But why "treasures in heaven"? No doubt this phrase refers to the spiritual riches that are ours, but it seems also to hint something as to conduct. The Master would have us rich toward God; he knows that "where our treasure is there will our hearts be also"; and so, to bring our hearts into the right state, to have them set on higher things, he exhorts us to secure this celestial wealth. He who is pure, and humble, and contented, and faithful, is rich, whatever his earthly lot.

But One Thing.

Over and over again we read the words, now in this form and now in that, which Jesus addresses to Martha. "But one thing is needful" (Luke 10:42). He is dealing with the great principles that govern life and decide destiny. The gospel is marked by great simplicity. It is not dark and mysterious, an abstruse philosophy, to be known only by the learned. It lies in a single word, a single fact, a single principle. You are surrounded by many things, and entertain many plans, and harbor many desires. But after all, one thing, and only one thing is required. And that is love; you must love the Lord God with all your heart and your neighbor as yourself.

The tendency all around us is toward the complex. We multiply our wants and they demand a greater variety of food, and grow by what they feed upon. Church machinery becomes intricate and cumbersome, and many a busy pastor is distracted, like poor Martha, with much serving. Let us seek the spirit; let us lay hold of the life; let us get the one thing needful. If we are to secure this, we must aspire; we must cultivate the divine presence. It is only they that hunger and thirst after righteousness that are to be filled. Do you feel the gnawings of hunger? Are you parched with thirst? "High hearts," writes James Martineau, "are never long without hearing some new call, some distant clarion of God, even in their dreams, and soon they are observed to break up the camp of ease and start on some fresh march of faithful service."

Prayer.

O God, Thou hast made us, and not we ourselves. Thou hast called us to glory and honor and immortality, and invested us with eternal life. Awaken afresh within us a quenchless thirst for righteousness and true holiness. May the days and years, the tasks and diversions, the sorrows and discontents, yea, even our very vices, become stepping stones to higher things, till we rise into the beatific Presence, and sit down on the throne. Amen.

*Prayer meeting topic for July 17.

A Chance to Make Money.

I have been selling perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made $710. Everyone buys a bottle. For 50c worth of material I make Perfume that would cost $2.00 in a drug store.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from $25.00 to $35.00 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42c in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in the business.

MARTHA FRANCIS.
11 South Vandeventer Ave., St. Louis, Mo.

Cheap Excursions to Utah.

While there are tourist rates to Salt Lake City and Ogden and return in effect every day, a special opportunity is afforded to visit the World's greatest sanitarium and health and pleasure resort through a series of cheap excursions to leave Chicago, St. Louis and Missouri river points July 1st to 9th inclusively, and September 1st to 10th inclusive, at rate of $40.00 from Chicago, $36.00 frem St. Louis and $30.00 from Omaha, Kansas City, St. Joseph, etc., etc. On July 10th to August 31st inclusive, round trip rate to St. Lake and Ogden wfll be $44.50 from Chicago, $39.50 from St. Louis and $32.00 from Missouri river stations; proportionate rates from intermediate points. These dates and rates are subject to change.

No place in the universe presents such a complement of attractions as Salt Lake City. It is the place of the great Mormon Temple and Tabernacle, the seat of ecclesiastical authority of the Saints and the home of their prophet. It is quaint and curious and picturesque in environment. The summer climate is incomparable. There are cool mountain and lake resorts near by, the greatest of which is Saltair Beach on Great Salt Lake. Here you can float upon the surface of the water almost a mile above sea-level. Within the limits of the city are Warm Sulphur and Hot Springs, parks, drives and beautiful canyons. Furthermore, the trip to Utah by way of Denver and Colorado Springs over the RIO GRANDE WESTERN RAILWAY in connection with either the Denver & Rio Grande or Colorado Midland railroads is one of unequaled splendor. The scenery is the most magnigcent in America. Send two cents postage for copy 'Salt Lake City—the City of the Saints," to Geo. W. Heintz, General Passenger Agent Rio Grande Western Railway, Salt Lake City.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and eaut.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

CHRISTIAN SCIENCE

Christian Science is abroad in the land, seeking whom it may devour. It is the most stupendous fraud of the Nineteenth Century, yet so shrewd are its advocates, and so thoughtless is the average man and woman, that tens of thousands have been deceived.

CHRISTIAN SCIENCE DISSECTED

is an antidote for Christian Science. It is a book by A. D. SECTOR, which tells what Christian Science is, in the plainest of language. Mrs. Eddy is shown to be a conscious fraud and a conscienceless charlatan and pretender. The book contains 62 pages, neatly printed and bound.

PRICE, 25 CENTS.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo...

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps, address

C. L. STONE, General Pass. Agt.
Louisville, Ky

Sunday School.

W. F. Richardson.

Noah Saved in the Ark.*

We leap over a vast period of time between our last lesson and the present one, according to the chronology of Usher, used in our authorized version, about 1,650 years. He places the flood at B. C. 2348 But the chronicles of this early portion of human history are very uncertain, and we can only know that a considerable time had elapsed after the temptation and fall of our first parents. The race had degenerated till God could say of them that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The sad lapse of Eve, followed by that of her husband, furnished an example too readily imitated by their children. Their first-born, Cain, became a murderer, his anger against his gentle brother Abel being the result, the Apostle John tells us, of his own wickedness, which made him jealous of the gracious character and consequent acceptance with God of the young victim of his rage. Lamech in his turn kills a young man, and justifies himself by the example of Cain. God must needs enact a distinct law against murder when he has ushered Noah and his family into the renovated earth and require that the law shall be executed by men. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6).

Nine generations appear between Adam and Noah. Human life, still so near its fountain head, and spent under more natural conditions, seems to have been prolonged far beyond its present term. Men lived not for decades but for centuries. Adam lived for 930 years; Seth for 912 years: while Methusaleh reached the enormous age of 969. He would thus have been for 243 years a contemporary of Adam and died just before the coming of the flood. All the facts of the beginning of human life on the earth could therefore have been transmitted to Noah through but one link between himself and Adam. That is, provided we accept the theory that these names stand for persons, and not for families or tribes, as many scholars believe to be the case. Noah was 600 years old when the flood came. His father, Lamech, had died five years before, and his grandfather, Methusaleh, as already stated, in the same year with that great catastrophe. Shem, Ham and Japheth were his three sons, and with their wives formed the remnant of righteous souls who shared with him the deliverance from destruction by the waters of the flood.

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Who shall say that the divine love is not expressed in the Old Testament? Where can we find a truer expression of the sorrow of a Father over his wayward children? It is sometimes objected that God could not change his purpose without sacrificing his immutability. But, in the words of Isaac Errett, "The immutability of God is shown, not in always doing the same things, but in always acting on the same principles." Sin must ever bring ruin, and righteousness result in good. Any promise of blessing must presuppose obedience to the law of God. To sow to the flesh and reap eternal life would be contrary to the very nature of things, and therefore impossible with God.

Noah stood practically alone in the midst of a sensual, scoffing world. He alone recognized the claims of Jehovah and sought to live a life of holiness. "While altar after altar of the families of apostatizing saints crumbled into ruins, and the smoke of sacrifice no longer rose to bear witness to faith in God through the sin-offerings of the contrite in heart, the fire never went out on Noah's altar; it sent up at last the only column of smoke that told of faith still living among men. . . . His altar fires never died away until quenched in the waters of the deluge." While he was preparing the ark men looked on with indifference or contempt. All his warnings of the impending destruction were unheeded. "They ate and drank, married and were given in marriage, until the day the flood came and took them all away," is the graphic picture drawn by the Master himself. Noah, the "preacher of righteousness," proclaimed the tidings of woe for over a century, in the ears of a deaf world, and succeeded only in saving his immediate household, But it was much to have done this. Happy the preacher of the gospel to-day who can lead into and safely keep within the fold of the Good Shepherd all the members of his own family.

The flood prevailed over the earth for a year. Noah entered into the ark on the tenth day of the second month of his six hundredth year, and seven days later the flood began. He did not emerge from the ark until the twenty-seventh day of the second month of the following year, when the ground was sufficiently dry for the occupants of the ark to finally leave their place of retreat. It is doubtless true that this flood was not universal but merely of such extent as to destroy the human race, which then occupied but a small portion of the surface of the globe. This is now accepted by nearly all students of the Bible. The evidences of the extension of the flood over that portion of the earth believed to have been the home of the race at the beginning are as numerous as those that prove other portions to have escaped such an overwhelming. The word "earth" in the Bible narrative bears the same variety of meanings as our word "land," which may mean a larger or smaller portion of the surface of the globe.

The saved family, emerging from the ark, at once erected an altar and offered to the God who had preserved them their grateful sacrifice. This was accepted of God, who "smelled the sweet savor," in the expressive language of the Old Testament writer and entered into covenant with Noah and his seed, never again to destroy the earth with a flood. And this, too, "though the imagination of man's heart is evil from his youth" Not even human sin shall ever again cause the destruction of the race, while the curse pronounced upon the ground shall not be repeated, and man shall find himself in larger measure the master of nature about him. The seasons shall come and go in their unvarying round, and man shall be enabled to rest confidently upon the stability of natural law and carry forward his work of mastering the earth. The beautiful bow that spans the sky, formed of mingled sun and cloud, shall be a token of the unfailing kindness of him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

*Lesson for July 21. Genesis 8:15-22.

Every Lady Should Compete For This Prize.

The "HENDERSON ROUTE" is publishing a book of smart sayings of little children under the age of five years, and in order to get data for this publication they are offering two prizes. For the smartest saying a prize of ten dollars in gold will be given, and for the next smartest saying five dollars in gold.

In order to receive recognition all sayings forwarded must be accompanied with the full name, address, and age of the child.

A competent committee will have the contest in charge, and the winners will be promptly notified.

All sending in sayings will receive a copy of the book without cost, when published, which will be handsomely bound and contain, in addition to the interesting sayings of the wee tots, a select number of fine half-tone pictures of children.

Address all letters to Mr. L. J. Irwin, General Passenger Agent, "Henderson Route," Louisville, Ky.

The Holy Bible

Newly edited by the American Revision Committee, A. D. 1901, being the American Standard Edition of the Revised Bible, will be published in August.

This edition is the only one authorized by the American Revision Committee, and will bear their attestation on the back of the title page.

Long Primer type, references and topical headings. Prices from $1.50 to $9.

Order early through your bookseller, or write for descriptive price list to

THOS. NELSON & SONS, Publishers, 37-41 East 18th Street, New York

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo.....	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

ONE OF THE.....

BRIGHTEST AND BEST

OF THE

One Dollar Religious Journals

IS THE

CENTRAL CHRISTIAN REGISTER

G. A. HOFFMANN, Editor.

If you are not already a subscriber to it, you may secure it for six months' trial (July 1, 1901, to January 1, 1902) by referring to this notice and sending

Only.... **Thirty-Five Cents**

Postage stamps will be accepted.

Christian Publishing Co., St. Louis

Christian Endeavor

Burris A. Jenkins.

TOPIC FOR JULY 21.

A Strong Weak Man.

(Judges 16:20-30.)

It is often possible for a very small thing to take away our strength. This truth is vividly conveyed in the story of Samson, by the fact that his hair—frail, silky, flimsy threads—was the seat of his power. His hair gone his strength was gone. And is it not very true of all of us that the seat of our strength may be in a very small matter? Is is not true that the loss of a very little thing will reduce us to weakness and incompetency?

There is a certain day in the week when you are unable to accomplish anything worthy. You are uneasy, unhappy, incompetent. You can do nothing. You are unable to work. What is the reason? Possibly you cannot tell at all. Possibly after careful thought you remember an unkind word you spoke early that day, or a little lie you told, or some act which was not worthy of you. It was only the hairsbreadth of a sin; but in that very hairsbreadth was the loss of a whole day's usefulness which eternity could not repair. And so doth conscience make cowards of us all.

Who knows, then, how many strong men are hampering their whole lives by some one weakness. Here is a man who could be most valuable to the world but that he has some secret sin that, instead of struggling to put down, he cherishes. He is a shorn Samson. He is a weak strong man.

And then, on the other hand, sometimes a weak man turns, and by silent, even blinded meditation, through long days and even years, grows into a strength that the world is compelled to recognize. I know of such a man who had brought his family to want and woe through his drinking; and who at last turned, roused himself like a Samson after sleep, and lifted himself with his might to one of the highest positions in the gift of a great state. Here was a strong weak man.

And so, no doubt, there are many of us who think ourselves very weak, but who, if we cared to arise and exert ourselves, could do great things. We say, "O, I am of little worth. I am nerveless. I am not large in any sense. I am a very feeble creature." That is a mistake. Not one of us but is strong. It may be we are weak strong ones, but nevertheless we are strong weak ones.

Gideon said, "O, Lord, I am not strong. I am the least of the least family of the least tribe. Don't call on me for any great service." And the Lord replied, "Arise, thou mighty man of valor."

Moses would have hid himself; and he begged God to select some other. But God removed every objection and called upon him to do a great work.

Paul at Antioch sought to avoid the call, "Go far hence to the Gentiles." Paul urged upon the Lord that he was better fitted for the smaller work at Antioch, the narrower sphere. But God answered: "Arise, for I will send thee far hence to the Gentiles."

Is the voice of God calling you, fellow Endeavorer, to some task much larger than you are willing to undertake? Be a strong weak one and arise and do his will. Or is he calling you to do the task you have in hand in a much larger way than you have yet done it? Then stir and be a strong weak one, and make the task worthy of him who calls you.

Kentucky University.

Pleasureville to Apostasy

Via Danceburg, Waltzville, Lagerton, Topersville, Saloon-siding, Devil's Curve and other bad places. A new book of thirteen chapters and selling rapidly at 25c. Circulars free. Write C. J. Burton, Christian University, Canton, Mo.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER General Manager.

Southern Railway (St. Louis-Louisville Lines.

Direct to the "Land of the Sky,"

ASHEVILLE, N. C.,

And the Beautiful "Sapphire Country."

The Short Line Between St. Louis and Louisville.

Full particulars at the City Ticket Office,

507 OLIVE STREET, ST. LOUIS, MO.

H. B. SPENCER, General Manager. GEO. B. ALLEN, Ass't Gen'l Pass'r Agent. C. A. BAIRD, Dist. Pass'r Agent.

"THE ONLY WAY."

ST. LOUIS TO CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT.

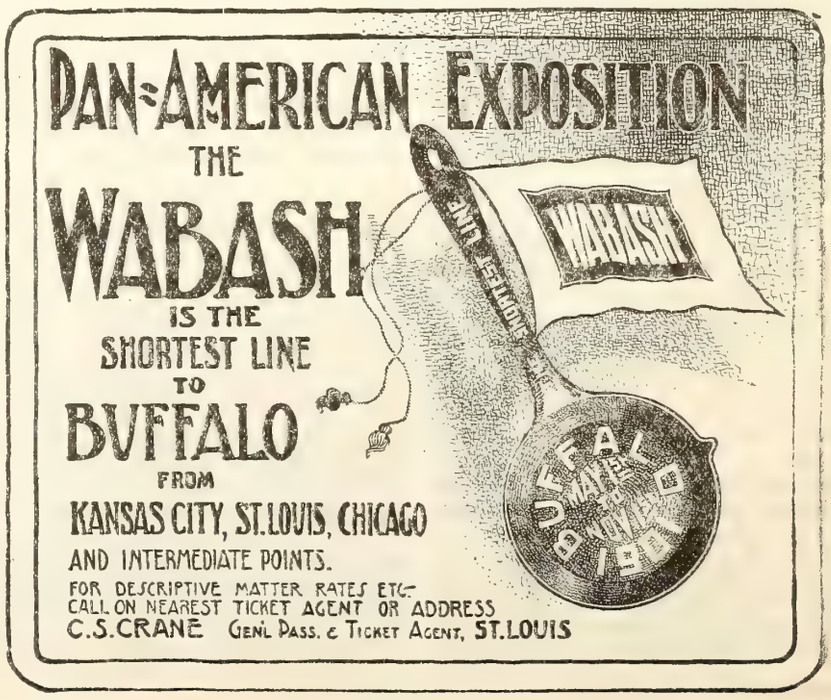
EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.



Marriages.

RAPH—STEVERS.—Married at No. 919 19th Ave., Council Bluffs, Mr. Jno Raph and Sarah Stevers, W. B. Crewdson officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

HUGHEY.

Francie Ethel Hughey was born June 10, 1885, in Adair county, Mo., near La Plata, and died June 6, 1901, in Helena, Mont. Her father, George W. Hughey, had preceded her to the other world, having died Nov. 18, 1893. However, her step father, Bro. A. J. Lemkie, loved her as his very own and joined the mother and sister and other relatives and friends in their deep sorrow. Sister Francie was baptized at 10 years of age and always lived an earnest, faithful, Christian life, and was loved by those who knew her. She was a member of the church and Sunday-school here in Helena and president of the King's Daughters' Circle and treasurer of the Christian Endeavor society. Her funeral services were conducted by the writer.

WALTER M. JORDAN.

LOCK.

Died, at his home near Council Bluffs, Mr. Alvin Lock. The funeral service was conducted by the writer, Saturday, June 29, at the home of the deceased.

W. B. CREWDSON.

NORTHCUTT.

Jesse W. Northcutt, son of Mr. and Mrs. Benjamin Northcutt, was born in Hannibal, Mo., and died at Prescott, Arizona, June 17, 1901, aged 25 years, 9 months. His life was very promising and he had already made great attainments. Before he was 21 years of age he was admitted to the bar of this city. He was studious and ambitious for success. He was kind to all and had a host of friends. Realizing that disease was undermining his physical strength he went west a few months ago with the hope of regaining health. But the fond hopes of himself and parents were not realized. Soon he sent for father and mother to be with him. They hurried to him in time to see his young life go out. In early manhood he confessed Christ and for several years contributed to the interest and profit of the prayer meeting and Sunday-school. The service was conducted at the Christian church by the writer. The large attendance showed the esteem in which he was held. The sorrowing parents and brother have the sympathy of the whole community.

LEVI MARSHALL.

Hannibal, Mo.

PYLE.

Sister Belle Pyle, born July 8, 1842, entered into rest June 12, 1901. Baptized by J. D. Benedict, March 24, 1859, her church life spans the history of the church here. She was held in high esteem by the community and did many deeds of kindness. Her life was shortened by her care through many weeks of an afflicted sister. Her sister, Emeline Douglass, came from Warrensburg, Mo., to attend her in her last sickness and kind and loving hearts and hands ministered to all her wants.

G. G. HERTZOG.

California, Pa.

THOMAS.

Isaac Taylor Thomas, one of the oldest and best known old settlers of Hancock county, Illinois, died at his home near Hamilton, Ill., May 29, 1901, at half past five, aged 75 years, 4 months and 6 days after a long illness. He was born Jan. 23, 1826, in Nelson county, Ky. Removed with his parents to Adams Co., Ill., at the age of 3 years. He was married Mar. 22 1849, to Miss Louisa Nichols, of Adams Co., Ill. Two years ago they celebrated their golden wedding. To this union nine children were born; seven of whom with their mother and seven grandchildren survive him, all of whom were present at his funeral, Hare, Laura, Naoma and Mrs Mattie Houce, of Hamilton, Ill., Thaddeus and Henry of Elvaston, Ill., and Mrs. Ella Weber of Ferris, Ill., Pearle and Georgie having preceded him to that better land. He came to Sonora township in 1852 with his family where he has resided on the same farm ever since. He joined the Golden's Point Christian Church forty years ago, and has lived a faithful member ever since. He was a liberal giver to the church and attended long as his health would permit. He has been in poor health for five years and all that time he spent the most of his time reading his Testament. He was amongst the last of our old pioneers who are so rapidly passing away. He had been a subscriber to the CHRISTIAN-EVANGELIST ever since it was first published. The funeral, which was the largest ever known around here, was held from his late residence, May 31, by Rev. W. W. Rumsey.

MRS. I. T. THOMAS.

TULLEY.

John Canon Tulley was born August 12, 1838, in London, England. In one of the best schools in London he led in classes of pupils older than himself. In 1847 the family settled in McHenry county, Ill. Bro. Tulley graduated in the high school in Waukegan, Ill., when 18. After teaching school a couple of years, he was offered the position of principal of the school where he graduated. He taught school in Auburn, Ill., and in Montgomery county. He was immersed in 1860, and immediately began to preach. He married Loretta Moore in 1862. He served two terms as superintendent of schools of Montgomery county, and by his wise sale of school bonds placed the school system of the county on a permanent and efficient basis. He had before him a brilliant prospect as a rising lawyer and politician. He chose, however, the ministry. He was pastor in Litchfield, Ill., six years; Clinton and Wapella, Ill., one year; Charleston, Ill., four years; Union City, Ind., four years; New Albany, Ind., six years; Winchester, Ky., three years and Central Church, St. Louis, Mo., two years. He was an organizer, leader and teacher and developed the working power of the church. In our ministry, in our conventions and work, he was recognized as a strong man. He lived in Paducah, Ky., where he died, 14 years, and by force of character, without the appliances of political chicanery, he was elected county judge. Persons of all parties, churches and ranks united their tributes of honor and affection. As a citizen he was always a leader for what was right and a power for good. In the church his work and life were a benediction. Every place where he lived was made better by his influence. Bro. Tulley died June 25, and was buried with honors by the county and city officials, the societies of which he was a member, and the city in which he lived.

CLARK BRALEN.

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

TERMS.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., $ .15; 3 mos., $ .30; 1 yr., $ .60
25 " " .25; " .60; " 1.20
50 " " .45; " 1.20; " 2.40
100 " " .75; " 2.10; " 4.20

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches, Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 40 cents a copy per year or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, [illegible] cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with columns for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes. Total Enrollment, with Gain or Loss for the Quarter. List and cost of Supplies. Treasurer's Report, Secretary, Weekly and Quarterly Report [illegible] twenty-eight classes. All for entire year with at binding [illegible]. Each book contains blanks for two years' records. Cloth [illegible]

Model Sunday-School Treasurer's Book.

Arranged for the Systematic recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Large size. Cloth, [illegible] cents. Morocco [illegible]

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, [illegible] cents. Per dozen [illegible]

Christian Publishing Co., 1522 Locust St., St. Louis

California the Mecca of Every American.

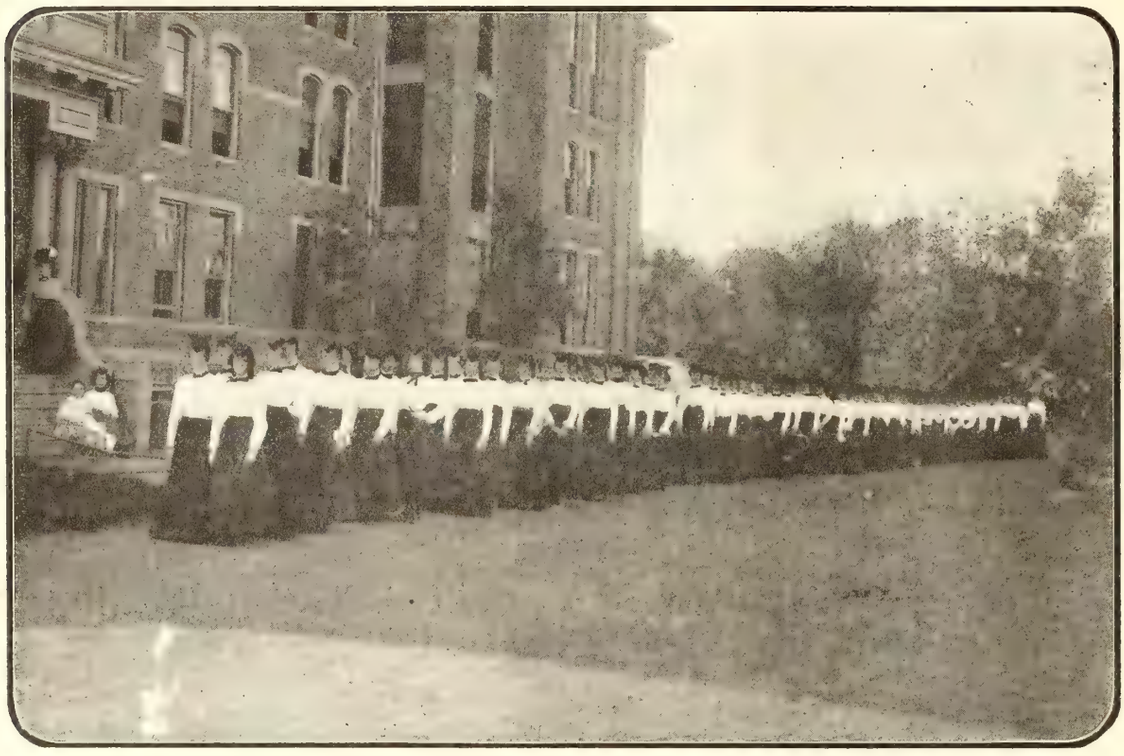
A certain advertising agency employs a significant phrase in its own advertising, namely, "The time to advertise is all the time." So in reference to visiting the Golden Gate state. The time to go is either spring or summer, fall or winter or between seasons.

The many trans-continental lines of railway now in operation afford, not only cheap fare, but superior service and quick time. Some are better than others in this respect. Surely no system has surpassed the Missouri Pacific-Iron Mountain in providing for the comfort and convenience of the traveling public. Especially has the passenger department of this great system exerted itself in preparing for the Epworth League convention to be held in San Francisco from July 18th to 21st. They offer a choice of two routes, with an innumerable number of advantages as to stop-overs at points of interest, with a list of diverse routes in the far west which will no doubt puzzle many a "tenderfoot."

The very low rates offered to the Epworth League are open to all. Many who have waited long and patiently for opportunity to visit the land of sunshine and flowers will do so at this most opportune time. Tickets are good going from July 6th to 13th, with a final return limit of August 31st.

WILLIAM WOODS COLLEGE

For the Thorough Education of Young Women



William Woods College Students in line.

The School enters upon its twelfth year entirely free from debt and with an endowment of $40,000 00

NEXT TERM OPENS SEPTEMBER 3, 1901

Site, beautiful, healthful, attractive.
Buildings comparatively new.
Rooms spacious, well furnished, lighted and heated.
Water and bath-rooms on every floor.
Well selected and efficient teachers
Literature, Music, Art.
Elocution Stenography, Typewriting.
Ample facilities for thorough instruction and training

Students encouraged to seek highest reward in self-growth, and the unfolding and ennobling of all the faculties.

For Catalogue Address,

J. B. JONES, President, FULTON, MO.

TABULATED STATEMENT.

William Woods College for Girls of the Christian Church of Missouri

ELEVEN YEARS' TABULATED RESULTS.

	90-91	91-92	92-93	93-94	94-95	95-96	96-97	97-98	98-99	99-00	00-01	Totals
Matriculates	71	114	121	100	84	123	131	125	126	134	138	1267
Graduates in Literary Department	4	3	7	8	9	8	16	15	14	15	15	114
Graduates in Piano			1	2	1						1	5
Graduates in Voice Culture				1		1	3	1				6
Graduates in Shorthand			1			2	3	2	4	3	8	23
Day Pupils	19	28	37	38	29	27	21	25	20	25	20	289
Boarders	52	86	84	62	55	96	110	100	106	109	118	978
Pay Pupils	34	79	78	62	38	55	58	73	69	77	93	716
Beneficiaries	9	11	10	10	32	26	18	18	25	21	23	203
Part Beneficiaries	28	24	33	28	14	42	55	34	32	36	22	348

☞ Above table approximately correct. It is an underestimate rather than overestimate.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii July 18, 1901 No. 29

Contents.

EDITORIAL:
- Current Events.....899
- The True Foundation.....901
- A Twentieth Century Convention.....901
- Notes and Comments.....902
- Editor's Easy Chair.....903

CONTRIBUTED ARTICLES:
- A Sunday in Wittenberg.—Morton H. Pemberton.....904
- The Gospel of Christ.—J. H. Smart.....904
- Who Should Go as a Missionary?—Chas. Louis Loos.....905
- The Reign of Law in our Colleges.—Howard T. Cree.....906
- The Hymn they Sang (poem).....906
- New York Letter.—S. T. Willis.....906
- Everyday Religion. — John Augustus Williams.....907
- Judging Others.—C. H. Whetherbe.....908
- Sunset Before Rain.—G. E. Ireland.....908
- B. B. Tyler's Letter.....909
- Chaplains in the Navy.—Edward B. Bagby.....909
- The First Twentieth Century Convention.—Simpson Ely.....910
- Receiving the Unimmersed and Christian Union.—J. D. Smith.....910
- Variety.—R. J. Tidings.....910

CORRESPONDENCE:
- Texas Letter.....914
- Drippings from the Pacific.....914
- Iowa Notes.....915
- Upper Ohio Valley Notes.....915
- Missouri Notes.....915
- Hand-Shaking.....916
- Missouri Mission Notes.....916
- Disciples in the University of Chicago.....916

MISCELLANEOUS:
- Current Literature.....911
- Our Budget.....912
- Evangelistic.....918
- Family Circle.....920
- With the Children.....923
- Hour of Prayer.....924
- Sunday-school.....925
- Christian Endeavor.....926
- Marriages, Obituaries.....927

Subscription $1.50

I CONFESS I look round on civilized society with many fears, and with more and more earnest desire that a regenerating spirit from heaven, from religion, may descend upon and pervade it. I particularly fear that various causes are acting powerfully among ourselves, to inflame and madden that enslaving and degrading principle, the passion for property. For example, the absence of hereditary distinctions in our country gives prominence to the distinction of wealth, and holds up this as the chief prize to ambition. Add to this the epicurean, self-indulgent habits which our prosperity has multiplied, and which crave insatiably for enlarging wealth as the only means of gratification. This peril is increased by the spirit of our times, which is a spirit of commerce, industry, internal improvements, mechanical invention, political economy, and peace. There is danger that these blessings may by perversion issue in a slavish love of lucre. I am no foe to civilization. I rejoice in its progress. But without a pure religion to modify its tendencies, to inspire and refine it, we shall be corrupted, not ennobled by it. It is the excellence of the religious principle, that it aids and carries forward civilization, extends science and arts, multiplies the conveniences and ornaments of life, and at the same time spoils them of their enslaving power, and even converts them into means and ministers of that spiritual freedom which, when left to themselves, they endanger and destroy.

—*William Ellery Channing.*

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

HAMILTON COLLEGE,
LEXINGTON, KENTUCKY.

The Leading College of the Christian Brotherhood for the education of young women. Its record, buildings, equipment, faculty, the best Opens thirty-third session second Tuesday in September. Very reasonable rates. For particulars and catalogue apply to B. C. HAGERMAN, PRESIDENT.

BETHANY COLLEGE.

Founded in 1841 by

ALEXANDER CAMPBELL.

Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,

J. C. KEITH, CHAIRMAN FACULTY.

HIRAM COLLEGE

A School for Both Sexes, Located at Hiram, Portage County, Ohio, Thirty-Five Miles Southeast of Cleveland.

A SPLENDID LOCATION.

Beautiful Scenery, Pure Air, Excellent Water: An ideal college town, modern, up-to-date, lighted by electricity and having a fine system of water-works.

GOOD BUILDINGS.

The buildings are comparatively new:
(1) Main building commodious and convenient in all its appointments.
(2) A large and beautiful Christian Association building, erected five years ago at a cost of $30,000.
(3) Two excellent ladies' halls well furnished and supplied with modern conveniences.
(4) Music building for the accommodation of our large and growing music department.
(5) A library and conservatory building just completed, the gift of Abram Teachout, and a Warener & Swazey's nine-inch telescope, costing approximately $5,000, the gift of Lathrop Cooley.

LIBRARIES AND APPARATUS.

(1) A large and well equipped chemical laboratory.
(2) Two other laboratories, Physical and Physiological.
(3) A well selected library. Large addition to this library will soon be made.
(4) A good museum.
(5) A large and well furnished gymnasium.

COURSES OF STUDY.

(1) Four Classical Courses—Regular, Ministerial, Legal and Medical.
(2) Four Scientific Courses—Regular, Philosophical, Legal and Medical.
(3) Four Literary Courses—Regular, Ministerial, Legal and Medical.
(4) Five Special Courses—Music, Oratorical, Business, Art, Teachers'.
(5) Special elective course in any variety.

CORPS OF INSTRUCTORS.

We have a strong body of Professors and Instructors, twenty-four in number. They are, for the most part, specialists of large attainments, and are thoroughly abreast of the times.

LITERARY SOCIETIES AND RELIGIOUS ORGANIZATIONS.

Hiram has:
(1) Five literary societies of unusual strength and vigor.
(2) Two Christian Associations that contribute much to the religious life of the school.
(3) Several departmental and social organizations of special interest and value.

EXPENSES.

Expenses are very moderate. Good table board can be had for $2.00 per week; club board for $1.25 to $1.75. Room rent for fifty cents to one dollar. Tuition for four to five dollars per term for each study.

The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.

Under the auspices of the T. W. Phillips' Loan Fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to

E. V. ZOLLARS, Hiram, Ohio.

Female Orphan School
OF THE
Christian Church of Missouri.

A high grade ladies' college. Established 1873. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.

Beneficiaries received free. Half Beneficiaries, $50 per term. Full pay Pupils, $80.

A PLEASANT, REFINED CHRISTIAN HOME.
Correspondence solicited.

E. L. BARHAM, President.
Camden Point, Mo.

BUTLER COLLEGE
Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

THE UNIVERSITY OF MISSOURI
Columbia

Has departments of Language, Science, History, Philosophy, Economics, Sociology and Pedagogy; and also of Medicine, Law, Engineering (Civil, Electrical, Sanitary and Mechanical), Agriculture, Dairy, Husbandry, Horticulture, Entomology, Veterinary Science. Household Economics and Mechanic Arts. Instruction is given in Military Science and Tactics, also, and in Stenography and Business Forms. All departments open to women and free as to tuition. In Academic department only one degree (A. B.) and all work elective. Campus contains fourteen buildings supplied with water, steam heat, and gas or electricity. New Green-house and Laboratory of Horticulture, Botany and Entomology. New laboratories of Physiology, Anatomy, Bacteriology and Pathology in the Medical department. Furniture, Library and equipment for scientific and technical work all new. New Parker Memorial Hospital. Eighty-seven professors and other teachers. Examinations for entrance are held during the days (5-9 Sept.) preceding the opening of the University. For cadetship apply to your senator or representative. For catalogue address IRVIN SWITZLER, Registrar, Columbia, Mo. School of Mines with thirteen teachers and several buildings at Rolla, Mo.

Modern Normal and Business College,
Fayette, Ohio.

The live, practical, progressive, economical and up-to date school of the nation! Good location, fine buildings, trained teachers and thorough instruction. Combination of and successor to several prosperous schools. $28 in advance pays tuition, room rent and board for term of 10 weeks. *Next year will open Tuesday, September 3, 1901.* Circulars, catalog and THE EDUCATIONAL EVANGELIST giving full particulars will be sent FREE to any address on application to

J. FRAISE RICHARD, President.

Mary Baldwin Seminary
FOR YOUNG LADIES.

Term begins Sept. 5, 1901. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 225 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue

Miss E. C. WEIMAR, Prin., Staunton, Va.

HOLLINS INSTITUTE
VIRGINIA. Established 1842.

For the higher education of young ladies. Extensive equipment, complete curriculum (studies elective). Faculty of 12 gentlemen and 23 ladies. Salubrious mountain climate. Out-door exercise and sports. Famous mineral springs—sulphur and chalybeate—on the grounds. For catalogue of 59th session address

JOS. A. TURNER, Gen'l Mgr., Hollins, Va.

WESTMINSTER COLLEGE, FULTON, MISSOURI.

A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,

John H. MacCracken, Ph. D., Pres.

MISSOURI MILITARY ACADEMY

8th Year. Fine New Buildings. 100 acres. Hunting, Fishing, Swimming, Boating. **Model School.** Phenomenal Success. Faculty, **University graduates of national reputation.** For booklet with full information, address **A. K. YANCEY, President, Mexico, Missouri.**

HARDIN COLLEGE AND CONSERVATORY FOR LADIES

29th year. Unprecedented prosperity. 23 Professors from **8 Universities** and **5 European Conservatories. German-American Conservatory. Wm. H. Barber, Musical Examiner,** present in person during May. Largest. Cheapest. Best. Address, **JOHN W. MILLION, Pres.,** 40 College Place, **MEXICO, MO.**

LIBERTY LADIES' COLLEGE

Phenomenal success. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in **leading Colleges and Universities of America and Europe.**

AMERICAN MOZART CONSERVATORY

Chartered by the State. Professors **graduates with highest honors of the ROYAL CONSERVATORIES, BERLIN, LEIPZIG, LONDON; use the methods of these Conservatories.** A fine, upright **CONCERT GRAND PIANO,** quoted in Bradbury catalogue **$1,050,** a prize in May Festival Contest. Address **President C. M. WILLIAMS, Liberty, Mo.**

MISSOURI VALLEY COLLEGE { Marshall, Missouri.

Course of Study as High as in any Eastern College

Beautiful grounds. Marshall is a beautiful city of 5,000 population, in Saline County, the richest County in Missouri. It is located at the crossing of the Chicago & Alton R. R. and the Missouri Pacific R. R. For catalog or other information write

President W. H. BLACK, D. D., - MARSHALL, MO.

Classical Course
Philosophical Course
Scientific Course
Mathematical Course
Linguistic Course
Conservatory of Music
School of Fine Arts
Academic Course
English Course
Biblical Course

Madison Institute, Richmond, Ky.

A First-Class Boarding School for Girls.

J. W. McGARVEY, Jr., Principal.

Faculty of ten teachers who were educated at leading American and European institutions and have made brilliant records as instructors; every one a specialist in her department. Music department exceptionally strong. No fussy teachers. School apparatus and general equipment excellent. Good table. Frequent illustrated lectures (free) by the principal on his recent travels in Egypt, Palestine and Europe. Delightful and healthful location. Only one serious case of sickness in ten years. Prices no higher than other first-class schools, nor than many inferior ones. Send for catalog.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, July 18, 1901. No. 29.

Current Events.

The Ohio Democratic Convention. The meeting of the Ohio Democrats at Columbus to nominate a state ticket was the occasion for a contest between the McLean and Johnson factions of the party. When it came to a count of delegates, the former easily outnumbered the latter and the ticket was virtually dictated by McLean. The ticket is headed by the name of James Kilbourne, nominee for governor. When Mr. Johnson was elected mayor of Cleveland, it was announced that he had his eye upon the Ohio governorship, a seat in the United States Senate and the nomination for the presidency on the Democratic ticket in 1904. The convention in which he hoped to take the first step toward realizing this ambition showed that, popular as are the public ownership and quasi-socialistic ideas which he represents, his following is not yet strong enough to carry the state. The platform, as adopted by McLean's convention, includes some of Johnson's ideas, such as a direct vote for the granting of franchises, the prohibition of railroad passes for state officials, taxation of franchises, and the election of United States senators by popular vote. The introduction of these Johnson amendments was almost a necessity, for aside from them there is not a positive plank in the platform. No reference is made to the leadership of Mr. Bryan or to the Chicago and Kansas City platforms. When this topic was broached in the committee, the ex-candidate was bitterly denounced and a minority report of the platform committee endorsing Mr. Bryan's leadership received only six votes out of 950 delegates. By repudiating those planks which have been the prominent features of the recent Democratic platforms, the convention found itself in the position of an enthusiastic and able assembly with nothing to advocate, and the adoption of Mr. Johnson's admirable doctrines was almost a necessity. So, after all, the defeat of the Johnson faction was not so serious. McLean had the delegates but Johnson had the principles, and McLean had to devote his men to the advocacy of Johnson's ideas because he had no positive program of his own. A resolution of want of confidence in the federal administration is painfully inadequate as a state platform, and that was all McLean had to offer. A few more victories like this would ruin him.

The Steel Strike. The battle between the Amalgamated Association of iron, steel and tin workers and the United States Steel Corporation has begun. The conferences last week between the capitalists and the labor leaders began hopefully but ended in complete failure to reach an agreement. The Amalgamated Association accordingly issued an order to its men to quit work on Monday morning, July 15, and the order at once became effective in the union plants of the American Sheet Steel Company, the American Steel Hoop Company and the American Tin Plate Company. About 74,000 men, whose wages aggregate $200,000 a day, have struck. The dispute is not about wages or hours, but is what the Amalgamated Association has pleased to term a matter of principle. Most of the mills employ only union labor and recognize the union in every respect, but some employ non-union men. The Amalgamated Association wishes the Steel Corporation to unionize these non-union mills. The Steel Corporation has gone so far as to say that it will allow these mills to unionize themselves if they please—that is, it will allow the workmen to organize and join the Amalgamated Association if they wish—but it refuses to compel them to do so or to discharge those men who refuse to join the union. The attitude of the Steel Corporation on this point will strike most persons as reasonable and just. It is not likely that public opinion will approve of a strike, the sole object of which is to enforce the principle of compulsory trades-unionism. A million dollars a week is too high a price to pay for the enforcement of a rule which, if enforced, would be of very doubtful advantage even to its advocates. On the first day of the strike the stock of the United States Steel Corporation exhibited a tendency toward a panicky decline, but the price was speedily restored by heavy purchases by J. P. Morgan and his associates. The nature of the strike, being for the sake of a "principle" rather than for any concrete and particular grievance, renders it the more difficult to settle by arbitration or compromise. It may be that it will assume much larger proportions before a settlement is reached.

Japan's Birthday Anniversary. Last Sunday Japan celebrated the forty-eighth anniversary of the event which may be considered the birthday of that country as a modern nation, and it is a matter of special gratification that the important part which the United States played in that event has been so freely and gratefully recognized. Prior to 1853, Japan had been a hermit nation. Dutch traders had some slight concessions and the Chinese were admitted, but no other foreigners were allowed to trade in Japan and there was not a foreign consul in the country. On July 14, 1853, Commodore Perry, who had been sent into the east with an American squadron, landed at Kurihama. He had been given treaty-making power with considerable latitude for the exercise of his own discretion. As the result of his somewhat imperative and eminently effective diplomacy, a trade treaty was concluded between Japan and the United States in May of the following year. The European nations at once followed this example and made similar treaties, and from that day to this Japan has been the progressive nation of the Orient. On the anniversary of Commodore Perry's peaceable invasion, a celebration was held which included the unveiling of a statue of Perry at Kurihama. The principal address of the occasion was delivered by the Japanese prime minister and there was a naval display participated in by four American warships under Rear Admiral Rodgers and three vessels of the Japanese navy. It is not often that a nation learns so promptly to thank its alien benefactors who have helped it against its will.

Polar Research. There are always plenty of people who consider the expeditions in search of the North and South Poles a waste of money and effort and a criminal sacrifice of life. While the so-called Temperate Zone is being visited with a season of equatorial weather, it may seem to the sweltering public, however, that polar research has some advantages over the warmer and less perilous occupations at home. There appears to be a renewed interest in Arctic and Antarctic explorations and never before was there so general and so well-grounded an expectation that one or both of the Poles will soon be reached. One may almost predict that within a year or two these expeditions will be racing with each other and it will be a question, not whether one of them will reach the goal, but which one will get there first. Four Arctic expeditions are now either actually in the field or on the point of starting and one or two more are preparing to start next year. Two elaborately prepared expeditions have started for the Antarctic regions and there are two more which will probably not get away until next season. All of these are marked by an elaborateness and expensiveness of equipment which would have amazed such pioneers as Greeley, Franklin and Hayes. The expedition of Mr. Baldwin is probably more expensively equipped than any of its predecessors. It was announced a few days ago that Baldwin's ship, the "America," had reached Tromsoe on the northern coast of Norway whence it will proceed via Franz Josef Land toward the Pole. Baron Toll, a Russian, is exploring the region of Bennett Island, north of Siberia, and Capt. Bernier, the Canadian who will start next year, will approach the Pole from the same direction. Lieut. Peary has been in the Arctics since 1898 working toward the Pole from the north of Greenland. The third annual relief expedition under the auspices of the Peary Arctic Club is about to start north under the command of Herbert L. Bridgman. Capt. Sverdrup, who commanded Nansen's ship on his famous voy-

age, is exploring the north coast of Greenland. Altogether, there is considerable probability that some of these expeditions will actually reach latitude 90 degrees, where every direction is south. The Pole will probably have no commercial value when they get it, but so long as men spend lifetimes studying fossils and insects with purely scientific interest, and risk their lives in climbing ice-clad mountain peaks which have certainly no more commercial value than the imaginary points at the ends of the earth's axis, so long is it probable that men in whom the spirit of adventure is united with the scientific impulse will continue to seek the Poles until they find them. Probably some of us will live to see a tourist route established with Thomas Cook as its patron saint and Baedeker will add to his series of guide books one on the North Pole and its Environs.

An Ill-Paid Consul. The United States Consul at Cape Town, Mr. Stowe, has resigned his post. He likes the position and is an efficient consul, but cannot live on the salary, which is about one-third of what the other leading nations pay their consuls there. No one feels like complaining that our president is paid only about three per cent. of what the King of England receives, but it does seem that in our consular and diplomatic service a little less penuriousness might be a decided advantage. There is scarcely a diplomatic post which can be accepted by a man who has not an independent income with which to supplement his salary. Some of the consuls are well enough paid, but most of them receive far less than men of equal ability can earn in other walks of life by equal diligence. This is one reason why there is so little permanence and continuity in our consular service. Those who weather the storm following a change of adminstration have to come home presently to earn a living. The United States Steel Corporation, in recognition of the value of his services, has offered to supplement Mr. Stowe's salary by a sum which would make it equal to that of the best paid consul in Cape Town, for his work there has increased the importations of American steel into South Africa. The department of state has declined the offer, but is urging Mr. Stowe to retain his position until Congress meets, when an effort will be made to have the salary increased.

A Flying-Machine that Flies. "The problem of ærial navigation has been solved" again. This time it has been done in Paris, and it looks more than ever as if the inventor, whose machine has been heralded as the long-sought practical airship, has at least made a valuable contribution toward the solution of the problem, even if he has not actually solved it. M. Santos-Dumont, a Brazilian, brought his machine to Paris to compete for the Deutsch prize of 100,000 francs which a Parisian club devoted to the study of ærial navigation offers to the builder of the first airship which, starting from St. Cloud, shall circle three times around the Eifel tower and return to the point of departure, making the journey at the rate of twenty kilometers (about thirteen miles) an hour and without stopping en route. M. Santos-Dumont did not fulfill these conditions exactly. He circled the tower at will, made more than the speed required and returned to his starting point, but a trivial accident, the breaking of part of his steering gear, compelled a descent for a few moments during the flight. The descent and the new start were made with a degree of ease which, it is said, still further demonstrated the operator's control over his machine. This airship is a cigar-shaped balloon with a screw propellor and a rudder. The inventor's chief merit lies in his discovery of the method of developing comparatively large horse-power without great weight. He will probably try again for the prize.

The National Educational Society. The fortieth annual meeting of the National Educational Society was held in Detroit last week. It was an important gathering of the most prominent educators in the country and the resolutions which it adopted are valuable indications of the trend of opinion among the authorities on that subject. The following are in substance some of the opinions embodied in the resolutions which the association adopted. The problem of elementary education is regarded as the most important of all, for it is intended not for the chosen or gifted few but for all. It is recommended that the Bureau of Education, of which William T. Harris is head as United States Commissioner of Education, should be given enlarged powers extending over the new possessions. Public schools in the rural districts should be made the center of the intellectual life of the community by the establishment of public libraries, extension courses and literary and social meetings for old and young in connection with them. The subjects taught in elementary schools should include those which will develop the ethical, physical and æsthetic nature of the pupils as well as the intellectual. While the liberality of wealthy men is appreciated and their gifts to educational institutions should be encouraged, it is to be remembered that popular education rests upon the whole people and should find in them its chief support and control. The public school system should be a unit from kindergarten to university, and private institutions should co-ordinate with it so far as possible. Compulsory education is approved, for it is only giving to the child protection against ignorance as it in other ways protects him against abuse and neglect. No one should be given a teacher's certificate of any grade who has not had specific training for the work of teaching. A somewhat heated debate was provoked by the report of the committee on the national university. The Society finally voted to maintain its former position in favor of the establishment of a genuine national university. A committee of twenty-one was appointed to plan for the representation of educational interests at the Louisiana Purchase Exposition in 1903. It was suggested that a much larger space ought to be devoted to educational exhibits at the St. Louis Fair than at the World's Fair of 1893.

Brevities. The National Universalis Convention held its annual session last week at Rochester, N. Y.

A claim of half a million dollars damages has been presented to our government through Minister Wu for the maltreatment of Chinese at Butte, Mont. Has the Boxer movement been transplanted to our soil?

Mr. Carnegie has announced that, after the trifling benefactions that he has already bestowed, he still has $280,000,000 to give away. This looks like the widow's cruse on a larger scale than was ever before seen.

The rush for the free Indian lands has begun. Several thousand homeseekers were registered at the El Reno land office on the first day of registration. It is estimated that there will be not less than 50,000 applicants for land, or four times as many applicants as there are tracts to be assigned.

A. B. Kittridge, who has been appointed to fill out the unexpired term of Senator Kyle as United States Senator from South Dakota, is called "the silent man." It seems a little queer, considering the pace that Mr. Pettigrew has set, to have a silent man representing South Dakota, but then with a few more Pettigrews the whole Senate would of necessity be reduced to an aggregation of silent men. They wouldn't have a chance to be anything else.

The report of Gen. Miles, as general in command of the army, has been made public. The most notable feature of its contents is the correspondence between Gen. Otis and Gen. MacArthur prior to the time when the latter succeeded to the command in the Philippines. Gen. MacArthur favored making generous concessions to the Filipinos and suggested a general amnesty. The suggestion was sharply resented by Gen. Otis, and considerable friction was developed between the two.

The English Liberal party presents a more united appearance since its meeting last week—what we would call a caucus. A resolution of confidence in the leadership of Sir Henry Campbell-Bannerman was enthusiastically adopted with the approval and vote of Mr. Asquith. The attitude of the Liberal Party toward the war, as stated by the party leader, is that the war must be prosecuted to a victorious conclusion, but that complete amnesty should be offered to the Boers to induce them to make a peaceable settlement.

It seems that the improbable is about as likely to happen as anything else. Most of the accidents which are recorded in the daily press are accompanied by circumstances so unlikely that, as works of the imagination, they would be called implausible and lacking in verisimilitude. One of the most impossible of these actual accidents was this: Some children whose father was a builder were playing in the cellar and found some dynamite. Not knowing the nature of the substance, they fed it to a pet frog which they had. The frog experienced no inconvenience from his strange meal until one of the children tipped over a chest of tools on him. The fall of the tool-chest exploded the dynamite (together with the frog) and blew a chisel through the floor and into the head of a woman upstairs. In this case the woman may fairly be called a victim of an unforeseeable calamity.

The True Foundation.

It is Jesus Christ. It has been the fundamental mistake of religious builders in all the Christian centuries to improvise other foundations. But "other foundation can no man lay than that is laid, which is Jesus Christ." If there is anything supremely valuable and enduring in the plea we have been making for religious reformation, it is in the emphasis we have placed upon this truth and the practical use we have made of it. And yet it would not be true to history, nor to the present condition of things among us, to say that all who have professed adhesion to this plea have clearly understood or fully accepted this fundamental position. We need not cite instances from the past to show the truth of this statement. Everyone can recall the facts.

We are more concerned with present conditions. We are living in testing times. Never was the faith of men called upon to pass through a more trying ordeal than it is passing through to-day. The chief danger is, not that Christ will be overthrown, not that His claim to be the Son of God, in a unique sense, is in danger of being disproved, or the integrity of the Bible discredited, but that men will place their confidence in certain theories and traditions which they have inherited, which cannot stand the test, and in yielding their faith in these, will yield their confidence in Christ and the Bible. We have felt for years that the greatest danger to the faith of Christians is the failure of many to discriminate between what is fundamental and enduring, and that which is temporary and incidental.

One of these theories which has come down to us from the past is that the Bible, being dictated by the Holy Spirit to men who acted as amanuenses, was absolutely infallible in every minutia of chronology and of historical reference. We have heard men of fair intelligence declare that if there could be found within the lids of the Bible an historical inaccuracy or chronological error, they would yield their faith in its entire contents and place it on a level with other books, if not below them, because the latter make no claim to inspiration. Neither Mr. Ingersoll nor any other infidel or agnostic ever made so damaging a statement, and one so likely to undermine the faith of men, as that. It is laying "another foundation." It is a purely human foundation. It is a *false* foundation. It would be a false foundation if the theory were true. The Bible makes no such claim for itself, and no intelligent advocate of it to-day will make any such claim for it. What the Bible does claim for itself, and what intelligent believers in its inspiration claim for it, is that it is an authentic record of God's revelation to men, and that it contains all that is necessary as a guide in matters of religious faith and duty.

Here we stand on solid ground. The Bible has stood this test and can stand it. It presents Christ to us in prophecy, in actual history, and as embodied in his church. He is the foundation. Building on Him, no beating storms of the future will undermine our structure. Men's theories will come and go in the future, as they have in the past, but Jesus Christ remains, "the same, yesterday, to-day and forever." The importance of accentuating this fact until it is thoroughly apprehended by the young Christians, especially, of our time, can scarcely be exaggerated. And yet, whoso attempts, no matter how reverently, to cause men to place their confidence in Christ rather than in some theory of inspiration or of revelation, will be sure to arouse the antagonism of honest but misguided men who have completely identified their theory of the Bible's infallibility with the Bible itself and with Christian faith. Recently we made some editorial comment with a view of helping our readers to make this just discrimination and to place their faith on the immovable and unchanging Christ. Here is one brother's appreciation of our effort, which came to us on a postal:

"I am determined to believe in the Bible, in spite of THE CHRISTIAN-EVANGELIST, as I would not know of an infallible Christ were it not for the blessed Book."

This good preacher has not hurt our feelings in the least, even though he has advertised our alleged disloyalty to the Bible to all the postal clerks along the route. It is not the first time we have been charged with infidelity. What we are anxious about is, that when this good brother and his children, and those whom he teaches, come to find out that there are unimportant historical or chronological inaccuracies in the Bible, no matter how they came there, they may not surrender their faith in "the blessed Book," but will be able to see that it is all that it has ever claimed to be, "profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." The closing part of his statement, that he would not have known of an infallible Christ without the Bible, is a substantial quotation from the very article he criticizes, in which we stated that the Bible was an infallible guide to Christ, who is an infallible Savior.

We only refer to this incident by way of illustrating the truth which we are seeking to impress. We deem it to be of the greatest practical importance. We think the errors of the kind mentioned in the Bible have been greatly exaggerated. They are of no especial consequence. They can scarcely be called even spots on the sun. It is the false theory that is doing the harm, and the fact that men have substituted this theory for the living Christ, the only true Foundation.

A Twentieth Century Convention.

The great convention of Christian workers which has just closed its sessions at Cincinnati had too large a program and too many speakers of international fame to permit any detailed account of its proceedings in these columns. It was characteristic of Christian Endeavor that its themes were present century and even present day topics. The general thread of the entire program, on which was strung the various speeches and conferences, was the needs of the twentieth century. There was, for instance, "The Twentieth Century Home," "The Twentieth Century City," "The Twentieth Century Christian Endeavor Society," and "The Twentieth Century Church." Subordinate to this general theme and yet closely related to it were the special meetings of a devotional and instructive character and for the emphasis of modern reforms.

It would be impossible to exaggerate the importance to the cause of Christ of bringing to bear the best thought of the age on these great and vital topics. The Christian Endeavor movement from the beginning has been able to lay its hands upon the ablest men of the country in every distinctive line of Christian work. Because of its interdenominational character it is able to do, in this respect, what no other organization on earth can accomplish. For this alone, if for no other reason, the United Society of Christian Endeavor has vindicated its right to live and to be a vital factor in moral and social reform. The very fact that the leading workers in all the great Protestant religious bodies meet and mingle together in fraternal fellowship, each learning of the other and each recognizing the other as a co-worker in Christ, is itself a mighty influence for the promotion of Christian unity and Christian co-operation which, after all, is the practical side of Christian unity. An organization that has the capacity to command the best talent of the nation and of the world to give its best thought on the supreme topics of the hour and to gather an audience of impressionable minds from the young people of the nation to hear these utterances and to do all this in the spirit of Christian brotherhood, giving supreme honor to Christ, assuredly has a most important function to perform in the development of the twentieth century. It is no doubt wise that these conventions should hereafter be held biennially instead of annually, as has been determined, but it would be a distinct loss to the religious life of this country for such conventions to be discontinued.

Our readers have a right to ask: What were some of the great notes emphasized in this Christian Endeavor convention? We can only mention a few of the most dominant.

1. *The home: its sacredness and value.* Splendid emphasis was laid upon the family relationship, on the influence of the Christian home, on the value of early religious training, on the necessity of maintaining a Christian atmosphere in the home and on securing the proper kind of reading and of example as means and methods of family culture. One could wish that every parent in the land might have felt the deepened sense of responsibility which this emphasis created in the minds of those present. We are in danger of having the home life of the nation deteriorate, as in other nations, for the insidious foes of the home are at work here as elsewhere. Intemperance, fashion, the demands of modern society, worldliness, the haste to be rich, luxury and idleness—these are some of the deadly bacilli that are eating the life out of the American home.

2. *The value of Bible study.* In no convention which we ever attended was more solemn and repeated emphasis laid upon the daily and systematic study of the word of God. Daily Bible studies were conducted by men who are making that their life work and vast audiences assembled to hear these Bible lectures. One of the very ablest addresses at the convention was on "The Power of the Bible," by the Rev. A J. Lyman, D. D., Brooklyn, N. Y. It was an intelligent, up-to-date, reverent reatment of the Bible, such as lifts it

above the power of hostile criticism. No man came before that convention to air his doubts and flaunt his intellectual difficulties. Men of faith stood before these upturned faces to tell what they *believed* and what they *knew* of the truth of the Bible and the power of Jesus Christ.

3. *The common priesthood of all Christians, and the common duty of all to preach the gospel.* This important truth received much needed emphasis in many addresses and conferences. It was made very plain that the church of the future was not to rely upon a few ordained men to do its preaching, but that it must train the rank and file of its members to point sinners to Christ and guide the lost into the way of salvation. The broad line of distinction between the clergy and the laity was deprecated as something artificial and unscriptural. We know nothing that is more needed in order to effectiveness in church service than to get the members to realize their personal responsibility in the work of winning men to Christ.

4. *Prayer and personal consecration.* It would be expected in a Christian Endeavor convention that these scriptural truths should receive proper emphasis. In special meetings and in many of the regular addresses they were held to be fundamental to all Christian power and growth. If anything can counteract the tide of worldliness that is sweeping into the church, it is this habit and power of prayer and of individual consecration to Christ and his work. While much stress was laid upon these duties, we never saw any convention more free from everything that could be called "cant" or mere pious platitudes. The effect of these meetings was to make one feel that he would pray more and more sincerely, and to live a life more fully devoted to Christ.

5. *Practical Christianity.* This was one of the supreme notes of the convention. If we believe in Christ let us carry Him with us into all our business and social relations and ask His help in solving all our problems. All life was held to be sacred and Christianity must be carried into all its ramifications—its commerce, its government, its social life, its political life, its amusements, and whatever enters into our complex civilization. Much emphasis was laid on the duty of good citizenship, which is one of the prime features of Christian Endeavor.

6. *Antagonism to the liquor traffic.* We have already referred in a previous article to the splendid addresses on moral suasion and legal prohibition at the Sunday afternoon temperance meeting. In many of the other addresses this same topic was discussed and always, with one single exception, in the same way. The exception was an utterance that fell flat on the audience. It is clear that the Christian Endeavor hosts of the future may be relied upon to antagonize the saloon and its deadly work more and more until their ballots shall represent the most enlightened conscience on that subject.

Finally, it was beautiful, and a fact full of encouragement, to note the supreme emphasis that was laid on personal allegiance to Christ, and the necessity of seeking to do whatsoever He would like to have us do. If this is not the thread that is to lead us out of the maze of our denominational confusions into the larger and freer life in Christ, it would be difficult to say what is that thread. An organization whose pledge commits its young people to personal loyalty to Jesus Christ is in line with the best thought and the best life of the twentieth century, and has a mission in the world. Christian Endeavor will live and prosper as long as it is true to this principle and pledge.

Notes and Comments.

An article purporting to tell "how to get a good church" appears in a Methodist exchange. A more pertinent inquiry would be how to make the church which you have good.

An Illinois county paper prints as a motto under its name, "Published not for love nor fame nor favor, but for cash." There is nothing like a plain statement of a business proposition to remove the possibility of misunderstanding.

The abandonment of co-education by the Armour Institute of Chicago is notable as indicating that the opinion of educators on this question is not all one way. It will be remembered that the president of Northwestern University, where co-education has been practiced with apparent success, recently expressed doubt of the ultimate desirability of the method.

Discussion is again started up as to whether the name of our nation, the United States of America, should be followed by a singular or plural verb. We were under the impression that the Civil War decided quite definitely that the several states form a nation which is one and inseparable. Let the verb agree with the Union, which is in the singular however numerous its constituent parts may be.

A long article on "Campbellism" in the Herald of Gospel Liberty issues in the conclusion that the Disciples of Christ are "drifting away from Campbellism." This is gratifying. If our esteemed contemporary will exhibit a corresponding "drift" away from the habit of holding us responsible for all the misinterpretations of our position by small men and will bear in mind that the theological tenets of Mr. Campbell, which it sees fit to call "Campbellism," neither are nor ever have been any essential part of the teaching of the Disciples of Christ, we will be still more grateful. It is one of our advantages that we can drift as far as we please from "Campbellism" or any other *ism* and still be quite at home.

A friendly critic, whose communication appears in another column, fears that we underestimate the value of handshaking. Not at all. We like it. But we do not think that it constitutes the whole duty of man. The church, as we said before, has two functions: worship and social service. Excessive handshaking at the wrong time sometimes interferes with the first and is often substituted for the latter. We know there are times when a hearty grasp of the hand is the best service that can be rendered to a man. But again there are cases which demand more strenuous treatment. The Good Samaritan did not shake hands with the man who had fallen among thieves and then go on his way criticizing the unsociability of the priest and the Levite.

We print elsewhere a criticism on a recent article in which a contributor urged the necessity of preparation before undertaking the work of the ministry. It saves time and promotes efficiency to spend a few years in getting ready, he said, just as it saves time in the long run to build a bridge across a river instead of swimming it every time. Our correspondent does not deny the superior efficiency of the bridge, but virtually asks, what is a man to do who can't build a bridge? Why, swim, of course. Pioneers in a new country can't stop at first to bridge every river and the advocates of a new cause cannot erect a bridge of scholarship over every stream that bars their progress. Those who can't build can do pioneer service by swimming. But the bridge-building period comes sooner or later, and the Disciples of Christ have reached it.

The Sunday-School Times has either seen new light recently on the subject of conversion or has found a happier mode of expressing itself. In answering a correspondent who wishes to join the church but does not feel that he has been "converted", its editor says: "It can safely be said that in the last two centuries more harm has been done to the cause of Christ and to the Christian Church by individuals worrying over the subject of conversion [in the sense of something which must be waited for and passively experienced] than there has been of good through all efforts to be converted. If any Christian would look at the Revised New Testament he would find that 'turning about', as a plain duty for whoever is on the wrong track, has taken the place of 'be converted' in the New Testament. That fact ought to help a great many." It will. And perhaps it will help some of those who were puzzled and troubled a few months ago by the editorial in the same paper which said that man had no part in his own salvation except to resist and let the Lord do the rest. The plain duty of 'turning about' is certainly something for a man to do toward his own salvation.

How those pro-canteen arguments, which some of the papers are so glibly reciting, do get tangled with each other! First they say that the anti-canteen law will stop enlistments, for the men will not serve if they cannot get drink. Then they say that there is more drunkenness without the canteen than there was with it. If this is true there is no apparent reason why the thirstiest recruit should shrink from the service. It is noticeable that the people who have always defended the license system as the best protector of virtue and promoter of temperance, are the very ones who describe in lurid language the carnival of crime and drunkenness which has been going on in the newly established "outside" saloons at the army posts since the abolition of the canteen. But these "outside" saloons are under the same general license law which they have been extolling as the best regulator of the liquor business. Behold how effectively the regulator regulates! If half of the stories are true, the license system is everlastingly condemned out of the mouths of its own friends. As a matter of fact these stories about the increase of drunkenness and disorder at the army posts are lies, but it shows how clumsily the friends of the canteen are conducting their case.

Editor's Easy Chair
or
Macatawa Musings.

The Easy Chair has been on an excursion into the hot belt, which didn't prove to be very hot after all. The great Christian Endeavor Convention is worth suffering for. Even if the heat had been what it was the week previous it would have repaid us for the discomfort; but it was greatly modified, and was really very pleasant. What a delightful thing it is to mingle in fraternal fellowship with the consecrated men and women of other religious bodies and learn how much after all their hearts beat in unison with your own, and how genuine is their faith in and love for the same Master! And yet it helps us to realize how much sectarian walls, in the past, have deprived us of, in the way of Christian fellowship, and is a prophecy of the good time coming when these walls shall separate us no more forever. Some of us can remember the time when fellowship was largely limited by denominational lines. That was the era of denominationalism, pure and simple. The walls were too high to see over, much less to step over. But we have grown out of that into an era of interdenominational fellowship. We have learned to recognize each other as followers of the same Lord, children of the same Father. We are learning from each other, and learning about each other and we are surprised and gratified to find how much alike we are. May not this interdenominational fellowship lead to an era of undenominationalism in so far, at least, as denominationalism offers any barrier to Christian fellowship and co-operation? We shall be quite content when there shall be taken out of our present denominationalism all that is contrary to God's will, and that hinders the progress of his kingdom. We believe that process is going on, and that Christian Endeavor is one of the providential agencies for carrying it forward to the full realization of Christ's prayer for the unity of his followers.

One of the pleasant episodes of the convention, indicating its spirit, occurred at the Grand Hotel, where many of us were stopping. One evening after the guests had returned from the exercises at the halls and were gathered in the rotunda of the hotel, a few young people began singing some of the familiar hymns. As they sang the number of singers increased, and as they came forward the circle was widened to give them room in it. One minister present from the far west made it his business to bring up groups of Endeavor guests and have them join in with us. When the circle embraced about all present, except the employees of the hotel and other guests not Endeavorers, this minister suggested that Charles M. Sheldon make a selection. When that was sung, Booker T. Washington was asked to make a selection. When we had sung his favorite, Canon Richardson was called on to name a selection, and then Bishop Fallows, etc., till nearly all the old familiar hymns were exhausted. Then some one suggested that we close with "God be with you till we meet again," and that Dr. Power, of Washington, close with a benediction and a prayer for God's blessing on the hotel managers, employees and guests. The song was sung, the benediction was uttered and all hearts seemed to feel the presence and power of God. It has seemed to us, on reflection, that that scene was a symbol of what God is doing for His divided church in our day. Some escaped the bondage of ecclesiasticism and began to sing the songs of Christian freedom and of unity in Christ. Others came and joined the circle, which is ever widening, as Christ Jesus, the center and magnet, is drawing all men unto Him. What a glorious circle of believers are even now singing the same songs, and working together, hand to hand and heart to heart, for the enthronement of Christ in the heart of the world! After a while may we not hope the whole church universal will join in the chorus, and there will not be a single discordant note to mar the divine symphony!

The Rally of the Disciples of Christ occurred at the Central Christian Church on Tuesday afternoon. There was a large company present, John E. Pounds, our national superintendent of Christian Endeavor, presided, and after some introductory remarks, introduced Bro. F. D. Power, who made a good speech on "Our Debt to our Country." Bro. Power addressed a Sunday afternoon meeting on "Sabbath Observance" in which he gave some needed instruction on the Sabbath and Lord's day question. The Rally was also addressed by Sister Moses, whose address was read by Miss Pounds, and by C. S. Medbury, on "The End of Christian Endeavor." These, too, were both strong addresses. Benj. L. Smith made a brief and enthusiastic talk on the Minneapolis Convention, and introduced Dr. Thomas, of Minneapolis, who, with Dr. Brown and Prof. Hay of that city, was present to forward the interests of that convention. Dr. Thomas told something of what the committee was doing and what the people of Minneapolis, of Minnesota and of the northwest were looking forward to and urged a large attendance. It is certain that no committee has ever showed more enterprise than the local committee at Minneapolis is manifesting. They feel that very much is involved in the success of that convention, and the brotherhood should respond to their zeal and efforts, in one of the largest conventions we have ever held. Bro. Rains, who sails soon for China and Japan, addressed the Rally, insisting "we are the people," in his own happy way, and introducing Bros. Faris and Adams, our recently returned missionaries from Africa and India, who were received with the Chautauqua salute, and feelingly spoke to us of their joy in witnessing such an assembly. Bro. Wharton also was introduced and made his salaam. Bro. J. Z. Tyler was present on the platform, but did not speak. He is about the same as respects his physical condition, while his "inner man" seems to be renewed, day by day. We were called away before the social hour, following the addresses, and were thus prevented from meeting many of the brethren whom we would have been glad to greet.

Once during the sessions of these conventions the trustees of the United Society of Christian Endeavor always dine together, with the local committee as their guests. At our annual banquet at the Grand, in Cincinnati, Dr. Clark was presented with a "Loving Cup," of generous dimensions, by Dr. Hamlin, in behalf of the trustees, as an expression of their brotherly love and their appreciation of his wise leadership. Dr. Clark responded in a very happy speech, disclaiming the credit which had been generously accorded to him. But what an admirable leader Christian Endeavor has had these twenty years past! How level-headed, modest, wise, resourceful, patient, courteous, aggressive, cautious, fearless, humble, hopeful, helpful! Long may he live to lead on to nobler conquests, "for Christ and the Church," the mighty hosts of young people who have pledged to do "whatever Christ would like to have them do." He seems to us to be one of the men whom God has raised up to do a special work, and who, in a marked degree, is under divine guidance. Booker T. Washington, who made one of the great addresses of the convention, is another such man. Coming from Cincinnati to Chicago on the same train with him, we had the opportunity of talking with him concerning his work as teacher and lecturer, and found him to be a modest, unpretentious man, who is wholly unconscious of being or doing anything great, but the motive of whose whole life is the unselfish ambition to help others. The Lord multiply the number of such, for the sake of our poor, sinning and suffering world! Charles M. Sheldon, with whom we came in closer personal contact than ever before, belongs to this class of men who live for the benefit of their fellow men. He is one of the humblest and most lovable men we have ever met, filled with a consuming desire to make the world better. We believe the twentieth century will witness the multiplication of such men, whom God will use to bring in a new era of righteousness and truth in the earth.

These lines are written at the lake-side, where the peaceful plash of placid waters, and the soft sighing of western winds through fragrant forests woo the wearied wanderer to rest awhile and refresh his soul with the nurture which Nature gives to all her children. It is good for man to mingle in the multitudes of the world's worthy workers, and come in touch with the teachers and toilers who are seeking to save their fellow men and lift them to higher levels of life. It is good, too, when the captains and the kings depart and the shouting and the tumult cease, to come back to the green groves, beside the far-stretching waters of the lake, and listen reverently for that stiller voice by which God speaks to the soul that has ears to hear.

On the steamer at Chicago, on our return trip, we met Bro. J. H. Hardin and wife, heading a delegation of ten from Liberty, Mo., to Macatawa. And so the colony grows. On last Lord's day, A. B. Jones preached to the audience which gathered in the auditorium in spite of the cold weather.

Bro. Bennett and wife, who are here from Illinois, are efficient helpers in the religious work at the Park. In common with many other sections of the country, this locality is needing and hoping for rain.

Edgewood-on-the-lake,
July 12, 1901.

A Sunday in Wittenberg

By MORTON H. PEMBERTON

A tour of Germany would not be complete without visiting the old town of Wittenberg, the place where Martin Luther lived and taught and labored so long and hard.

It is evening time, and the sun is just going down; the chimes of the church bells and the almost noiseless tread of a few passers-by, are all that disturb the solemn stillness of the hour. I feel that to-day I have been walking upon holy ground, for I have walked in the same rooms and upon the same streets where the feet of Luther and his beloved Melancthon have touched. Who would not feel a thrill of reverence and calm delight in the presence of so many things which tell of Luther and the terrible times in which he lived?

This morning we arose bright and early and went for a long walk through and around Wittenberg. It was a beautiful May morning, and one could have hoped for no more quaint and picturesque scenery. Although Wittenberg is an old, old town, the spirit of progress is still with her, and many handsome buildings register 1890 and more. But the old town and the old streets, its historical buildings and churches remain as in the days of old, and no hand will tear them away as long as the name of Luther is engraved upon the memory of human hearts.

Instead of the little town of 3,000 inhabitants, as in Luther's day, Wittenberg is now a thriving little city of about 17,000 inhabitants. The little winding River Elbe weaves its way around one side of the town, and the smooth but slightly undulating land gives it an ideal setting. Shady groves and beautiful walks are on every side, but a visitor does not care to linger long among trees and waters and nature's charms in Wittenberg, for during almost every moment of the walk something seems to be whispering in the ear the name of Luther, and one wishes to hasten to see its historical treasures.

As it was not yet time for services at the churches, we went first to the old Augustinian monastery where Luther lived from 1508, when he was called as a professor in the University of Wittenberg. Later the Elector of Saxony, Luther's faithful political friend, gave him this portion of the monastery, known as Luther's house. Luther's rooms are now used as a museum, and are filled with relics of the great reformer.

In the study-room the old writing-table where Luther worked stands defiant of time, though its splinters and rough edges are beginning to tell the story of its early day. The large iron stove that warmed Luther's blood can yet hold the flames of many fires. The same window panes, with a broken one here and there, still let in the sunlight, and one can feel sure that by these old windows stood the devout and brave Luther. The same planks remain in the floor of this study-room, and we can also feel sure that to and fro upon this very floor often walked the restless reformer, after the manner of men who think, with his blood boiling with indignation as he thought of Tetzel selling indulgences to sin in the name of God.

On a shelf near the table is Luther's old drinking goblet, from which he must often have quenched his thirst when he returned from hours of lecturing and preaching, for it must be remembered that Luther preached more than once a week, and his sermon was more than twenty minutes long. Besides Luther's lectures in the University, he often preached once and twice a day in the church for days in succession. The original pulpit from the Town Church where Luther preached, and the old sand-clock have been brought to the Luther rooms and are exhibited together, for it seems that a clock was as necessary an attachment to a pulpit in those days as in modern times.

There is also in his study the double chair where Luther is said to have spent so many moments with his beloved wife, Catharine von Bora. In a glass case is some needlework done by the hands of his wife. In the museum of art at Leipsic is a very fine picture of Luther, his wife and his five children. It is a beautiful little family group of Luther sitting at this table in these plain rooms, with a musical instrument in his hands, his wife sitting on the other side of the table, and the children standing near by with their eyes upon the father and mother.

In other rooms are a number of modern paintings of historical events in Reformation times, such as Charles V. at the grave of Luther, the Diet of Worms, the translation of the Bible, Luther's betrothal, and Luther fixing his theses on the door of the church.

Luther's library, together with a large collection of other famous editions of books of the Reformation period, makes a very interesting collection. In a glass case are preserved Luther's early translations of the Bible in his own handwriting. I might add for the benefit of the young that we saw Luther's engagement ring, for according to German custom, the man wears a ring as well as the woman.

Just a few doors from Luther's house is the old home of Philip Melancthon. When I saw his old death bed I thought of the time when Luther knelt down by the side of it and begged his faithful Melancthon not to die, because he could not spare him, not knowing that the weak body of his gentle friend Melancthon would rally and last longer than his own powerful frame. Out in the back yard under a large tree is an old rock table bearing the name Melancthon, which was inscribed by himself under date of 1551. Here upon this crumbling rock desk, under the shade of this tree, worked Luther and Melancthon at the translation of the Bible.

A few feet from Melancthon's house stands the old Wittenberg University, which is now used as barracks for soldiers. The University of Wittenberg was in Luther's day one of the first universities in Germany. In 1817 it was incorporated with the University at Halle, which is now regarded as one of the best in Germany, especially for students of theology.

As the church bells were then ringing, we went first to the church where Luther nailed his ninety-five theses—a great massive building of stone with two high round towers, more like a cathedral than a church. The outside of course bears the marks of time, but the inside is of most costly, beautiful and elaborate finish. In 1892 the interior was restored, and at that time the Emperor of Germany and many representatives of royalty were present at its celebration. There are nine beautiful colossal statues of reformers by famous sculptors, Luther and Melancthon occupying the chief places; also twenty-two medallions of friends and protectors of the Reformation. The altar is elegantly arranged with a beautiful figure of Christ in the center. A few fine pictures with others of moderate merit add greatly to its general artistic finish.

The old wooden doors to which Luther nailed his ninety-five theses were burned in 1760 during the war with Austria, but in 1858 Emperor Frederick William IV. replaced them by massive iron doors bearing the original text of the theses. It was easy to imagine the defiant reformer standing before this door and nailing to it those immortal declarations which were to be read not only by those who passed by this church, but by the whole Christian world.

A short distance from the church is the place where Luther burned the Pope's bull. It is at the edge of the town under a massive oak tree which still lives to tell the story of the bold deed. An iron fence surrounds the old tree, and upon its trunk is affixed the metallic German inscription, "*Dr. Martin Luther verbrannte an dieser Statte am 10 Dec. 1520 die Papstliche Bannbulle.*" It had been but a short time since the brave John Huss had been burned at the stake for similar declarations, and friends were urging Luther to forego his vigorous and defiant opposition, but Luther listened to nothing but the divine voice of truth within him, and, thanks to his brave friends, he lived to see the precious fruit of his labors.

Another interesting building is the old Town Church where Luther preached, and where for the first time in 1521 the Holy Communion was administered in both kinds. The old church was built in the 14th century and though its great massive stone walls have crumbled somewhat, the inside is perfectly restored and is as beautiful an interior as we generally find in a European church.

A few steps from the old Town Church is the market place with a courthouse built in the 16th century, and in front of it are two bronze statues, one of Luther and the other of Melancthon. On the corner of the market place is the old home of the famous painter, Lucas Cranach, who also used his talent as a cartoonist unfriendly to Roman Catholicism, and was of much help to Luther in arousing the minds of the people against the abuses of the Church of Rome.

Well may the little town of Wittenberg preserve the earthly relics of the sainted Luther and cherish his memory in their hearts, for the world never had a better, braver, nobler friend.

Wittenberg, Germany.

The Gospel of Christ.

By J. H. Smart.

Whenever we cease to preach the pure gospel of Christ, if we ever do, spiritual disaster will come to us in our churches and in our mission fields. If we have any good reason for an existence as a separate religious people, it is because we have, from the beginning, preached the simple gospel of Christ as it is recorded in the Bible. Our purpose, in all these years, has been to follow the book of God in the proclamation of the unsearchable riches of Jesus Christ. The Lord has wonderfully blessed us in this great work, has blessed us above all other religious bodies. Two years ago a leading evangelist of another church said to the writer, "The reason your people have advanced so rapidly in the past few years is, your preachers, as a rule, have not gone crazy over the higher criticism, and they have been loyal to the word of God." His conclusion was a correct one, I think. We have had a few among us, however, who have given too much of their time to the higher criticism; but nearly all of our evangelists and pastor-preachers have been content to preach the old gospel as preached by Peter, John and Paul, and to leave the results with God, who gives the increase; and God has led us on from victory to victory. Why should he not give us the victory? Have we not been doing the work God wants done, and have we not been using his own means for the accomplishment of it?

There is absolutely no hope in sectarianism for the conversion of the world to Christ. Those who read the signs of the times correctly see this. The great masses of the people are tired of sectarianism, and will not have it. They want to know what God says, what God wants them to do and to be! Just recently I saw a wonderful demonstration of the failure of sectarianism in the case of an evangelist who claimed not to be sectarian, whose business is to go over the country and hold union meetings. He does not know the difference between the law of Moses and the gospel of Jesus Christ. For he represented David as praying to Jesus, and the Old Testament children of God as being Christians. He professes to be a great Bible man; but he happens to find in the Old Testament the most of his references which he uses to tell sinners what to do to become Christians! When he does quote from the New Testament the epistles are cited to tell alien sinners what they must do to enter the kingdom of heaven. He does not know that the twenty-one epistles of the New Testament were all addressed to baptized believers. The Book of Acts was scarcely ever quoted to tell a sinner how to find the way of life. It was pitiful to see him mix things up so no one could tell what he was trying to do! It is sad for one who claims to be a preacher of the gospel of Christ, earnest and zealous, not to know what the gospel of Christ is. Quoting Scripture promiscuously, and sandwiching in between these quotations death-bed stories which never occurred, is not preaching the gospel of Christ. No wonder many people become disgusted with Christianity (thinking this to be Christianity) and join the ranks of infidelity. Then it is a fearful thing for one to preach something for the gospel of Christ, which is not the gospel of Christ at all. See Gal. 1:8, 9.

The common people are hungering for the old Jerusalem gospel, and if the genuine article is given them in the spirit of our Savior they will gladly accept and become disciples of the Nazarene. If we, as a people, are wise according to God's wisdom, we will continue to give this old gospel to the world. It is the only thing in God's world that will save sinners who are willing to believe it. For the gospel of Christ is the power of God to save men. See Rom. 1:16. We, as a great restoration movement, will continue to grow, and to grow with a marvelous rapidity, just as long as we preach this New Testament gospel; and if we ever become ashamed of it and sidetrack it for human wisdom, or for the æsthetics of civilization, we will most certainly have Ichabod written on our banner.

Winchester, Ill.

Who Should Go as a Missionary?

By Chas. Louis Loos.

This is a most important question; for, under God, the fortune of missions depends supremely on the kind of men sent forth into the fields. Great, therefore, is the responsibility of those to whom the selection of these men is committed.

What, then, are the proper qualifications of the missionary?

First, is an intelligent and entire consecration to this holy service. This implies a correct understanding of the purpose of these missions, and a good knowledge of the field and its life and labors. The chief object of gospel missions—let us well understand this—is not to lift up heathens from their low estate to a higher civilization, with all the immense blessings in personal, domestic, social and national life that belong to it. These, as necessary effects, are certainly not to be overlooked nor lightly esteemed in missionary enterprises. The soul and life of missions, however, is the salvation of our race from sin. This is the one supreme motive of the gospel, so clearly and so powerfully set forth by Christ and his apostles. All else is secondary. This the missionary must hold as the great purpose and inspiration of his heart.

If, with a clear understanding of the object of missions, and of the field and its life, and after mature reflection and examination of heart and much earnest prayer for divine guidance, the missionary aspirant finds that he is ready to give himself joyfully to this service for life, he then has the important primary qualification, without which all else is unavailing.

This precludes all mere immature, impulsive enthusiasm, and the sentimental charm of the heroism and romance of missions, which are too unsubstantial and transitory to endure successfully the life in the foreign fields, as much experience has proved.

Another and kindred essential quality is a genuine piety, which surrenders all that we are to the will of God, and leads to a holy life. Nowhere is the presence of this virtue, as an example and power of life, more needed than in the foreign mission field. Mere pietistic religiousness is not true piety; its unsoundness and weakness will soon be revealed everywhere.

And with this is identified that holiest grace of the Christian soul—the love of God and his Christ. This most potent force will constrain the missionary to glorify the Father and the Son, by bringing the knowledge of the Great Salvation, at the cost of every sacrifice, into the darkest regions of the earth.

The missionary's mind and heart should be rich in the knowledge of the Word of God; for this is the inexhaustible source of all we can know concerning the world's redemption. Herein must lie his strength as a teacher and preacher of the gospel to men. And we would urge, with all the force that is in us, that he who is to plant the Christian faith in heathen lands must be in his convictions and teaching sound in all that appertains to the essential elements of the doctrine of Christ. The power and safety of his ministry will lie in this: that he teaches the true Christ and his true doctrine; not *a* Christ, *some* Christ, but the one and only Christ whom the New Testament reveals to us. And not *some* doctrine of Christ, but the doctrine of him which in the fullest and clearest manner Jesus himself and his apostles have taught. This doctrine, this gospel, alone is the power of God unto salvation to all mankind. Let the missionary boards take this earnestly to heart.

The best judgment and all human experience have abundantly taught us that missionaries in foreign fields should be men of strong and clear heads, and of good education. To cope masterfully with all the difficulties and all the great problems of foreign fields, requires men of an excellent order of mind, men rich in knowledge and intellectual training.

The ability readily to acquire a foreign tongue is essential to a missionary's qualifications. For, to be very imperfect in the use of the language of the people among whom he labors, to be obliged to use an interpreter, often leads to serious misunderstandings, and shuts him off from direct and effectual communication with the minds and hearts of his hearers.

Our Lord said that his messengers should be "wise as serpents and harmless as doves." Nowhere are these qualities of greater value than in the midst of the pagan world. At home, in the bosom of strong Christian communities, serious errors on the part of the minister of the gospel can be easily met and corrected. Not so in the depth of heathenism, where the churches are weak and the enemy strong. To deal prudently with pagan communities, governments, institutions, religions; to treat properly fellow missionaries; to act rightly towards the boards at home—all this demands great wisdom on the part of the missionaries. "Harmlessness" is of inestimable value. A man who is intractable and stubborn in his temper, who has in him the passion of having his own way, may work incalculable mischief in the foreign field. But humility and gentleness; a disposition to "esteem others better than himself"—these are properties of mind and heart that are really indispensable in the missionary.

Men afflicted with race and social prejudices are necessarily unfit for the mission field; they have not the spirit of Christ in them.

Finally, the climates of most heathen lands, and the general great ignorance and disregard of the laws of health prevailing everywhere in them, demand that the mis-

sionaries sent forth into them shall be men and women of sound bodies and vigorous health. The plainest common sense dictates this rule.

Mission boards cannot allow themselves to be indulgent in this respect. It is a serious burden on missions and boards to have invalids in the fields.

Kentucky University.

The Reign of Law in our Colleges.

Howard T. Cree.

Many will be found to agree and perhaps as many to disagree with James Lane Allen in his "Reign of Law." Those who take issue with the gifted Kentuckian bemoan the thrust he makes at religion by the overthrow of his hero's faith, and more especially the injustice he has done a certain college by the attitude of an unsympathetic professor, who chiefly changes the current of the young man's life.

Burris A. Jenkins, in a recent issue of the CHRISTIAN-EVANGELIST, sagely remarked: "College students are generally at such an age as is thought to be skeptical. But it is not skeptical; it is simply inquiring." The new environment begets an earnest inquiry into the things around him. The frequent and sometimes foolish questions of the child in his early years, after all, reveal a God-given impulse. How else can the child know of the world into which he has come, and how best to conduct himself with reference to the laws, unless he questions concerning it? So also with the student in the college.

He finds factors at work in the world and laws prevailing of which he never before dreamed in the quiet of his home. To know these laws, to understand them in their working, is his aim. If he questions carefully and to the point of almost wearying his professor, is this attitude of mind to be despised?

One who appreciates his own inability to cope singly with the great forces of life, and more especially of religion, is less liable to make a shipwreck of his faith than he who thinks he needs no aid, but unassisted and alone can steer through any sea. The disciples prayed to their Master to deliver them from the storm on Galilee, saying: "Master, carest thou not that we perish?" Is this question not at all apropos with reference to the disturbed and troubled mind of the student as he sits in the presence of his professor?

He who essays to answer all questions for himself and solve all difficulties, must sooner or later meet with that beyond his powers, and find himself wandering in the labyrinthian mazes of hidden mystery. Sad the fate of the egotist who finds a philosophy whose utterances he cannot gainsay and by reason of this surrenders the faith of former years. How much better had he been taught there are questions to be pigeon-holed for future reference; that his attitude is to be that of a learner standing before the great questions attempting a solution, even though he fail in his efforts at an acceptable answer.

Who so well qualified for revealing to the student this proper attitude as the professor? Let the student be made to understand the limitations of his own powers, that all the truth in its infinite reach cannot be grasped by a finite mind. The touch must be one of loving sympathy. Doubtless for this very reason an American statesman expressed his idea of the best university as that of a log in the woods with a professor at one end and a pupil at the other.

Has there not been a "reign of law" in some of our colleges that is to be regretted? Has there not been too much of the law of dogmatic assertion by professors, and too little of an appreciation of the real difficulties of the inquiring student? The laws of life will continue to reign as they have since the beginning. Instead of teaching that these laws are fully understood in all of their bearings, is it not better to show the student the method of patient inquiry and the wisdom of willingness to wait?

Maysville, Ky.

The Hymn They Sang.

Matt. 26:30.

By Aaron Prince Aten.

Which one of the holy college
Was the poet with pen of fire
Who wrote for that evening's service
The hymn for the holy choir?

What thoughts of infinite beauty,
Inspired by the life of love,
Flowed out on the parchment freely
To carry their souls above?

Who started the song that morning
When the midnight feast was o'er?
How many joined in the chorus
That the breezes upward bore?

With a cadence purer and sweeter
Than the earth before had known,
Did the Master lead the music
That floated to heaven's throne?

What hands touched his in the circle,
And felt the ecstatic thrill
That comes from His presence only,
The spirit with joy to fill?

O song, in the bright hereafter
May thy sweet, sad tones be heard;
And the voices that sang that morning—
By them shall our hearts be stirred!

El Dorado, Kan.

New York Letter.

By S. T. Willis.

Concentration and aggressive effort seem to be the watchword of the Disciples of Christ in many centers of population. We are learning a lesson that we should have learned many years ago, for much of our energy has not been made the most effective possible, especially in cities where our plea is not strongly represented. One of the most recent centers to take steps toward organizing for aggressive work is Troy, N. Y., and vicinity. Five congregations there planning co-operative evangelism are the River and Jay Street Church, Troy, of which George B. Townsend is pastor, the Lansingberg Church over which R. W. Stevenson presides, the congregation at Eagle Mills ministered to by E. J. Butler, the church at Poestenkill of which Bro. Wheeler is pastor and the one at Pittstown where Leslie Moody is the preacher. Some of these are among the oldest and most historic congregations in the east. James A. Garfield did some of his first preaching in this section and to some of these country congregations. His name is still honored by many of the older disciples of the community who heard him preach when he was a young man. But as a preacher of the gospel Dr. W. A. Belding is most honored in this section of the country, where he has spent the greater part of his long and useful life. The Dr. was present at the public meeting on June the 27th in the church in Troy and was one of the most interested in the object of the meeting, when it was my privilege to address this the first public meeting of the Troy Union, on "Coworking with God." The churches were represented by their several pastors and others. The cause of the Disciples in this part of the state is in a flourishing condition, and the outlook is bright with promise. We confidently expect to hear encouraging reports from the Disciples' Union of Troy and vicinity. This co-operation should certainly result in both the planting of new congregations and the greater spiritual development of the old ones.

Bro. E. C. VanZandt has for years had charge of the Bible-school at Troy. He uses the following, which some choose to call his catechism, as a drill in his Sunday-school every Lord's day:

1. What must a sinner do first to be saved?

ANS. Believe on Jesus as the Son of God and his Savior.

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

2. What is the second step?

ANS. Repent of his sins and forsake them.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

3. What is the third step?

ANS. Confess with his mouth before men, his faith in Jesus.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

4. What is the fourth step?

ANS. Be baptized in the name of Jesus for the remission of sins.

"Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

5. What salvation does this give?

ANS. Forgiveness of all past sins.

6. What must one do to be finally saved?

ANS. Continue to obey Jesus.

"To them who by patient continuance in well doing seek for glory and honor and immortality—eternal life" (Rom. 2:7).

The Rev. Dr. S. D. McConnell, an Episcopal divine of Brooklyn, recently preached a sermon on "The Evolution of Immortality," in which he takes the position that Jesus did not teach a universal immortality, but offered eternal life only to those who did his will. He says Jesus' teachings were not so much theological as biological. His appeal was always to the instinct of living, saying, in effect, "if you will do thus and thus you can secure for yourselves a life so prepotent that what you call death can not ruin it." Dr. McConnell declares that no individual can ever become potentially immortal until one reaches a point to know good and evil. He also says the psychic life, called the soul in man, is simply the same as instinct in the beast, and affinity in the germ cell, and unless this psychic life in man is capable of reaching some higher stage so that it can subsist in spite of the disintegration of the body, man is not any more immortal, inherently, than the animal or the plant. He is simply "immortable," that is to say, capable of becoming immortal. He says that God only is immortal, and man may by doing good so develop the psychic life as to enable him to survive, for a time, in some other state independent of the physical body. It seems this is evolution run mad.

Every-Day Religion

By John Augustus Williams

The tendency of much of our modern preaching is to divorce religion and morality, by failing to emphasize properly the moral teachings of the scriptures, especially of Jesus and his apostles. As a consequence of thus putting asunder what God has joined together, religion has come to be regarded in the popular mind as the observance of certain forms and ordinances, the experience of certain emotions, or the acceptance of certain dogmas written or traditional.

Another consequence is that the world appropriates many of the beautiful lessons of our Scriptures, for which they give no credit. They sit at the feet of Jesus, and learn of him and yet disown him; they borrow his wisdom, but do not acknowledge him. And the church carelessly acquiesces in such plagiarism!

Under this defective view of religion, one zealously performs all his supposed Christian duties. He is always in his accustomed seat at church, joins in the prayers and songs with fervor, listens, perhaps wakefully, to the sermons of the day, partakes of the supper with due solemnity, drops his small coin into the so-called charity box, reads his Bible in the afternoon, and spends the intermediate hours in a Sabbatical rest. But when the week days come, he lays aside his religious duties, and hastens to his fields, or shop, or office, with little thought that his religion has anything to do with the business of everyday life.

Such a man is not necessarily a hypocrite or a formalist; he is a sincere religionist under the delusion that religion has but little to do with the practical affairs of daily life, with sale and barter, stock and bonds, or the toil and strife for bread. He may be frugal and industrious, neat and orderly, cautious in speech so that he gives no offense to patrons, and, in his dealings with them, observe strictly as a maxim of business that honesty is the best policy. But in his view, all this is but worldly prudence; these are useful virtues, but profitable only as business principles, and not to be ranked as Christian graces.

In the opinion of such religionists, a man may be negligent of dress and person, careless of his money, slothful in his business, fond of ease, and violate continually the maxims of prudence, and still be a very religious man. If on the other hand, he should practice all these worldly virtues, and yet speculatively doubt the metaphysical deity of Jesus, or the eternal damnation of the heathen, or the verbal inspiration and inerrancy of the Jewish scriptures, or if he should fellowship as Christians the unimmersed, or affiliate with outside societies, whether open or secret, his religion is at once suspected, and his salvation is doubtful.

But are such virtues as neatness and order, economy and industry, really Christian graces, and constituent elements of religious character? If so, the popular conception of religion must be enlarged, and the Christianity of Jesus be studied anew. Let us then learn of him, and from his own example, which best defines his doctrine.

He upbraided, he was angry, he rebuked, and he wept; but, if I remember correctly, he complained but once, and then because they brought him no water to bathe his dusty feet. We cannot conceive of him as being careless in attire, or neglectful of personal neatness. We read, indeed, of the robe he wore, which was more graceful than common, because without seam, being woven throughout. Even the pagan soldiers would not rend it, but cast lots to preserve it entire.

Should we have entered into his carpenter's shop, when he worked at his trade, I cannot think that we would have seen any untidiness within. No rust gathered on his polished tools; no rubbish accumulated about his benches; and no disorderly heaps offended the eye. It must have been a model of order and neatness and convenience.

One will thus express his character in everything he does. We may read a farmer in his fences and furrows and ricks, in every trace of axe or knife, in his barns and domestic animals. If he is a Christian he will unconsciously put his religion into everything, and his smallest work will express the dominant elements of his character.

The most eventful moment in the history of Jesus was when, having suffered death and lain three nights in the sealed sepulchre, he awoke from death to be glorified as the Lord of man. Even in that moment of sublimest triumph, while angels waited without to escort him to the throne of his glory, he lingered to put his empty tomb in order, folding up his useless grave clothes, and putting them aside in separate parcels so that everything was tidy when his disciples came to look upon the place where they had laid him.

And how impressively did he inculcate the grace of economy! After he had generously fed the multitudes from his exhaustless resources, he directed them to gather up carefully all the fragments so that nothing should be wasted.

So have I seen a Christian mother in the face of her observing children put by the fragments of a bountiful breakfast, and then, carefully gathering up the crumbs, cast them kindly to the birds. And I have seen a like Christian housewife collect the remnants after a day's sewing, and put them all away in her scrap bag. I have seen her patch and darn, turn and cut down old garments from child to child, until the very shreds and tatters grow beautiful at last in a carpet or a quilt, and all this, too, not from poverty, but from principle. Such economy is not wholly a work of the flesh. There may be as much religion in a good woman's cupboard as in the baskets that the disciples filled after their feast in the wilderness. There is often more religion in a wife's scrap bag than in the embroidered motto, "Praise the Lord," sometimes displayed on the walls of our homes.

The wise man, Proverbs 18, declares that the wasteful man is a brother to him who is slothful in his business. Both are sinful wasters—one is wasteful of time, the other of bread, one of the staff of life, the other of the stuff of which life is made. These twin vices, extravagance and idleness, are almost national sins. An average American farmer will waste enough to support a European family, and our young men often squander enough time to acquire an education or to earn a competency.

These vices are usually born of a silly pride that despises labor and yet loves display. Poverty does not cure it; for we often meet with men that are poor, proud and lazy. As a people, we are sometimes sorely punished for these national sins, by what we call "hard times," for since nations have no souls they are punished only in this world.

The remedy for hard times is not in legislation, but in reform. If our curbstone politicians would turn their whittling jack-knives into reap-hooks, and the young man with the bat become a man with the hoe, wages and capital, trade and currency would regulate themselves. Said Dr. Franklin when writing from England, almost in despair of his country, "The sun of liberty has set, now let the colonies light up the candles of economy and industry."

But such reforms should begin with ourselves. We sometimes begin to save by reducing our charities, or our church contributions, and our faithful minister, or the poor around us, are the first to feel the effects of our selfish retrenchments.

As to the twin grace of industry, our Scriptures distinguish between an industrious man and a merely busy one. "I hear," says Paul, "that there are among you Thessalonians, some who do not work, but are busy-bodies." Industry is profitable labor, working with system, according to a plan and for a useful end. One who is simply busy, is a restless, bustling, perhaps a nervous, fretful creature, ever active, but doing nothing. He will rouse his household from their unfinished sleep, rush from house to barn, and from barn to field or forest, pull awhile at every oar, begin and leave off a dozen undertakings, and lie down at night weary, but with little or nothing accomplished. He is a busy man, but not an industrious one, for his labor is not productive. Such a man is not indolent or lazy, he is simply idle. Indolence, says Solomon, puts his hands in his pockets and will hardly take them out even to eat. Idleness wastes energy, indolence has none. Indolence may move, but only as a door on its hinges, it never goes. Idleness is always going, but it never gets there. Indolence is a snail, idleness is a butterfly, but industry is a bee. Indolence will let the boiler cool down and the boat drift along with the current, idleness will fire up and then turn the steam on the whistle, or waste it in noise upon the air, industry will direct the subtle energy upon the wheels, and the stately craft moves from port to port with the commerce of the land.

Our young men and young women are not lazy, but they are too much given to idle employments. They have fine brain and nerve and muscle. They delight in many avocations, but they have too few vocations, many amusements, but few industries.

But may not our young people have some amusements? By all means, they may and should have them. But they

should be only recreations, when amusement becomes a vocation, it is injurious and sinful. How often are our daughters busy with accomplishments that are idle? They can embroider, but can they make or mend a garment? They can freeze the cream, but can they, like Jael of old, churn it and bring forth the butter in a lordly dish? They can ice the cake and make the sherbet, but can they bake a loaf, and distill the cup for a father's breakfast? These things they ought to do and yet not leave the others undone.

All this may, however, be our own fault. Their fine temperaments demand employment, and we give them nothing to do. The milestones will revolve, but if the hopper is not kept full they will grind each other.

Thompson, the poet, wrote the "Castle of Indolence," and he dwelt in it. Being asked once why he did nothing, he answered that he had nothing to do. For the lack of something to do, many of our young men rush into dissipation and sometimes into crime, and when society can no longer endure their idle follies, they are sent to the state's prison to learn at last what should have been taught them at first—some useful trades. Industrial education and training would be the salvation of many of our young men and young women. Better for them than the ordinary Sunday-schools is brave, old-fashioned work.

Examples, written for our admonition on such subjects as these, abound in the Scriptures, and add much to their beauty and value. When Solomon was repairing the breaches in the walls of the city, his attention was drawn to a young lad at work among the stone-masons. "And Solomon took note that the lad was industrious." This is the first occurrence of the word in the Scriptures. The young man was the only son of a poor widow. His industry was the solid foundation of his subsequent good fortune. When the king needed a reliable officer in his revenue department, he selected this industrious youth and put him in an office of profit and trust. On Solomon's death, his only son and heir ascended the throne. But he had been raised in a palace in idleness and luxury, and the people refused to be ruled by him. The ten tribes revolted and chose the industrious young man to be their king, and he reigned over Israel as Jereboam.

Moses, who had been providentally watched over and guided by Jehovah for the first forty years of his life, seems to have been neglected by Jehovah during the subsequent years while living idly and contentedly with his weathly father-in-law in Midian. But when at last he aroused himself and led forth the large flocks of Jethro to the distant valleys of Sinai, the bush began to burn and the angel of the Lord communed with him.

In an important crisis in the history of Israel, an angel descended and searched through the land for some hero to deliver the people from the oppression of the Midianites. Such a man, in those evil times, was hard to find. But the angel heard, amid the silence of an idle and discouraged people, the sound of a solitary flail, as Gideon threshed out his grain behind a wall. He seemed to be the only young man at work. The angel approached and said: "Jehovah be with thee, thou man of valor;" and he girded upon him the sword of the Lord and of Gideon, and Israel was redeemed.

When Samuel was sent to the house of Jesse, in Bethlehem, to anoint one of his sons to rule over the kingdom in the place of Saul, a feast was made ready, and seven sons of Jesse, in holiday attire, presented themselves as guests. Samuel at once concluded that a king could certainly be found among these handsome sons of Jesse. But an angel warned him not to judge men by outward appearance; none of these was fit to be a king.

The prophet, in perplexity, asked if there were no other sons. "I have one more," replied Jesse, "who is not at the feast to-day. He is out in the fields at work tending the flocks." The industrious lad was sent for, and he came bounding into the presence of Samuel with the smell of the pastures on his lips, and the flush of the summer sun on his cheeks. "He is the chosen one," whispered the angel; and the consecrating oil was poured on the red locks of the only son of Jesse that was found faithfully at work on that holiday.

And lastly, when Elijah would find one qualified to succeed him as prophet in Israel, he traversed the land till he found a young man industriously plowing in his fields—holding one plow himself and superintending twelve others at the same time. He looked no further, on his shoulders the mantle of prophecy was thrown and Elisha became the prophet of Israel.

And thus, if we read the Scripture closely, we may learn that God has never called to any important mission nor has any angel ever visited an idle or an indolent man.

Judging Others.

By C. H. Wetherbe.

We are frequently told by the editors of religious papers and also other people that one has no right to judge others. This is a most unwarrantable deliverance. While it is true that the Bible in one place says, "Judge not, lest ye be judged," it also does demand that we shall judge people. The fact is, the Bible speaks of personal judgment from different standpoints. The words which I quoted have reference to harsh, rash and unrighteous judgment. This is what Christ means. But he also says: "Judge righteous judgment." This is his commandment. I have just been reading an editorial in the Watchman concerning the late Colonel Ingersoll, in which occur these words: "It is not, to be sure, for any man to judge his brother." This is an astonishing remark. Again, the editor says: "We are to be careful not to judge others, whether living or dead." Still further he says: "We have no right to judge Col. Ingersoll." I say that these are amazing statements. They are contrary to Bible teaching. That editor says that one ought to condemn Mr. Ingersoll's teachings and his works but not the man himself. This is absurd. Such a view would make Mr. Ingersoll irresponsible for his wicked course. It is equivalent to saying that one may condemn the acts of a murderer, but not the murderer himself. The editor says: "We do not know what peculiar disadvantages anyone may have labored under which have powerfully influenced his moral attainment. We lack the requisite knowledge and sympathy to pass judgment upon the character of others." These words seem to be an apology for not passing judgment upon Mr. Ingersoll. Are we to understand, then, that Mr. Ingersoll can acquit himself of responsibility for his teachings and for his soul-destroying work when he appears at the bar of God, on the ground that he labored under certain "peculiar disadvantages" when he was young, which caused him to commit the evil that he did? It is folly to so assert. The truth is, we do have a right to judge Mr. Ingersoll and to condemn him for his grossly wicked course, right in the face of great light.

Sunset Before Rain.

By G. E. Ireland.

The brilliance of an Oklahoma sky, its quivering heat tempered all the day by a gentle breeze, is subsiding into the softer glow of eventide. In the broad west an imperial highway of gold opens a vista whose distant point seems in another world. The sun, like a king, is mounting his chariot for the descent of the western slopes. On the south dark purple masses, with blackening brow and muttered thunder, roll sullenly from the emblazoned gold of the setting sun, like armed and gloomy warriors paying reluctant homage to their chief. Far up the sky shoot and poise arrowy gleams of light, a canopy fit for the retiring king. To the north spreads an expanse of richest hues. In its midst a lagoon of pale green is encircled by rocks of purple glinted with gold and tipped with white, like snow-capped hills of earth, while fantastic islands float in the emerald waters. And now, form and color and magic movement and scintillating flash are centering in the west. The pathway of light grows more radiant. From the dim distance advance tremulously new roseate tints, as if some orb yet more celestial shone from far heavenly places, with crimson glory flooding the spacious floor and tinting each lofty pillar of this Gateway of the Sun. Oh, it needs no straining of the eye—or of the fancy—to discern just beyond that beauteous glow the fair portals of "Zion's love-lit halls," the home of our souls:

> "Jerusalem, the golden,
> When sun sets in the west,
> It seems thy gate of glory,
> Thou city of the blest."

The yellow sheen of the wide-spreading harvest fields is losing its luster; the whir of the reaper is silenced; the calm of evening falls, like softest mantle, over prairie and garden and home. The robes of the fast-fading sun disappear softly in the darkening west, and, as if he were reluctant to leave the world he has blessed all the day long, he breathes an evening promise of "showers of blessing." His attendant lightnings quiver on the dark mountains of cloud and the thunder scarce more than murmurs, as if the most relentless of Nature's forces have caught for the hour the gentle spirit of the passing day. Ere the shining of his latest smile has wholly faded, herald rain-drops fall lightly on plant and tree, whose whitened lining, upturned by the zephyr's breath, greets eagerly the coming rain and the tired worker from the field sinks to sleep amid the melody of refreshing showers.

B. B. Tyler's Letter.

Denver is now especially interested in the liquor problem. There is, of course, in Colorado an Anti-Saloon League. The superintendent of the league said something not long ago that offended a man who has a seat on a judicial bench and who is manifestly in sympathy with the worst elements in the town. One of the ministers also in a public discourse said something that displeased this fellow. The superintendent of the Anti-Saloon League and the pastor were arraigned for contempt. The decision was a foregone conclusion. The minister and the superintendent were reprimanded by the fellow who is called "judge." But to annoy those good men by hauling them up three times before reaching a decision and then to reprimand them did not satisfy the malignity of this narrow-minded ignoramus, he opened upon the ministry in general in the following choice language:

"Instead of following in the steps of the meek and lowly Nazarene, guided by prayer and love, they go stalking through the world like assassins in the dark, taking refuge behind a thin veneer of assumed respectability which is nothing less than a hideous hypocrisy hiding behind the cloth of a revered profession. The reputation of any person who dares express a view contrary to their ideas, and even the sanctity of the abode of justice are but trifling baubles, and with a prayer on their lips these anointed ones go forth charging corruption and base motives without even an attempt to ascertain the falsity of their utterances."

When the cases against the superintendent of the Anti-Saloon League and the pastor for contempt came up a number of free born American citizens were in the court-room as spectators. The "judge" had a suspicion that they were Christians in sympathy with the men at the bar. Their presence enraged him. In the audience were women and this is what the "judge" said in his wrath:

"We are presented with the spectacle of many very good people of both sexes packing this court-room whose visages bear the unmistakable determination that they are here not with a Christian spirit in their hearts; it is the spirit of coercion and intolerance, one which might have been expected in ages past and of people of less intelligence and fewer protestations of righteousness."

The foregoing speeches were, of course, uncalled for and served to make manifest the spirit of the "judge." In an injunction case, brought by the saloon-keepers who were violating the law, the ruling of the "judge" was so evidently in the interest of the lawless classes, coupled with the treatment of the pastor and superintendent of the Anti-Saloon League, that the reputable portion of the town is thoroughly indignant, and there was such a rattling fire from the pulpits yesterday as probably never before was heard in a town of a hundred and fifty thousand people.

By the ruling of this "judge" in the injunction cases Denver is now a wide open town. The depraved element is in control. No effort is being made to compel saloon-keepers to obey the law. But this cannot last long. The vicious element has overreached itself. Its "judge" rendered a too faithful service. The people are aroused and something will be done.

Denver is all right. Colorado is all right. The population of Denver is made up of persons of superior intelligence and character. The same is true of the state of Colorado. There is a bad element in Denver as there is a bad element in your town. For a time in Denver this wicked element is in the ascendency—but it is only for a time.

God has made, does now make, and will continue to make, the wrath of man to praise him. God is God. To all who love him he causes all things to work together for good. Righteousness will prevail. Truth will triumph. Virtue will be victorious. Such incidents as are mentioned in this letter are apparently needed now and again to stir up alike preachers and people. While we sleep the enemy sows tares.

The arraignment—the vicious arraignment—of the ministers in the language above quoted has done me good. It sent me to my Bible to study the ministry of the great preachers of the olden time. It is an interesting study. I do not find in the Bible the name of a single man conspicuous as a preacher who at all meets the requirements of this pious and profound "judge"—not one. Run over the list, beginning with Noah, "a preacher of righteousness," Elijah was not a Miss Nancy kind of a preacher; nor was his successor, Elisha. Nathan, the court preacher when David was king, was bold, practical, personal. The preaching of Isaiah was rugged, straightforward, strong, severely personal, intensely practical, sublimely eloquent. He preached on questions of state and openly charged the rulers of his day with murder. "Your hands," he exclaimed, "are full of blood." Daniel's discourses are not of the green pastures and still water kind. He told the king of Babylon to his face to "break off thy sins of righteousness and thine iniquities by showing mercy to the poor." Contempt proceedings were instituted by and by and an opinion was handed down which sent the preacher to the lions; but the decision of the inferior court was reversed by the Judge of all the earth, the preacher was vindicated and the king was compelled to issue a proclamation in which he vindicated Daniel and declared his faith in Daniel's God. Ezekiel met with a request to prophesy smooth things; but Ezekiel went right along rebuking sin and proclaiming that "the soul that sinneth it shall die."

Study the sermons of Amos. Contempt proceedings were instituted against him and he was told to leave the country. Amos said that he would return to his home when he was ready to do so. He went home at his leisure. The discourses of Amos are simply terrific. John the Baptist was not a sissy kind of preacher. He called the bigbugs who came out from Jerusalem to his revival meeting in the wilderness of Judea "a brood of vipers." He so rebuked Herod that he was sent to jail. By and by the preacher lost his head, but he kept a clear conscience. The preacher was a great man; the king was the small man. The Denver "judge" reminded the preachers of "the meek and lowly Nazarene." At the moment he did not think of the terrible philippics in the twenty-third chapter of Matthew. There is nothing equal to them in the sermonic literature of the world.

"It is an insult to the meek and lowly Nazarene to quote him on the side of a weak, inoffensive, quiescent attitude toward the evils that are demoralizing society. To stand back and say nothing and let public officials alone who are derelict to duty and never speak for fear of offending somebody is very far from exemplifying the virtues of courage and heroism that characterized the meek and lowly Nazarene. Jesus Christ was no bending willow by the brook side, gently playing with the summer zephyrs and languidly listening to the murmur of the waters, but a stalwart oak on the rough mountain side that knew how to grapple with the storm. It is no evidence of companionship with the meek and lowly Nazarene to be too mild to have any force, too refined to have any fire, too soft to have any sand."

Chaplains in the Navy.

By Edward B. Bagby.

Ex-Chaplain of the House of Representatives.

"If the President is short of chaplains for the navy I should like a job," is the request that comes to me from a preacher in a western state.

I called recently at the department and asked if there were any vacancies. "None," was the answer, "but there may be one in July."

"How many applications have you for the place?" The clerk shook his head and held his hand some distance above the floor, as much as to say, "They can be measured but not counted."

When a preacher has wrestled for some years with factions, official boards, fickle-minded congregations and the gaunt demon of poverty, it is not strange that a United States chaplaincy should be attractive.

The chaplain has an appointment for life, begins with the rank of captain, is as independent as a graduate of West Point or Annapolis and will never need to bother about his salary. The army chaplain receives $1,500 annually for five years, with a 10 per cent. increase for every additional five years of service.

When he is put on the retired list his salary is the same as that of a regular army chaplain retired. So that he receives a larger salary than when in active service and considerably larger than if he were depending upon a Board of Ministerial Relief.

The navy chaplains fare even better than this. They begin on a salary of $2,500 annually for the first five years and then enjoy an increase to $2,800. This, however, is to compensate them for the discomforts of a sea voyage; for when they are on shore duty they draw $500 less a year.

"The Roman Catholic priests who are now serving as chaplains in the United States army and navy will number two to every one of any other denomination," is a statement that recently appeared in public print. I have taken pains to inquire as to the truth of this assertion and find it without foundation. Of thirty-three chaplains in the army there are eleven Methodists, seven Episcopalians, six Presbyterians, four Roman Catholics, two Baptists, one Lutheran, one Congregationalist and one who is recorded simply as Christian. In the navy there are nine Methodists, five Episcopalians, three Catholics,

two Baptists, two Presbyterians, one Disciple of Christ, one Unitarian and one Universalist. Our representative in the army is Jno. B. McCleery, stationed at Fort Logan, Colorado. Among sixteen recently designated for appointment to army chaplaincies is the name of Thos. J. Dickson, one of our Kansas City preachers.

In the navy we have Carroll Q. Wright, who has the rank of commander, and is now on the Massachusetts and has been since last June at Tompkinsville.

The officials at the navy department speak in the highest terms of praise of the services of Chaplain Wright. The fact is, the record of all our brethren who have served in this capacity has been so creditable that I have thought that if the President were ever "short of chaplains" he would apply to us for men for "the job."

Receiving the Unimmersed and Christian Union.

By I. D. Smith.

The writer was much interested in a communication several weeks ago in the CHRISTIAN-EVANGELIST, from the pen of a Baptist signing himself "Truth Seeker." The subject treated was that of receiving the pious unimmersed into Christian and Baptist churches. I, however, was greatly surprised that the editor passed the article by with what seemed to me such indifference, and still much more so when I found that, after many weeks had elapsed, the article had not even been noticed by any of our other scribes. Twenty-five or even ten years ago such an article in one of our leading journals would have caused considerable comment, and have been severely criticised. Since pondering over the matter, I have come to the conclusion that a very great change is coming over our people, regarding this subject, and that the time may not be very far distant when immersion will not be allowed to stand in the way of Christian union or membership in our churches.

The writer knows by personal contact with many of our preachers, and especially many of the younger ones, that one of the main questions now agitating their minds is that of receiving into their churches godly persons who, as yet, are unprepared to receive Christian immersion. Our ministers find such persons in every community—persons whose Christian lives are above reproach, who are captivated by our plea, but who, as yet, are not prepared to take this one step, on account of the training they have had from their youth up. Such persons, it is claimed, will much more readily see the whole truth and obey it, if taken into full fellowship at once, and put to work for the Master, than if held off at arm's length, as we have been in the habit of doing. The advocates of this course claim to have no intention of abandoning immersion, or of ceasing to give it its proper place in their preaching. It is not a matter of giving up any truth, but of how to best reach the end we have had in view from the beginning of our movement.

It may not be known to any considerable extent in the brotherhood, but the writer knows it to be a fact that what was advocated by "Truth Seeker" is already being practiced in a number of churches in the brotherhood, and that, too, by preachers of no ordinary reputation. The number, as yet, who have actually opened their doors for the reception of such members may not be large, but it is the writer's conviction that the practice will grow, and become common among us—unless the best of reasons can be given for discontinuing it. If such a practice is unscriptural we surely have plenty of men who are amply able to make the fact clear to all reasonable minds. The writer, with many others, is seeking for light on this subject.

Christian union is now pressing itself upon the religious world as never before. The time is now upon us when men and churches are going to *act* instead of theorize, as they have been doing in the past. People who love our common Lord are going to ignore many differences in order to get together, and allow the differences to take care of themselves. It is a growing conviction among our people, as well as others, that Christian union can only be brought about by our meeting other people half way. If we are not prepared to concede something to our religious neighbors for the sake of union, what becomes of our more than eighty years' advocacy of Christian union?

In conclusion: What would be the result if even one-half of our churches should go ahead and receive into their fellowship all the pious unimmersed persons who wished to unite with them? Would such churches cease to be churches of Christ? Or would the brotherhood cease to recognize them as such? With our independent ideas of church government, would anybody call such preachers and churches to an account, or have the right to do so? If our plea concedes the right to Baptists, Congregationalists, Presbyterians and all such to do as they choose in these matters, why not concede the same right to our own (the Lord's) congregations, which we have always claimed to be independent of each other in an important sense?

[We were not aware that any of our churches, much less any of our prominent preachers, were in the habit of receiving the unimmersed into full fellowship. It is true, the question is not whether we will excommunicate such churches and preachers—for we have no ecclesiastical court—but whether they have not obviously and avowedly cut themselves off from full cooperation with us. We shall still be glad to have any such church or preacher cooperate with us in missionary enterprises and otherwise, but they must certainly know that in doing so they are working for the advancement of a plea which they no longer believe.—EDITOR.]

The First Twentieth Century Convention.

By Simpson Ely.

Never was there a more auspicious time nor a better place to make known the grandeur of Our Plea for New Testament Christianity than will be afforded by our great national conventions next fall at Minneapolis. This first century is to witness a great tidal wave of influence from the religious world in our favor. The shibboleths of our fathers are fast becoming the watchwords of the religious bodies about us. "Back to Christ," "The Christianity of Christ," "Down with Creeds," etc., are common expressions now in most unusual quarters. We must greet these influences in a very hospitable way, and how can we do this more effectively than by making the Minneapolis conventions the greatest in our history?

Ohio has set a high mark—but not too high—by resolving to send two thousand people to the convention. Iowa is right on the border and should do as well. Missouri, Kansas, and Nebraska will send large delegations. Let them come from the east and from the west and from the north and from the south and let it be "a great day and a high day" for the Lord.

Des Moines, Iowa.

Variety.

By R. J. Tydings.

Reader, did you ever think what an infinite variety there is in all nature? Look at humanity, we see faces by the thousands, sometimes in one day, and each face has an individuality of its own—each is a special work of the Maker of us all. It is said that among the countless billions of grains of sand along the "sea-beat shore," no two grains can be found exactly alike in every particular when subjected to a searching inspection through a powerful magnifying-glass. In a great bin of wheat where at a casual glance all seems to be sameness in the countless grains contained therein, it is said there can be found some difference, however minute, yet a variety among all of them. Out among the hills, trees, rocks and vegetation of all kinds by which we are surrounded, no two specimens are alike. Surely there is a master hand back of all this handiwork!

Once there was a great general recruiting an army to go forth on a most important campaign in the interest of his country. Each recruit, as he enlisted, was called into a private audience with the general, who had a special, personal talk with him, which always impressed the recruit that there was something now of an especial nature existing between himself and his commander entirely different from any tie that might exist between the general and any other soldier. He was thus especially impelled from that personal talk with his general, from certain words said, from certain impressions and inspirations gained in that interview, to do his utmost in the coming struggle.

So it is with all mankind. Our Maker has made us all different from each other. He has by his distinct and separate work in the formation of his creatures, paid especial attention, had a direct and personal interview, as it were, with each one, thereby establishing a special tie between himself and each human soul. This should inspire and stimulate us to do our utmost in harmony with his will in the struggle of life.

Following the example of Senator Beveridge, a party of congressmen has recently sailed for Manila on an army transport, and will spend a few weeks in learning all about the Philippines and at the same time having a pleasant vacation. The party includes Congressmen DeArmond and Joy of Missouri, Mercer of Nebraska, Gaines of Tennessee, Green and Jack of Pennsylvania, and Weeks of Michigan, and Senator Bacon of Georgia.

Current Literature.

A very creditable book of travels has been issued by one of our Kentucky preachers, R. H. Crossfield, under the title **Pilgrimages of a Parson.** It is tastily gotten up and the binding, which is copied from "Stringtown on the Pike," is appropriate and well done. The writer gives a somewhat detailed narrative of his trip including its stops and starts, and the itinerary is marked out with sufficient definiteness so that it may be helpful to one who is planning a similar trip through Europe, Egypt and Palestine.

We suggest that the time has about come when detailed description of the sorrowful and humorous aspects of seasickness may well be omitted from books of this kind. The subject is not good literary material except for writers of the very first order. The writer, of course, assures us that he knows nothing about seasickness except what he learned from observation. It is always so. Everybody is sick but "me and the captain." The pilgrim who is making his first voyage sometimes does not at once understand that those very funny anecdotes and sayings about seasickness, which he hears on board and repeats to his readers, are not new but are part of the equipment of every transatlantic vessel and have served for a generation to cheer or nauseate the passengers of every ship that sails the sea.

The only specific criticism that need be passed on this otherwise excellent book is the author's undue fondness for superlatives, which are not always employed with discrimination or accuracy. For example, the Vatican Library is said to be the largest in the world; a few pages later it is stated that the library of the British Museum is the largest in the world. The Vatican Palace is said to be the finest in the world; Raphael's "Transfiguration" the most famous and valuable painting in the world; the crown jewels in the Tower of London the most valuable collection of gems in the world. In saying that the theater of Dionysus at Athens seated 40,000 spectators, the author probably confuses it with the Stadion. The theater probably held not more than 3,000. A similar spirit of exaggeration pervades the description of Turkish repression in Constantinople. The Turkish government is arbitrary enough, to be sure, but he must be a timorous person who would say: "If you see an amusing sight you dare not laugh; if a pathetic scene, you dare not cry." If one conforms to passport regulations, which are less troublesome than in Russia, the well-behaved traveler is not in the slightest danger of having friction with the government. (Published by the author, Owensboro, Ky. $1.25.)

By introducing as the heroine in **The Crisis** a grand-daughter of Dorothy Manners, the heroine in "Richard Carvel," Mr. Winston Churchill explicitly challenges comparison between the two stories. The comparison would have been inevitable anyway. The opinion has been expressed in some quarters that a better book was to have been expected from the author of "Richard Carvel." On the contrary, it is to us a matter of surprise and gratification that the writer of a story with so many weaknesses as that unduly popular novel exhibited should produce one of such strength as "The Crisis."

It is a story of the Civil War and the author has shown not only a sense of the picturesque in his use of the war as a background for the story, but has shown an unusual grasp of the history of that period, the causes which led up to the war and the social forces which played a part in it. Indeed the war is not only the background, but also the foreground and the middle distance of his picture. It is the very warp and woof of the story. In choosing St. Louis as the chief scene, Mr. Churchill has not simply been moved by the local pride of a St. Louisan but has shown a true appreciation of the important part which the Mississippi Valley played in the opening of the war. Here the westward moving streams of Puritan and Cavalier emigration met and mingled. Hither came the Carvels of Virginia and the Brices of Massachusetts. Here all shades of sentiment in regard to slavery and states' rights were represented. Friendships as strong as life grew up between men who were presently to fight each other to the death. Such a field as this furnishes the novelist a far better opportunity for social and historical analysis than any of the purely northern or purely southern communities which were more homogeneous in their opinions and sympathies. If Mr. Churchill had done nothing else than call attention to the part played by Missouri and Illinois at this time, he would have performed a notable service.

The introduction of Lincoln as an important character in the story was a risky undertaking. Such a towering figure refuses to be incorporated wholly into the story and made subordinate to it. It cannot be treated as John Paul Jones and Charles Fox were in "Richard Carvel." But, though the figure of Lincoln seems always above and outside of the story, its introduction is justified by its vivid and accurate portrayal.

The romance is, of course, good. The hero and heroine are absolutely perfect and there is enough uncertainty with regard to the outcome to keep the reader in a state of pleased expectancy until the end. It is said that Mr. Churchill has in mind a series of novels, somewhat loosely connected, dealing with important periods of American history. If so perhaps we may look for a tale of Reconstruction next. (Macmillan. $1.50.)

A few months ago we reviewed a book of sermon charts by Z. T. Sweeney and stated that it was the author's expectation to issue these in large form suitable for use before a congregation. This has been done and a roll has been prepared containing six large charts, three feet three inches by five feet. They are lithographed and clearly printed so that they can be seen and read by a large audience. Preachers who are in the habit of using charts or wish to make the experiment can undoubtedly use these to great advantage. They are clear in plan and vivid in presentation. They are not a substitute for a sermon and are not intended to take the place of the preacher's brains, but they suggest an attractive arrangement of material and will hold the eyes and interest of the congregation. The subjects are the great cardinal doctrines and fundamental principles of Christianity. They can be made the basis for some wholesome, and at the same time interesting, doctrinal preaching. (Christian Publishing Company. $5. Six charts mounted on a roll.)

Mr. A. J. Arthur has taken his poetic pen in hand in an ambitious effort to trace the course of events by which the cosmic processes evolved our present world and all that in it is out of the monads and things which were on hand in the beginning. **Lingering Echoes** is the title of this epic of creation in one hundred and eighty pages. The author's evolution is thoroughly theistic. It may save words and give the reader full assurance of his orthodoxy, together with a taste of the flavor of his poesy, to quote, almost at random, a few lines. First, the following describing the condition of the earth shortly after the original vapor had condensed into terra firma:

"During the forming of this mist, damp silence reigned.
It was in this age vegetation existence gained.
And through the quaint little monad life still higher ran,
And while æons rolled, evolved the primitive man."

Then, to guard against any suspicion of ruling out divine activity in this process, this assurance is given:

"If I should anywhere the idea seem to advance
That creation was brought about by sporadic chance,
Listen more closely, I do thee earnestly implore,
For creation came through laws, from heaven's very door."

There are plenty more lines in the volume quite as good as these—and some possibly worse. (Published by the author, Salem, Mo. $1.)

The United Society of Christian Endeavor has published **The Endeavor Hymnal.** It is a book of 317 hymns chosen especially for Endeavor societies, but suitable also for prayer-meetings. Most of the hymns are of a popular nature, but jingles have been successfully excluded. Many classic hymns by the earlier writers are included. The arrangements are for the most part simple. (United Society of Christian Endeavor. In quantities, 25c.)

Keep Cool.

From Proper Hot Weather Food.

People can live in a temperature which feels from ten to twenty degrees cooler than their neighbors enjoy, by regulating the breakfast.

The plan is to avoid meat entirely for breakfast; use a goodly allowance of fruit, either cooked or raw. Then follow with a saucer containing about four heaping teaspoonfuls of Grape-Nuts, treated with a little rich cream. Add to this about two slices of entire wheat bread, with a meager amount of butter, and serve one cup of Postum Food Coffee.

If one prefers, the Grape-Nuts can be turned into the cup of Food Coffee, giving a delightful combination. By this selection of food the bodily energy is preserved, while the hot, carbonaceous foods have been left out. The result is a very marked difference in the temperature of the body, and to this comfortable condition is added the certainty of easy and perfect digestion, for the food is readily worked up by the digestive machinery.

Experience and experiment in food and its application to the human body has brought out these facts. They can be made use of and add materially to the comfort of the user.

Our Budget.

—M. F. Ingraham is about to close his seven years' ministry at Wapella, Ill. The field will be open for a successor about Oct. 1.

—The assembly at Bethany Beach, Del., the new Atlantic coast resort of the Disciples of Christ, began June 12.

—W. D. Cunningham has resigned at California, Pa. He and his wife will go to Japan in September.

—C. P. Leach, of Moulton, Ia., has accepted the pastorate of the Church of Christ at Iowa City and will take up the work Sept. 1.

—A. J. White, of Manhattan, Kan., is ready to locate as pastor with a church where there are good schools. He could hold one or two meetings first.

—J. B. Sweeney has been called to remain with the church at Gainesville, Tex., next year at an increased salary. During the past 29 months 500 have been added to the membership and the church now numbers 700.

—G. A. Hess will close his pastorate at Greene, Ia., August 6, and will be open for engagements after that date. The church at that point will also need a pastor. Any one wishing to apply may address Mrs. Belle Weston, clerk of the board.

—On July 21 Milo Atkinson, a recent graduate of the College of the Bible, Lexington, Ky., will be ordained to the ministry by S. W. Crutcher, at Harrisonville, Mo. Just 13 years ago this same church, with the same preacher and the same elders, ordained F. G. Tyrrell.

—The Sunday-schools of West Plains and the surrounding region met at that place July 12 for their annual picnic. The West Plains school was awarded a prize banner. It has been increasing ever since the meeting that was held there in March and now numbers 213.

—J. W. Hilton, who has spent the past two years in raising money to clear the indebtedness from Cotner University and during the last year has been working for his Master's degree in the State University, has returned to his pastorate at the East Lincoln Church where he begins his fifth year.

—Bro. George E. Jones, of New Haven, and Miss Edith E. Weir, of Chamois, were married at the Moser Hotel in St. Louis last week by T. A. Abbott. Bro. Jones is one of our promising young ministers and is at present pastor of the church at New Haven. We extend our congratulations.

—John B. Givens, who is at present studying in the Disciples' Divinity House of the University of Chicago, has declined a call to the Seventh and Garfield Church, Kansas City, Kan., and will remain for the present at the university. He is preaching for the mission at West Pullman.

—The annual convention of the churches of the Tidewater district, Virginia, will be held with the Antioch church, Bowling Green county, August 6-8. Special railroad rates have been secured. Delegates wishing to avail themselves of these rates should write to J. L. Hill, 1111 E. Main Street, Richmond.

—The Southeastern Virginia district convention will meet at Petersburg, August 8-11. It is especially desired that the churches will send full delegations and that as many preachers and Sunday-school and Endeavor workers as possible will attend. Important matters in regard to state and district evangelization will come before the convention.

—At the recent state Christian Endeavor convention in California, Santa Cruz was a candidate for the next convention. By way of electioneering they presented to each delegate on the train a basket of strawberries containing the card, "Santa Cruz wants the convention in 1902." It will be a crying shame if they don't get it after this exhibition of enterprise.

—The conference for Christian workers at Northfield, Mass., will be held August 1-18. The Northfield summer school for Bible study, including conferences and Bible lectures, is in session June 14 to Sept. 2. The Christian public is especially invited to attend the nineteenth annual conference in the first weeks of August. Many speakers of international prominence will be present.

—The convention of the first missionary district of Kansas was held at Valley Falls June 25-27 and in spite of heat and many absentees it was considered a success. Bro. Charles Polson was ordained to the ministry during the convention. A resolution was passed recommending that each preacher in the district hold a missionary meeting at some weak point during the year. The next convention will be held at Seneca.

—The churches in Adams and Union counties, Ia., will hold their annual convention at Corning, Ia., August 19-22. Entertainment will be furnished to all. The program contains the names of B. S. Denny, W. B. Crewdson, W. W. Wharton, C. Durant Jones and others. There will be Bible study each day. Churches in Adair county are invited to join in this covention. I. H. Fuller sends the announcement.

—T. Nelson Kincaid, of Hot Springs, Ark., writes that he met a brother on the street recently who spoke approvingly of the Christian Home and offered to be one of a hundred to give $100 each for it. The proposition was accepted and two others have since been secured. This leaves only ninety-seven and it ought to be easy to find these. If you want to get your name in this list there is no time to be lost. Write promptly to Bro. Kincaid at Hot Springs.

—The total receipts for church extension for June were $430.91, a loss of $1,484.94 over the same time last year. At the last board meeting the following loans were granted: F Street Church, Louisville, Ky., $300; Fourth Avenue Church, Columbus, O., $1,000; Jackson, Tenn., $2,000; Marlow, I. T., $300; Covington, Ind., $1,000; Greenville, Mo., $500; Elwood City, Pa., $1,000; Farmington, Wash., $200. The board has received $500 more on the annuity plan from A. W. and Carrie Wilkes, of Chester, Neb., making $2,500 received from them.

—Among the recent appointees of the Foreign Society are Miss Nellie Daugherty, of Vermont, Ill., a recent graduate of Eureka College, who will sail in September for China, and Dr. Susie C. Rijnhart who will return to Thibet as soon as a suitable man and wife can be found to accompany her. Mrs. Rijnhart has already had four years of experience in this field and her book, recently reviewed in the CHRISTIAN-EVANGELIST, is one of the best missionary narratives of modern times. She will spend some time with the churches and conventions in the interest of the new mission.

—A number of ministers of Ft. Worth, Tex., have contributed to the Register of that city statements of their opinions in regard to the trend of the present day pulpit. C. McPherson, pastor of the First Christian Church, answers the question by dividing congregations into several classes: the ox-cart church, the political church, the society church, the rival church, the church of scholasticism, the church of a little shrine, the listless church, and the live and loyal church which eschews fads and does the Master's work.

—The receipts for home missions show a constant gain over last year's receipts and there is reason to expect that the goal of $100.000 will be reached by Sept. 30. The receipts for the nine months ending June 30 show a gain of $1,886.13 in contributions from churches over the corresponding period of last year. The total receipts for these months show a gain of $27,556 51 over the same period last year. There is still needed a gain of $10,000 in the receipts for the remaining three months.

Scrofula

Few are entirely free from it.

It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors

—The church at Sac City, Ia., of which D. F. Snider is pastor, has paid off its debt of $450 and burned its mortgage with great rejoicing. The church has 150 members and it was felt that the raising of this debt was a large undertaking. Their rejoicing in the success of the effort is in proportion to its difficulty. The church is now in a flourishing condition and has a promising future before it.

—The First Christian Church, of Lincoln, Neb., has passed through some severe trials and is now entering into a new epoch. It is straining every nerve to build a house on the valuable lots which it has secured and it needs the sympathy and help of friends elsewhere. It is expected that this summer and autumn such a building will be erected as the funds in hand may warrant and that it will be ready for use by Dec. 1. Contributions for this purpose should be sent to T. F. A. Williams, Room 55, Burr Block, Lincoln, Neb.

—Lowell C. McPherson, one of our missionaries at Havana, Cuba, writes: "We have recently baptized 13, making 26 baptisms in Havana. Our acquaintance among Cubans and Spaniards is growing both in numbers and friendship. After all, the surest way of winning people to Christ is to make friends of them. The work in Havana has had a constant growth. We are able to speak a very little in Spanish. We are teaching also. There is no better regular English-speaking congregation in the city than ours and when we become more proficient in Spanish we hope to make better progress." Bro. McPherson will visit his friends in Buffalo, N. Y., a few days during the present month.

—Does any one know of a Disciple who has been longer in the church than Grandma Carle, of Wapella, Ill.? She was 93 years old on July 7, and attended church that day as usual. She was baptized by Thomas Campbell in Salt Run, O., in 1826. That was while Alexander Campbell, then a young man of 38, was publishing the Christian Baptist and before he had begun the Millennial Harbinger. The separation of the Disciples of Christ from the Baptists had scarcely begun at this time. Grandma Carle has been a charter member of three congregations, the last being the church at Wapella, which was organized about 35 years ago.

—A debate will be held on August 19-22 and 26-29 at Lamar, Mo., between W. W. Blalock, of the Christian Church, and D. E. Scoles, Seventh Day Adventist. The four propositions to be discussed are as follows: 1. The Bible teaches that the Law written on tables of stone and given to Israel through Moses is now in force and is binding upon Christians in all ages. 2 The Bible teaches that the seventh day Sabbath is binding upon Christians in all ages. 3. The Bible teaches that the first day of the week, commonly called Sunday, is a sacred day and should be so regarded and observed by all Christian people. 4. The Bible teaches that those who live and die in sin will exist in eternal punishment in a conscious condition. Bro. Blalock affirms the third and fourth.

—We are pleased to announce the marriage of David H. Shields to Miss Fannie Arline Dodge at Salina, Kan., July 11. Bro. Shields is pastor of the church at Salina.

—The Franklin Street Circle Church, Cleveland, W. W. Sniff pastor, has opened an annex of three rooms on the second floor of an adjoining building. These rooms are to be used for Sunday-school purposes and will be connected with the main auditorium of the church by a bridge. The owner of the block says that more rooms are at the disposal of the church whenever it needs them. The formal opening of the annex occurred on July 10, at which time an address was made by S. H. Bartlett.

—By way of reminding our readers again of the Bethany Assembly and its attractions as a place for a summer outing, we print the following card from L. L. Carpenter: "For your outing, you can do no better than to attend the great Bethany Assembly meeting to be held on the beautiful grounds of Bethany Park near Brooklyn, Ind. Half-fare tickets on all railroads in the Central Traffic Association. Buy tickets to Bethany Park, Ind.,—not Brooklyn. They will land you at the gate of the Park. Bethany Assembly has the most beautiful grounds of any resort in the central or western states. It is a national institution. Rest, recreation, innocent amusement, religious instruction, social enjoyment, etc., all combined at Bethany."

—A. W. Kokendoffer, of Mexico, Mo., writes that he was recently called to Kansas City by telegram from an officer of the Forest Avenue Church, which said: "Our church debt paid in full. Come and rejoice with us Sunday night." He went and there was no lack of rejoicing. Speeches were made by T. P. Haley, W. F. Richardson, O. P. Shrout, B. M. Easter, F. L. Bowen and A. W. Kokendoffer. When this church was dedicated June 28, 1896, pledges were made covering the entire indebtedness but in the hard times of that year more than $5,000 of these pledges evaporated. Brother Kokendoffer, who was pastor of the congregation for over ten years, was instrumental in securing pledges for over $4,000 before going to Mexico, Mo., last May. The complete obliteration of the debt removes a great burden from the church. It has no pastor at present but is considering several strong men and an announcement on the subject will soon be made.

—G. E. Ireland preached the dedicatory sermons at Pond Creek, Okla., June 30. The congregation at Pond Creek, the county seat of Grant county, numbers about sixty members. Through the difficulties and discouragements incident to Christian work in a new country they have faithfully held on their way. They have recently built a neat, commodious house, well adapted to all present needs and purposes. The dedicatory services were well attended but were perhaps not marked with the intense local interest which such occasions usually awaken in the east. Oklahoma is a hard field, so far as stirring up the general public is concerned. The appeal for money did not raise all that was needed but brought as much as was expected. Our own brethren, who had already given liberally, were ready to pledge again, but outsiders did not come to the help of the church very readily. But the brethren have given so generously and arranged financial matters so well, that all is in shape for easy handling and payments when due. This is the home of Hon. William Garrison, a brother of the editor of the CHRISTIAN-EVANGELIST. He is an elder and a pillar in the church. He was formerly a member of the Kansas legislature and more recently in the senate of Oklahoma. On the official board of this church are two preachers of long standing and high repute: J. W. Hopwood and J. H. Decker. These veterans, though one is now engaged in farming and the other in business, are frequently preaching the word, as opportunity offers. This church needs an able, consecrated, hustling, "westernized" pastor. Such would find a promising field in this new and thriving region.

"The Training of the Ministry."

I cannot be content until I comment on the article entitled "The Training of the Ministry," by C. B. Coleman. The writer starts by likening the man who starts in the ministry without first obtaining an education to the savage crossing a stream by swimming. He says the quickest way to cross a stream is to swim as the savage, but the best way is to first build a bridge as the civil engineer. The quickest way for a man to preach is to get a pulpit and preach as long as the church can stand it.

Where men and women are straying away from God and all that is good, dying in sin, it would be like a man who saw a friend drowning and made a boat before trying to save his friend who must surely be dead long before the boat was complete. So it is with us, if we waited to preach the gospel till we could get a collegiate education we never would preach the gospel of Christ, for a man with a wife and four children who has no means only his hands and heart by which to maintain them can not think of going to college.

I presume the brother's advice would be get your education before marriage. But I never heard the simple gospel preached till we had solved the problem by reading the word and finding the plain way unaided, for us to sit down and wait for a college course, or a college educated man to come and preach for the people who live from hand to mouth, would be like making the boat before saving our friend from a watery grave. And yet this is an assured fact, for men and women are surely drowning in sin all around us.

We do not wish to be understood to say that we would not prefer a college education, for that is our highest wish, while our work may be crude yet we shall work with the tools we have and try and improve as we get farther on.

It has been ours to see the best educated men fail in this line and vice versa. What God wants most is men with strong wills and a determination that knows nothing like failure. May God help us who have not the advantages of a college course, to press on to the mark of the prize of the high calling of God. D. WOOTON.

Mt. Pleasant, Mich.

Iowa Notes.

Cal Ogburn is holding a good meeting at Luther in spite of the hot weather. There were 14 added by confession and two from the New Lights when last heard from.

A meeting was held at Chariton with Evangelist Harlow and Pastor C. F. Sanderson. The immediate results were 28 additions.

Lawrence Wright is at Dumont. A local paper says that he is there erecting a tabernacle and will hold a meeting.

THE CRISIS

By WINSTON CHURCHILL

This new work by the author of **Richard Carvel** and **The Celebrity**, is undoubtedly the novel of the year. Mr. Churchill's first book, **Richard Carvel**, has reached a circulation of 375,000 copies, and the new book, which every one is reading this summer, promises to exceed that wonderful figure.

THE CRISIS is a story of the days just prior to and during the war of 1861–1865. The scene is chiefly laid in St. Louis. Among the leading characters are Abraham Lincoln, U. S. Grant, W. T. Sherman, Fremont, Lyons, and other historic personages who figured prominently in the great civil war.

THE CRISIS is a great novel. It pictures actual conditions in the Mississippi Valley at the outbreak and during the war more clearly than any work we have ever seen. A very sweet love story runs through it. All the characters are strongly drawn. The work is handsomely illustrated.

....*PRICE, $1.50*....

Christian Pub. Co., St. Louis, Mo.

A few months ago I heard that our brethren had a lot and foundation at Earlham, and that it was thought to be a good mission field. I began to investigate the matter and went out last week to look the ground over. I found that a short meeting was held there in 1883, and a lot bought and a foundation for a new church building was started. The work was neglected and no further meetings held.

The lot was bought and paid for by one man, who intended this to be his donation to the church if the enterprise was continued, but when it failed, and after waiting three or four years, he sold it and put the money where he thought it would do good. To-day we have a few brethren at Earlham but not one dollar's worth of property in one of the richest communities of Iowa.

Arrangements were made to begin a meeting at once, but since these distressing hot days have come upon us we will likely call the meeting off for the present.

R. H. Linnville and the North River congregation under his pastorate, are taking a great interest in this work. Bro. Linnville has about $75 subscribed for the meeting and the outlook for a new church was very promising.

We are working for a closer co-operation among the churches so that these leakages can be prevented. We must not let this hot wave interfere with our missionary work. Send in your statistic cards and a good offering for the I. C. C.

We must begin to plan for our state convention. Don't forget the time, Sept. 9–13, at Cedar Rapids.

B. S. DENNY, Cor. Sec.

Cigaretburg to Murderville

via Topersville, Gambler's-Den, Saloon Siding, Devil's Curve and other bad places. A new book of 13 chapters, and selling rapidly at 25c. Circulars free. Write C. J. Burton, Chris. Univ., Canton, Mo.

van Houten's Cocoa

Nutritive, Refreshing, Economical in use. A breakfast-cupful of this delicious Cocoa costs less than one cent.
Sold at all grocery stores—order it next time.

Correspondence.

Texas Letter.

J. H. Marshall, of Oklahoma City, Okla., and Mrs. La Petta McGlasson, of Sherman, Texas, were married by the writer in Sherman at high noon of June 25, 1901. Bro. Marshall is one of our rising young evangelists, and the bride is a worthy woman of sterling worth, in every way capable of making him a good wife, and of helping him to realize the good of his holy ambition. Immediately after the marriage the happy pair left for Oklahoma City, where, strange to say, the groom has an elegant home in waiting for them.

Mrs. M. M. Blanks, of Lockhart, has given $10,000 for a Bible Chair in connection with our State University at Austin. Ground will be purchased and a building erected as soon as possible. This liberal hearted woman has already been a helper of Add-Ran University, and she will still help it further. Her son, Joe Blanks, one of the directors of Add-Ran, partakes of his mother's nature, and gives liberally to the school. A few more people like these, and our educational interests will be cared for. The name of Mrs. Blanks must henceforth be associated with the names of Mesdames St. Clair and Moore.

The railroad record of Texas is encouraging. During the first half of last year we built 133 miles. During the same period of this year we have built 294 miles, which makes a total of 10,316 miles in operation. There are 710 miles under construction, and 1,000 miles chartered and projected which may be regarded as substantial projects. This record for the first six months of 1901 is better than that of any whole year since 1888, when 316 miles were built.

It will be good news to our readers to hear that the railroad company for which Bro. Shirley has worked for twenty-nine years, refused to give him up. You will remember that he offered his resignation that he might, without salary, or even traveling expenses, enter the field as financial agent for Add-Ran University and wipe out her debt. The road gives him an indefinite leave of absence and urges his return at the earliest possible day.

Dr. H. L. Willett, of Chicago, is to be chief lecturer at our Lectureship this fall. We are glad to have him come to Texas. He may count on a cordial welcome and a fair hearing.

J. B. Sweeney is to continue at Gainesville another year. This is wise for both preacher and people. During the 29 months of his work there, there have been just 500 additions.

E. W. Brickett, of Des Moines, has been called to Houston as the successor of J. C. Mason, and it is understood that he will accept. The church has waited long to find the right man for this very important field, and we trust it has not waited in vain.

Prof. E. L. Barnham, of Add Ran University, has been called to the presidency of the Female Orphan School at Camden Point, Mo. We regret to lose him from Texas, but heartily commend him to the good people of Missouri.

The extremely hot, dry summer is having a depressing effect on our people. The outlook in the spring was good for abundant crops. But the "green bug" destroyed most of the small grain. Then the drought and heat came and almost destroyed the corn and grass, so that what promised to be a year of plenty will prove to be a year of want. Fortunately the cotton crop, though injured, is by no means destroyed, and it, after all, is our grand staple.

Texas is playing a new role of late. Ordinarily she has looked elsewhere for great combinations of capital. But it would seem that that day is about to end. A lumber company with a capital of $10,000,000 has been organized, and an oil company with a $30,000,000 capital has just been launched. This latter company appears as the avowed enemy of the Standard Oil Company. At least so say the newspapers.

M. M. DAVIS.

Dallas, Texas.

Drippings From the Pacific.

I greet the readers of the CHRISTIAN-EVANGELIST once more from the land of the pioneer—the weary foot-soldier in the search for a happy home on earth. Washington was recently the northwest corner of our glorious land, but now it is as far to the northwest corner from here as it is to the southeast corner Indeed, we are told that when it is 5 o'clock P. M. on the most western island of Alaska it is 9:30 A. M. the following day at Eastport, Me. Surely Uncle Sam is enlarging the place of his habitation and spreading abroad his curtains. But as he lengthens the cords so must he strengthen the stakes.

One hundred years ago the great American desert was purchased from France. To day it is a paradise—its hills and plains waving with fruits and flowers and golden grain. Instead of the thorn comes up the fruit tree, and instead of the brier the golden grain. The people go out with joy and are led forth in peace. The mountains and the hills break forth into singing, and all the trees of the field clap their hands.

The wild beasts have ceased to be a terror, and the noble red man has been corralled and tamed. What but the brain and heart and hand of the Christian pioneer could work such transformation?

Thousands of people are coming to Washington this year. The climate here is delightful—no cold winters or hot summers. No cyclones nor heavy thunder storms. The prospect was never better for an immense crop of fruit and grain.

I have recently returned from the campmeeting of southeast Washington, which was held at Dayton this year Bro. J. T. Eshelman, of Tacoma, Wash., did the preaching. There were about 25 additions, mostly by confession and baptism. I also attended our state convention at Ellensburg last week. There were about 40 preachers and delegates in attendance. Only 57 additions, 35 by primary obedience, were reported by our state evangelist, Neal S. McCallum. His time was spent mainly in encouraging the congregations already organized. Evangelizing does not tell here like it does in the Mississippi valley. Society is yet unsettled and unorganized. A new state board was elected and new plans for future work adopted. New men are coming into the state who are adding strength to the work. Sister Louise Kelly was present and did some fine work in the interest of C. W. B. M. She will always be a favorite with the Washingtonians. G. W. Muckley was also present in the interests of Church Extension. The home board was represented by W. F. Cowden. It was my pleasure to renew the acquaintance of Dr. J. M. Allen, R. E. Dunlap, W. W. Pew, F. Walden and Stephen Sherwood, with whom I labored in the central states. Dr. Allen seems as young and full of life as when I sat at his feet in dear old Eureka College in 1872-75. A new church has recently been organized in north Spokane, of which Dr. Allen is the pastor.

I have in my congregation here an old saint, Mrs. Elizabeth Poulson, who is now 97 years of age. She has been a Disciple of Christ 70 years. She is hale and hearty, retains her sight and hearing, has a remarkable memory, reads everything she can get hold of that is good, and talks like an apostle. I am gathering items to write her history.

The cause prospers at Waitsburg. Five additions last Lord's day, four united and one confession and baptism.

DAVID HUSBAND.

Waitsburg, Wash.

When You Eat

Do you have a feeling of undue fullness in the stomach, belchings, or sour or bitter risings? These are but a few of the symptoms of the diseased stomach.

The worst thing which can be done for the stomach in such a case is to take some tablet or powder which merely gives temporary relief from discomfort. The best thing to do is to begin the cure of the disease by beginning the use of Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition. It makes the "weak" stomach strong, and puts the body in a condition of vigorous health.

"I was troubled a long time with dyspepsia, torpid liver, and constipation," writes Mrs. Julia E. Deal, of Ostwalt, Iredell Co., N. C. "Could scarcely eat anything at all; would have attacks of pain something like colic, and sometimes it seemed as though I could not live. I wrote to Dr. R. V. Pierce, stating my condition, and in a few days received a kind letter of advice, telling me to use Dr. Pierce's Golden Medical Discovery. I took four bottles, and one vial of Dr. Pierce's Pellets, and now I can eat anything I want and it don't hurt me. I have not been in bed a day since I took your 'Golden Medical Discovery,' and I have not since felt any symptoms of disease. I have not taken any medicine in twelve months."

Dr. Pierce's Pleasant Pellets cure constipation.

TWO RACKS TO TEXAS

Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its

Red River Division

...To...

Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas

Iowa Notes.

Our summer campaign is on. Meetings in three new fields are now in progress and in a few days the work will be opened up in three other places where we are not known.

J. P. Martindale is holding a meeting at Goldfield and hopes to organize a congregation and erect a new building.

Lawrence Wright has just returned from Montana where he held a meeting with 51 additions that will result in the organization of a new church; a goodly sum of money was pledged to erect a new building. We loaned Bro. Wright to our Montana brethren for this meeting only. He is back in Iowa for the summer and he expects to organize two churches before the snow flies. He will erect his tabernacle and begin his first meeting at Dumont next Tuesday, the 9th inst.

Geo. C. Ritchie will begin a tent meeting at Wellman July 9. This is also a new field and we expect the usual results.

This week we send out statistic cards. See that the card is filled out and returned promptly. We are anxious to have a complete report this the first year of the new century. In case you cannot give the exact figures do the best you can, a partial report is better than no report.

Your secretary spent a week at Moravia, reorganized the church, organized a Bible-school and arranged for a pulpit supply. We have some excellent people at Moravia, and under careful leadership they will soon be in position to do a good work.

I spent a few days at Finchford last week. Finchford is an old congregation and under the leadership of Father Watson in its earlier days laid the foundation for a strong church. Isolated as they are, they have been a prey to all sorts of preachers, some of them unworthy men and some belonged to the denominations. In spite of this fact they have accomplished a good work; they now have an excellent Bible-school under the leadership of G. A. Evenson, and the only criticism that I have is they use Cook's literature. We were rained out two evenings but on Sunday I attended five services, preached three sermons, made one short talk, taught a class in the Bible-school and kept fairly comfortable while many who did not go to church thought it was dreadfully warm.

The program for our state convention is about ready for the press and it is a good one. Keep the time and place in mind, Cedar Rapids Sept. 9-13.

B. S. DENNY, Cor. Sec.

Upper Ohio Valley Notes.

C. M. Oliphant publicly resigned his charge at Wheeling, W. Va., last Lord's day.

Allen Gordon has been employed by the church at Martin's Ferry, O., for the summer. After two years of good work, Bro. H. Tilock was forced to leave this field on account of sickness in his family. Mr. Gordon is a student at Bethany.

The exercises at the laying of the corner stone of the Wheeling Island (W. Va.) Christian Church were conducted by Prof. J. C. Keith of Bethany College, Sunday afternoon, July 7. Everything went off very nicely. T. J. White, the pastor, has worked energetically for this young congregation. It has a most promising outlook.

J. B. Smith, who is pastor of the church at Moundsville, W. Va., is just beginning his tenth year. The work has grown slowly but surely under his quiet influence. The church has given him the month of August for a vacation.

W. M. Long, of Bethany's class of '99, is pastor of the church at New Martinsville, W. Va. The work is in the midst of a field enjoying an oil boom and has a good outlook.

Old Bethany's friends will doubtless rejoice when they hear the reports made at commencement time were most encouraging. Among others was the report of Treasurer W. H. Graham which showed that there was $41,000 cash and $10,000 in stocks, mostly bearing 7 per cent. (this last contributed by the Olivers of Pittsburg), in the hands of the Fidelity Trust Company of Pittsburg, which has the endowment fund in charge.

The work in Steubenville, O., is prospering under the care of J. W. Kerns. They have a large Sunday-school and frequent additions.

McMechen, W. Va., has recently employed V. H. Miller, a Bethany graduate this June, for all his time.

Quaker City, O., is looking for a pastor.

The Bellaire, O., church rejoices in a year of steady growth. Apportionments have all been met and the work is in a good, healthy condition. The pastor preached the Memorial Day sermon for the G. A. R. and addressed the Orangemen the Sunday preceding.

C. M. WATSON.

Missouri Notes.

Being urged by the church and college at Albany and from several other considerations, I resigned at Unionville to accept the work at Albany. I never formed a stronger attachment in the same length of time than I did for the church at Unionville. I commend them earnestly to some worthy preacher that can live on a small salary.

My work has just commenced at Albany as pastor of the church and agent at large for the college. Our college property, I am told, is worth about $30,000. It is for the Christian brotherhood of the state to say what shall be its fate. The college is in the midst of a vast unoccupied territory and is greatly needed. It has seven courses, including a ministerial course. Our young preachers are already in the field. We need your money and your children. As your agent I am coming after both. When you help Central Christian College you are helping your own, for it is the property of the Christian Church of Missouri. Bro. J. C. Wyatt, of St. Joseph, recently gave me one hundred dollars for the college. Other brethren and sisters gave smaller sums.

Bro. Joe Wingate, one of our curators, lives at Perrin. I stepped off of the train just in time to see the flames consume his store and residence. All that he had on earth was devoured in a few minutes. It was beautiful to see Bro. John Shoemkaer and others with their pocket books rally to his aid. These calamities, in developing our sympathies and liberality, are blessings in disguise.

If Bro. Capp leaves Plattsburg, there is some talk of Bro. W. A. Oldham's succeeding him.

"Bishop" Watson, an old-time friend, is serving successfully a young and growing congregation in St. Joseph.

The church at Dearborn is without a minister. They have some splendid people there Independence and Liberty, I am sorry to learn, will soon lose two of the best preachers in the state.

Several fine preachers live in Albany: Bros. J. D. McClure, J. H. Coffee the poet, R. A. Gilcrest and Hulett. G. W. TERRELL.

Albany, Mo.

If You are Tired

Use Horsford's Acid Phosphate.

Dr. M. H. HENRY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

YUCATAN CHILL-TONIC

3600 Bottles

Yucatan Chill Tonic

sold the first season in Texas by the well-known drug firm of Heaton Bros. of Victoria and Cuero. The reason for this is not hard to understand—it is pleasant to the taste and does not upset the stomach like the so-called sweet, tasteless tonics. Your druggist has it, or can get it for you from his jobber. Insist on Yucatan Chill Tonic (Improved.)

Price 50 cents a bottle. Made only by The American Pharmacal Co., (Incorporated) Evansville, Indiana.

OIL--SMELTER--MINES.

Douglas, Lacey & Co.

Bankers, Brokers, Fiscal Agents,

Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal., Stock Exchange.

66 BROADWAY & 17 NEW ST., NEW YORK.

DIVIDEND-PAYING MINING, OIL AND SMELTER STOCKS, LISTED AND UNLISTED, OUR SPECIALTY.

Booklets giving our successful plan or realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc., sent free to any interested on application.

BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Hartford and New Haven, Conn.; Prescott, Ariz., Los Angeles, Cal., St. John, N. B., Montreal, Toronto, & London, Eng.

CHESAPEAKE & OHIO RY.

21 DAY TRIP

St. Louis
—TO—
New York and Return

$38.50

ROUTE OF THE TICKET.

C. & O. Ry. through the Alleghany Mountains to Old Point Comfort on the sea-shore.
OCEAN STEAMERS to New York.
(Meals and State Room Berth Included.)
HUDSON RIVER STEAMERS to Albany.
RAILROAD to Buffalo.
STOP AND SEE BUFFALO EXPOSITION.
LAKE ERIE STEAMERS to Cleveland.
BIG FOUR ROUTE to St. Louis.

NOTE.

Many other combinations from $37.25 up, including all Rail, Rail and Water, etc., etc.

E. B. Pope, W. P. A.,
C. & O. Ry. Big 4 Ticket Office, Bdw'y & Chestnut

LIFE OF GEN. W. T. SHERMAN.

It may be difficult to believe, but it is nevertheless a fact, that we are offering the Memoirs of Gen. W. T. Sherman, written by himself—a magnificent volume of 654 pages, printed in large type on the best book paper and bound in finest cloth binding, for *Seventy-five Cents*, prepaid. This is the standard life of Sherman, published by the Chas. L. Webster Co. We have come into possession of a number of copies, which we offer thus cheaply. The regular price is Two Dollars. Our special price is

SEVENTY-FIVE CENTS

and we pay the postage. This is truly a phenomenal bargain, such as is seldom offered. The volume is illustrated, and the story of the experiences of the great soldier in California in the early days, in Mexico, through the great Civil War, and in the days of peace, is as interesting as a novel. Address,

THE CHRISTIAN PUBLISHING COMPANY,
.....St. Louis, Mo.....

Hand-Shaking.

MR. EDITOR:—Your paper is a great help to me. In your Notes and Comments of July 4, on hand-shaking, you say that it is carried too far. In my five years of membership I have never seen it, but on the contrary the complaint of the masses is that there is too little of the social side. When one is in trouble of any kind and meets an upright, honorable man and receives a warm shake of the hand, there are very few things that will make him feel better. We need more hand-shaking in the church and in our everyday life. We would need fewer socials and have more Christian members.

B. T. YATES.

Gainesville, Texas.

[We agree entirely with our friendly critic that hand-shaking is a good and useful thing. As we said in the paragraph to which he refers, we believe in it. What we object to is substituting it for other forms of social service which are equally necessary and somewhat more strenuous, or engaging in it at such a time and in such a manner that it interferes with worship.—EDITOR.]

Missouri Mission Notes.

We are having some of the very warmest conventions Missouri has ever had; but while the weather is dry the proceedings are not dry at all. I am just back from the Platte District Convention at Weston, and I am happy to say that it was one of the best that district has had for a number of years. We missed the presence and help of J. H. Hardin and S. J. White, always great factors of success in making a convention go; but we had M. M. Goode, C. M. Chilton, J. A. McKenzie, R. H. Fife, T. H. Capp, E. B. Redd, J. M. Vawter, E. C. Davis, R. C. Watson, J. W. Ellis, W. A. Morrison, E. H. Kellar, Prof. Barrum and T. A. Abbott, and they were sufficient for every emergency. The singing under the leadership of Bro. Fife was especially good, the chorus he had trained did gloriously. Then the entertainment was as fine as any church in Platte district ever did, and that word of praise cannot be excelled. The work mapped out for this next year was: 1. A concentration of financial effort to help Mitchell Park congregation, St. Joseph, build a house of worship. 2. An effort to organize the counties for aggressive evangelistic effort. The next convention meets with the First Church St. Joseph, March 10-12, 1902.

The board has concluded to put Bro. Lampton, for one month, in the field to visit the churches of northeast Missouri in the interest of our state work. I am sure this is a wise move and I am still more sure that the churches will give him the very heartiest welcome. Will not the preachers, especially, give him their co-operation? Remember that he is the representative of our state convention, honored of all for his ability and faithful service. We bespeak for him the most loving co operation.

Again we call attention to the list of conventions for this month as far as known to us now. Clinton District, Pleasant Hill, 17-19; Atchison county, Rockport, 22-23; Holt county Forest City, 22-23; DeKalb, Prairie Garden, 24-25; Grand River district, Breckenridge, 22-24; Montgomery county, Bellflower, 24-26; Hickory county, Wheatland, 29 31. It will be seen that there are five in one week; of course no one man can attend them all. but we will do our best.

The unprecedented and wholly unexpected drougth in the state, resulting in a large reduction in our receipts, makes a special appeal to the friends of state work throughout the state imperatively necessary; not looking at all for such a difficulty, having every prospect of the largest income we have had for years, your board made appropriations accordingly. To let them drop now would be disastrous to the work and also to the men who have been called from other fields to enter these under your board's direction. We ask, therefore, for a redoubling of the effort to secure a contribution from every church. The emergency is a large one, it will take heroic measures to meet it, but we have confidence in our brethren that they are the very ones to say, "This God-given interest must not suffer." We call upon our friends everywhere to come to our assistance now.

T. A. ABBOTT.

420 E. 9th St., Kansas City, Mo.

Disciples in the University of Chicago.

The Disciples of Christ have their usual number of students in the university this summer. In the Divinity School alone there are 30, the Baptists alone exceeding that number with 64. The following students of the Divinity School come from the Disciples: F. W. Barber, C. G. Brelos, C. S. Early, J. B. Eskridge, Errett Gates, J. P. Givens, J. H. Goldner, F. F. Grim, H. H. Guy and Mrs. Guy, T. R. Hotaling, Austin Hunter, H. E. Luck, P. W. McReynolds, F. O. Norton, F. N. Atsuke, W. C. Payne, Prof. G. A. Peckham, G. E. Pike, A. W. Plose, G. A. Rogan, H. B. Robeson and Mrs. H. B. Robeson, C. J. Sharp, W. G. Smith, C. F. Stevens, Amos Torell, C. L. Waite, E. P. Wiles, Pres. E. V. Zollars.

There are as many more s udents in other departments of the university, making the entire company of Disciples about 75.

The present term closes July 27, followed by what will prove to be the even more attractive second term, which closes August 31. We are expecting a larger number of Disciples in attendance during August. It is not too late for pastors and teachers to make up their minds to come.

A reception was held on the evening of July 2 in Haskell hall. Dr. Willett was master of ceremonies. Short talks were made by Errett Gates, W. C. Payne, H. H Guy and E. S. Ames.

One could wish to report all that was said, but the remarks of H. H. Guy are peculiarly noteworthy. He said in part:

"The physician who does not want to be considered behind the times feels it necessary to return to the lecture-room now and then to get in touch with the new discoveries in medicine, the new methods and the new machinery and to advance himself in the general knowledge of his profession. Why should it be considered less necessary for the minister, who from the very stress of circumstances is denied the opportunities of the study, to spend some time in pursuit of knowledge in some institution of higher learning? In the case of younger men a longer and in the case of older men a shorter period. I feel that one year in seven should be given to the preacher to spend as he may see fit and a part of that year, at least, should be spent in putting himself in touch with the higher intellectual life of the times. This should be a time when he could company with the great and successful men of the age and gain inspiration for his life's mission. It should be a time when he could brush up his rusted mental machinery. Life in the academic halls is supposed to prepare men to think for themselves, to form the student-habit, but alas, how many pass from the influence of the lecture room who have never learned the lesson of close application to mental tasks. It is not a strange thing, therefore, that such men should be changing from one pulpit to another, that they should soon find their congregations limited to the faithful saints who attend to their church duties in spite of the sermons of the pastor. It is well, therefore, for the minister to keep in sympathetic relations with the spirit of his age and to do this requires that the student habit shall be conserved and there is no better way of doing this than to return now and then to the halls of learning."

ERRETT GATES.

Chicago, Ill.

A CURE FOR RHEUMATISM!

Which Enabled Many a Person to Abandon Crutch and Cane.

Trial Box FREE!

Have you got rheumatism? If so, try "Gloria Tonic," the remedy which cured men and women in every locality who have suffered almost beyond human endurance. Mr. J. W. Blackstone, of Bourbonnais, Ills., calls it the "Queen of all Cures." Even prominent physicians in this and other countries endorse and prescribe it. Rev. C. Sund, of Harrisville, Wis., testifies that "Gloria Tonic" cured two members of his congregation, one who had suffered 18, the other 25 years. Rev. W. Hartman, of Farmersville, Ills., writes: "Five boxes of 'Gloria Tonic' cured Mr. A. Kulow, a member of my congregation, who had suffered day and night."—Mr. E. S. Kendrick, P. O. Box 13, North Chatham, Mass., after using liniments for 18 years, writes: "I am convinced that it will cure any case." Mr. B. H. Marshall, Plain City, Ohio, writes: "I am 76 years old, and had it not been for 'Gloria Tonic' I would be no more among the living." Mrs. Mary E. Thomas, of No. 9 School Street, Nantucket, Mass., writes: "From my childhood on I have suffered from rheumatism, have been cured through 'Gloria Tonic' at the age of 83 years." Mr. N. J. McMaster, Box 13, Plain City, Ohio, writes: "'Gloria Tonic' cured me after prominent physicians of Columbus, Ohio, called me incurable."

"Gloria Tonic" in Point Pleasant, W. Va., cured Mr. R. A. Barnett, 77 years old, after suffering 15 years.—In Wabash City, Ind., it cured Mrs. Elizabeth Crabbs, 79 years of age.—In Perth, Miss., it cured Mr. J. C. Chapman, after suffering 30 years.—In Odessa, Mo., it cured Mrs. Marion Mitchel, who had suffered 12 years.—In Burlington, Iowa (R. C. No. 3 Agency Avenue), it cured Mrs. M. S. Leonard, after suffering 25 years.—In Elmherst, Ills., it cured Mrs. Nicolina Brumond, age 80 years. — In Otis, Ind., it cured Mr. Christian Krantz, after suffering 22 years.—In Gift, Tenn., it cured Mr. L. Nelson, a merchant, after suffering 20 years.—In Bolton, N. Y., it cured Mrs. Jos. Putney, 83 years old.—In Durand, Wis., it cured Mrs. Nellie Brees, after suffering 20 years.—In Manila, Minn., it cured Mrs. Minna F. Peans, after suffering 14 years.—In Craig, Mo. (P. O. Box 134), it cured Mr. John N. Kruser, 76 years old, after suffering 15 years.—These are a few of the many thousand testimonials of recent date. Every delay in the adoption of "Gloria Tonic" is an injustice to yourself.

No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, gout or lumbago,—write me to-day sure, and by return mail you will receive the trial box of "Gloria Tonic;" also the most elaborate book ever gotten up on the subject of rheumatism, absolutely free. You get the trial box and the book at the same time, both free, so let me hear from you at once, and soon you will be cured. Address,

JOHN A. SMITH,
2356 Germania Bldg., Milwaukee, Wis.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish. Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co, St. Louis, Mo.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

For a New Church Buiding in Port Arthur, Ontario.

Three years ago there was but one Disciple to my knowledge in New Ontario, a territory nearly as large as Great Britain and Ireland. Think of a territory covering 132,000 square miles with only one Disciple to represent our great people! We have now about 100 people in my colonies, on free grant lands. My plan of colonization for evangelistic purposes has succeeded.

Disciples are constantly finding their way to this great country. They are coming from all parts of the continent. Nearly all of them arrive in Port Arthur, from this point I send them out and put them on land of their own. We have several families in Port Arthur now who are willing to assist in the organization of a congregation.

The four leading sects are, in their order of strength, Catholics, Methodists, Presbyterians, Church of England. The Disciples are hardly worth considering. The Roman Catholics comprise 41 per cent. of the population. We have over 18,000 public schools in Canada with over a million pupils. We have 17 universities and over 50 colleges. The government is educating 10,000 Indian children. We have 100,000 Indians. The children in the schools of the northwest speak 21 languages. In the province of Ontario we have the best school system in the world, taking the award at the World's Fair at Chicago. Canada has spent 200 millions on railways and 75 millions on 70 miles of canals. We have 17,000 miles of railway, representing a capital of nearly 900 millions. Canada has one of the longest continuous stretches of inland navigation in the world—2,384 miles, from the St. Lawrence to Port Arthur, the head of Lake Superior. We have the largest wheat field in the world. Forty-nve per cent of our people are engaged in agriculture. The drink bill per head is less than half of what it is in the United States. Vancouver, in British Columbia, is midway between London and Hong Kong. Port Arthur at the head of navigation on Lake Superior is midway between Vancouver and Montreal. We are geographically situated in the center of the North American continent.

I am asking the great brotherhood to contribute about $4,000 towards the purchase of a lot and the erection of a building in this most important town. Port Arthur is destined to become the Chicago of Canada; she is now the silver gateway to the golden west. Foreigners are coming to our door. Fifty thousand immigrants came in 1900; 7,300 Doukhobors migrated from southern Russia to Canada northwest in 1899, the greatest modern exodus of any one people in a body to the continent. We have an unlimited mission field.

Now, brethren, assist me in this work. I am a fixture here. I do not require any of your money, I am self-sustaining. I have recently been honored by the Dominion Government with a position which will assist me in my mission work in many ways. I will contribute of my own means and give my service free in order to establish the church at this point. The lot has been secured, now I ask you, my brother, to help erect this place of worship. R. A. BURRISS.

Port Arthur, Ont.

Those who have purchased and read **The Reformation of the Nineteenth Century** are most enthusiastic in their praise of the book. It should be borne in mind that this book is not merely a reprint of the articles that ran through the *Christian-Evangelist* during 1899. The several authors have completely revised, rewritten and amplified their contributions, adding a great deal of entirely new matter. We urge all our readers to send at once for this volume. It will give them a clearer and better understanding of the origin, growth and triumph of our cause than they can otherwise gain. Price, postpaid, $2.00. Christian Publishing Co.

The Spiritual Side of Our Plea

By A. B. JONES

This new volume is a notable contribution to a better understanding of the spiritual significance and value of our Reformatory Movement. It accentuates a side of our plea which has been too much neglected by many. It deals, in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," and "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in our ranks.

Cloth ✕ 394 Pages ✕ Price, $1.50

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

A Great Tract Offer.

For one dollar we will send, prepaid, thirty-five different tracts and pamphlets! We cannot here take space to give list of titles, but the set includes a large number of our very best pamphlets, on a great variety of topics. This is an exceedingly liberal offer. No preacher, or active Christian worker, can afford to disregard it. Just write a line saying you want thirty-five tracts, enclose a one dollar bill, and mail it us. In this way you get a great deal of first-class reading matter for little money. Many of the tracts in this set are booklets of thirty to forty pages.

THE CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

Wheeling Through Europe

BY W. E. GARRISON.

A Handsome Cloth-Bound Volume of 263 Pages, Illustrated with Half-tones from Photographs taken by the Author.

"A ROADSIDE CONVERSATION."—SPECIMEN ILLUSTRATION.

During the summers of 1898 and 1899 the author toured on a bicycle through England, Scotland, Wales, France, Holland, Germany, Switzerland, Austria and Italy. Traveling on a wheel, he was able to see Europe as it cannot be seen by the tourist who is whirled over the Continent by train. He has written most delightfully and entertainingly of his travels, of his experiences with odburate officials and unsophisticated peasants, of his struggles with the several European languages, of the customs of the common people, of Alpine scenery, Swiss lakes, etc.

PRICE, ONE DOLLAR.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS.

Evangelistic.

INDIANA.

Vincennes, July 11.—During the last month we have had 10 additions, making 34 since March 1. In the last six Sundays we have preached four memorial sermons, viz., for the Masons, Modern Woodmen, Odd Fellows and the Ben Hurs. Bro. R. A. Smith, of Philadelphia, is spending his vacation here. He returns to his work the latter part of July. We recently sold a piece of property that belonged to the church here for $2,000. This is to be used to swell the fund that we are collecting for the new church to be built next year.—WILLIAM OESCHGER.

ILLINOIS.

Elliottstown, July 15.—Seven additions to the church last night, six by baptism and one by letter.—WM. MESNARD.

Mt. Sterling, July 15.—Baptized two more yesterday.—N. E. CORY.

Jacksonville, July 15.—Three prominent business men united with the church yesterday, two by confession and baptism and one by reinstatement. There were three added the 7th inst. Our large audiences continue right through July. I begin my new duties as general secretary of the National Benevolent Association of our people with headquarters at St Louis, August 1, but shall supply this pulpit till September 1, at which time R. F. Thrapp, of Pittsfield, Ill., becomes pastor of this church.—GEO. L. SNIVELY, pastor.

IOWA.

Des Moines, July 8.—Notwithstanding the intensely hot weather our church attendance is very good. Two confessions yesterday, four since last report.—E. W. BRICKERT, pastor East Side Church of Christ.

Guthrie Center, July 11.—There were three additions at Monteith last Sunday. I preach every Sunday afternoon in county school house.—D. L. DUNKLEBERGER.

KANSAS.

Leavenworth, July 8.—Three more additions here yesterday.—S. W. NAY, pastor.

Leavenworth, July 11.—Another confession at prayer-meeting last evening.—S. W. NAY.

Nortonville, July 9.—I began work with the congregation at Nortonville one-half time March 25; devoting the other half to Pleasant Grove, six miles out. There have been 12 added to the Nortonville church and three to the Pleasant Grove church since coming to them. About $50 has been raised for missions.—J. B. LOCKHART.

MISSOURI.

Buffalo, July 9.—Two additions at Urbana since last report, one by statement and one from the Baptists.—S. E. HENDRICKSON.

Grant City.—Isadora, a village in Worth county, is rejoicing over the dedication of a church June 30. It is the result of the work of Bro. T. W. Cottingham, of Kansas City, who organized a church of 42 members last December, and started a movement which resulted in the erection of a $1,500 building. On the dedication day we raised more than was necessary to liquidate the debt. At the evening service there were four additions, two by confession, making a total of eight additions in two weeks. The church has a bright future before it and I predict for it a good record, not only in local work but as well from a missionary point of view, for it was a missionary effort that started them, and they feel and talk that it was the Nodaway Valley district that made them what they are.—W. H. HARRIS.

Huntsville, July 15.—Two more additions yesterday, one by letter and one from Presbyterians. Though the weather has been exceedingly warm we have not abandoned a single service. House full last night.—LOUIS S. CUPP.

Kirksville, July 11.—There were two additions to the church here last Sunday.—H. A. NORTHCUTT.

Lamar, July 15.—Four baptisms since last report. Our C. W. B. M. and Y. P. S. C. E. each support an orphan child in India. On June 9 the writer ordained Bro. Geo. L. Willis to the work of the ministry. We are now in a union meeting. Five churches are working together, the pastors preaching alternately.—W. W. BLALOCK.

St. Louis, July 15.—Three additions yesterday at the Fourth Church.

NEBRASKA.

Ulysses.—J. W. Hilton reports for June seven baptisms, four by letter and four by statement as the total of additions to East Lincoln congregation. Bro. Hilton has finished his school work, and settled down to the ministry in earnest. H. C. Holmes is settled at Fairbury and reports eight additions to the church the first three Lord's days. C. C. Atwood is now at North Platte, and when these lines are read, will doubtless have the state tent going in an effort to establish the cause in that city of 4,000 people. The church at Geneva was reorganized on Tuesday evening, July 2. Evangelist Ogden had been at work four weeks. One baptism resulted from the meeting.—W. A. BALDWIN, secretary.

NORTH DAKOTA.

Ellendale, July 9.—Just closed a short meeting, assisted by J. G. M. Luttenberger, of Dorchester, Ill. Four added. Church debt of $400 lifted and church dedicated. We have the only church building among the Disciples in the state. Our work is prospering.—G. W. HALL.

OHIO.

Gibsonburg, July 11.—One confession and baptism at regular prayer-meeting here last night. Just organized a Bible-school at Quinshan Church of Christ. Work at both places in fairly good condition. I came here April 1, 1900.—MELVIN L. PEDEN, pastor.

SOUTH CAROLINA.

Orangeburg, July 8.—One baptized at Sumter, a French Catholic, since last report. Am in a meeting now with Bro. W. H. Brunson at Evergreen Church near Walterboro with six confessions to date.—M. B. INGLE.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief. Dr. W. G. TYZZER. General Manager.

5 BOOKS for $1.00

The following works are paper-bound booklets. Each is a valuable treatise on the subject to which it is devoted—concise and dealing with the fundamental facts rather than microscopic detail. The price of each work singly is *25 cents*. We will send the five books, postpaid, for *One Dollar*.

Christian Science Dissected. By A. D. Sector. This work, issued last summer, has already had a very large sale. It is bright, breezy, clear and convincing—just the thing to put into the hands of one who is inclining toward "Christian Science."

Sabbath or Lord's Day. By D. R. Dungan. Is it the First Day or the Seventh Day of the week that Christians should observe as a day of rest and worship? This book answers the question conclusively.

Facts About China. By W. Remfry Hunt. The author has lived in Central China for many years. His book is full of facts about Chinese customs, language, government, religions, commerce, geography, etc.

The Liquor Traffic. By S. W. Crutcher. Mr. Crutcher has spent years in fighting this traffic, and in this book tells of his experiences with manufacturers and dealers of whisky in the church and out.

The Lord's Supper. By N. J. Aylesworth. This work is a defense of and custom of observing the Lord's Supper every Sunday. It is an able, convincing argument.

WARNING.—If you wait until you can go to the postoffice and buy a money order, you may never send for these books. Just send a one-dollar bill; it is safe, convenient, and saves you five cents.

THE CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

CHRISTIAN SCIENCE

Christian Science is abroad in the land, seeking whom it may devour. It is the most stupendous fraud of the Nineteenth Century, yet so shrewd are its advocates, and so thoughtless is the average man and woman, that tens of thousands have been deceived.

CHRISTIAN SCIENCE DISSECTED

is an antidote for Christian Science. It is a book by A. D. SECTOR, which tells what Christian Science is, in the plainest of language. Mrs. Eddy is shown to be a conscious fraud and a conscienceless charlatan and pretender. The book contains 62 pages, neatly printed and bound.

PRICE, 25 CENTS.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

Book Notes.

We believe the forthcoming volume, entitled *The Witness of Jesus*, embracing a series of discourses by Alexander Procter and a brief sketch of his life, will be a most agreeable surprise to the brotherhood. Few if any among us knew that he had left behind him any record of his characteristic thought in the form of sermons or addresses. We have come into possession, however, of more than twenty of these sermons, stenographically reported, which are being carefully edited and are now going into type as rapidly as they can be prepared for the printers. It will be a book which the thousands of friends of Bro. Procter and many who never knew him personally but only by reputation, will be delighted to possess. They will not agree with everything he says, but they cannot fail to be stimulated by his thought and delighted by his spirit. Further announcement will be made when the book is nearer completion.

It is putting it very modestly and mildly to say that scores of complimentary letters and eulogistic reviews of *The Spiritual Side of Our Plea* are being received by the author and the publishers. We cannot, of course, publish a tenth of these, but can only occasionally select one man's opinion of the work to present to our readers. John Shackleford, formerly of Lexington, Ky., but now living in Tacoma, Wash., writes to the author: "I have read your book, *The Spiritual Side of Our Plea*, with much interest. You have stated the great plea with marked clearness and force. I am in perfect accord with the general spirit and purpose of your book. Your elucidation of the mind of Mr. Campbell, both as to the design of baptism and the operation of the spirit in conversion, I think is conclusive. Considering the voluminous writings of Mr. Campbell and the loose way in which much of it was written, you had a somewhat difficult and delicate task, but you have been ever fair and candid, never evasive, and you have presented Mr. C's doctrine with as great force as he ever presented it himself. I believe that no man can gainsay you here without misunderstanding and misrepresenting Mr. C. Your closing chapter is the very declaration and proclamation of the gospel of peace."

In a year or two from the present time, a number of persons who read this paragraph will happen to get hold of Winston Churchill's great novel, *The Crisis*, and will read it with pleasure and delight. After reading it they will certainly exclaim, either aloud or mentally, "Why did I not read this a long while ago?" *The Crisis* is the novel of the year. We believe that no greater work of fiction—and precious few worthy of comparison with it—has been published in a decade. Mr. Churchill is a young man, but his work gives no evidence of that fact. It rather bears all the marks of the skillful, experienced, trained literary genius. Three summers ago *David Harum* was the volume that one saw in the street-car, on the sitting-room table and at the summer resorts. This summer it is *The Crisis* that everyone is reading and talking about. The writer of these notes repeats the statement recently made, viz., that of the hundreds of works of fiction that he has read during the past fifteen years, not one has delighted and interested him more, and not half a dozen have been anywhere near so pleasing. The volume is most handsomely printed and bound, is illustrated, contains over 500 pages, and will be sent by us to any address on receipt of the regular price—$1.50.

Among the hearty and enthusiastic commendations of our recent publications which we are constantly receiving, *The Young Man from Middlefield* is by no means neglected or overlooked. For example, here is what is said of this book, the latest story by Jessie Brown Pounds, by our well-beloved M. M. Davis, in The Christian Courier: "*The Young Man from Middlefield* is the title of one of the most charming and helpful stories I have ever read. I always expect something good from Mrs. Jessie Brown Pounds, but this time it was nothing short of delightful. The plot is good and the tone pure, and from beginning to end it deals faithfully with the practical questions of life. . . . It is just such a story as all young people should read. There is nothing unhealthy or trashy about it; and yet it is full of the dramatic and pathetic, and has not a dull chapter. So interesting was it to me that I found it difficult to lay it down until I had read the last word." *The Young Man from Middlefield* is a handsome volume of 257 pages, well printed and bound. It is just the thing to serve as a birthday gift. The price is but 75 cents.

Brother Slowwit is the pastor of the church at Dullville, Mo. Bro. Slowwit has some excellent points. One of them is that he reads good books, and endeavors to keep up with the progress of religious thought by purchasing, from time to time, the best works given to the world by the ablest scholars and thinkers. We said he had many good points: as a matter of fact, about his only failing is that his mind is so completely occupied by great things that he, absentmindedly, often makes laughable blunders regarding smaller affairs. We can readily conceive of him imitating Sir Isaac Newton's "break" of cutting a large and a small hole in his kitchen door that both his large cat and his kitten might pass in and out at will. As we have said, he buys books, but instead of securing these books in the quickest, most sensible way, he frequently forgets himself and sends away off to Boston or New York or Chicago for a book that he can purchase just as cheaply in St. Louis, a hundred miles from his home. It seems strange that a man with as much brains and good solid sense as Brother Slowwit should send over a thousand miles and wait a week for a book that he can buy for the same price within a hundred miles, and can secure in twenty-four hours. It is even stranger when we remember that he reads THE CHRISTIAN-EVANGELIST, and has again and again read the announcement of the Christian Publishing Co., to the effect that it will supply any book published, for the regular price. Is the moral of this paragraph plain?

The Seventh Day Adventists—most excellent people they are, conspicuously honest and worthy of imitation in their daily walk and conversation,—are almost as tireless and persistent propagandists and proselyters as the Mormons and Christian Scientists. They are shrewd in argument and controversy, and frequently succeed in shaking the convictions of persons not thoroughly well-informed concerning their peculiar doctrines. Especially is this true in regard to the observance of the "seventh day" as the day of rest and worship. To all those who have come into contact with the propagandists or the literature of this zealous people, we strongly recommend *Sabbath or Lord's Day*, by J. R. Dungan. It is an argument for the observance of the "first day of the week"—an argument which proves, to the satisfaction of every fair-minded and unprejudiced person, that the day on which our Lord rose from the dead is the day which his followers should observe as their day of worship. The price of this booklet is but 25 cents.

Special Catalogue No. 31 is yours for the asking. The expenditure of one cent for a postal card may save you several dollars in the price of books. Now is the time to secure a supply of literature for summer reading

Christian Publishing Company.

Principles of Interpretation.

It is a most timely and excellent work. It will be valued more highly as it is perused more carefully. J. C. Mason, Palestine, Tex.

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the church.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

SINGING EVANGELISTS will be pleased with the analytical classification, enabling them without reference to indices to find a suitable song on a moment's warning.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations, etc., especially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *sub meum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing.

S. S. SUPERINTENDENTS will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessors, **Popular Hymns No. 2** is an

ALL-AROUND BOOK.

Its author and publishers have spared nothing of cost to give the best copyrights which money could buy, clothed in the neatest and best dress of the printer's art for the least possible cost to the singing public. In proof of which see the following prices:

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth	$ .30	$3.00.	$25.00
Boards	.25	2.50.	20.00
Limp cloth	.25	2.00	15.00

Send all orders to....

OHRISTIAN PUBLISHING CO.,
1522 LOCTST ST., ST. LOUIS, MO.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

A YOUNG married man, and a successful pastor of long experience, desiring to do some extra college work, would like to engage as pastor with some good church within easy access of one of our strong colleges. Location within middle states preferred. Will give references as to character and pulpit ability. Address, Preacher, Box 206, Keosauqua, Iowa.

FOR SALE—Three sections, adjoining, of as good black corn land as can be found in central Illinois corn belt. Will subdivide to suit customer. Also smaller tracts. Wood Bros., Litchfield, Ill.

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, forest shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

WANTED—To buy or rent a good hotel, also a millinery store, in a town from six to ten thousand. Central states preferred. Address, Box 565, Mt. Carmel, Ill.

FOR SALE—Double Stereopticon, complete with both electric and calcium lights. One 1900 Model Motion Picture machine with attachment. One oxygen gas making outfit, with tank and saturator in perfect order. Ten films and a number of slides. At half price. Write for inventory. G. H. S., 427 Diamond St., Pittsburg, Pa.

SCHOOL OF THE EVANGELISTS

Opens its doors to 30 more young men who wish to work their way to an education for the ministry. Applicants must be strong physically and free of the tobacco habit. $22.50 pays all fees for one year to the working student. Room for 20 pay pupils; $58.50 covers all fees for one year and the student does not have to work. Catalogue free. Address, Pres. Johnson, Kimberlin Heights, Tenn.

THE Christian Colony in Ontario—colonizing for evangelistic purposes. Poor, deserving family men desired. Free, 160 acres of land. Address, with stamp, R. A. Burriss, Port Arthur, Ont.

WANTED—To correspond with conscientious Christian lady, under middle life, who would accept of quiet, pleasant country home in eastern Kansas. Family of two; work light. Address J. H., care CHRISTIAN-EVANGELIST.

WANTED—1,000 persons who have at least $30 to invest annually, for four years, in a safe and honorable investment that will pay 50 to 100 per cent. annually, to address R. Moffett, 715 Logan Ave., Cleveland, O., for convincing literature.

Family Circle.

If He Should Come.

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white and the air is still
And the hoof-beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would he take me by surprise?

If the Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would his touch of my hand, his low command,
Bring me unhoped-for zest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at his feet.

—*British Weekly.*

A Square Yard of Woods.

The city boy and the town boy, like the city rat and the country rat, were good friends. When Egbert was in the city, Harry took him to museums; when Harry visited Egbert, they played golf and tennis. One day Egbert said to his little guest:

"Have we ever walked in North Woods?"

"No," answered the city boy; "but I do not like the woods,—nothing but bushes and brambles and roots to stumble over. I like to sit under a tree sometimes, when the sun is hot. Central Park is a pretty place, especially the ball field, but"—

"Don't you like to find things?" inquired Egbert, "plants and bugs?"

Harry laughed.

"No, thank you. I would rather collect stamps any day."

"I'll tell you what we will do," proposed Egbert. "Let us each measure a square yard of woods, and see who can find the most things in his 'yard.' Whatever we find we must learn about."

Harry thought he would rather go to the links.

"Oh, no!" said Egbert. "You do what I want you to do this morning, and I will be your slave this afternoon. Will you? All right! Get on your wheel."

"Humph!" said Harry, kneeling before his yard, "there is nothing here but tough weeds, rotten wood, a yellow beetle, and some stones."

Egbert was jotting down something on a piece of paper, yet his yard was no richer, apparently, than Harry's. The words he wrote were: "White oak, moss, wood anemone, common blue violet, dirty gray pebbles, a brown stone printed with a scallop shell, a black thousand-legged worm, a nest of big black ants, a big black beetle, a piece of paper, a horn button, and some red-topped toadstools." He packed into a little basket as many samples as possible. The live things he left in peace, except the beetle, which he caged in a pill box.

Harry looked at his friend's list of findings, and did not say a word. His thoughts were: "Wish I had looked more carefully, and that I knew more about the woods."

"Papa must be told what we have been doing," said Egbert. And papa listened to every word that the little boy had to say.

"Why," said papa, "you came upon a managerie, and a forest, and a flower garden, and a quarry, all in that one spot,—didn't you, old fellows? The little white oak—it was but two feet high, was it?—grew from a sweet acorn no larger than the end of my thumb. When you are an old man, that smooth, green trunk, which you can snap off with your fingers, may be sixty feet high, and as thick as Harry is long. Then its bark will be rough and grayish-white. The white oak is a contented fellow, loving alike valley, plain, and mountain. Just think, your little oak friend is cousin to the famous oak of Abraham, away over in Palestine! The head of that old, old giant is ninety feet, and his trunk twenty-three feet, around. Yet once he was an acorn baby that you could eat in one bite.

"The shy, white-starred anemone is the 'wind-flower' of the Greeks, who believe that it often grew in windy places. Do you know the pretty Greek story of the violet? Juno was not friendly to a princess named Io, so Jupiter changed Io into a cow, and the earth showed its love for the beautiful girl by giving her violets for food. The green velvet we call moss is lovely enough as it is. If you were to place a single tuft of it beneath the microscope, you would open your eyes very wide, Harry, for underneath the leaves are tiny boxes with lids, and in these boxes are seeds. When the time comes, the lids fly off and the seeds scatter.

"Split open the pebbles, and within them you will see, perhaps, some clean, shining quartz crystals, instead of rough stone. The red stone marked by the shell is a fossil. Thousands of years ago, the stone was soft mud on the bottom of a great ocean. A scallop shell pressed against the mud, and the marks tell the story, even though the ocean moved from North Woods long, long ago.

"You would enjoy a visit to the ant village, but you are too big to enter Insect Lilliputia. If you could go in, you would be led through galleries and winding passages into the nursery, where nurse-ants fondle white larva babies. Ants build houses, make roads, keep slaves, milk cows, and go to war. I wish you would start an ant diary. Find an ant colony, and watch it from day to day. Wise men have spent years in the study of these wise, swift insects.

"What Egbert calls 'toadstools' are mushrooms, that are good to eat if well cooked. Please do not eat any mushrooms (all toadstools are mushrooms, by the way,) without first showing them to me, for certain kinds are poisonous. Some day I may tell you how to distinguish them. Tennis? Very well, Harry. I will play against you both, and win."

In this papa was right, because Harry played poorly. Harry was thinking: "All those curious things in a square yard of woods! I'm going to find out more about the ant and the beetle; and the rest of the things are worth looking up, too,—even the pebble and the piece of paper. Dear me! how many wonderful, common things we do not see, or stop to think about!"—*Sunday School Times.*

Bees and Alfalfa.

The introduction of alfalfa into Kansas has made the state richer by one million dollars. But the discovery that the honeybee can feed on alfalfa blossoms has added another million. Bees and alfalfa are an ideal combination. Experiments have been made by raisers of honeybees and they report most favorably upon the blossoms of the alfalfa.

Alfalfa contains a certain degree of sweetness not found in either the sweet clover or white clover. Every stock-breeder knows that in-and-in breeding will cause a deterioration in the strain of stock. Infusions of new life are required to give a new life and vigor to the breed. As it is with animals so it is with plants. Cross fertilization must take place to keep up the standard. It was once supposed that within each flower are the necessary means for assuring the formation of the embryo within the seed. The truth is that many plants, instead of endeavoring to facilitate self-fertilization, are so constructed as to prevent it. Alfalfa is of this class. The pollen or fertilizing agent must be carried from one blossom and placed where it is needed in another to insure a full crop of seed, and some foreign agency is depended on to accomplish the purpose. In the case of alfalfa, currents of air are unable to carry the pollen and accomplish the cross-fertilization, and most insects do not carry it. Here is where the bee is useful. The alfalfa blossoms offer the bee a sweet drop, and in return for the favor the bee leaves a few grains of pollen, unconsciously brought from another blossom. So the exchange goes on, to the mutual profit of the owner of the alfalfa and the keeper of the bee.—*Saturday Evening Post.*

Hard to Break.

But the Coffee Habit can be Put Off.

"I was a coffee user from early childhood but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

The first trial, the Food Coffee was flat and tasteless and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage and have been enjoying it ever since, and am now in a very greatly improved condition of health.

My brother is also using Postum instead of coffee and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off and have been using Postum Food Coffee for some time and are now in a perfect condition of health." Grace C. M., Cuyahoga Falls, Ohio.

Put a piece of butter in the pot, the size of two peas, to prevent boiling over.

Otto and His Auto.

'Tis strange how fashion makes us change
the objects we admire;
We used to sing the tireless steed, but now
the steedless tire.
So Otto bought an auto, so as not to be antique,
But the thing was autocratic,
As well as automatic,
And the auto wouldn't auto as it ought to,
so to speak

He thought to get an auto-operator for the
work,
And first he tried a circus man and then he
tried a Turk,
For he knew the circus man drove fifty horses
with success,
And if a man be shifty
Enough to manage fifty,
It's palpable enough he ought to manage one
horse-less.

As for the Turk, 'tis also plain, deny it if you
can,
He ought to run an auto, since a Turk's an
Ottoman.
'Twas all no use, so Otto moved to Alabama,
purely
That he might say, "I'm Otto,
From Mobile, and my motto:
'A Mobile Otto ought to run an automobile
surely.' "

Then Otto sought to auto on the auto as he
ought to,
But the auto sought to auto as Otto never
thought to,
So Otto he got hot, oh very hot! as he ought
not to,
And Otto said, "This auto *ought* to auto, and
it's *got* to."
And Otto fought the auto, and the auto it
fought Otto,
Till the auto also got too hot to auto as it
ought to
And then, Great Scott! the auto shot to
heaven - so did Otto—
Where Otto's auto autos now as Otto's auto
ought to.

—*Edmund Vance Cooke in July Smart Set.*

Forty Dollars' Worth of Temper.

Whoever wishes to hear a solemn, almost tearful oration on the evils of losing one's temper should apply to a certain scientific gentleman in Washington, of whom the Youth's Companion tells a tragic story.

He had a negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The negro ducked and the book flew out of the window.

"Now go and pick that book up!" ordered the master.

The negro started to obey but a passer-by had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and to his horror discovered that it was a quaint and rare little volume on mathematics which he had purchased in London and paid fifty dollars for it.

"The next time I feel that it is absolutely necessary to throw things," he exclaimed, in his sorrow, "I'll choose something less expensive."

But his troubles were not over. The weeks went by, and Time, the great healer, had begun to assuage his grief, when, strolling into a second-hand book-shop, he perceived to his great delight a copy of the book he had lost. He asked the price.

"Well," said the dealer, reflectively, "I guess we can let you have it for forty dollars. It's a pretty rare book, and I dare say I could get seventy-five dollars for it by holding on a while."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars' worth of temper! Huh, I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the negro servant is positively worried over the sunny disposition of her father. He fears that the worthy man must be ill.

The Telephonograph.

The telephone is wonderful enough by itself and so is the phonograph, but when they are united, as they have been by a recent invention, in the telephonograph, the result is a genuine scientific miracle. The Saturday Evening Post in telling of the new machine says:

"When a business man happens to be absent from his office there is no reason why he should miss any telephone messages that come while he is away, inasmuch as a new contrivance will keep them for him and repeat them to him when he gets back. It is a telephone with a phonograph attachment, and is adjusted for work by simply slipping an ordinary wax cylinder on the mandrel. By and by a ring comes in the business man's absence, and a 'hello.' The machine (and this is the most wonderful part of it) is set going simultaneously, and replies, 'Hello!' Then the message comes and is taken down on the cylinder.

"After a while the man comes back to his office, and a pointer on the 'telephonograph' (as the machine is called) indicates that there is a message for him. He turns a switch, which brings into action the reproducing stylus, and putting the receiving tubes in his ears, listens to the communication. Of course, if he fails to understand it, the machine will repeat it.

"If desired, he can put a cylinder on the machine that, in case he is called up during his absence, will give an answer stating that he will return at a certain hour."

Change-Making Machines.

Machines that handle coins in a wonderful way, counting them and actually giving change automatically, are now coming on the market, says the Saturday Evening Post. They are new inventions, and have just been patented. One of them has pieces of money arranged in separate compartments in trays, and on top is a series of keys. A purchase of thirty-five cents, say, being made, the key numbered thirty-five is struck, and instantly the apparatus throws out sixty-five cents in change (supposing that a dollar has been received from the buyer), a tablet with the number thirty-five being uplifted at the same instant, and thirty-five cents added on the register inside.

A cashier is in charge of the machine, but the lattter does all the thinking. In another contrivance of the kind there is a separate receptacle for each denomination of coin up to a dollar. The placing of a coin in its proper place sets the mechanism, so that when a key is pressed corresponding to the amount of the purchase, the difference is thrown out. There is no bother about counting the change, which is always right.

Other machines, which are much more simple, are for the sorting of coins, and are intended to be used where a stream of small change is continually flowing in. The pieces of money are thrown indiscriminately into a kind of hopper and sort themselves—a performance that saves the cashier an immense deal of trouble. In one or two cases the mechanism for automatically giving change is combined with the sorting device, reducing the labor of the person in charge very materially, and at the same time doing away with all possibility of mistakes in reckoning.

Only Nuts.

Driving a boy to the fount of learning is like driving a horse to water—easy. But making either the horse or the boy drink—that is a different matter. If they won't, they won't. Mr. McClure, the well-known publisher, was once crossing the Atlantic with his seven-year-old boy, says the Christian Endeavor World, when the following amusing and suggestive incident took place.

The boy was given his choice of the vast, varied menu of the White Star. The boy, bewildered by the variety, hid his face in his father's side, and whispered, "Nuts!" Not another thing would he have for dinner; and nuts he had, and nothing else.

Later in the evening, as they paced the deck together, McClure told the writer of his intention to have his boy taught everything a human being could learn. He should go both to Oxford and to Cambridge, and to two foreign universities as well, so that he should be thoroughly versed in every branch of knowledge.

His friend said, "Suppose, when you try to stuff four universities full of miscellaneous learning down his throat, he flatly refuses to swallow anything but nuts?"

McClure stopped in his walk and put his hand on the speaker's arm. "I never thought of that."

A Cranky Family.

Ma's a vegetarian, pa's a faith-curist,
Uncle John he says he's an anti-imperyulist.

Sister Sue's a Wagner crank, brother Bill plays golf,
Gran'pa tells what he takes fer to cure his cough.

Cousin Jen writes poetry—tells us what she wrote;
Aunt Lavinia always claims wimmen ought to vote.

I go out in the back yard soon as they commence;
Me'n my dog's th'only ones what's got any sense.

—*Baltimore American.*

Mrs. McKinley and Gen. Grant.

Brigadier-General Frederick D. Grant recently returned to this country from the Philippines on leave of absence, and told how eager many of the Filipinos are to observe American holidays, to wear American clothes, and to honor the American government.

The resemblance of the General, in appearance, to his famous father is very striking, and especially when he is in military uniform.

General Grant has just passed his fifty-first year and is himself a graduate of West Point. His career has been curiously varied. He was for a time a Colonel of cavalry; afterward he was United States Minister to Austria; still later he became one of the Police Commissioners of New York City; during the war with Spain he was once more a Colonel; then he was made a Brigadier-General of Volunteers, and recently was advanced to the same rank in the regular army.

In connection with his appointment to his present rank a pretty story is told that illustrates the kindly heart of Mrs. McKinley.

As the President and she sat talking one evening, Mr. McKinley told her that he had that day decided to give General Grant this last advance, and Mrs. McKinley expressed her pleasure at learning of the intended promotion, and added:

"Don't you think, dear, that it would be nice to send a note to Mrs. Grant, telling her that you had decided to appoint her son? It would be much nicer for her to get it direct from you than to read the official announcement in the papers. I can imagine how a mother would like to know of her son's promotion."

The President agreed, and, going to a writing-table, he penned a little note stating that, at Mrs. McKinley's request, he wrote to tell Mrs. Grant that he would take pleasure on the following day in appointing her son "Fred" to the rank of a Brigdier-General in the regular army.

Mrs. Grant, the venerable and beloved widow of the great soldier and statesman, was greatly touched by Mrs. McKinley's thoughtfulness of her.—*Saturday Evening Post.*

A newsboy had directed a stranger, at his request, to the nearest bank, and when asked how much he wanted for his services, said, "a quarter, please."

"A quarter! Isn't that pretty high for directing a man to the bank?"

"You'll find, sir," said the youngster, "that bank directors are paid high in Chicago."

"Is he a criminal lawyer?" "Well, I should hardly call him a criminal, though some of his practices come very close to felonies."

"I am Elijah," says "Dr." Dowie. One difference that suggests itself is that, whereas Elijah was fed by the ravens, Dowie is fed by the gulls.

A gentleman, seeing "This cottage for sail," painted on a board, politely asked a woman in front of the house when the cottage was to sail. "Just as soon as the man comes who can raise the wind," was her quick reply.

"That enemy of yours says you are owned by a certain corporation."

"Again my enemy wrongs me," said the practical politician. "I value my liberty too highly to sacrifice it. I am not owned by the corporation he refers to. I am simply leased to it for a term of years."

"Why did you place such a tough fowl before me?" asked the indignant lady patron of the waiter in a down-town restaurant.

"Age before beauty, always, you know, madam," was the gallant reply.

And, then, womanlike, she smiled and paid her bill without a murmur.

Papa—There, there! You needn't kiss me any more. Tell me what you want. Out with it.

Daughter—I don't want anything. I want to give you something.

Papa—You do? What?

Daughter—A son-in-law. Jack asked me to speak to you about it.

A negro recently died at Atchison, Kas., and there was great curiosity to hear what the minister would say in his sermon, as the dead man had frequently been invited to join the church and refused. The parson said: "Is this man lost? I don't know, but I do know that if he is lost I didn't lose him."

Teacher—Can any little boy or any little girl in this class remember the longest sentence he ever read?

Billy—Please mum, I can.

Teacher—Well, Willie, tell the rest of the class the longest sentence you ever read.

Billy—Imprisonment for life.

A bright Boston boy asked permission to give a problem to the class in arithmetic, and this is what he gave:

"My aunt has eight children, and she doesn't like to favor one above another. She was at the market the other day, and she bought eight apples for them, one apiece; but when she got home she found she'd lost one apple. All the same, she divided the apples so as to give each child the same number. How did she do it?"

The class hadn't got along to fractions, and the boy insisted that his aunt knew nothing about algebra. So the puzzled teacher finally asked: "Well, how did she divide the seven apples so as to give each of the eight children an equal number?"

"She made apple sauce."

Cured Of Piles.

Mrs. Hinkley, Indianapolis, writes: "The doctor said it must be an operation costing $800 and little chance to survive. I chose Pyramid Pile Cure and one 50 cent box made me sound and well." All druggists sell it. It never fails to cure any form of Piles, try it. Book on Piles, cause and cure, free by mail. Pyramid Drug Co., Marshall, Mich.

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO.

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

Popular Hymns No 2

By C. C. CLINE

POPULAR HYMNS NO. 2 is meeting with the success its merits deserve. Competent critics pronounce it the best **"All-Round Book"** before the public to-day. The third edition is now ready. Send 25c for sample copy. Buy none but the best.

STYLES AND PRICES.

Per copy, postpaid, Cloth	$ .30
" " " Boards	.25
" " " Limp Cloth	.25
" dozen, not prepaid, Cloth	3.00
" " " " Boards	2.50
" " " " Limp Cloth	2.00
" hundred, not prepaid, Cloth	25.00
" " " " Boards	20.00
" " " " Limp Cloth	15.00

Christian Publishing Co., St. Louis, Mo.

With the Children.

J. Breckenridge Ellis.

PETE.

XX.—A Race With Death.

It was a bright moonlight night. The roads were in a beautiful condition, for it had been just long enough after the storm for them to dry without getting dusty. Edgar Brown dashed through the town which was retiring for the night. As the horse flew up the road, he saw lights extinguished and the glow on bedroom window-shades vanish. A few doors slammed. He heard someone unfastening a dog that had been chained up all day. Then Mizzouryville was left behind and the young man was on a broad country road, bounded by rolling farms. The air blew fresh and fragrant upon his face; it was in the first days of October. He thought little of the surrounding scene. He remembered how white and gasping little Pete lay upon her pillow, and how he must reach Creekville and get back with the medicine by morning. If anything should prevent his return, then she would die. Her life depended upon him. But what could happen? He ought to be in Creekville by half-past eleven. Perhaps he would be detained there twenty minutes. So he should be back with the medicine by two at the furthest. This would give him four hours to go thirty miles, with a stop at Creekville. Five miles an hour is a good rate for a horse under ordinary circumstances, but here was reason for utmost speed. The moon was almost full, and like most good things, it had come late. But now its brilliant light showed the beaten road like a far-away path of white paper. Edgar knew the way well. During his stay in Mizzouryville, while trying to drive the memory of his old sweetheart from his mind, he had ridden every day, going miles and miles. He had been to Creekville and he knew where Dr. Norton lived—that was the physician who had the necessary medicine.

About half way between Mizzouryville and Creekville flows a wide creek, called Castile. The road approaches it through a thick wood, so it is always dark, and when the moon shines, the trees look ghostly and the stream black and mysterious. In the midst of this wood a narrow wagon-bridge spans the stream. As Edgar came in sight of the tide, for the first time since leaving Mrs. Morris' house he slackened the speed of his horse.

The bridge, he thought, had a curious look. There was something about it unusual. When he came nearer, he saw that a tree had been dragged across each end of it. That meant that the bridge was unsafe. Evidently the recent storm that followed Linda May's party had done it a damage. Edgar groaned. He was obliged to turn his horse about and retrace his way through the woods nearly a mile before he reached the other and longer road to Creekville. This meant that he would have at least four extra miles to travel. So he could not hope to get back to Mizzouryville till at least three o'clock. The horse was showing white patches of sweat. As he drove past broad farms, each meadow held up a mirror that the moon might delight in her beauty. From these round looking-glasses (called in less poetic language ponds) came the persistent music of frogs who could not stop trilling long enough to sing. Sometimes Edgar heard a shrill shivering high in the air, as if a spirit had got caught up there in the cold and was trying to warm her poor chilly body with moonbeams. But whenever he looked for the cause of this shuddering sound, all he could see was great cottonwood trees with the breeze tangled in their branches. Along the roadside the golden brown stalks of the sourdock nodded to each other from their cups of spreading leaves, and the goldenrod burned dim in the misty air like lamps turned down for the night. The air smelled of the mists that lay like veils in the low places; and of the nightshade and other pungent weeds; and of the breath of cows; and of the slumbering earth; and of the leaves, now growing red and brown and yellow. He heard the tinkle of a bell, the barking of a dog, far away, and the crowing of lonesome cocks. And so he entered Creekville and drew up before Dr. Norton's house. He knocked loudly, but it was some time before the doctor appeared. Edgar gave him the note that Dr. Wells had hastily written, and Dr. Norton brought out a tube of anti-toxine. Edgar placed the precious medicine carefully in his pocket and sprang into his buggy.

"Your horse looks about played out," observed Dr. Norton. Edgar did not wait to reply; he had Pete's life to save. He did not spare the horse on the homeward drive, and even when he was covered with foam and panting violently Edgar dared not pause to give him rest. He was about two miles from town when he came to a cornfield at a turning of the road. Here the road slanted sideways so you felt as if the buggy must tip over if you didn't sit heavy. Around the corner was a locust grove which had been allowed to stand in the field because a ragged ravine ruined the ground for corn. In this grove burned the fire of a camper. Edgar's horse, rounding the corner at a great rate, came suddenly upon the glare of the fire, and taking fright jumped down the shelving slope of the road. The buggy was turned over. Edgar jumped out as it reeled, and falling upon the rocks sprained his ankle. The horse dashed down the road, dragging the buggy. Edgar started in pursuit but the agony from his ankle caused him to fall to his knees. The top of the buggy caught in a hedge. The horse, now mad with terror, plunged and kicked and then as in an instant freed himself of the buggy and ran for town, the harness hanging in tatters. All this time Edgar had kept one hand upon the pocket that held the medicine tube. He watched the horse out of sight, with groans of despair—not from his pain but from the knowledge that he could not get to town. After all his ride and when so near success, here he lay helpless, while his little friend was at the point of death. Could he crawl those two miles? At the first movement his pain brought a cry from his white lips. "Hole on there, gent," said a voice; it was the camper, who had been sitting by his fire alone, smoking a pipe. "Things is hap'ning here so consecutive that I can't keep up with the story. Wait and I'll see if I can help—why, it's Mr. Brown! And it's what you *get* for your treatment of me! Didn't 'spect to meet Nap this way, *did* you? Now you're low and I'm high. You're down and I'm up. But I don't bear you no malice. Lemme see where you're hurt You pore old horseless Lazarus, I feels like Dives a-waiting on you! And you tried to drive me out of the country! Good thing for you I'm here, *ain't* it? Nap comes in pretty good sometimes, *don't* he?"

(TO BE CONTINUED.)

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
916 Olive St., St. Louis.

STARKS' Headache Powders

CURE WHERE ALL OTHERS FAIL.

J. C. Van Pelt, Sec'y of the Louisville Commercial Club, says: I am a great sufferer from headache, and always carry STARKS' HEADACHE POWDERS with me—they are the best.

Mrs. D. R. Friedman, Elmira, N. Y., says: I have been a great sufferer from headache; have tried many kinds of remedies, but found none as good as STARKS' HEADACHE POWDERS. 10c packages at all druggists. Sent by mail, postpaid.

STARKS & CO., MIDWAY, KY.

25c. THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove Kid in Black, White, Tan and Chamois. Just the thing for Horseleaning, Gardening, Driving, Wheeling, Outing Golf, etc. Sizes 6, 7, 7½, 8. Write for terms to agents.
Hopkins Glove Co., 7 Apollo, Cincinnati, O.

OPIUM COCAINE AND WHISKY
Habits Cured at my Sanatorium in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address
B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.

UNDERSOLD BY OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

SABBATH OR LORD'S DAY

By D. R. DUNGAN, author of "On the Rock," "Moses, the Man of God," etc. It is a powerful argument against Adventism, and the observance of the Sabbath, or seventh day of the week, as the day of rest and worship. Dr. Dungan is a man well versed in the Scriptures, and gifted with sound sense and good judgment. He is a strong and convincing writer. This work should be placed in the hands of those who have been disturbed by the teachings of Adventists.

PRICE, 25 CENTS.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

Hour of Prayer.

Frank G. Tyrrell.

The Terms of Discipleship.*

TEXT: Then said Jesus unto his disciples, if any man would come after me, let him deny himself, and take up his cross, and follow me. Matt. 16:24.

There can be no disciple without a Teacher or Master. Our thoughts are employed on the conditions or terms of discipleship, but our hearts are engaged with Him to whom we are discipled, Jesus the Christ. His name we have confessed, and Him will we serve and honor. May it not be said, without presumption, that God has given to us a somewhat clearer knowledge of this great subject than to many others? And with that knowledge goes responsibility.

Self-Surrender.

The very first step to discipleship is self-surrender. It is implied in the word, disciple; it is required by our Master; it is illustrated in the lives of Christians everywhere; and it is a fundamental part of the gospel. Sin is selfishness. It consists not merely of isolated acts of transgression; it is a principle at work in our members, and can be overcome only by the introduction of an opposite principle. The opposite is unselfishness or sacrifice. And so the cross of Christ is the divine antidote for sin. As soon as one has renounced himself, as Ian Maclaren puts it, he has ceased from sin; just as, when the light enters, the darkness departs.

It is easy to conceive of an external and formal obedience to the gospel without this absolute surrender of the life. Has this been our method? Or have we sought to bring our wills into harmony with God's? For ourselves, and for our friends, and for the world, there is no other way but the way of the cross. The old nature must die, with all its desires and appetites. We must put to death our members that are upon the earth. As "strangers and pilgrims," we must "abstain from fleshly lusts, which war against the soul." Deny the animal, enthrone the angel; deny the flesh, and exalt the spirit.

The Obedience of Faith.

But this is not a matter of mystery. As soon as the will is subdued, as soon as we see in Christ our Lord and Master, there are certain definite acts by which we are to express our submission to Him. "He that believeth and is baptized shall be saved" (Mark 16:16). Read over carefully the simple commands of the gospel, and you will find faith must be followed by confession and that by baptism. Repentance comes in the spirit of self-renunciation, and the determination to abandon sin. Differing as churches do on these matters of detail, there are none but will acknowledge that he who believes with all his heart in Jesus Christ, sincerely repents of his sins, confesses his faith before the world, and is baptized into Christ, has thus become His disciple, has the forgiveness of sins, and the gift of the Holy Spirit.

As Mr. Campbell once said, "the obedience of faith" is applied to the gospel, to distinguish it from the obedience of law; and we are required to perform certain acts, in order that thereby we may have an assurance of forgiveness not otherwise to be obtained.

Steadfast Continuance.

"Then they that received his word were baptized. . . . And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and in prayers" (Acts 2:41,42). Thank God for the teaching of the apostles. There are many strange voices in the world to-day, and there is danger that the very elect shall be moved from the simplicity that is in Christ. Here is our refuge: to continue steadfastly in the teaching of the apostles. No modern apostle can for a moment compare with Paul and Peter and John. They represent Christ; they speak for Him; they knew His will.

Here and there we see men slip away from the living oracles, as if they were tired of them, but the faithful disciple still finds that the word of God is sweet to his soul. He is saying with Jeremiah, "Thy words were found, and I did eat them"; and this is not an occasional feast, but a daily privilege. Examine yourself; are you continuing in this blessed teaching, and in prayer, and in fellowship? For it is as necessary to continue as to begin.

A Righteous Life.

"Denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world" (Titus 2:12). Never did the world wait more eagerly for the testimony of godly living. The disciple of Christ in business is watched narrowly. As a citizen, a neighbor, a father, a capitalist or a laborer, he is scrutinized by unfriendly critics. There is no substitute for a godly character. Without a constant struggle to develop and maintain it, we cannot continue to be disciples; we cannot find at last an abundant entrance into the paradise of God.

Prayer.

Help us, O God, to make known to all men everywhere the conditions of salvation. May we slight nothing, withhold nothing, obscure nothing. And grant unto us in larger measure Thy Spirit, to guide us into all truth; to pluck up every root of bitterness, cast out every carnal impulse, and re-create us in Thy most glorious image, through Christ the Lord. Amen.

*Prayer-meeting Topic for July 24.

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text n both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., $ .15; 3 mos., $ .30; 1 yr., $1.00
25 " " .25; " .60; " 2.40
50 " " .45; " 1.20; " 4.60
100 " " .75; " 2.10; " 8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth mor commendatory notices than any other periodic ever issued by our people. The Sunday-schoo. pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco .....$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen.....$ .50

Christian Publishing Co., 1522 Locust St., St. Louis

"How to Read the Bible."

The guide book of 6,000 daily readers in 45 states, has 23 chapters packed full of good things for Bible lovers, and selling rapidly at 40c. Circulars free. Write C. J. Burton, Christian Universtity, Canton, Mo.

The Cool Spots of Michigan

Are most easily reached via the Pere Marquette Railroad. Through car service from St. Louis and way points via Chicago to Bay View, Petoskey, Charlevoix, Traverse City and Harbor Springs. All of the popular Summer Resorts of Western Michigan are reached by the Pere Marquette. For handsome booklet describing the resorts, write H. F. Moeller, G. P. A., Detroit, Mich.

The Young Man From Middlefield, by Mrs Jessie Brown Pounds, which ran as a Serial in OUR YOUNG FOLKS during the first half of the year 1900, has been issued in book form, making a handsome volume of nearly three hundred pages. It was read with absorbing interest by a multitude of young people as it appeared from week to week in the columns of this journal, and many of them, we doubt not, will be glad of an opportunity to obtain a copy in this more convenient form. It should find a place in every Sunday-school, Endeavor and Family library. Price, in fine cloth, $1.00 per copy, postpaid. Christian Publishing Company, St. Louis.

Sunday-School.

W. F. Richardson.

God Calls Abram.*

It might have been supposed that the lesson of the Flood would for all time preserve the descendants of Noah and his sons from abandoning the worship of God. But such was not the case. Human nature was weak and sinful, and the steps of man speedily turned again into the paths of evil. Even righteous Noah was tempted by the fruit of the vineyard which he had planted, and became drunken, to his own shame and the lasting dishonor of one branch of his descendants, the children of Ham. A few generations later, the presumption of the growing human family is seen in the arrogant proposal to build the Tower of Babel, resulting in the confusion of human language, and the scattering of men abroad over the face of the earth. By the time of the birth of Abraham, ten generations after Noah, idolatry had become so prevalent that the hope of the race lay in the separation of a chosen seed from among the nations to whom God might reveal himself more clearly, and through whom he might preserve a purer form of religious faith and worship.

According to the language of Stephen, in his famous address in Jerusalem as recorded in the seventh chapter of Acts, the first call of God to Abram came while he yet lived in Ur of the Chaldees, a city on the lower Euphrates. Whether Abram had ever worshiped idols, or was from the beginning a believer in the one true God, we may not certainly know. But it is certain that he promptly heard the call of Jehovah, and turned his back upon the superstitions of his people. Such was his influence over his family, that his father, Terah, gathered such of the household as were willing to share the journey, and started for Canaan. They went as far as Haran, some six or eight hundred miles north of Ur, in the district known as Mesopotamia, where they halted and remained for some years. Whether Terah found himself too feeble for the longer journey into Palestine, or whether his faith failed him at the crisis of the enterprise, we do not know. At any rate, they stayed there for five years, when again the call came to Abraham, and leaving his father in Haran, he took his way across the weary stretch of desert that lay between the upper valley of the Euphrates and the Lebanon mountains on his way to the land of promise.

The call to Abram was a test of his faith. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee." He is not even told where he is to go, save that God will guide him. Yet his faith is encouraged by numerous great and precious promises. "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and him that curseth thee will I curse, and in thee shall all the families of the earth be blessed." Never did such issues rest upon the life and faith of mortal man. And who can read history, or look about upon his own world to-day, without seeing how richly God has fulfilled these promises? The children of Abraham are in every land, and the revelation of God which they transmitted has been the chiefest treasure of the noblest nations, while in the Messiah whom they gave to the world the blessing of God is visiting all nations, and uplifting the lowest of earth's inhabitants. Nearly one-half of the human family revere the name of Abraham to-day, as the "Father of the faithful."

The faith of Abram stood the test. "So Abram went, as the Lord had spoken unto him." The writer of the epistle to the Hebrews tells us that "he went out, not knowing whither he went." He took with him his wife, Sarai, afterwards called Sarah, and Lot, his nephew, with a great company of servants and followers whose numbers we do not know. But they must have been many, for some years later he was able to muster three hundred and eighteen trained men, capable of fighting under his leadership. The journey from Haran into Canaan would consume some weeks, or possibly months, for they must needs travel slowly, so as to allow the flocks and herds to graze along the way. Perhaps they passed through Damascus and thence followed the eastern bases of the Lebanon range of mountains, and crossing over the Jordan south of the Sea of Galilee, came finally to Shechem, the fertile valley lying at the base of mounts Ebal and Gerizim, in Samaria. After a long pilgrimage through the desert and along the base of the mountain range with its scattered vegetation, it would seem to the weary travelers like entering Paradise to come into the lovely valley of Schechem with its streams and fountains, its olives and figs, its wheat and barley fields. Here God gave to Abram the welcome assurance that this was the land of promise, which was to be the inheritance of his descendants. And, although Abram himself never acquired the full possession of any of the country, save a place to bury his dead, he doubted not the promise of Jehovah nor murmured at his providence.

"And there he builded an altar unto the Lord." Yes, and at Bethel and at Hebron and at every place where he tarried as a sojourner in the land of promise, he built an altar for worship and sacrifice. What an example to parents of this year of grace in the glorious Christian era, is this of faithful Abram. "Christian parents! ye who look back to Abraham's time as the 'starlight age,' and rejoice that you now bask in the beams of the Sun of Righteousness, where is *your* altar? Shall this homeless pilgrim dot the land with altars to Jehovah, and you be praiseless and prayerless in your settled homes?" Oh, for a revival of family worship, when the ruined altars shall be restored and the incense of loving praise go up to God from every hearthstone! Such a revival would give new life to our churches, new hope to the state and new enjoyment of religion to the individual believer.

But "the Canaanite was yet in the land," we are told, and Abram soon found that he could not hope to dwell undisturbed by these troublesome neighbors. He makes his way southward through the land, staying for a short time at the place afterwards famous as Bethel, or the House of God, where for centuries there was preserved an altar to the God of hosts. With the coming of this pilgrim from the banks of the Euphrates, a new sound was heard amid the hills and vales of Canaan, even the name of Jehovah, the ever-living God, whose pure worship and holy teachings were for ages to come to put to shame the licentious rites and gross superstitions of the gods of the corrupt Canaanites. The hero of faith had come and even Canaan should feel the power of his presence.

*Lesson for July 28. Genesis 12:1-9.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

A GOOD COMPLEXION

Depends on Good Digestion.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good wholesome food you want and you need have no fear of indigestion nor the sallow dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and costs but 50 cents per package.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health, and a clear, bright complexion.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps, address

C. L. STONE, General Pass. Agt.
Louisville, Ky

Topical Outlines of the Midweek Prayer-meeting Themes are still in active demand. Every Church should have an abundant supply. Price 25 cents per dozen copies. Christian Publishing Company, St. Louis.

Christian Endeavor

Burris A. Jenkins.

TOPIC FOR JULY 28.

Missions—True Philanthropy.

(Gal. 6:1-10.)

If Christianity is the highest and best religious truth, then it is evident that philanthropy calls for the free distribution of it. To keep it back would be to act against the principles of philanthropy.

"If a man be overtaken in any trespass," the whole world is, in its own consciousness, overtaken in sin and wrong. Our duty, then, to the world, if we are spiritual, is to restore the world to the sense of forgiveness.

"Bear ye one another's burdens" is an obligation that extends not merely to men of white skins, but men of black and brown. The white man's burden is not the only one we are to share; but also that of the negro in Alabama, the Hawaiian in the South Seas.

"Let us not be weary in well doing," but keep on assaulting the stone walls of heathenism and trying to batter down its Gibraltars. For we shall succeed in due season if we faint not.

"Work that which is good toward *all men*" —the universalism of Christianity, the effort to do well towards all, world-wide sympathy, these things are all to be found in this phrase.

These are the only clauses in this Scripture passage that can be said to be missionary by any sort of interpretation.

But there are plenty of other good texts of Scripture that are missionary. The gospel is shot through and through with missionary spirit, as threads of gilt are woven in tapestries. The gospel is, at heart, love for man. Love for man dictates the proclamation of such good news to all. Love for man is, in another language, *philanthropy*.

The humanitarian motive, or the motive of philanthropy, is in itself enough to lead us to missionary work. We have, in this day, lost the old Calvinistic motive of saving men from eternal destruction, imminent and fiery, for their ignorance of Christ. But we have gained a better motive of saving men from sin, of purifying their lives, cleansing their homes, giving them clear water to drink without typhoid germs, and taking care of their sick. To look out for people in this world and teach them how to live in it is a pretty good way of preparing them for a life to come. At all events it is a beginning.

This humanitarian motive, this attempt to do good to men and women for love of them, is a growing spring of action. It does not cut the nerve of missions. Far from it. It only develops the missionary enthusiasm. Those who most keenly feel the degradation of the world, and most earnestly desire to lift men up to a higher and sweeter and holier life, are the ones who will wish to send the gospel to the ends of the earth. They are the true philanthropists.

Every Lady Should Compete For This Prize.

The "HENDERSON ROUTE" is publishing a book of smart sayings of little children under the age of five years, and in order to get data for this publication they are offering two prizes. For the smartest saying a prize of ten dollars in gold will be given, and for the next smartest saying five dollars in gold.

In order to receive recognition all sayings forwarded must be accompanied with the full name, address, and age of the child.

A competent committee will have the contest in charge, and the winners will be promptly notified.

All sending in sayings will receive a copy of the book, without cost, when published, which will be handsomely bound and contain, in addition to the interesting sayings of the wee tots, a select number of fine half-tone pictures of children.

Address all letters to Mr. L. J. Irwin, General Passenger Agent, "Henderson Route," Louisville, Ky.

"THE ONLY WAY."

ST. LOUIS TO CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

THE LINE TO DENVER.

The Burlington has two daily trains,

ST. LOUIS TO DENVER.

SCHEDULES

No. 5. "NEBRASKA-COLORADO EXPRESS."	No. 15. "KANSAS CITY-DENVER EXPRESS."
Leaves St. Louis.....2.05 p. m.	Leaves St. Louis.....9.00 p. m.
Arrives Denver.....6.15 p. m.	Arrives Denver.....7.10 a. m.
Via St. Joseph.	Via Kansas City.

With this great train service to Denver, the Burlington is recognized as the best line to the Rockies.

VERY LOW COLORADO EXCURSION RATES ALL SUMMER.

For illustrated publications on Scenic Colorado, her health resorts, stopping places, railroad rates, etc., apply at City Ticket Office, Burlington Route, S. W. Corner Broadway and Olive Street, or write the General Passenger Agent, 604 Pine Street, St. Louis, Mo.

Through Service

—TO—

SAN FRANCISCO

—VIA—

COLORADO

GLENWOOD SPRINGS and SALT LAKE CITY

Elegant First-Class Sleeping Cars Between St. Louis and San Francisco Daily WITHOUT CHANGE.

12 HOURS THE QUICKEST LINE

EXCURSION TICKETS NOW ON SALE.

CITY TICKET OFFICE, Northwest Corner Broadway and Olive St.

Marriages.

BOICE—EMERZ.—Married, June 9, in Portland, Ore., Mr. B. E. Boice and Miss Mabel Emerz; A. D. Skaggs officiating.

FEATHERSTON — RANK.—Married, at the home of the bride's parents, Anderson, Ind., Oscar Featherston and Bertha Rank, July 3, 1901; R. B. Givens officiating.

HOUSTON—CARLEY.—On July 4, Mr. Geo. Houston and Miss Florence Carley were united in marriage at the Christian parsonage in Council Bluffs; W. B. Crewdson officiating.

LONGENECKER—RICHEY.—Married at the home of the bride's parents near Anderson, Ind., James A. Longenecker and Edna Mary Richey, July 4, 1901; R. B. Givens officiating.

PALMER—HOWELL.—Married, June 30, in Portland, Ore., Mr. L. C. Palmer and Miss Lena L. Howell; A. D. Skaggs officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

DAVIS.

On April 25, I was called to Gallatin to preach the funeral of Annie Eliza Davis. She was born Oct. 7, 1847. Three of her brothers were preachers of the gospel, viz.: N. Rolla, of Maryville, Mo., R. N., of California, and Joseph, who died a number of years ago. She became a Christian at the early age of 13 and her entire Christian career was given to the service of the Lord and humanity. She taught in the public schools for more than twenty years and was very successful, not only in training the mind, but in developing the moral and spiritual nature as well. As a teacher she believed that education involved the development of the soul as well as the intellect. She spent six years of the latter part of her life in California. During these years she was actively engaged in C. W. B. M. work, and the cause of the Christian Woman's Board of Missions in California owes much to her consecrated efforts. She gave the last four or five years of her life largely to the family of her brother's widow. She was confined to her bed for about two months before the end came, and when it came she was the same thoughtful, trustful, happy woman she had been during her active life. Thus this noble woman lived and died. Like Paul she could say: "To live is Christ, but to die is gain." W. G. SURBER.

EVANS.

James Lester Evans was drowned while bathing in the Cedar river at Waterloo, Iowa, July 2, 1901. Lester was one of our noblest young men, and lived a life of honor, truth, and soberness, always serving the Master. He was baptized by his father, C. E. Evans. The family, consisting of father, mother, and three brothers, moved to Waterloo only a few months ago. Lester was 19 years of age. JOE S. RILEY

FAIRLEY.

Mrs. Malinda J. Fairley was born in Knoxville, Tenn., March 3, 1831, married Cornelius P. Fairley, May 4, 1848 in Zanesville, O., and soon after moved to Princeton, Mo. She was the mother of seven children, three of whom survive her: D. B. and C. W., of Colorado Springs, and A. L., of Princeton, Mo. The father died in 1863 from disease contracted while serving in the Union army. Sister Fairley came to Colorado Springs in 1884. Four years ago she suffered a paralytic shock from which she never recovered. She passed quietly to her rest at the residence of her youngest son, C. W., with whom she had always made her home in Colorado Springs, Sunday night, June 23, 1901, aged 70 years, three months and 20 days. A service was conducted by the writer, and the body was taken to the old home at Princeton, Mo., for final interment Sister Fairley became a Christian in her girlhood, and was ever active, benevolent and exemplary in all her relations in life. J. P. LUCAS.

Colorado City, Col., July 1.

MITCHELL.

Died, at her home in Ashland, Ill., aged 80 years, Mrs. Rebecca Crow Mitchell. Funeral services were held in the Christian Church before a large audience, the sermon being preached by the writer. Sister Mitchell was born June 9, 1821, and was the daughter of William Crow, a Baptist preacher. October 9, 1841, she married Washington A. Mitchell, with whom she lived over half a century, Mr. Mitchell dying one year after their golden wedding. Four children, C. C., W. I., A. J., and Anna Mitchell, remain to cherish her memory and mourn her loss. She united with the Baptists in youth and later became a member of the Christian Church and remained a faithful member until her death. In her long and earnest life she made hosts of friends and will be greatly missed in the home, the church, the community.

C. E. SMOOT.

WHAT IS YOUR LIFE?

A large interrogation, truly! It would be difficult to frame a more fundamental question than this, which has been chosen as the title of the new book by W. J. Russell. No more valuable volume for young people has ever been issued. *What is Your Life?* is easily worth $10,000 to any young man or woman who will faithfully follow its teaching. The general scope of the book is shown by the titles of some of the chapters: "The Value of Time," "The Body and Good Health," "Character Building," "Good Books and Good Reading," etc. The volume is not only helpful and profitable, but is also interesting and entertaining. Mr. Russell has avoided that didactic, dogmatic, prosy style so usual in works of this class. He has written in a bright, lively vein. His book will be read by young people who would refuse to read the average volume of advice to the young.

WHAT IS YOUR LIFE? By W. J. Russell. Cloth, 316 pages. Price, $1.00.

CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

California the Mecca of Every American.

A certain advertising agency employs a significant phrase in its own advertising, namely, "The time to advertise is all the time." So in reference to visiting the Golden Gate state. The time to go is either spring or summer, fall or winter or between seasons.

The many trans-continentallines of railway now in operation afford, not only cheap fare, but superior service and quick time. Some are better than others in this respect. Surely no system has surpassed the Missouri Pacific-Iron Mountain in providing for the comfort and convenience of the traveling public. Especially has the passenger department of this great system exerted itself in preparing for the Epworth League convention to be held in San Francisco from July 18th to 21st. They offer a choice of two routes, with an innumerable number of advantages as to stop-overs at points of interest, with a list of diverse routes in the far west which will no doubt puzzle many a "tenderfoot."

The very low rates offered to the Epworth League are open to all. Many who have waited long and patiently for opportunity to visit the land of sunshine and flowers will do so at this most opportune time. Tickets are good going from July 6th to 13th, with a final return limit of August 31st.

Cheap Excursions to Utah.

While there are tourist rates to Salt Lake City and Ogden and return in effect every day, a special opportunity is afforded to visit the World's greatest sanitarium and health and pleasure resort through a series of cheap excursions to leave Chicago, St. Louis and Missouri river points July 1st to 9th inclusively, and September 1st to 10th inclusive, at rate of $40.00 from Chicago, $36.00 frem St. Louis and $30.00 from Omaha, Kansas City, St. Joseph, etc., etc. On July 10th to August 31st inclusive, round trip rate to St. Lake and Ogden wfll be $44.50 from Chicago, $39.50 from St. Louis and $32.00 from Missouri river stations; proportionate rates from intermediate points. These dates and rates are subject to change.

No place in the universe presents such a complement of attractions as Salt Lake City. It is the place of the great Mormon Temple and Tabernacle, the seat of ecclesiastical authority of the Saints and the home of their prophet. It is quaint and curious and picturesque in environment. The summer climate is incomparable. There are cool mountain and lake resorts near by, the greatest of which is Saltair Beach on Great Salt Lake. Here you can float upon the surface of the water almost a mile above sea-level. Within the limits of the city are Warm Sulphur and Hot Springs, parks, drives and beautiful canyons. Furthermore, the trip to Utah by way of Denver and Colorado Springs over the RIO GRANDE WESTERN RAILWAY in connection with either the Denver & Rio Grande or Colorado Midland railroads is one of unequaled splendor. The scenery is the most magnigcent in America. Send two cents postage for copy "Salt Lake City—the City of the Saints," to Geo. W. Heintz, General Passenger Agent Rio Grande Western Railway, Salt Lake City.

Low Rates

....VIA....

B. & O. S-W

....TO....

TWENTY-EIGHTH
TRIENNIAL
CONCLAVE

Knights Templar,

....AT....

LOUISVILLE, KY.,

August 27th to 30th, 1901,

TICKETS WILL BE SOLD

August 24th to 28th inclusive. Good returning to September 2nd, 1901, with privilege of extension to September 16th, 1901.

The B. & O. S-W. is the Best Line from the East and West.

NEW Roadbed, Service, and Equipment.

Depot located in heart of the city. Special storage tracks for private cars. Consult our Agents before purchasing tickets elsewhere.

Illustrated Guide to Louisville and Map of the City will be furnished on application to any representative of the Company, or by addressing

O. P. McCARTY, General Passenger Agent, CINCINNATI, O.

F. D. GILDERSLEEVE, Dist. Pass. Agent, ST. LOUIS, MO.

ONE OF THE.....

BRIGHTEST AND BEST

OF THE

One Dollar Religious Journals

IS THE

CENTRAL CHRISTIAN REGISTER

G. A. HOFFMANN, Editor.

If you are not already a subscriber to it, you may secure it for six months' trial (July 1, 1901, to January 1, 1902) by referring to this notice and sending

Only.... Thirty-Five Cents

Postage stamps will be accepted.

Christian Publishing Co., St. Louis

Among Our Advertisers.

Barclay Meador, Advertising Manager.

The unusual healthfulness of the climate, a[illegible] the sup[illegible]ior educational advantages, makes the Mary Baldwin Seminary for young ladies, Staunton, Va., the popular school that it is. Twenty thousand dollars has been expended on the property during the past year in new buildings and other improvements which will add greatly to the comfort and convenience of the students. With increased facilities and a generous endowment the seminary offers greater inducements than ever before to those in search of a classical education. The watchword of this institution is Progress.

Madison Institute is represented in our advertising columns again this year as usual. It is one of the very best of schools for girls. The name of J. W. McGarvey, Jr., now appears as its principal. Herein is ample promise that the school will maintain or even surpass its former high standard. Bro. McGarvey brings to it a long and successful experience in school work of various kinds. The ten teachers who are to co operate with him have been carefully selected, thus forming an exceptionally strong faculty. In addition to the usual advantages there is added this year the illustrated lectures on Bro. McGarvey's recent visit to Palestine, Egypt and Europe. These will be frequent and free.

Richmond, Ky., the home of Madison Institute, is favorably located. The healthfulness of the place could have no greater commendation than the fact that but one case of serious illness has existed in the school within ten years. Our columns have not infrequently contained references to the beauty of the location of the institute. Interested parents will make detailed inquiry about it.

POSITIONS Guaranteed Under Reasonable Conditions.

Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.

DRAUGHON'S PRACTICAL BUSINESS Colleges,

Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Galveston, Tex., Montgomery, Ala., Ft. Worth, Tex., Little Rock, Ark., Shreveport, La.,

$

Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

Columbia Normal Academy

Approved by State University.

OFFERS Excellent preparation for University. Prepares for any grade of Certificate, County or State. Columbia Business College is a Department of the School.

GEO. H. BEASLEY,
S. B., Pe B., Principal.

Catalogue Free..... COLUMBIA, MO.

ROANOKE COLLEGE, SALEM, VA.

Courses for Degrees, with Electives. Large Library. Mountain location. No bar-rooms. Expenses small. Aid scholarships. Students from 16 States and countries. Catalogue free. Address the President.

Central Christian College

....ALBANY, MO....

Seven Departments: Literary, Ministerial, Commercial, Shorthand and Typewriting Music, Elocution and Voice and Art. From these an Elective Course may be taken. Buildings commodious and healthily located. Electricity, telephone, comfort, good work. Faculty of graduates, capable and experienced. The tone of the college is emphatically Christian. Both sexes admitted on equal terms. Cost about $140 to $185. Session opens September 9 and 10. Apply to

J. W. ELLIS, Ph. D., Pres.

Fifty-First Year

Christian College and School of Music

FOR THE HIGHER EDUCATION OF WOMEN.

"The New Christian College is a School which will rank with famed Wellesley and other schools of the East."—Dr. Frank G. Tyrrell.

A GROUP OF ACADEMIC GRADUATES.

Christian College celebrated its Jubilee Year with the handsomest college building for women west of the Mississippi River.

Magnificent new Dormitory, accommodating 150 students. Furnishings and equipment unrivaled. Rooms *en suite;* heated by steam; lighted by electricity; Hot and Cold Baths; Gymnasium; Library of 5,000 volumes; Physical and Chemical Laboratories.

Prepares for advanced University Work. Academic degrees of B. A., B. S., and B. L Schools of Music, Art and Elocution. Twenty-five Instructors of the best American and European training. Students from sixteen states. Beautiful park of eighteen acres. Tennis and Basket Ball. Next session opens September 16, 1901. Rooms should be engaged early.

For engraved catalogue address SECRETARY CHRISTIAN COLLEGE, Columbia, Missouri.

MRS. W. T. MOORE, MRS. L. W. STCLAIR, } Principals.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii July 25, 1901 No. 30

Contents.

EDITORIAL:

Current Events.....931
May We Pray for Rain?.....933
The Real Issue.....933
Notes and Comments.....934
Editor's Easy Chair.....934
Questions and Answers.....935

CONTRIBUTED ARTICLES:

Royalty and Democracy.—W. C. Morro .936
The Student Volunteer Movement.—J. E. Lynn.....937
Is the Golden Rule Practicable?—N. J. Aylsworth.....937
English Topics —Wm. Durban 938
Paul's Portrait of a Preacher.—F. D. Power.....939
The Mission of Tears (poem).....939
A Survey of the Pan-American.—Burris A. Jenkins.....940
B. B. Tyler's Letter.....940
Religious Fighters.—C. H. Wetherbe .. 941
Curious Nesting-Places.—F. K. Steele...941

CORRESPONDENCE:

An Open Letter to the Endeavorers.....946
Ohio Letter.....946
Society of Alumni of Kentucky University.....947
Formal Remission Again.....948
California Comments.....948
Missouri Bible-school Notes.....949

MISCELLANEOUS:

Current Literature.....943
Our Budget.....944
Evangelistic.....950
Book Notes.....951
Family Circle.....952
With the Children.....955
Hour of Prayer.....956
Sunday-school.....957
Christian Endeavor.....958
Marriages, Obituaries.....959

Subscription $1.50

OPPORTUNITY

I DO not know if, climbing some steep hill
Through fragrant wooded pass, this glimpse I bought;
Or whether in some midday I was caught
To upper air, where visions of God's will
In pictures to our quickened sense fulfill
His word. But this I saw:
A path I sought
Through wall of rock. No human fingers wrought
The golden gates which opened, sudden, still,
And wide. My fear was hushed by my delight.
Surpassing fair the lands; my path lay plain;
Alas! so spellbound, feasting on the sight,
I paused, that I but reached the threshold bright,
When, swinging swift, the golden gates again
Were rocky walls, by which I wept in vain!

—Helen Hunt Jackson.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

POSITIONS Guaranteed Under Reasonable Conditions.

Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.

DRAUGHON'S PRACTICAL BUSINESS *Colleges,*

Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., $ Galveston, Tex., Ft. Worth, Tex., Shreveport, La.,

Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

The Music of our Churches

would be greatly improved if more organists and singers knew the methods of the

New England CONSERVATORY OF MUSIC

We will send to any one interested an illustrated catalogue and all particulars relating to our School of Music and Elocution.

George W. Chadwick, Mus. Direc.

Address all correspondence to

FRANK W. HALE, Gen. Man., Boston, Mass.

HOLLINS INSTITUTE

VIRGINIA. Established 1842.

For the higher education of young ladies. Extensive equipment, complete curriculum (studies elective). Faculty of 12 gentlemen and 23 ladies. Salubrious mountain climate. Out-door exercise and sports. Famous mineral springs—sulphur and chalybeate—on the grounds. For catalogue of 59th session address

JOS. A. TURNER, Gen'l Mgr., Hollins, Va.

WESTMINSTER COLLEGE, FULTON, MISSOURI.

A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,

John H. MacCracken, Ph. D., Pres.

BETHANY COLLEGE.

Founded in 1841 by

ALEXANDER CAMPBELL.

Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,

J. C. KEITH, CHAIRMAN FACULTY.

Modern Normal and Business College

Fayette, Ohio.

The live, practical, progressive, economical and up-to date school of the nation! Good location, fine buildings, trained teachers and thorough instruction. Combination of and successor to several prosperous schools. $28 in advance pays tuition, room rent and board for term of 10 weeks. *Next year will open Tuesday, September 3, 1901.* Circulars, catalog and THE EDUCATIONAL EVANGELIST giving full particulars will be sent FREE to any address on application to

J. FRAISE RICHARD, President.

MISSOURI MILITARY ACADEMY

8th Year. Fine New Buildings. 100 acres. Hunting, Fishing, Swimming, Boating. Model School. Phenomenal Success. Faculty, University graduates of national reputation. For booklet with full information, address A. K. YANCEY, President, Mexico, Missouri.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES

29th year. Unprecedented prosperity. 23 Professors from 8 Universities and 5 European Conservatories. German-American Conservatory. Wm. H. Barber, Musical Examiner, present in person during May. Largest. Cheapest. Best. Address, JOHN W. MILLION, Pres., 40 College Place, MEXICO, MO.

LIBERTY LADIES' COLLEGE

Phenomenal success. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.

AMERICAN MOZART CONSERVATORY

Chartered by the State. Professors graduates with highest honors of the ROYAL CONSERVATORIES, BERLIN, LEIPZIG, LONDON; use the methods of these Conservatories. A fine upright CONCERT GRAND PIANO, quoted in Bradbury catalogue $1,050, a prize in May Festival Contest. Address President C. M. WILLIAMS, Liberty, Mo.

MISSOURI VALLEY COLLEGE Marshall, Missouri.

Course of Study as High as in any Eastern College

Beautiful grounds. Marshall is a beautiful city of 5,000 population, in Saline County, the richest County in Missouri. It is located at the crossing of the Chicago & Alton R. R. and the Missouri Pacific R. R. For catalog or other information write

President W. H. BLACK, D. D., - MARSHALL, MO.

Classical Course
Philosophical Course
Scientific Course
Mathematical Course
Linguistic Course
Conservatory of Music
School of Fine Arts
Academic Course
English Course
Biblical Course

Madison Institute, Richmond, Ky.

A First-Class Boarding School for Girls.

J. W. McGARVEY, Jr., Principal.

Faculty of ten teachers who were educated at leading American and European institutions and have made brilliant records as instructors; every one a specialist in her department. Music department exceptionally strong. No fussy teachers. School apparatus and general equipment excellent. Good table. Frequent illustrated lectures (free) by the principal on his recent travels in Egypt, Palestine and Europe. Delightful and healthful location. Only one serious case of sickness in ten years. Prices no higher than other first-class schools, nor than many inferior ones. Send for catalog.

KENTUCKY UNIVERSITY, LEXINGTON and LOUISVILLE, KY.

BURRIS A. JENKINS, A. M., B. D., President.

A University of the Christian Church.

FIVE COLLEGES.—Liberal Arts, Bible, Normal, Commercial and Medical.

Co-education. 1,108 matriculates last session. Well equipped gymnasium. Fees in College of Liberal Arts and Normal College $22, in College of the Bible $20, for nine months. Other expenses low or moderate. Reciprocal privileges. Next session of those colleges begins in Lexington on Monday, September 9, 1901. Next session of Medical Department begins in Louisville January 1, 1902. The Commercial College (in Lexington) may be entered at any time of the calendar year. The courses of study lead to the degrees of A. B., A. M., B. Lit., M. Lit., B. S., M. S., B. Ped., M. Ped., and M. D., and, in the College of the Bible and the Commercial College, to graduation without degrees.

For catalogues or other information address KENTUCKY UNIVERSITY, LEXINGTON, KY.

Drake University, Des Moines, Ia.

COLLEGES OR DEPARTMENTS.

I. College of Letters and Science
II. College of the Bible
III. The Iowa College of Law
IV. The Iowa College of Physicians and Surgeons
V. The College of Pharmacy
VI. The Normal College—School of Pedagogy, Preparatory School, Commercial School, Primary Training School, School of Methods, Shorthand School, Kindergarten Training School.
VII. The School of Oratory
VIII. The School of Art
IX. The School of Music
X. The Des Moines College of Dental Surgery
XI. The Drake Summer School of Methods

NOTES.

The total enrollment, all departments, last year, 1,764, not counting the Summer Schools, 1,140.

Notable material improvements of the past summer: Completion of Auditorium; new portico and other improvements to Main Building; new Pharmaceutical Laboratory; new rooms for Business Department, new desks, etc.; new Bacteriological Laboratory; 3,500 square feet of cement walks; renovation of Gymnasium.

In faculty equipment the most notable thing has been: 1. Complete reorganization of the Department of Music, under the leadership of Mr. Frederic Howard, of New York; 2. The Bible College has been greatly strengthened by the addition of Dr. Clinton Lockhart; 3. The Medical Department has been completely merged into the organic life of the University. The first and second years are now taught in the Science Hall on the Campus; 4. The Des Moines College of Dental Surgery has become an affiliated department. It will add eighty students to the College rolls. 5. The addition of many new teachers to the faculty of the University.

The University has made a steady and rapid growth in the twenty years of its history. It is expected the enrollment will reach 1,900 the coming year. The location in Des Moines, with its state and city libraries, its courts, hospitals, churches, societies, etc., is excellent in every respect. Send for general catalog, 200 pages, free.

DRAKE UNIVERSITY.
W. BAYARD CRAIG, Chancellor

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, July 25, 1901. No. 30

Current Events.

Will Protection Be An Issue? The recent trouble between our government and Russia, which has grown out of a natural and inevitable interpretation of our tariff law by the Secretary of the Treasury, gives rise to renewed questioning of the wisdom of the law itself. It is useless to criticise Mr. Gage for ordering a countervailing duty on sugar. No convincing argument has been brought forward to show that he could legally avoid doing so. If Russia's retaliatory tariff harms our trade, that does not prove that Mr. Gage interpreted the Dingley law wrongly, but it may indicate that the law is not perfect. It suggests, too, a reconsideration of the whole question of protection. The efficiency of the tariff as a means of raising revenue has been abundantly proved in the last few years, but the principle of protection is not so easy to reconcile with some of the positions which our government has taken. Protection and expansion do not seem adapted to be permanent comrades, nor does protection seem to be wholly consistent with the demand for the commercial "open door" in the east. So long as we were pre-eminently an importing nation and American manufacturers had no higher ambition than to supply the home market, we could protect our infant industries and laugh at threats of retaliation. But now that we are pre-eminently an exporting nation, retaliation may be a serious matter. Besides, the favorite old argument about "infant industries" has become too mirth-provoking to be effective in debate. It may be that the changed conditions of the present will bring the tariff question again into the political arena and make it an issue of the first magnitude.

The Chinese Indemnity. It is a relief to note the announcement that the Ministers at Pekin have agreed upon the amount, the method and the time of payment of the Chinese indemnity. The amount is 450,000,000 taels at 4 per cent. China is to pay 23,000,000 taels a year, which at first will do little more than pay the interest. A sinking fund will be established with the balance, and the bonds will be liquidated about 1940. The money is to come from the salt tax, the maritime customs, and the likin or internal transportation tax. Our government has from the first opposed any increase of the import duties and accordingly protested against demanding an indemnity which would require such an increase. The tariff averages now about five per cent. ad valorem, and it would seem that this might be doubled without seriously injuring any interest. The Japanese government caused a stay in the proceedings by requesting an increase in the indemnity allotted to it because it cannot dispose of four per cent. bonds at par and will lose about fifteen per cent. But to prevent delay and a general increase for the others, Japan has withdrawn this request. It has been suggested that the Ministers of the Powers decide upon the disposition of Manchuria while they are together, a suggestion which Russia resents, ostensibly out of consideration for China's rights, but really with a view to her own interests there. There will probably be no need now for the ministers to adjourn to the Hague.

Postal Reform. A periodical spasm of reform strikes the postal authorities about once in each administration and the abuses of second-class postal rates always form the chief theme for discussion and attempted legislation at such times. Mail matter of the second class includes periodicals published quarterly or oftener and having a definite list of paid subscribers, and the publishers of this class of matter are given a rate of one cent a pound. The service costs more than this, but the importance of encouraging the spread of intelligence through the circulation of newspapers and magazines makes it worth while for the government to pay the deficit. But under cover of this low rate other publications are entered which are not second-class matter within the meaning of the law. Books issued serially do not cease to be books and ought to pay the book rate of one cent per ounce, but the publishers save thousands of dollars annually at the expense of the government by entering them as second-class matter and sending them at the lower rate. Most of the measures proposed to remedy this and similar abuses have been so sweeping as to interfere with legitimate periodicals. This was the case with the Loud bill. But the Postmaster-General has recently issued three orders which, if thoroughly enforced, ought to save the government several million dollars a year without working hardship to any genuine periodical. These three orders prohibit the granting of second-class rates for novels published serially and for large almanacs; for newspapers which are essentially advertising schemes or which secure subscribers by offering premiums to the approximate value of the subscription price, thereby making the subscription merely nominal; for the return of unsold copies of periodicals by news agents. It is hoped that by the application of these rules a sufficient saving will be effected to permit the introduction of the one cent letter rate at least for local letters. There has been a notable increase in the number of stamps sold during the past year. The total number for the year was more than five billion, of which three and one half billion were two-cent stamps. We are told—and it seems credible—that these would make a ribbon three inches wide three times around the world.

Parcels Post. Another much-needed reform in our postal service is a method of sending packages by mail at a reasonable rate. There is no reason why the post office department, with its full equipment for the service, should leave to the express companies practically the entire business of carrying small parcels of merchandise which it could do more cheaply and with more convenience for the public. All the principal European countries have a domestic parcels post service, by which an eleven-pound package can be sent from one part of the country to another for from eight to twenty-four cents, and smaller ones in proportion. By international agreement low rates are made from one country to another. The United States is a party to such an agreement by which parcels can be sent from Germany to this country cheaply, but not from this country to Germany at the same rate. For example, an eleven-pound package can be sent from any post office in Germany to St. Louis (or any other point in this country) for fifty-eight cents. The same package if sent from New York to St. Louis could not go by mail, for the limit of fourth class mail matter is four pounds. It would have to be sent by express and would cost $1.46. The advantage of the German merchant who has retail customers in this country over the New York house doing a mail business is obvious. If the reform contemplated in regard to second class matter shall encourage the department to experiment with a parcels post it will be doubly worth while. The subject was taken up in the last Congress by Mr. Bromwell, of Ohio, who pointed out the commercial advantages which would accrue from the establishment of a parcels post similar to those of England and Germany.

Petty Annoyances. It is not a matter of surprise, or of much regret, that the attempt to collect money for the use of seats in a New York park provoked such stubborn opposition that the plan had to be given up and the concession to the owner of the seats revoked. There was a lively suspicion—as there always is about anything done by the New York city government—that the removal of the free seats from the park and the granting of this concession to a private company was a political job. Whether it was or not, the arrangement was something which the average American has no mind to endure. When he wants to sit down in a public park, he does not want to be bothered by a collector approaching to demand two cents for the privilege. He feels that a public park is *his* park and he no more expects to pay for a seat there than in his own parlor. But aside from the sense of ownership, and even more universal than that, is the American's dislike to being annoyed by these petty charges. In the Paris Exposi-

tion there were thousands of chairs owned by a concessionaire, and whoever sat down in one was straightway approached by a collector who for two cents issued a ticket entitling one not only to sit where he was as long as he pleased, but to sit in any other chair in any part of the grounds on that day. Most Americans would have preferred to have the two cents added to the price of admission. But that was not the French way. The custom of tipping involves the same principle. There is not much difference in actual cost between a $4-a-day hotel with no tips and a $3-a-day hotel where one is expected to pay another dollar a day in tips. Yet the average American leaves the latter with the sensation of having been robbed. He has not been robbed; he has only been annoyed. So long as this view of matters is dominant, it is not likely that any attempt to collect rent for the use of a park chair will be successful in this country.

A New Treaty Project. It is reported that Lord Pauncefote, who is now in England, is conferring with Lord Lansdowne of the Foreign Office, and hopes to be able to bring back to Washington in the fall a draft of an isthmian canal treaty which will be acceptable to the Senate as well as to the administration. It is useless, he says, to submit a treaty which the Senate will reject. The British ambassador particularly desires to crown his diplomatic career with this achievement. It is, of course, impossible to do more than guess at the concessions which Great Britain may make toward the abrogation of the Clayton-Bulwer treaty, but evidently it is beginning to be felt that the existence of the canal for commercial use is too important to be interfered with by the fear that America will control it in a possible war. Several other treaties are also pending between the United States and Great Britain, most of which are for reciprocity with the British West Indies.

Riches and Success. Mr. Rockefeller recently admtited in a public address, with commendable frankness, that he was glad he wasrich and that he was probably happier as a rich man than he would have been as a poor man. This is a refreshing concession as compared with the usual hypocritical commonplaces of the rich men who talk about the cares and sorrows of wealth, but tenaciously hold all they have and reach out eagerly for more, meanwhile looking down upon everyone who is not rich as a failure in life—as if riches constituted the only mark of success. If there is one thing more wearisome than the plaint of the moralizing millionaire about the hardships of his lot—a lot which he could escape any day if he really wanted to—it is the attitude of the rich man who lectures to the young or writes magazine articles on How to Succeed. Such deliverances may usually be boiled down into about this: "Fix your eye on me, young man, for I am the true and only type of genuine success. I started without money and I now have stacks of it, all of which I have gained by my own unaided effort, through industry and genius, in spite of the opposition of a hard and cruel world. If you are looking for a sample of success gaze upon me, for I am the real thing. Follow in my illustrious footsteps and you, too, may reach the same shining goal, which is the only goal worth trying to reach. But never forget that life is a failure unless you get money and plenty of it, as I have." This was the gist of an address recently delivered by Mr. Schwab, the man who draws a million dollars a year in his pay envelope. Being probably the only man in the world (kings barred) who ever received that salary, it is, perhaps, natural for him to take that view of the case, especially since he has not held his high position long enough to be quite accustomed to the dizzy height. It was a relief to note that, when Mr. Rockefeller recently addressed his son's Bible-school class in a New York Baptist church, he did not try to tell them how to succeed in getting rich, but, while frankly admitting that he found wealth very pleasant and would not care to change his condition, he laid emphasis upon the truth that getting money is not necessarily success and is certainly not the only kind of success.

The Weather. It is not likely that we can tell our readers anything about the weather which will be news to them, but it is useless to attempt to overlook this topic which is by all odds the most important and most absorbing of the week. So far as the heat is concerned it is an inconvenience and a discomfort, but since there have been remarkably few prostrations it is not really a serious matter. But the accompanying drought is serious and is becoming more so. In such a case newspaper reports, even when true in detail, inevitably convey an exaggerated idea of the damage that is being done, for the most startling reports are given the most prominent place. There is no question, however, but that the long-continued drought has almost destroyed an unusually promising crop of corn in many states. The Department of Agriculture, which was conservative in admitting the extent of the damage, now states that corn is suffering severely in nineteen states. It is noteworthy that the very frequency of droughts in Colorado, necessitating irrigation, has saved the state from the ill effects of this dry weather. The drought has produced a natural corner in corn, which requires no manipulation, and is sending the prices steadily up.

Progress of the Strike. Strictly speaking, the strike of the steel workers has made no progress at all since its initiation on Monday of last week. The men who went out at that time have stayed out and a few more have joined them. The advantage of the strikers lies in the fact that they are holding their own in the face of bold predictions that workmen would be imported and the striking mills operated with a loss of only a day or two. The imported men have not appeared in any considerable numbers and the mills at Wellsville and McKeesport, the most important points, have not been supplied with non-union men, as the operators expected. The strike appears to command the quite general sympathy of all branches of the Amalgamated Association and also of the Federation of Labor, whose immense membership will contribute to the support of the strikers. President Shaffer of the Amalgamated Association takes a hopeful view of the situation and encourages the men to enjoy their summer vacation. This hot weather is a poor time for mill work anyhow. He says: "There were not enough men in the country to run the mills before the strike; so all you need to win the strike is—don't work." Very attractive advice when the thermometer is at 107° in the shade. Mr. Shaffer deserves credit for counseling the men to preserve order and sobriety; not to drink and not to fight, especially if the trust tries to break the strike by importing non-union men. If the Amalgamated Association can conduct a strike in which the strikers will not appeal to force when non-union men are imported, it will deserve success whether it attains it or not.

The Desertion of Mr. Towne. That Mr. Towne, who deserted the Republican party in 1896 and rallied the silver Republicans of the western states to the support of Bryan, has abandoned the free silver doctrine, is perhaps not a piece of political news of the first magnitude; but it is significant in connection with the recent action of the Ohio Democrats. "Free silver as an issue is absolutely dead in the West," says Mr. Towne. "I do not believe it will be mentioned in the Democratic platform or campaign of 1904. The feeling among Democrats in the West is that they want to win and they do not care a rap what kind of a platform they have so long as it brings victory." The latter remark is probably more or less unjust, but if so it shows how complete is Mr. Towne's desertion of his adopted party. A Democratic paper, in commenting upon his second change of political faith, says that it is of no consequence to the party, for Towne is "only a sort of Webster Davis anyway"; that the Republican party lost little when it lost Davis and will gain little when it recovers Towne. These are cruel comments but they complete the picture. We know now what Mr. Towne thinks of the Democracy and what the Democracy thinks of Mr. Towne.

Brevities. Director-General Buchanan, of the Buffalo Exposition, visited St Louis last week to confer with the directors of the Louisiana Purchase Exposition. A director-general for the latter has not yet been chosen.

The Epworth League Convention was held at San Francisco last week. From the time of the founding of the Christian Endeavor Society, in 1881, until 1889 the Methodist young people co-operated with that Society. But in the latter year the leaders of the denomination, fearing the unifying tendency of Christian Endeavor, organized the Epworth League, which has since had a marvelous growth.

South Carolina protests against paying to the federal government the internal revenue tax which is collected from all wholesale and retail liquor dealers. In South Carolina liquor is sold only at dispensaries conducted by the state. The state becomes, therefore, a liquor-dealer and there is no apparent reason why it should not pay taxes as such. Even if, as the state claims, it is a legitimate exercise of the police power, the supreme court is not likely to allow this to interfere with the collection of the federal revenue.

May We Pray for Rain?

We see that Governor Dockery of Missouri has issued a proclamation, calling upon the religious people of the state to pray for rain. An instance is cited where Governor Hardin issued such proclamation during his administration and the drought was broken in three days. This raises the old question as to whether prayer has any legitimate relation to the processes of the material world. It is always said by those who doubt the efficacy of prayer for blessings that come through natural laws, that the world is under the government of fixed and immutable laws, and that it is folly to expect that these laws will be affected by our prayers. Rain, they say, depends upon the conditions of the atmosphere, the direction of the wind, and other causes known and unknown to us. What is the use to pray for rain in the absence of these conditions?

But does this reasoning close the case against prayer for rain, or other material blessings which come to us under the operation of physical laws? There is something to be said, it seems to us, on the other side. Christians believe in a personal God, who is behind all natural laws, and who is the source of such laws. He ministers to man's material needs through these laws, which are but the outgoings of His infinite will. Science has not yet discovered all the laws and the conditions which govern the weather. Meteorological conditions change and upset the calculations of the weather bureau and the weather prophets. There are unknown forces at work here which elude the investigations of science. Who is wise enough to say that none of these forces or conditions are of such a nature as to be modified by spiritual force? We know, as a matter of fact, that while the human body, like everything else, is under natural laws, yet it is powerfully affected by the condition of the mind, by the decisions of the human will. This will be freely admitted, but it will be said that the human mind or spirit dwells in the human body, and the relation is so close that the condition of the mind naturally affects that of the body. But who is prepared to say that God does not dwell in His world, in an even more intimate relation to all its processes, than the human spirit dwells in the body?

When we come to look the doctrine of the divine immanence square in the face—the doctrine of God's presence in all the processes of the natural world as well as in the ongoings of human history, now recognized by the best thought in both science and religion—the idea of prayer for rain loses the apparent absurdity it may take on in the eyes of a superficial thinker. This is especially true when it is remembered that this God who is present in His world and in whom we live and move and have our being, is our Father, and that He uses natural and spiritual laws alike for the benefit of His children—His intelligent creation. Is it a thing incredible that this Infinite and Eternal Being revealed by Christ as our Father, hearing the cries of His children for relief from drought, should by His will so influence the operation of these natural laws by the introduction of a higher law, as to accomplish the end desired in bringing the needed rain? Why may not prayer itself be that higher spiritual force which, through the will of God, may effect the needed change? There is too much in this wide realm that we do not know for any one to be dogmatic as to the uselessness of prayer. Besides, it can not be displeasing to the Infinite Father for His children to call upon Him in every time of affliction and need for His aid.

It remains to be said that, of course, the withholding of rain for a time may accomplish more for man's higher good than would the giving of the early and the latter rains in their season. This is always the case when it leads men to recognize their dependence upon God, and to look to Him in penitence and prayer for His continued blessings. Unbroken prosperity, it would seem, is not good for any of us. We incline to forget God, and our hearts become proud and haughty. It is far better for us that adversity, in some form, should humble us, and bring us to realize our dependence upon God, than that we should be permitted to go on in prosperity and forgetfulness of God to the destruction of our higher interests. We should, therefore, make our prayers for rain and for every other material blessing in the spirit of submission which cries, "Not my will, but thine be done!" Subject to this condition, we see no reason why those who believe in God, as revealed in Jesus Christ, should not pray for rain.

In addition to all this, we have the scriptural examples of prayer for material blessings, and even for rain. The case of Elijah is cited by a New Testament writer, James, as an encouragement to prayer. If it be said, this was under the old dispensation, when material blessings were offered as a reward for obedience to God, our reply is, that we have much more encouragement to pray for whatever we need, in the light of Christ's revelation of God, than the Jews could have had before Christ's coming. Christ manifested a tender regard for man's material wants. He healed the sick, he fed the hungry multitudes, he ministered to all man's wants. In all this He was revealing the Father, who cares for His children, and who may be asked for whatever good thing any of them may need, with boldness and confidence.

The Real Issue.

The Christian Commonwealth of June 27 contains an interesting discussion between the Rev. Joseph Parker, of the City Temple, London, and Dr. W. T. Moore, founder and editor of that paper. The question they discuss is: "Can Baptists and Congregationalists Unite?" The subject was recently discussed by Dr. Parker in his address as chairman of the Congregational Union of England and Wales. The interview took place on the lawn of Dr. Parker's residence at Tynehome, Hampstead. Dr. Moore aims to represent the Baptist position, and not, as we take it, to express his own opinions. The interview was reported by a stenographer, verbatim. The contest centers about the question of baptism, and particularly infant baptism, for Dr. Moore seems to concede for the Baptists that they would waive the question of exclusive immersion provided the Congregationalists would abandon infant baptism and substitute for it infant dedication. The discussion is chiefly interesting as indicating the point of view of Dr. Parker and those for whom he speaks. One of his statements is: "I would baptize all little children. I would enlarge the word 'baptism.' I would separate it from mere water." Again, in answer to Dr. Moore's question: "Did not Jesus give distinct and specific instruction with respect to this matter of baptism, and did not his disciples continually practice according to his instruction?" Dr. Parker replied: "I deny that he ever gave any instructions about baptism." Again, Dr. Moore says: "But Congregationalists consider baptism in some form a divine institution." To this Dr. Parker makes the following astonishing reply: "I think not. I never heard of it. I would repudiate it." Mr. Paul Moore then asked: "Then why do they have the ordinance, Doctor?" Dr. Parker: "Simply because they believe that Jesus Christ adopted infants—recognized infants."

Dr. Moore: "But did He not command baptism?"

Dr. Parker: "Never."

Dr. Moore: "Did he not say, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost'?"

Dr. Parker: "He did—but without water."

Dr. Moore then referred to the practice of the apostles, but Dr. Parker was not convinced that either Christ or his apostles gave any divine sanction to baptism in water.

We do not know how far Dr. Parker represents Congregationalists and other pedobaptists, but we submit that if this is a fair statement of their position there is a question between us to be discussed that lies far back of baptism. It is the question of the credibility of the New Testament record as conveying to us the words and the will of Christ. This involves another question, as to the authority of the apostles, or their equipment by the Holy Spirit to make an authentic record of Christ's teaching, and to carry out His will in the establishment of the Church. The question of baptism should never be named with Dr. Parker and those who agree with him, until this primary question as to whether baptism is a divine institution or a human expedient is settled. Of course, if it is a mere human fancy, every man has a perfect right to decide whether he will be baptized himself, or whether he will teach baptism to others, and what kind of a ceremony he will call baptism. Dr. Parker is right, if his premises are right.

We have for some time been inclined to think that the real point of difference must lie back there in the relation of Christ's authority to the institutions of His Church. We hope Drs. Parker and Moore will hold another discussion covering that ground. The man who can take baptism in water out of the commission which Christ gave to His disciples has settled the baptismal controversy by destroying baptism as an ordinance resting on the authority of Christ. But along with baptism goes the Lord's Supper and some other things we have supposed had the divine sanction. It is no longer a question as to what Christ meant when He commanded His disciples to baptize believers, but whether Christ ever gave any such command. We hold that He did. Dr. Parker denies. This is the issue.

Some of the comments on the interview between Drs. Parker and Moore are quite

as suggestive as the interview itself. Rev. Wm. Pierce, for instance, speaking from the pedobaptist point of view, says: "Dr. Moore has no notion what infant baptism means to us; and I am bound to believe, therefore, that I do not comprehend what adult baptism means to the Baptists." This is frank and, we are inclined to think, very true also. Very few people have the faculty of putting themselves in another man's position and looking at a question from his point of view. Back of that, however, lies the original question as to the teaching of the New Testament on that subject, provided we are going to continue seriously our contention that the New Testament is our rule of faith and practice. Mr. Pierce further says: "Dr. Moore proposes, in good earnest, that if we give up our baptism, the only baptism that to us has any meaning and can by any means be defended in the spirit and teaching of a non-ceremonial faith, ... then we shall be tolerated in a united body." That is to say, infant affusion is the only "baptism" that has any meaning to Mr. Pierce and those for whom he speaks, and is the only baptism that can be defended "in the spirit and teaching of a non-ceremonial faith." To the extent that this view prevails among pedobaptists, union with those who accept believers' baptism only would seem to be quite impossible. The man to whom the baptism of a penitent believer is no baptism has completely drifted away from the New Testament point of view.

Rev. F. B. Meyer, writing on the same subject, suggests a less objectionable view. He thinks union is impossible on the lines of the discussion between Drs. Parker and Moore; but he asks: "But why cannot those who agree in accepting the Congregational method of church government unite on that basis, leaving the question of baptism an open one to be decided by individuals, whether for themselves or others. Why should there not be a baptistery and a font in every building; not in the church or auditorium, but in some hall or room specially devoted to the rite; and let every family or individual make private arrangements with the minister of the church or with some other minister, for the administration of the rite according to conscientious conviction?" Impracticable as this scheme would prove to be in most cases, it at least has the merit of binding no one's conscience or stifling no one's voice on the subject of baptism. It occurs to us, however, that, until there is a more general agreement than at present exists betweed Baptists and pedobaptists on the subject of baptism, it were better, in the interests of both truth and freedom, that the bodies should remain separate, cultivating the most amicable relations and co-operating in all possible ways for the furthering of the kingdom, and waiting and working for that time when a clearer knowledge of Christ's will, and a larger charity, will remove this obstacle to a closer union.

It is sometimes said—and truly—that the pulpit is not the place for doubts and negations but for positive truth. There are those, however, who consider that nothing is "positive" except fiery doctrines with which men sometimes obscure the gospel. But really, heaven is as positive as hell, and love is as positive as hate.

Notes and Comments.

President G. Stanley Hall in a recent address before the National Educational Society expressed the opinion that children ought not to be taught to read and write until they are at least eight years old, and that nature-study should be substituted for book-study during the first year or two of the child's student life. It does seem a shame that our system of education, as a rule, takes no advantage of the natural curiosity with which childhood regards all visible and tangible things and, instead of making his question-asking proclivity the point of departure for an intellectual discipline, stops his questioning about things that interest him and sets him to learning his letters out of a book, before he can possibly have any reasonable interest in books or letters, or any understanding of their value to him. President Hall's idea seems sensible, even if it would not develop precocious geniuses like John Stuart Mill, who began Greek at three, or John Fiske, who could read and write seven languages and had read most of the standard histories before he was old enough to go to college. The common schools are not for the geniuses, but for the average, normal child.

It is an oft-repeated assertion that college life is dangerous to religious faith and that the state universities are particularly perilous. The facts do not bear out this assertion. In the Missouri State University during the past year more than fifty per cent. of the students were members of churches, while less than ten per cent. of the young people in the whole country are church members. There is probably not a college in the country which has a Y. M. C. A. in which the membership in proportion to the number of students is not larger than the membership in any town or city in proportion to the number who are eligible to membership. There is freedom of thought at a university, but there is nothing so safe as freedom for young persons of college age, and nothing so dangerous as unreasonable repression. A freedom with wise guidance is what the college ought to give and what most of them, we believe, actually do give. There is no safer place for a young man or woman, either morally or religiously, than in college.

A certain Baptist paper fears for the preservation of the faith because another Baptist paper says that Adam, as described in Genesis, was a "naked, untutored son of the forest—in short, a savage," and thinks that this characterization dishonors both Adam and his Maker. In repudiating the charge that Adam was a savage it quotes as proof the statement that he was created in the image of God. But are not all savages in the image of God? John G. Paton, who has devoted his life to trying to convert the savages of the New Hebrides, will probably tell you that they are, and that that is the reason why he wants to save them.

It is said of a certain church that "no strangers are allowed within its doors." How inhospitable that sounds. One is shocked, too, to learn that it is one of our churches and one of our most prominent. It may be further explained, however, that no strangers are allowed in the church because as soon as anyone enters the church he ceases to be a stranger and is made to feel as much at home as if he had belonged there all his life. After all, perhaps this sort of exclusion of strangers is not so bad as it sounded at first reading.

A writer in an exchange says that in Russia, with the exception of Finland and Poland, no religious service can be held except by a priest of the Russian-Greek Church. The statement is not quite accurate, for there are Anglican churches here and there in the larger cities for English-speaking worshipers. It recalls, however, a curious sign posted prominently in the vestibule of the English church in Moscow: "All persons not personally known to the rector who wish to participate in the communion service are requested to give him satisfactory evidence before the service that they have not been baptized in the Russian Church, as it is unlawful to administer the communion to any such." In a land where everybody is baptized in the established church in infancy, this naturally puts a stop to any missionary work among the natives.

The recently published Congregational Yearbook gives the number of members in the United States as 635,791, a net gain of 5,118 during the past year. This gain of less than one per cent. is not great, but it is nearly four times the gain for the previous year. There was a loss of about 10,000 in Sunday-school membership and 5,000 in Christian Endeavor membership.

Editor's Easy Chair
or
Macatawa Musings.

This is a genuine Macatawa day with the trade-mark blown in the bottle. This is more than could be said of the weather for a week or two past, with occasional exceptions. Much of the weather we have had here, of late, seemed to have been imported from the interior, remote from sea or lake. This has enabled us to sympathize, in a measure, with those who were trying to live, work and be happy with the thermometer soaring above the century mark. But, as we have already intimated, to-day witnesses the return of weather we have become accustomed to associate with this place. It is bright, breezy and bracing. We have had no rain, but the dark storm-cloud which bounded the lake horizon last night was, no doubt, doing duty some place where its services were needed. It has awakened hope that our time may come soon. We tried to imagine this cloud-chariot as pouring out its liquid treasures upon the thirsty corn-fields of Illinois, Missouri, Kansas, Arkansas, Oklahoma, Iowa, Nebraska and other states southwest, west and northwest, where it seemed to be moving. But clouds are deceptive, both as to distance and contents. What downpours of rain we have all witnessed without any clouds, to speak of, during a wet season, and what portentous storm-clouds have failed to yield the precious rain during a protracted drouth! Then again, our neighbor's farm, a few miles distant, has been visited with refreshing showers, while ours is passed by, or *vice versa*. We can well understand the demonstrations of joy with which the people of

Wichita recently welcomed a copious rain. There are few things more beautiful in this world, containing so many beautiful things, than a generous summer rain, "in a dry and thirsty land where no water is," and where the young corn and vines, and the orchards, are being blighted with the drouth. May all our readers be favored with such a sight before it is too late for the willing soil to make some response.

The old saying that "God made the country and man made the city" is one of those half-truths which pass current among men as whole truths. God did, indeed, make the country, but did He not make the city, also? If the city be the result of the evolution of human society; if it has come under divine providence to supply certain wants of men which could not otherwise be supplied, then the city, too, has its origin in the will of God. The only difference, as respects authorship, is that God made the country without man's agency, but He has used human agency in the making of the city. He has also used human agency, however, in beautifying the country, in subduing the wilderness and making it subserve man's needs. If you take out of the country its farms, orchards, gardens, meadows and grazing herds of cattle, sheep and horses, which man's hand has subdued, it would lose much of its attractiveness. Man is God's agent for subduing and beautifying the earth and making it a second Eden. The city has its place in this development of higher civilization, but it, too, must be subdued, its lawlessness curbed, its sources of crime and misery removed, until it shall serve the social, industrial and intellectual ends for which it exists. There is not so much difference, then, between the city and the country as to their authorship, and one may choose the one or the other, according to his taste or his occupation in life. However essential the city may be to meet certain wants of our complex civilization, it is at least highly desirable that one should escape its limitations for a season, occasionally, and breathe the freer, not to say purer, atmosphere of the country. On the other hand, we can conceive that it would be highly beneficial for those who habitually live in the country to make occasional visits to the city and remain there long enough to understand the modes of life which there prevail, and to avail themselves of such benefits as life in the city may offer. But for this season of the year give us the mountains or the sea-side, or the lake-side, or anywhere that is far removed from the city and "the maddening crowd's ignoble strife," where there is not only "boundless contiguity of shade," but all those scenes and sounds in which the lover of nature delights.

But, after all, it is not so much where a man is as what he is that determines his enjoyment. The meanest and poorest place on earth has its beauty and its mystery if we have only eyes to see, ears to hear and hearts to understand the seemingly commonplace things that are about us. This is the great service that education may do for us—putting us into such relation to the world in which we live as to enable us to understand some of nature's secrets and laws, and to have an eager desire to know more of them. Then religion comes in and gives us a higher interpretation of nature and its meaning, enabling us to look up through nature to nature's God with loving and adoring homage. With an educated mind, and a heart in which dwells the love of God, one may see beauty and find enjoyment everywhere. In the crowded city he will study man and see in him and his work the crown of God's creative activity. He will study the laws growing out of man's social needs and see in these a marvelous advance upon the cruder laws and customs of the past. In the country, far removed from the busy haunts of men, he is permitted to look at greater depths into the mystery of his own being, to gaze with awe upon the splendor of rising and setting suns, or upon the majesty of the starry heavens in the deep silences of the night. One finds a balm here for many a wound he has received in the fiercer conflicts of life. There is something in the voices of Nature which calms and soothes the restless spirit, which brings tonic to the nerves and fits us for resuming once more our wonted activities. As our own poet laureate, whose harp has long since been attuned to heavenly harmonies, has sung:

"If thou art worn and hard beset
With sorrows that thou wouldst forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting, and thy soul from sleep,
Go to the woods and hills. No tears
Dim the sweet look that Nature wears."

Macatawa Park is becoming populous. The hotels are well filled, the cottages are nearly all occupied; several new ones are in process of erection, and everywhere there are signs of activity and growth. Macatawa has not yet attained its full growth. We sometimes wish it had. But it would be selfish for a few to desire to monopolize a place which God, in his goodness, has prepared for a blessing for many. Last Lord's day was an ideal Sunday at this place. A large audience gathered in the afternoon at the preaching service to hear Prof. Lloyd, who gave a most interesting and instructive discourse on the conversion of Saul. This was preceded by the Sunday-school, which was well attended, and was superintended by J. S. Hughes. In the evening, at early lamp-lighting, one of the largest crowds gathered on the beach that we have ever seen there for an evening service. The people sat or reclined on the sand, turning their hands into hour-glasses as they listened to the speeches and participated in the familiar songs. Several impressive talks were made, which cannot have failed to leave a lasting impression upon the many minds and hearts of those who gathered there. The waves lapped very gently on the shore, forming a sort of undertone to the music of the singers, and high above us the stars looked quietly down as if they were eyes of witnessing angels. Many gather at this beach service who do not go to the auditorium, and who, perhaps, do not attend church at home. No one can tell what influences for good go out from these meetings, which have become one of the characteristic features of religious life at Macatawa Park. The Macatawa Park Assembly begins its sessions the first Lord's day in August and holds over the following Lord's day. Prof. Lloyd, of Oakland, Cal., will give the Bible lectures this year, as last, in the forenoon, and there will be popular lectures at night. We hear of many of our friends who are coming later in the season, and as some who are here now close their vacation with July, we hope they will find room. The summer is rapidly passing and already our thoughts are turning to the great autumn conventions. We are glad to hear the notes of preparation for the great national rally at Minneapolis in October. Let us send up strong delegations from all the states, so that the "Twin Cities" will be abundantly satisfied with the multitudinousness of the gathering, as well as with its other features.

Edgewood-on-the-lake,
July 18, 1901.

Questions and Answers.

Is the doctrine of the personal indwelling of the Holy Spirit consistent with the personality of the Spirit? *Truth-Seeker.*

The Scriptures clearly teach the indwelling of the Holy Spirit in the believer. If the word "personal" is an obstacle in your way; if you can more easily accept the fact that the Holy Spirit is in you, by omitting that word, omit it until your thinking has given you a conception of personality that is not inconsistent with the idea of the Holy Spirit's being in every believer at the same time. By the personal indwelling of the Holy Spirit we understand that not a mere influence from Him is in the believer, but that He Himself is carrying forward in such believer a definite work, a progressive sanctification, involving intelligence, will, affection—the attributes of personality. This is the great fact to be accepted, and let no self-imposed difficulty involved in our idea of personality hinder us from receiving and enjoying this fact. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19). But it may be objected that this passage does not affirm that the Holy Spirit dwells in us *personally*. Very well; then accept it as it reads and form your own conception of *how* He dwells in you. If you do not *need* the word "personal" to explain your understanding of *how* He dwells in the Christian, do not allow it to stand in your way. It came into use no doubt to antagonize the word-alone theory, and the view of the Holy Spirit as an influence or emanation from God. See to it that in omitting its use you do not allow the fact, so clearly taught, to be explained away.

The New Testament idea is that conversion is the beginning, not the culmination, of Christian life, and that He who has begun a good work in us who believe will carry it on until we have been transformed into the image of Christ. When Christ ascended to His Father He promised to send the Holy Spirit, who should represent Him and carry on this work of bringing us into entire conformity to the divine will. This is the mission of the Holy Spirit to Christians—to perfect them in holiness and to equip them for effective service in the world. Whatever may be our philosophy or metaphysics on this subject, it is of vital importance that we open our hearts to the Holy Spirit, and seek His presence, His quickening power, and all that He is able and willing to do in us, for us and through us.

Royalty and Democracy

The First Australian Federal Parliament

By W. C. MORRO

Australia is a most democratic country. There is a close affinity between the youths of Australia and the young Americans. But, notwithstanding its democracy, it is a part of the great British Empire and this at times involves the crossing and intermingling of royalty and democracy. They met each other under most happy circumstances in the city of Melbourne during the opening days of the month of May when the Duke of Cornwall and York, the heir to England's throne, was sent by the imperial government to open the first Parliament of the Australian Commonwealth. Leaving England in March, the royal yacht of the vice-regal party, escorted by a convoy of warships, having touched at various ports of England's colonial possessions, finally dropped anchor in Port Philip's Bay on Sunday, May 5. The landing, however, was not made until Monday, this being the date previously fixed, and for which the combined efforts of government and people had, for several weeks, been preparing the city. Every device had been used in decorating, and Melbourne, the largest city of Australia, was truly *en fete*. Venetian masts, from which were suspended streamers, flags and garlands, stood on either side of the roadway at frequent intervals. Handsome arches spanned the streets at important points, while every building, both public and private, along the line of march had been decorated under governmental supervision, and in the principal streets ferns, palms, and other semi-tropical plants increased the beauty. Added to this was the superb weather of an ideal autumn day of sunny Australia. This island continent plumes itself on its sunshine and cloudless days, but this day was certainly above reproach. Thus, most auspiciously, began the most historic week of Australian history.

In addition to the ceremony of the opening of the first Australian Federal Parliament, the government had arranged various functions and entertainments to which representative and public men were invited. The writer, as president of the Victorian Conference of the Churches of Christ, received such an invitation and is thus enabled to write of this meeting between royalty and democracy. Ten days were given up to the festivities and throughout this time the people thought not of business, but of sight-seeing and pleasure. At night the city was a blaze of illuminations; in the daytime there were processions and various amusements for the multitudes.

The historic function, the inauguration of Australia's first national legislative assembly, came on Thursday, May 9. At exactly twelve o'clock, the royal party entered the Melbourne Exhibition building, and the recently elected members of the first Parliament were summoned to present themselves before his Royal Highness. In Sydney, at the inauguration of the Commonwealth in January, there had been some friction between the Church of England Primate and the Roman Catholic Cardinal as to which should take precedence, and to avoid a repetition of this the prayers, which had been specially written for this occasion by Lord Tennyson, Governor of South Australia, son of the late Poet Laureate, were read by Lord Hopetoun, the Governor-general. After the Duke had read the commission from his father, the King, and had delivered a short address, the Parliament was declared empowered to organize and proceed to business. This ceremony was witnessed by 12,000 people.

The spectacle of greatest magnitude was a military review on May 10. Democratic as Australia is in many things, the imperial spirit of the mother land has so far invaded it that there has been no neglect of armament either on land or sea. A great impetus has been given to the military spirit by the South African War. One of the courses of study in the state schools is military tactics, and the khaki dressed cadets of Victoria alone are numbered by thousands. At this royal review fifteen thousand soldiers marched past the Duke's stand—men of splendid physique and well trained, equal to the very flower of the British army. Yet one can but wonder why all this should be necessary. Australian soil has never been stained by the blood of international warfare, and there is no immediate prospect of such a calamity befalling it. The great body of the people are inclined to peaceful pursuits. There are no schemes of conquest in the nation's policy, and it seems somewhat singular that so new a country, and one which has as yet a population of but 4,000,000, should have already equipped and ready for service at short call, a larger body of troops than the ordinary standing army of the United States through a century of its history.

Australia has become a nation, and the people here have been for some time acquiring national characteristics peculiar to themselves. In many things they have broken away from the old world traditions and methods, yet it seems that the military spirit is one of the relics of monarchical Europe which has been planted in this sunny southland. The Federal Minister of Defence is vigorously pressing the claims of his department upon the attention of Parliament and every indication points to a provision for its needs on a liberal scale. Witnessing so many soldiers calls to one's mind England's great and far-reaching power. If she should be embroiled in a great war, she has a daughter under the southern cross who would gladly furnish provision for man and beast, and voluntarily add to this a quota of troops organized from men of the same stamp and equally hardy as those from the plains of Western America.

In the harbor of Melbourne the warships of various nations rode at anchor. Quite a fleet from the British navy was present as escort to the "Ophir," the royal yacht. In addition there were war vessels of Germany, Holland, Russia and, probably the most popular of all the foreign vessels, the United States Cruiser "Brooklyn." It was the only warship present that had passed through its baptism of fire. It still bears grim marks of the conflict at Santiago. There was considerable satisfaction to the Americans in Melbourne in being afforded the opportunity of visiting this vessel and in seeing her blue-jackets on the streets, but more perhaps in the knowledge that as a class their conduct was not discreditable to their native land.

The Parliament inaugurated with so much pomp and splendor has entered upon its duties. For fully two weeks the debates have been in progress, the principal issue being that between protection and free trade. Another burning question is, shall Australia be for whites alone or shall the Kanakas of the Pacific Islands, the Chinese and other colored races of Asia be permitted to enter and claim citizenship in the Commonwealth? Factory legislation and other issues which are elsewhere considered almost socialistic will come forward in due time for consideration. Old age pensions, woman's suffrage, and various other progressive experiments, which these islands of the Pacific have been bold enough to try and prove successful, will beyond doubt be speedily enacted by the Federal Parliament. Good has certainly accrued from some of these measures, but their benefit is sometimes exaggerated. I was recently much surprised to read in an American magazine that at the inauguration of the Commonwealth in Sydney last January there was not seen a drunken man, a ragged woman, nor a hungry child. The same mail that brought me this magazine also placed upon my table a paper giving the per capita drink bill of New South Wales, of which Sydney is the capital, as $16.87, so it is evident no such millennial condition prevails there. Yet no student of current history can afford to neglect the national development of the Australian Commonwealth.

Melbourne, Victoria, Australia.

To the Loser.

So you've lost your race, lad?
  Ran it clean and fast?
Beaten at the tape, lad?
  Rough? Yes, but 'tis past.
Never mind the losing—
  Think of how you ran;
Smile, and shut your teeth, lad—
  Take it like a man!

Not the winning counts, lad,
  But the winning fair;
Not the losing shames, lad,
  But the weak despair;
So, when failure stuns you,
  Don't forget your plan—
Smile, and shut your teeth, lad—
  Take it like a man!

Diamonds turned to paste, lad?
  Night instead of morn?
Where you'd pluck a rose, lad,
  Oft you grasp a thorn?
Time will heal the bleeding—
  Life is but a span;
Smile, and shut your teeth, lad—
  Take it like a man!

Then, when sunset comes, lad,
  When your fighting's through,
And the Silent Guest, lad,
  Fills his cup for you;
Shrink not—clasp it coolly—
  End as you began;
Smile, and shut your teeth, lad—
  And take it like a man!

—*C. F. Lester.*

The Student Volunteer Movement.

By J. E. Lynn.

There has always been a vital relationship existing between institutions of learning and the cause of Christian missions. The first missionary to the Gentiles was a product of the University of Jerusalem. The great Jesuit missionary leaders came from the seats of learning. The churches of New England received their first impulse to foreign mission work from a few zealous students in Williams College.

1. The Student Volunteer Movement is significant in that like many other great missionary awakenings it is distinctly, as its name indicates, a student movement. It came into being fifteen years ago (1886) at Northfield, Mass., at the Moody Summer School. A fervent spirit of prayer and consecration was manifest that year. During the two weeks' session one hundred men signed the brief yet comprehensive Student Declaration, "I am willing and desirous, God permitting, to become a missionary." The movement born of the spirit of God rapidly spread through the colleges of the land. Many volunteers were enrolled. Several Student Missionary Conventions characterized by great spiritual power were held; at Cleveland in '91, Detroit '94 and again in Cleveland in '98. These meetings were attended by hundreds of students and were in every way most notable gatherings.

2. The movement is significant because it has become world-wide in extent. In America there are Student Volunteer Bands in one thousand institutions of learning, enrolling five thousand persons. About two thousand volunteers have already gone to the foreign field. Forty-two thousand are enrolled in the classes for the study of Christian missions. In 1887 a representative of the Volunteer Bands of America went to England and inaugurated a missionary campaign among the student bodies of that country. The movement there has made most gratifying progress. Seventeen hundred students have been enrolled and of these five hundred and sixty-six have already sailed to their fields of work.

Through the efforts of Mr. Luther Wishard and Mr. John R. Mott the movement has been carried round the world and many Christian students in India, China, Japan and other missionary countries have been led to devote their lives to the preaching of the gospel. Some of the most remarkable student gatherings ever held have been among the Christian students of these lands.

3. This movement is very significant because of the purposes it has in view. The purposes kept constantly in view in volunteer work among American students are four: To awaken and maintain among students an intelligent and active interest in foreign missions; to enroll volunteers to supply the demands of the missionary board; to develop the missionary life of the churches; to so enlighten and enlist all students in the cause of missions that those who remain at home as ministers or business or professional men may by their gifts and prayers be lifelong advocates of the cause.

Through the agency of the Volunteer Bands more and better equipped candidates have in recent years been offering themselves for the foreign field than ever before and it has enabled the missionary boards to raise the standard of efficiency for missionary recruits. One board says: "We have had ten offers for service in the foreign field where we had one previous to the organization of the Volunteer Movement." It has put the whole cause of missions on a higher level. People are beginning to see that missions do not mean simply to subscribe a dollar or two "to a list" but rather means to give our best educated young men and women, our sons and daughters, to this important cause.

Eugene Stock, editorial secretary of Church Missions of London, says of the Volunteer Movement that "it is the most striking sign of missionary awakening in recent years," "and," he adds, "like so many other good things we owe it to America."

Springfield, Ill.

Is The Golden Rule Practicable?

By N. J. Aylsworth.

There has recently been some adverse criticism of the "golden rule" as an impracticable and utopian formula which cannot be applied to present conditions. In support of this criticism the following extract from Huxley's "Evolution and Ethics" has been published in several papers lately:

"Moralists of all ages and of all faiths, attending only to the relations of man toward one another in an ideal society, have agreed upon the 'golden rule.' 'Do as you would be done by.' In other words, let sympathy be your guide, put yourself in the place of the man toward whom your action is directed, and do to him what you would like to have done to yourself under the circumstances. However much one may admire the generosity of such a rule of conduct; however confident one may be that average man may be thoroughly depended upon not to carry it out in its full logical consequences; it is nevertheless desirable to recognize the fact that these consequences are incompatible with the existence of a civil state, under any circumstances of this world which have obtained, or, so far as we can see, are likely to come to pass.

"Strictly observed, the 'golden rule' involves the negation of law by the refusal to put it in motion against law-breakers; and, as regards the external relations of polity, it is the refusal to continue the struggle for existence. It can be obeyed, even partially, only under the protection of a society which repudiates it. Without such shelter the followers of the 'golden rule' may indulge in hopes of heaven, but they must reckon with the certainty that other people will be masters of the earth.

"What would become of the garden if the gardener treated all the weeds and slugs and birds and trespassers as he would like to be treated, if he were in their place?"

In the first place, the "golden rule" has not been applied by moralists to weeds, nor, except with some important restrictions, to slugs and birds, but rather to our treatment of our fellow men.

When I was a boy my parents chastened me for wrong-doing, and I have since been grateful to them for it. If I were to be a boy again, I should earnestly request that the same course be pursued. When therefore, I chastened my own children, I did just as I would be done by in the same circumstances. That is, the "golden rule" does not interfere with government in the family—the very place where love and sympathy most abound. If it does not interfere here, why should it in the state? If it would paralyze government anywhere it certainly would be most manifest where sympathy is strongest, but in the family it produces no such result.

The "golden rule" means that we shall treat others as it is our present wish that we be treated in like circumstances, not that we shall treat them as we should desire to be treated if we possessed their wishes. Were this the meaning, the rule should run thus: Do to others what they want you to do to them. It is surprising that any one should so construe the "golden rule," and yet Prof. Huxley's criticism has no force apart from such construction. We are to act from our present wish, not from what we may imagine we should wish after becoming very different persons from what we are now.

This is certainly what Christ means by the "golden rule," as is abundantly evident from his own life. When he bade the rich young man sell all he had and give to the poor, he did not say what the young man wanted to hear, but he did say what he then felt he would wish to have said to him under similar conditions. When asked to settle an inheritance dispute between two brothers, he did not answer as he would wish to be answered if he possessed their desire, but as he then felt he would wish to be answered in similar circumstances. When he scourged the money changers from the temple he did not consult their wishes. Persons who are freezing to death do not want to be kept awake, but if I should treat a friend who was freezing, very roughly, to keep him awake, I would be doing just as I would be done by. I once knew of a man who, from the bite of a rabid animal, was affected with paroxysms of violent madness, in which he would plead that his wife should come to him. In his lucid intervals he directed that these pleadings should not be listened to, saying that his desire was to harm her; and when he felt his ravings approaching he would request to be bound to the bed with thongs—and thus it was until he died. His attendants who restrained him from injuring others did what he wished them to do. If I should ever become a criminal I should not then desire to be restrained from criminal acts, but it would certainly be my present wish that it should be done.

Doing as we would be done by applies not alone to the criminal, but also to his victim. To see a woman attacked by a ruffian and not go to her rescue would not be doing as we would be done by.

I want what is right and desire to wrong no man, and when I restrain another from wrong-doing I require of him just what I demand of myself. The ruling element in society is, presumably, the right-loving element, and in demanding right-doing from others they impose the same restrictions that they apply to themselves. The officer who lets the criminal have his way is not doing as he would be done by to the community, nor, if he is a righteous man, to the criminal himself. What we need most in our government is law-makers and officers who have more of the "golden rule" in their hearts. There would then be no more peculations, and no more wronging of the people in any way.

Absolute selfishness among the people of any government would at once dissolve it into anarchy, and all government or social order has its origin in some feeling of fair-dealing; but fair-dealing is but another

name for doing as you would be done by. Even robbers cannot get on together without doing to one another as they would be done by, to a certain extent. So far is it from being true that the "golden rule" is incompatible with government by the state, that no government is possible without its application, and that government is best which embodies it most perfectly.

The worst of all skepticism is that which denies the practicability of love.

Auburn, N. Y.

English Topics.

The Liberal Mob.

It is a matter for unspeakable regret that in Britain an age of hopeless political division has set in, and that the very men who should be looked to for the redintegration of unity and the reconstruction of the grandest party the nation ever saw, should be the representatives of revolt. Mr. Asquith was a few years ago the real hope of the genuine Liberals. The ragged Radical wing has never been a practical unit. It never had a leader. Its ablest men have been the most erratic and the most unreliable. But Mr. Asquith was at once moderate and judicial on the one hand, being a barrister in full practice, and enthusiastic and progressive on the other hand. He is now pursuing exactly the same preliminary path which led Mr. Joseph Chamberlain into the ranks of the Conservatives, although that statesman was at the beginning of his career much more pronounced than Mr. Asquith has ever been. It is clear that Mr. Asquith intends to shatter the ranks of those Liberals who thought they had found some mode of unifying the scattered sections of advanced British politicians. His opinions may or may not be right, reckoned by the usual criterion of Liberal doctrine. But it is a canon of political philosophy that a statesman should consider in his utterances how he may best promote the power and influence of his party. Mr. Asquith has gone out of his way to deliver at a meeting a vehement manifesto in favor of Liberal imperialism and in favor of the government policy with regard to the war. Now, the Tory government did not in any sense need his help. It is a sad fact that jingoism still rules almost despotically in this country. If this spirit is on any ground excusable, surely it is not the business of leaders of the Liberal, humane and enlightened party to add fuel to the flame of passion and to turn our political life into one long carnival of brutal boasting and delirious delight in war. The present position of Liberals is simply humiliating to any Christian patriot. They are the only section to which the nation can look for any scheme of advancement along the lines of democratic welfare. Without them all legislation must be inspired by class-selfishness and plutocratic avarice. We are about to witness a fierce and protracted struggle in the Liberal ranks between the followers of Sir Henry Campbell-Bannerman, the appointed leader of the opposition in the House of Commons, and the jingo imperialists who will hotly abet the theories of Mr. Asquith. So that in our national councils confusion will be worse confounded.

Signs in the East.

The opening up of the Orient is one of the most instructive of the signs of the times. Too many observers have of late been distracted from the near to the far east. Whatever may be the course of events in China, Manchuria, Japan, Mongolia, Tibet, Burmah or Siberia, it still remains that the pivot on which the international history of the near future will turn is situated in the Turkish empire and its tributary dependencies. The recent announcement from Palestine respecting coming railway development is full of interest to keen observers of incident after incident in the east. It appears that the always recalcitrant Sultan has absolutely refused to give an English company the concession for the railway from Accra to Damascus. This concession was formerly given to the same company, but ran out before the line was built. The Turkish government is willing to pay for the mileage actually completed, and it will itself construct the rest of the line, which it is intended to carry on to Mecca. Two things gleam forth in this oriental incident. One is the bitter hostility of the Sultan to England, which has been intermittently displayed ever since the agitation on behalf of the Armenians. The other is the steady preparation for the surely approaching crisis in the Turkish empire. Arabia is in chronic unrest. Macedonia, Servia, Albania and Bulgaria are all fermenting with the elements of revolution. And the Sultan has only one friend. Unfortunately for himself, as the future will certainly demonstrate, that friend is the Kaiser. The close and servile friendship of the German emperor for the cruel obstructionist of all reforms in the east is the one blot on the policy of that enlightened ruler of the mighty nation which has in its resurrection from medievalism astonished the world. The opinion is current all over the continent that Lord Salisbury desired the deposition of the Sultan at the time of the Armenian massacres, but that he was thwarted by the Kaiser. England is not likely to be forgiven. All her enterprises in the Sultan's dominions are blocked, while German schemes are being favored. The idea that the Turkish government will finish the railway is farcical. Turkey is dependent on other sources. But the important point is that such enterprises are to be pushed forward, no matter who may be behind them. The party whose purposes are most favorably affected by such undertakings is Russia. The whole Russian nation is set on the possession of the holy places at Jerusalem, and this object is never lost sight of. But Britain cannot and will not allow control of the highways to India, of which there are several, to pass into the grip of any other Power. Thus complications are ahead, of which no man can predict the course or issue.

A New Holy War.

A mighty campaign is projected for next winter. It is refreshing to hear of programs for a truly holy war. This country is not to be given entirely over to the people who delight in physical force and in the making of history along ensanguined lines. The greatness of a nation depends on its capacity for the development of collective spiritual life. Britain has led the world since middle ages in all the ethical moral evolutions. Even if America should snatch up the lead, still the priority of influence will be in the old Anglo-Saxon line. The stronger daughter will eclipse the old mother. That is all. The glory of the Anglo-Saxon religious life is the Sunday-school. A scheme is being organized which will give a new impetus both to Sunday-school life and work, and also to the evangelization of the rising generation. Of course vast numbers of our young people are trained without attending the Sunday-school. Some are too respectable. The Sunday-school is not a patrician institution. It is eminently plebeian. But many children are too low down in the social system. Their parents are practically so pagan that they have no desire to see their offspring influenced by any spiritual uplifting. The question has arisen, what can now be done to stir new vigor in the Sunday-schools, which have been showing some symptoms of decadence, and also to bring the gospel to bear on the masses of the unevangelized children? A strong committee is being formed to plan a great national interdenominational mission for the young. The mission will cover England. It will be the grandest attempt of the kind ever proposed. The idea springs out of the campaign with which the new century started. But that great mission was concentrated on congregations, and it had no special reference to the young. It is likely that the nation will be profoundly moved by this magnificent scheme for bringing multitudes of boys, girls, youths and maidens into the kingdom. This is the age of the young. It is the day of universal education; but education in England is not sufficiently allied with religion, although it is largely made the battle ground of contentious bigots.

Critical Extremists Challenged.

Some powerful challenges have been leveled against the biblical critics of the extreme Destructionist school. There is a sane and Christian school of higher critics, and all Christendom is under profound obligations to its representatives. There is also a sane and Christian doctrine of evolution. But what most people understand by higher criticism is the outrageous recklessness of Wellhausen; and what is popularly meant by evolution is the series of hypothetical dogmas which transcend even Darwinism itself. No student should pay exclusive attention to either the higher critics or their opponents. At any rate he should not rank himself on either side until he has fairly studied at least some of the most representative works on each side of this amazing controversy. Such books as Stanley Leathe's "Law in the Prophets," Low's "Biblical Criticism" and Baxter's "Sanctuary and Sacrifice" will give him a fair mastery of the moderate, scholarly and judicious views of the opponents of Wellhausen in English. Germany has of late produced some trenchant replies to neologians, but these are not necessary for the English or American student, at any rate till he has seen works written in English. One fatal habit is to be noticed on the part of the destructionists. They superciliously ignore whatever their adversaries have to say, no matter how expert those may be in Hebrew or in archæology. Arrogance is always disheartening. Replies to the extremists are plentiful. Some of these are consummate specimens of erudition; but rejoinders on the part of the extremists are exceedingly rare. This trick of contempt will not do. A higher critic pope is as obnoxious as a lower critic pope. Each may be found. One problem has just been propounded by a Scotch writer which seems to be sufficiently formidable to deserve at least the

respectful consideration of destructionists, like some of the gentlemen whose views are aired in the new and most audacious literature of negation. It is a favorite position with these exponents that the greater part of the Mosaic literature, ritual and history was an invention and imposition, a mere forgery of first-captivity times. Now the problem is to explain how by any moral and intellectual possibility could an intelligent people have a radically false view of their own history forced into their consciousness. If these Jews began worship with a burnt and whittled stick, no wily magician could charm them into the belief that this origin really meant Mount Sinai, with its thunderings and lightnings, its divine presence and its sublime moral code. This would be a miracle of silly credulity. Human beings cannot act so. The higher critical view of Hexateuch origin is a still greater example of intellectual impossibility. But some of us recollect how, years ago, by the Tugingen school, the same theory was propounded to account for the origin of the gospels. But it was, during the controversy which then raged, proved that the gospels, with all their supernatural elements, were in circulation throughout the whole Christian church within 150 years after Christ's death, and this was sufficiently regarded as a proof of the credibility of the supernatural elements in the gospel. WILLIAM DURBAN.

43 Park Road, South Tottenham, London, June 22, 1901.

Paul's Portrait of a Preacher

By F. D. POWER.

I.

A portrait is a likeness of some one done in oils, water color or crayon, engraving, photograph or sculpture. It may be small head size or head size, three-quarter size, kitkat, small half-length, or whole length, Bishop's half-length or whole length. A portrait may be also a picture in words with more or less detail of figure.

Paul's portrait of a preacher may be either a picture of Paul himself or the outlines of this character as sketched by Paul. Cowper sings:

"Would I describe a preacher such as Paul,
Were he on earth, would hear, approve and own,
Paul should himself direct me, I would trace
His master-strokes and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious, mainly, that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

Every line and color and tone and point and effect in Paul's portrait of a preacher may be seen in Paul himself. Paul is the master preacher, as well as the epic hero of the church of Christ. He pictures himself as "least of all the apostles, not meet to be called an apostle," yet no man can look upon this apostle to the Gentiles without feeling, here is a high and princely type of man, a man who is as unaccountable as his Master. For the whole entire man—preacher, thinker, worker, citizen, gentleman—we may safely challenge the history of the world to produce his counterpart. Miracle of a man, such a preacher that no thought of preaching in its noblest sense can even remotely occur to us without at once suggesting Paul. Observe now some features of this portrait. A good portrait will always follow you with its eyes and command your attention.

First we shall see his spiritual character. Over all this man's face as revealed to us, we see his great spirituality. The Scriptures insist that ministers should be holy men of God, that they should be taught of God, that they should be consecrated to God, men living in their work, living for their work. What does our apostle say to his young preachers? "A bishop must be blameless—sober, just, holy, temperate." "In all good things shewing thyself a pattern of good works, that he that is of the contrary part may be ashamed, having no evil thing to say of you." "Flee also youthful lusts, but follow righteousness, faith, charity, peace." "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Take heed unto thyself and unto the doctrine, continue in them." "Keep thyself pure."

A novice in religious life is not qualified for this holy work. A babe in grace and knowledge cannot be a teacher of babes, much less a guide of fathers. The school of adversity, discipline, above all experience in the word of God and in prayer, are needed that the man of God, or the minister of God, may be perfect, thoroughly furnished unto all good works. The first ministers of the gospel were prepared by their Master's retirement for a whole night of prayer to God. The first missionaries to the Gentiles were sent forth with the same holy preparation. The greatest and hardest preparation of a minister is within, and by searching the Scriptures, by prayer, by meditation, by the indwelling Spirit of God he must be made ready. Let us not forget the Apostolic Order: "We will give ourselves continually to prayer and to the ministry of the Word." "Exercise thyself unto godliness," is the word of this great preacher to his preachers. "O man of God, follow after righteousness, godliness, faith, love, patience, meekness." A man's life is the life of his ministry. Chaucer paints in imperishable lines the good man of religion when he calls the preacher "the person of the town," of whom it is said:

"Christ's lore and his apostles twelve
He taught, and first he followed it himself."

Goldsmith gives the picture the same coloring, when he declares:

"Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side,
But in his duty prompt to every call
He watched and wept, he prayed and felt for all;
And as a bird each fond endearment tries
To tempt his new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

Again in this portrait we behold a studious face. Its lines show thought—deep, earnest, laborious thought. "Give attendance to reading," he says to Timothy, and when he is "Paul the aged," sends for his books and parchments, which Carpus had doubtless borrowed and had not returned. Does he not quote poets and philosophers showing the breadth of his study? Does not Stephen mention to the honor of Moses that he was learned in all the wisdom of the Egyptians? Could a preacher possess the knowledge of an archangel, might he not use it to the advantage of man and for the glory of God? Does not every expansion of the mind increase its power and comprehension and render it more capable under divine teaching of exploring those things that angels desire to look into? Preachers' lips must speak knowledge—they must not babble. The preacher, like David, must prepare with all his might for the house of God. Books, books, books he must have if he lack for bread. Beaten oil and not crude he must bring to the sanctuary. "Let no man despise thy youth," says Paul to Timothy, and that they may not "give attendance to reading." Should the question ever come to you, "Art thou a master in Israel and knowest not these things?" Paul's portrait of a preacher shows the man of mind. Διδάκτικος he must be, "apt to teach." The gospel must be committed to faithful men "which shall be able to teach others also."

A young man with thoughts of earning his living by the pulpit went to his pastor and asked if he did not think the Lord had called him to the ministry. "Well, William," said the good man, "if the Lord ever called you it must have been on the first day of April!" A student in Oberlin asked the president if he could not take a shorter course than that prescribed by the institution. "O yes," was the answer, "but that depends on what you want to make of yourself; when God wants to make an oak he takes a hundred years, but when he wants to make a squash he takes six months." How can any man feed sheep if he has nothing but husks, or sticks, or stones? He may minister to goats, but sheep must have better pasture.

(TO BE CONTINUED.)

The Mission of Tears.

By Mrs. P. R. Gibson.

The mountains lift, above the mist
That lies in valleys low,
Their foreheads bright reflecting light
From early morning's glow.

The flower lifts up its tiny cup
Bathed in the tears of night,
With rainbow hues the sun bedews
And fills its cup with light.

From night's embrace earth's shining face
Is turned to sun-lit sky.
O, soul of mine, heaven's light is thine—
The day-star from on high.

The storm sweeps by athwart the sky,
And leaves the rainbow there,
Then why cast down? What seems God's frown
Is but his tender care.

O, bless the storm that drives thee home
To his own loving breast.
He is thy light, thy sunshine bright—
In him is peace and rest.

A Survey of the Pan-American

By BURRIS A. JENKINS.

The Message of the Pan-American.

James Russell Lowell once returned from Europe with some photographs of sculpture which he placed before his classes in Harvard and asked the men to guess at the size of the figures. Every man said they were of heroic proportions. Then the professor revealed the astonishing fact that the pieces were but a foot and a half, each, in height. So noble were the conceptions, so large the treatment, so perfect the execution in every detail, that the impression made was one of great size.

Something of the same sort may be said of the Pan-American Exposition. As compared with the Chicago World's Fair it is small. But it should not be compared with the World's Fair any more than a small Corot should be compared with a gigantic Michael Angelo. The two are not comparable, either in size or purpose. The Pan-American attempts something altogether different from what the World's Fair attempted; and the Pan-American succeeds, in a very large measure, in what it attempts. Those who come to it with a strong picture of the white city in their minds, and determined on comparisons, will go away dissatisfied. Those who come with minds ready to learn the message of the artists, and content to drink in that message, will almost surely be satisfied.

It is a great artistic purpose which is back of the rainbow city. Previous expositions have not tried what this has tried, viz., to combine both form and color to carry to the world the message of a hemisphere in such wise as to suggest both the transient and the permanent in the appearance of the buildings. The World's Fair was without color, and it sought to convey solely the impression of permanence. It was massive, severe, cold, grand.

The Paris Exposition, like all the European attempts, sought to convey the idea of temporariness. Surrounded as it was by noble permanent buildings, it would have been folly to simulate permanence. But the Pan-American, in a new country, where there is so much of the transitory, seeks to convey the notion of permanency together with the use of color.

The First View.

Now to approach the main gate with this preparation. Let me warn you that this visit with me will not be a systematic and studious pilgrimage of art. It will be rather a rambling, desultory, look-at-what-you-like stroll. If you want the thoroughgoing conscientiously laborious estimate of things, you must go to next neighbor. For one, I do not believe in sweating over an exposition any more than one can avoid. We are contracting the exposition habit in our country—a good habit, no doubt—but if we go at an exposition a year in the extremely studious fashion of the average doer of things, we shall add to our bicycle-face, and dollar-face, the exposition-face. Heaven forefend!

Now we saunter up the avenue of elms along Lincoln Parkway. We approach the great pillars of the main gate—be sure to enter first by this gate—with their winged victories by Herbert Adams from the Dewey Arch, New York. Past these we wander along the edge of the park lake, the towers of the rainbow city glinting through the trees. Noticeable enough is the great blue dome of the government building, with its gilded cupolas.

Soon we are beside the great white statue of Washington. It is Daniel French's statue, an artist whose many works we are proud of, and who has set forth our revolutionary history in enduring bronze and marble. The original of this statue is in the Place d'Jena, Paris. It represents Washington standing high in his stirrups, with his sword drawn and held high aloft as if pointing to the top of the dome of heaven. His left hand holds his chapeau and bridle-rein. While you walk round this statue, thrilling at its nobility, your back is brought toward the exposition itself.

Then you turn about to continue your progress, when suddenly you see opening before you the great Causeway, stretching from the White Washington clean across the canal bridge, across the Triumphal Bridge through the Court of Fountains to the Electric Tower at the farther end. It is a noble view, glowing with subdued color, large in size, great in conception. Indeed, the whole exposition, practically, is before you, and the view is as large and satisfying, I believe, as that of any former exposition. The Paris Exposition was scattered; the World's Fair was gigantic; but the Pan-American is compact. The effort was made to bring as much as possible into as small area as was consistent with its all-American purposes. There are no long walks from court to court, building to building. Everything is in easy reach.

Statuary in the Causeway.

On either side, down the main approach, are the great bronze columns surmounted by eagles with folded wings. There are also duplicates of the Victories from the Dewey Arch. Then we approach next to the Fore-court, where are great bronze Buffaloes, by Frederic G. Roth, of Buffalo. These groups the sculptor called "Idyls of the Prairie," and, indeed, the name is not ill-chosen. The great bull-bison, in each piece, lies chewing the cud of prairie-dreaming, while the cow rests her head upon his shaggy shoulders.

At the guard-houses, on the approach to the Fore-court, we come upon a noteworthy piece of work by Maximilian Schwarzott, of New York. These are the groups called "The Fighting Eagles." In one group on one side, the two great birds are contending for the carcass of a deer, and great is the strife. On the opposite, or west, side of the causeway, the victorious bird is stretching his wings over his dying enemy. And it is of interest to us to learn that the sculptor used as his models eagles that were captured on his place in the Catskill mountains.

Other bits of sculpture there are which we cannot pause over. The warning has been given that this would be a stroll, not a careful prospecting journey. We must pass by the Buffalo and the Moose by Henry Merwin Shrady, of New York, a young man under thirty, graduate of Columbia College in 1894, who became well-known through his first group "The Charge of the Light Battery."

The Triumphal Bridge.

Passing along the Triumphal Causeway —symbolic of the national attributes of the United States, and of the national welcome to all visiting peoples—we pause before the great pylons of the Triumphal Bridge. It is a noble structure! Some say that, next to the Electric Tower it is the greatest feature of the exposition. But for my part, I am not sure that I would except the Electric Tower. This bridge is imposing beyond compare. At the four corners rise the four pylons, which are really towers, 40 or 50 feet at the base, to a height of 116 feet. Above these rise the gigantic equestrian figures, each one 46 feet in height, making a total loftiness of great majesty and sublimity. The towers are colored to suggest stone, and the statues are pure white. Karl Bitter has risen to the occasion in the conception and the execution of these figures. The horses are the largest ever carved—each 30 feet in height—and their dashing, rearing figures are impressive, indeed. Each of the four pylons bears a horse, and each horse a youth with banner and lyre or shield. Underneath the horses' feet are masses of trophies suggestive of the symbols of despotism and tyranny which have been trampled down by the United States in their struggle to be free. One of these figures, Power, bears a shield and standard emblematic of the power which such a struggle engenders. Another, Peace, bears a lyre and standard emblematic of the fruit of victory. The other day the standard of "Peace" was sprung by the high winds and there was fear that the colossal mass of staff might fall. A man was sent aloft to stay the actually waving banner. As he crawled up over the horse's tail, he looked from below like a mere fly on the great white surface. The banner of Peace still stands.

On the inner side of the four pylons, where they may be seen from the bridge, are the figures of Justice, Tolerance, Liberty and Brotherhood. These pieces will surely arrest your attention and are worthy of it.

The Electric Tower.

Now turn the eyes down the long vista of buildings toward the Electric Tower, the dominating feature of the whole. Between it and the observer who stands on the Triumphal Bridge lies the Court of Fountains, with its bandstands to right and left, and with its low bronze columns surmounted by the bunches of dead incandescent lamps which, even in daytime, are ornamental.

It is a well known fact among architects that a tall shaft like that of the Electric Tower seems to depress the ground on which it stands. Hence, it is necessary that such a shaft should stand upon an elevation. Now as a matter of fact, the ground when surveyed before the architects laid their plans, was found to slope toward the north where the tower was to stand, instead of rising, as it should have done. There was nothing for it but to fill and elevate the site of the tower. But the

necessary dirt for filling was difficult to obtain on this wide flat plain, and so it was necessary to make an artificial site built upon spiles driven into the ground. That lofty iron and steel structure, therefore, 350 feet in height, rests upon a vast platform built upon these spiles, which elevate the site ten or twelve feet. It was an expensive work of engineering.

As we note the coloring on all the buildings and domes and towers and columns along the wide causeway, we see the definite plan of the Director of Color, Mr. C. Y. Turner. Mr. Turner tells us that: "This is the first time to my knowledge that a general scheme of color has been undertaken and carried out in any exposition, and it is our sincere hope and belief that the result will warrant the time, labor and expense given to it, and give great pleasure and possibly influence the art of our country in the future." It is noticeable that the colors are deepest and intensest near at hand, and gradually shade away toward the great slender obelisk in the distance, the Electric Tower, which is of a very light ivory hue, enriched in the capitols, brackets, stars, pinnacles, etc., with gold and surmounted with the airy, graceful Goddess of Light done in gold. The panels of the tower are done in the brightest, freshest, most delicate blue-green that could be made, which is intended to suggest the hue of the waters of Niagara, as they pour over the cliff. The fountain, too, which gushes out of the side of the tower, an image of the cataract, is also of this blue-green tinge. It is the Falls which light this wonderful tower and all the Rainbow City, and so it is the Falls which the architects have sought to suggest in all the details of the tower.

The criticism has been made upon the tower that it is too severely plain both in design and color. Its simple and classic kind of renaissance might better give place, some have said, to a more florid, fanciful, ornate style. All the other buildings of the Pan-American are in those late versions of the renaissance style which were widely employed by the Spanish American countries. It might possibly have been better if the tower, too, had been more in keeping with the rest in design. And yet the architect of the tower, Mr. John Galen Howard, gives us his idea in these words: "As regards the architectural design of the Electric Tower, it may be called essentially American. As in the other buildings, use has here been made of the classic and renaissance forms, and certain influences may, perhaps, be pointed out by the critic, but the tower cannot be said to have been designed in any strictly defined traditional 'style.' It shows the trend of thought in this country and may be taken as an example of modern American architecture."

As for the effect of the tower at night, it challenges comparison with anything that ever has been done.

A Few of the Buildings.

Now to turn away from the view down the great Causeway and direct our eyes to the individual buildings on either hand. We glance naturally at the low, graceful, curving pergolas, which stretch to eastward and westward from the Triumphal Bridge. They are adapted from the old Pompeiian trellis, but on a larger and more elaborate scale. Under their vine-covered roofs are restaurants and lounging places, from which the music of the bands may be heard.

At the ends of these pergolas the eyes are caught by a dome at either side. To the east is the Government Building; to the west the Music Hall. The former lifts its blue dome above its columned portico which recalls to our minds the Capitol at Washington. It seems to be expected nowadays that every structure reared by our government for exposition purposes shall suggest the Capitol. But aside from the portico this building is rather more, we are told, like the great Cathedral of the City of Mexico.

The Temple of Music, on the west side, is, to be more exact, just opposite the Ethnology Building on the east. The ground plan of the Music Hall is square, being 150 feet on a side. Its dome, fashioned after that of the Pantheon at Rome, is 180 feet in height. The hall is profusely deeorated with pilasters, with sculpture in relief, and with lavish color. It seats 2,200 people and possesses one of the largest organs built in America. Recitals on this organ are given by eminent organists daily.

Next to the Government and Ethnology Buildings on the east comes the Manufactures and Liberal Arts, which is 350 by 500 feet. There is a large interior court with a cloister extending around it. On the side of the building fronting the Court of Fountains the facade is kept low in order to give the greater value to the Electric Tower; but on the side next to the Mall the facade is much more imposing. There is a 130-foot dome surrounded by four towers. At the corners of the building are pavilions surmounted with domes.

The Stadium and the Plaza.

And so one might go on describing the various buildings, the Agricultural, the Electricity, the Bazaar Building, the Acetylene Building, the Machinery Building, the Horticultural Building, and so on. But it will be sufficient to pause for a moment at the Stadium, the great arena where the field sports and outdoor exhibitions are given. It is a vast structure, built in the shape of a horseshoe surrounding a field and track. It seats 12,000 people and is modeled on the great amphitheatre at Athens where were anciently held the games of the Pan-Athenea. The structure is, therefore, classic in lines, with rows of colonnades. It is pure white in color. Here have been seen baseball games, the show bull fight, gymnastic exhibitions, great outdoor concerts and illuminations.

Hard by the Stadium is the Plaza, a great open square on the opposite side of the Electric Tower from the Court of Fountains. It is, in fact, a continuation of the Grand Causeway. The Plaza, as its name implies, is thoroughly Spanish in atmosphere. All around it are restaurants and pavilions, with the Propylæa forming the northern boundary much as the peristyle at Chicago formed the lakeside boundary of the grounds. In the midst of the Plaza is a sunken garden, surrounded with a terrace. In the midst of the garden is a band stand.

The Midway Pleasaunce, which has its beginning just off the Plaza, is naturally rather nondescript in architecture, though an attempt has been made to preserve the Spanish-American atmosphere to a certain degree.

The state, foreign and other auxiliary buildings are worthy of attention. Particularly the New York State Building, a handsome Doric structure done in pure white Vermont marble, and intended to abide as the Buffalo Historical Society Building, is a gem. The New England States Building is an old colonial made to represent red brick stenciled in white and with a great portico with columns. The Illinois State Building is a combination of the classic and renaissance styles. The Honduras building, a pavilion, Spanish, with cupola treatment of roof, the Chile Building of steel and glass, the Cuban Building with dome—all these will catch the eye. The Louisiana Purchase or Missouri Building will naturally attract the western readers of the CHRISTIAN-EVANGELIST.

Little enough space has been left in this ramble for detailed mention of the groups of sculpture and for the art gallery. A separate article must, therefore, be reserved for these subjects.

Buffalo, N. Y.

B. B. Tyler's Letter.

It may do you good, my dear old friend, to know that while you are suffering from the intense heat you have the heartiest sympathy of some who are more fortunately situated. One year ago I was in New England. How hot it was! A little later I was in Illinois, Indiana and Iowa. Can I ever forget the heat? But it is more intensely hot this year than it was last year. This summer I am in Colorado, in sight of the eternal snow on the Rocky Mountains. The temperature in Denver is simply perfect. As I write the mercury in my thermometer stands at eighty. There is a good deal of difference between eighty degrees Farenheit and one hundred and five. This, according to the papers to-day, was the average temperature in Kansas yesterday. A difference of twenty-five degrees in the temperature is not to be laughed at by those who are broiling, baking, roasting, burning, in a temperature of a hundred and five in the shade. Come out to the Rocky Mountains and cool off! Come!

Tens of thousands are doing this. Do not, I pray you, read this statement as an hyperbole. It is no exaggeration. From the beginning of time there has been no such passage of tourists through Denver as in this year of grace 1901. Fourteen special trains in one day, this week, passed over the Denver and Rio Grande road carrying tourists. Ninety-nine per cent. of them spend some time in Denver and Colorado Springs. Come out! It will do you good to look on banks of snow in July and August. Does not the very thought of it make you feel better?

More and more do I appreciate the wisdom of W. Bayard Craig, B. J. Radford, A. I. Hobbs, W. F. Richardson and others, who in the years that are gone preached in Denver. They were wise men and good. The evidence of their prudence is all about me. There is less prejudice against the Disciples of Christ in Denver than in any town in which it has been my privilege to reside and work. Why is this? The men here named and referred to were wise in their words and Christian in their conduct. Every man of them is spoken of respect-

fully and sometimes in a spirit of real reverence. You know the men of whom I speak. They are not trimmers, trucklers, time-servers. They are men of convictions. Their faith is definite. Their beliefs are clearly defined. They know what they believe and why. When they were in Denver they declared the truth as they saw it, in the spirit of him who said, I AM THE TRUTH.

Have you ever thought of how much we are ourselves to blame for the prejudice which exists against our teaching and practice? Spend a little time, please, on this hint.

As a result of the wisdom and character of the men who laid the foundations of our work in Denver there is here a wide open door for effective work. A concrete illustration or two may not be amiss.

When B. O. Aylesworth, now president of the Colorado State Agricultural College, was pastor of the Central Christian Church, in Denver, he was president of the ministerial alliance of the city. A Disciple of Christ is now president of this association. There are three union Sunday-school teachers' meetings, each week, for Bible study, under the auspices of the superintendents' union, conducted by a Disciple of Christ. Last Monday night 98 persons were present; Thursday evening the attendance was 30 per cent. better than it was the week before, and 60 were in the Saturday afternoon meeting. What do you think of this for the middle of July? The Bible studies in the Rocky Mountain Chautauqua, in Glen Park, Palmer Lake, fifty miles south from Denver, are conducted by a Disciple. The presiding genius at the Boulder Chautauqua—Homer T. Wilson—is a Disciple. The treasurer of the Arapahoe County Sunday-school Association, R. E. Pierce, is a Disciple, a member of the South Broadway Church. This congregation had, at one time, the largest Sunday-school of any denomination in the state. The regular attendance is now above 250. The Young Men's Christian Associations of Colorado are planning to spend a week in August in Glen Park, in Bible study. One of "our brethren" has been invited to participate, as a teacher, in these studies. Not unto us who are in Denver now, not unto us, but unto the good men who have preceded us, be the honor for this delightful condition of affairs. I almost forgot to tell you that "one of our preachers," i. e., a Disciple of Christ, has been invited to address the Methodist ministers' meeting at an early date, on any subject on which he may desire to speak. I have had an intimation that he will speak on, "Emphasis in Preaching: Where ought it now to be placed?" What do you think of this?

I note what you say about preachers' sons. It affords me pleasure to observe that you do not believe to be true the statement that the sons of ministers are worse than the sons of other professional men. I suspect that the statement is begotten in ignorance and brought forth in malice. I am sure that out of your acquaintances you can readily recall illustrations showing the utter unreliability of the statement. See if you cannot do so.

Joseph Addison, Samuel T. Coleridge, William Cowper, Ben Jonson, Oliver Goldsmith, Alfred Tennyson, James Russell Lowell, Oliver Wendell Holmes and John Keble, among the poets, were sons of ministers. John Mason Neal, the son of a minister, translated "Jerusalem the Golden." James Montgomery, another preacher's son, wrote "Hail to the Lord's Anointed" and was not Charles Wesley one of the nineteen children of the Rev. Samuel Wesley? Beddome, Chandler, Coxe, Caswell, Tate, Ware and other famous hymn writers, were sons of ministers. And how about the great preachers? Was not the father of Henry Ward Beecher a minister? I believe that the father of Jonathan Edwards was a preacher. Am I in error in the thought that Frederick W. Farrar is the son of a preacher of the gospel? It seems to me too that I have heard that the father of Charles H. Spurgeon was a preacher, and I am certain that both of Mr. Spurgeon's sons are ministers of the word. John Wesley's father was a Church of England clergyman and Lyman Abbott is the son of a preacher. This is enough for the present along this line.

What is the record of ministers' sons in the republic of letters? Matthew Arnold, the essayist, was the son of a clergyman. Bancroft, Froude, Hallam and Parkman, in the department of history, were ministers' sons. William T. Stead, of whom I am sure you have heard, is the son of a preacher. Joshua Reynolds and Sir Christopher Wren, artists, were sons of clergymen. Some of the most famous men in law in our own time and country have been ministers' sons. Not to go into this matter exhaustively I will name Stephen J. Field, David Brewer and David Dudley Field. Henry Clay was a preacher's son and so also was Edward Everett. The father of Chester A. Arthur, President of the United States, was a preacher. Samuel F. B. Morse and Cyrus W. Field belong to ministers' families. And finally, Grover Cleveland is the son of the Rev. Richard Falley Cleveland, a Presbyterian minister.

Denver, Col.

Religious Fighters.

By C. H. Wetherbe.

Because Paul said, "I have fought a good fight," it seems to be taken for granted by quite a large number of religious people that they have the moral right to fight, with unsparing vengeance, anything and everything which does not tally with their ideas of propriety. And these religious fighters are not contented with making fierce war on the opinions and practices with which they do not agree; they proceed to pummel those who maintain such opinions and practices.

These fighters differ very materially from Paul. He fought against false doctrines, against evils, against sinful systems; at the same time he fought for the truth, for the gospel, for righteousness. But he did not attack honest men who, although mistaken in some of their views, were trying to live for Christ.

Paul never descended to the low level of flinging epithets at those men who were not exactly orthodox in all respects. He never publicly held up to scorn the men who did not agree with him. He fought a "good" fight, which was an honorable, manly, Christian fight. But our religious fighters, such as I am aiming at, delight in maiming those who do not chime in with them, those who do not sing songs to the same metre that they themselves do. I take some religious papers whose editors have on their fighting outfit every week. Much of the time they fight at the President of our land, just because he is not that kind of a temperance man that suits them. In fact, they say that he is not a temperance man in any respect. They say that he is a drinking man, "a wine-bibber," and, of course, he is "the friend of publicans and sinners." These fighters are twin brothers of those who fought against President Lincoln, under one pretext or another, until he died, and then, some time afterwards, they had nothing but kind words for him. And, for a restful variety, our fighting Christians will aim their guns at some college president, whose administration is hardly plumb, according to the notions of the fighters, and what a resounding noise their firing makes! The pious shooters would like to "fire out" the college president, but still he remains, doing the best that he can, even without the perfect and Solomonic wisdom of the mighty fighters.

What would become of these valiant men if they could not fight somebody or something with all of their might? Blessed are the peace-makers!

Curious Nesting Places.

By F. K. Steele.

An old man in the month of April began spading up his garden, as the sun beamed down upon him, he became too warm and he removed his coat and hung it on the top of a grape stake. Here it remained all day, and in the evening, as the chill shades of night approached, he took the coat from the grape stake to put it on, and found one of the armholes filled with little sticks, examining them closely he found a nearly finished nest made by a friendly pair of house wrens which he had occasionally noticed near him through the day. A neighbor showed me a nest yesterday filled with young birds, resting upon and among rag carpet balls which were in an outhouse used as a general storage, wash house, wood shed and in constant use all the time. Here the wrens felt secure and safe. There were no cats, their greatest foe, on the premises. The dogs they did not mind and when the children would run their hands in the nest and feel of the young birds, the old ones did not mind that very much. An old hat fastened securely in a crotch of a tree or a tomato can nailed to the trunk are good quarters for a couple of young wrens to begin housekeeping in. They will furnish such places with all the paraphernalia requisite to hold their eggs and their young and they will show their happiness and contentment by frequent bursts of song and much switching of their long tails.

Ian Maclaren tells a story to support his assertion that the difference between the French and the English is really a matter of temperament. "It is to you impossible," said a Frenchman to me, "that a general should weep in public at a stain on the honor of the army, but pardon, it is to us impossible that a general should be sponging himself in his bath when his men were being crushed on Spion Kop for want of reinforcements. If you will have the goodness to pardon the emotion, we will try to understand the bath." Of course, I privately declined to believe that the general in question was occupied with his morning toilet while his men were being slaughtered on the top of the hill, but the conversation affords at least an illustration of an incompatibility between the two people.—*The Standard (Baptist).*

Current Literature.

Dr. Lyman Abbott's recent volume, **The Life and Literature of the Ancient Hebrews**, has been much praised in some circles and much criticised in others. The vigorous expressions of approval and disapproval which it has called out are equally eloquent testimonials to the strength of the book. Whether it is true or false, whether helpful or harmful, it is at least a vigorous piece of work. If one disagrees with Dr. Abbott in regard to his position, one will at least concede that he has stated it clearly, forcibly and eloquently. The author makes no attempt to minimize the differences between the two types of thought with regard to the Old Testament, and he unhesitatingly allies himself with the new school, which considers that the divine guidance which was given to the Hebrew people both in their history and in their writings is not inconsistent with an evolutionary view of their development.

It is to be borne in mind, however, that the book can scarcely be considered more than the statement of an hypothesis, not of a proved theory. The author himself says of the evolutionary school of biblical interpretation, to which he belongs, that "it *assumes* that the laws, institutions and literature of the ancient Hebrews were a gradual development in the life of the nation, not an instantaneous creation nor a series of instantaneous creations." Such an assumption is certainly as justifiable as the contrary assumption that the guiding hand of Jehovah was manifested by a series of special creative acts. It is perfectly legitimate to take either assumption as an hypothesis and to work it out into a complete theory of interpretation. Each of these, like any other hypothesis, must be put to the test by seeing whether or not it will account for all of the known facts. It is the purpose of the writer of this book to show that his hypothesis does account for the facts and that it does not imperil spiritual faith.

We are not prepared to say whether or not Dr. Abbott succeeds in the first part of his undertaking. Such a brilliant treatise may be plausible but by itself can scarcely be convincing. There are too many facts to be considered which in the nature of the case cannot all be taken up in such a book as this. But we believe that he has accomplished the second part of his purpose—namely, to show that the conclusions of the evolutionary school when applied to the study of the Bible do not imperil Christian faith. The literary and scientific study of the Bible deals with the secondary causes which have brought it into being, not with the primary cause; just as geology deals with the secondary causes which have given our earth its present form, not with the great First Cause. There were once those who considered it atheism to say that the fossils were not placed in the rocks as fossils by the hand of God in the year 4004 B. C., but that they first lived as plants and animals, then died and were embalmed in the hardening slime which made their rocky case. All this, it was said, was a denial of God's creative activity, and Christian faith was held to be endangered by the theory. It is quite conceivable that our view of the origin of fossils may be entirely altered as scientific knowledge advances; but, whether true or false, it is not likely to be seriously considered hereafter as a menace to Christianity. So with regard to the theories of the origin of the Old Testament. The literary student finds there certain phenomena and explains them as best he may by reference to such secondary causes as he can find. As a scientific student he has nothing to do with the First Cause—the divine inspiration which was the basis of all that was distinctive in Israel's life and literature. We do not believe that there is any danger to faith in such a book as this. It denies many old theories and substitutes many new ones, but neither the old nor the new theories, whether true or false, are the foundations of Christian faith. (Houghton, Mifflin & Co. $2.)

High on the list of notable recent books that are not worth reading, is Mr. Henry James' **The Sacred Fount**. It is painful to have to make such a statement about a book by so distinguished an author, for an adverse criticism upon one who has an established position in the realm of literature may easily become, in the mind of the public, an adverse criticism upon the critic himself. But, after all, the literary critic might as well shut up shop if his occupation is to be confined to praising the celebrities and clipping the wings of the literary fledglings lest they fly too high. We say it again and deliberately that "The Sacred Fount" is not worth while. Not that it is rubbish—far from it. But it is a nut with a very small kernel of interest and a disproportionately hard and thick shell of obscure verbiage.

The idea embodied in the book, so far as the reviewer could make it out, is that, when two people associate with each other habitually on terms of friendly intimacy and intellectual companionship, one of them makes drafts upon the other's "sacred fount" of youth, vitality, buoyancy and brilliance, while the other lapses correspondingly into a state of abnormal stupidity and intellectual decrepitude if not actual senility. Mr. James conceives of a house-party made up of a considerable number of unusually intelligent people—mostly uncongenial to each other apparently, except by twos and threes—who spend a considerable time together at somebody's country estate. They ramble around the place, indulge in innocent flirtations and converse vacuously and endlessly, while two or three of the party, who have conceived this glorious "sacred fount" idea, speculate as to the surreptitious intimacies which may account for the increasing intelligence and mental vigor of some members of the party and the dullness of others.

The idea in itself is not so bad, but unfortunately it offers the largest opportunity for the play of Mr. James' peculiar and involved style. Words cease to have their ordinary meanings—sometimes cease to have any. One reads on and on, deceived by the orderly recurrence of subject and predicate into thinking that it is intelligible English, and presently discovers that the past few pages are a total blank. As a penance, the reading of "The Sacred Fount" would be effective—though cruel. As a respectable and harmless book to be avoided by all who do not care to find a road through fiction to brain-fag and paresis, it is without a peer.

The Changing View-Point in Religious Thought is the somewhat misleading title of a collection of miscellaneous papers on various present day religious topics by Henry T. Colestock. The volume takes its title from the first of the twenty-four essays which it contains. The papers indicate a liberal mind and an honest desire for truth, but they do not represent theological thinking or writing of strictly the highest order. Most of the papers were evidently sermons, and one, the first, was a thesis for a degree in the Divinity School of the University of Chicago. The author's reiteration of that somewhat hackneyed phrase "point of view" as representing the most essential prerequisite for the advance of religious thought, has a somewhat academic flavor. One remembers that this particular phrase is perhaps more in evidence at the University of Chicago than at any other spot on the planet. The demand for a new point of view, however, represents a good deal of real truth and the insistence that what is needed for progress in religious thought is not so much new truth as a new and fresh vision of the old truth from a different angle, has a flavor of sound conservatism. Mr. Colestock's book, however, is not otherwise overburdened with conservatism. His "point of view" is that of the new theology, with emphasis upon the ideas of divine immanence and the universal Fatherhood of God. The best feature of the book is its true note of spiritual aspiration. (E. B. Treat & Co. $1.)

One who is seeking illustrations by which to establish the efficacy of prayer, will do well to read a little book by H. Clay Trumbull, editor of the Sunday-School Times, entitled **Illustrative Answers to Prayer**. It is a series of narratives of personal experiences in each of which it is clear to the author that the hand of God guided him through a difficulty or a danger in an especially providential manner. Any one or any two such instances are always open to explanation on the score of coincidence, but it is a greater strain upon one's credulity to believe that so many things could just happen than to believe that they were in reality answers to prayer. (Revell. $.60.)

Food Cure.

Nature's Way to Regain Health.

A man may try all sorts of drugs to help him get well, but after all the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonfuls of Grape-Nuts, enough good, rich cream to go with them, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drank hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meat, potato and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists, and the above suggestions are given by a specialist in food values, dietetics and hygiene.

Our Budget.

—Corn burnt up? Then how about your wheat? Most of those who mourn the loss of their corn have no time to be thankful for good wheat prospects.

—Is your church dried up? It need not be. Try shirt-waists and short sermons.

—A long sermon on a hot day is a sin against the eternal fitness of things. Here is one case in which heat ought to contract.

—St. Louis has had hotter weather and more of it during the past week than ever before since the weather bureau was established. It is a genuine pleasure to witness the breaking of a world's record, but it always involves some inconvenience whether it is a matter of temperature or a yacht race.

—The Fountain Park Assembly, at Remington, Ind., will hold its seventh annual session Aug 17-Sept. 1. The program contains many well-known names, including John L. Brandt, John S. Sweeney, G. P. Coler, Mrs. Lulu Tyler Gates and E. S. Ames.

—A Chautauqua Assembly is to be held at Shelbyville, Ill., July 25 to August 4. The program is an exceptionally good one. On the list of speakers we notice the names of Gen O. O. Howard, Sam Jones, Gen. John B. Gordon, Eugene V. Debs, Dr. A. M. Collins, William Drummet and Maud Ballington Booth.

—We are very sorry to announce that Bro. Carey E. Morgan, of Richmond, is ill with typhoid fever. It is believed that he is improving and on the road to recovery. He will have the good wishes and prayers of a vast multitude of friends and of those who know the value of his work, that he may be spared to continue it.

—Bro. James McAllister, pastor of the Central Christian Church, St. Louis, is spending his month of vacation, from the middle of July to the middle of August, in seeing the Pan-American Exposition and in visiting at Pittsburg and Detroit. His pulpit was filled last Sunday by the assistant editor of the CHRISTIAN-EVANGELIST.

—The First Christian Church, St. Louis, has extended a call to John L. Brandt, of Valparaiso, Ind. The pulpit has been vacant for several weeks since F. O. Fannon resigned to go to Sedalia. The executive committee of the central board of the St. Louis churches has unanimously approved the call to Bro. Brandt, but no answer has yet been received from him.

—The Christian Endeavor World makes mention of the Vermont Avenue Christian Church, of Washington, D. C., for the success of its social features. One recent plan was a series of six socials. The membership of the church was divided alphabetically into six groups called "Centuries," each having a centurion and a committee of fifteen, and each century held a social for the entire congregation. The virtue of this scheme was that it divided the burden of work and expense among all, instead of leaving it upon the faithful few as usual.

—Miss Madge L. Kent, of Chagrin Falls, Ohio, a graduate of the School of Pastoral Helpers in last year's class, has been employed as assistant to G. H. Farley of Pleasantville, Ky., who preaches for three country churches. This experiment of having a pastoral assistant for country churches will be watched with great interest and it may be that here will be found a solution to some of the problems which have hitherto baffled those who have studied the needs of the country church. The originators of the School for Pastoral Helpers expected the young women who were trained to go to city congregations but this new departure suggests that the plan may have wider application than even its boldest advocates have imagined.

—R. E. L. Prunty, of Brookfield, Mo., publishes a little paper called The Advertiser, devoted to the general interests of the town.

—Frederick F. Wyatt, pastor of the church at San Angelo, Tex., expects to do considerable evangelistic work hereafter, though he will retain his pastorate for a time at least.

—M. W. Yocum closes a four years' pastorate at Sullivan, Ind., Sept. 30. Churches interested in knowing his record may address the board of that church, S. R. Engle, correspondent.

—C. A. Lacy, of Norman, Okla., has bought C. E. Millard's apparatus for giving illustrated songs and will use it hereafter in his work as a singing evangelist. Bro. Millard is getting a more elaborate outfit and expects to continue in the same line of work. His address is Maysville, Mo.

—The debate to be held at Lamar, Mo., between W. W. Blalock and D. E. Scoles, as announced last week, has been postponed until July 29. We don't blame them. A debate is usually productive of heat enough, even in the winter time.

—A young man who wishes to attend the Missouri State University at Columbia would like to make arrangements to preach for some neighboring church or churches. He is twenty-six years old and can give good references. Address, box 137, Everly, Ia.

—A. E Corey has resigned his work at Honolulu, H. I., and sailed for China on June 27. We understand that the Foreign Society expects to keep him there as a permanent re-enforcement to our corps of Chinese missionaries.

—The receipts for foreign missions show a gain of $898.40 for the week ending July 18, as compared with the same week of last year. This is due largely to the increased contributions from Sunday-schools. Let the other schools that have not sent in their offerings make haste to do so.

—In the book of Revelation J. S. Hughes has found a mine of inexhaustible riches. He has revised his book for the third edition. The introduction to the new edition is said by one who ought to be a competent judge, to be alone worth more than the present book in the splendid new setting which it gives to the closing book of the New Testament Canon. Two or three chapters are re-written, confirming more clearly his interpretation of the book. He has a special offer to make to advance subscribers to the book, which makes it worth while for those interested in the book to address him at once at Macatawa, Mich.

—The annual report of the missionary board of the Tidewater district of Virginia gives a splendid showing for the work of J. T. T. Hundley as district secretary and field agent. The amount of money raised was more than twice the amount for the previous year. Every church in the district has a preacher except two. The secretary has held several meetings and has settled troubles in a number of churches. The board, however, notes a distressing lack of co-operation from the churches. The board recommends that the district evangelizing fund be abolished; that the district educational fund and work be continued; and third, that efforts be concentrated toward making the state work aggressive and successful.

—The Fifth Christian Church, St. Louis, which is located in the heart of the brewery district in the southern part of the city, is contemplating a move—not to escape to a place where it can command a different constituency but to find a location more convenient for the constituency to which it now appeals. The great breweries, Lemp's and Anheuser-Busch, press upon it on all sides. All the people of this region work in the breweries and it is to these same people that the church proposes to continue to appeal, but it wishes to get into the heart of the district where they live rather than where they work. The congregation is contemplating the purchase of the building owned by St. Luke's M. E. Church. The central board has appointed a committee to investigate this and other property and assist the congregation in securing a desirable location on the most reasonable terms.

Difficult Digestion

That is dyspepsia.

It makes life miserable.

Its sufferers eat not because they *want to* — but because they *must*.

They know they are irritable and fretf but they cannot be otherwise.

They complain of a bad taste in t mouth, a tenderness at the pit of the sto ach, an uneasy feeling of puffy fulne headache, heartburn and what not.

The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparilla

HOOD'S PILLS are the best cathartic.

—George C. Stoll, who has been for some time a resident of St. Louis, and has been from time to time supplying vacant pulpits both of our churches and others, has been appointed field secretary of the Anti-saloon League of Missouri, beginning August 1. The Anti saloon League is one of the most vigorous and practical temperance organizations and has done much to secure the enforcement of existing laws in this and other states.

—The Illinois State Convention will meet in Springfield, September 9-12, and this is to ask all Illinoisians to plan to come. If you begin in time you will get there. In fact we go where we very much wish to go and we wish to set you wishing to attend this great meeting. Come, bring a large delegation and see that your minister attends. He will be worth more than it costs to send him if you will do it. The cause needs his presence and yours. The program committee has spread a good feast. Come and enjoy it. Rates will soon be announced.

J. FRED JONES, Sec., Bloomington.

—According to a circular of information recently issued by the Missouri State University, the requirements for entrance to that institution have been raised. Since 1894 the basis of admission has been twelve units—a unit being one year of full work in one subject. Under the new regulation fourteen units will be required, as follows: English, 3; mathematics, 3; history, 2; foreign languages, 2 (if Latin is chosen 3 units must be offered); science, 1. The three remaining units may be chosen from the following list: A fourth unit in English, a fourth in mathematics, a third and fourth in history, three units in Latin, Greek, French, German and Spanish; one each in biology, sociology, botany, chemistry, physics, physiography, physiology, drawing and shop-work. A reasonable time will be allowed to the list of approved secondary schools, whose candidates are admitted to the university without examination, to reconstruct their courses in accordance with this new requirement.

—The China Missionary Alliance, having its headquarters at Shanghai, has issued an authoritative and official statement signed by a representative of each of the great missionary boards, in answer to the two principal criticisms which have been leveled against the missionaries in connection with the troubles of the past year in China: First, that the Boxer uprising was caused chiefly by resentment at the interference of the missionaries with Chinese affairs and customs; and second, that the missionaries have exhibited a spirit of greed and selfishness in their attempts to secure indemnity for losses of the missionary boards and of native converts in the Boxer uprising. The statement is a complete and convincing vindication of the course of the

missionaries to any one who has not prejudged the whole matter adversely. Of course it does not prove that the missionaries have never made mistakes in their dealings with the Chinese, but it does prove that the uprising was an anti-foreign and not an anti-Christian movement, and that the missionaries have acted with wisdom and unselfishness in their efforts to secure compensation for losses actually suffered.

"The Value of Miracles."

A recent editorial in the CHRISTIAN-EVANGELIST, commenting on an article with the above heading, makes, among many fine points, this one: "It [the Bible] is a record of things that have occurred and a mirror of the actual experiences of certain men in certain periods. We can no more make over the record of their experiences to suit our more scientific ideas than we can make over the experiences themselves after the lapse of these nineteen or more centuries." This, to my mind, is the foundation principle upon which the value of miracles to me now rests. Miracles are matters of experience because of this "certain period." There could have been no statement of the epoch of Jesus in other terms The account of the physical creation must differ as essentially from a treatise on vine culture as primeval creation differs from natural growth. The life of Jesus cannot be separated from the miracle of it. The church could not have had a birthday without a previous begetting. There could have been no ordinary period without first an extraordinary. The value of miracles in the time of Christ is to me now their evidential worth. The miracle of Christ's appearance to Thomas has the same value to me that it had to him, the difference in our experiences being only, Thomas *saw* our risen Lord and I believe that he saw him. The conditions differ as to time. Thomas actually saw the Lord and therefore believed. I believe, and believe only, because Thomas with others did see him.

In G. W. Longan's masterpiece, covering forty-eight pages, in the "Old Faith Restated," the depths have been sounded and the fact made pre-eminent that the ground on which we accept Jesus is his appearance to his followers after his crucifixion. Upon this supreme fact is based the absolutely incontrovertible proposition that Jesus is the "Creator of a new religion." The supreme value of miracle to me is that it is the only possible evidence of creation permissible to reason. HENRY SHADLE.

The Arkansas Convention.

The following condensation in regard to the work done in Arkansas from June, 1900, to June, 1901, may be of interest to your readers.

The most convenient arrangement for the comfort and business of a convention that the writer has ever found was at Ft. Smith. Bro. Edmonds and his coworkers deserve much credit for these conveniences. The attendance was not up to the average. This was largely on account of location. The attendance from the northwest part of the state, whence we expected to draw the principal part of our attendance, was cut off for various causes. Eureka Springs and Fayetteville were interfered with by the death and funeral of Bro. Christian.

The reports were very encouraging, especially from the cities where we have been assisting. Caddo Gap District had a good report.

For other districts we have large hopes, though the failure of Bro. Clark's health, and his final death, disarranged matters very much in the southwest district. Bro. Ratliffe has taken the field in this district and we have hopes of efficient work. Fourteen preachers have been assisted financially during the year. More than six and one-half years' work has been done this year, or more than the work of one man for six and one-half years. Sixty-three places were visited by the corresponding secretary and probably as many more by others receiving help. Three churches have been built and occupied, and five are in course of construction. Four churches have been organized; 136 were baptized, and 140 added otherwise. In this work was used $1,814.36 of missionary money. Raised for building, preaching, etc., $5,458.40.

All the preachers present agreed to hold a meeting during the year, for the strengthening of some weak place The attendance of Bro. Richardson, of Kansas City, Bro. Harvuot and Bro. McLean added much to the interest of the convention.

E. C. BROWNING.

To-day and To-morrow.

Kansas is a great state to-day, but will be a greater one to-morrow. Her broad prairies and pushing, intelligent people are the envy of the world. The Christian Church has led all other churches in the state in its increase and development. "Kansas for Christ," is our cry. We have been for years planning and working to make the Church of Christ the great religious force of the state. This is a noble purpose, but it requires on our part a systematic, persistent effort. All our churches and members in the state should be imbued with this great purpose. All of our state departments are working assiduously to this end. Their labors increase from year to year, and more and more money is required for the work as it enlarges on our hands. We are doing more this year than we did last. The expenses of the central office have been reduced to a minimum. Weak, distracted and disheartened churches are being helped, reorganized, their difficulties adjusted, and new pastors located. This is a much needed work and it is being faithfully accomplished by our efficient state superintendent. Our C. W. B. M. state organizer is also doing excellent work among the women in our churches. She has organized nine new auxiliaries, reorganized two old ones, and added 141 new members. The Bible Chair work has been inaugurated at our state university, with Prof. Wallace C. Payne in charge. Our work is growing and Kansas is reaping the benefits.

Our work is a great work, but it will take a long pull, a strong pull and a pull all together to succeed. Many of our churches are already enlisted, but some yet seem indifferent. Are you helping? Is your congregation helping? Let us all unitedly do what we can for the Lord's cause in Kansas. We have been responding to other missionary calls generously, now let us give our own Kansas missions a grand old boost. M. INGELS.

W. C. T. U. Flower Missions.

It is not by those who love flowers or have made them their particular study that the comforting results of their usefulness are most realized but by those who have visited hospitals, prisons and homes of the suffering and poor. These understand more fully the cheering influence of flowers. From the costly and elaborate floral tributes for the great of earth down to the simplest flower by the wayside sent or given by loved ones, no act, no offering can ever be more acceptable.

If music and poetry have tendency to refine tastes and soften hearts, surely the value of flowers should be recognized. How evident it is that Jesus the Christ loved the clinging vines and flowers, often giving from them to those around him valuable lessons.

Miss Frances Willard always advised the distribution of flowers in connection with temperance work. For a long time there had been no definite plan in Louisville, Ky., my former home, for the distribution of flowers in connection with the W. C. T. U., but the needs, with work, had so increased that our temperance friends, with Miss Jennie Cassidy, saw the need of having some definite plan for a flower mission. We often met at Miss Cassidy's home and she was soon made president of the flower mission. Miss Cassidy's means, which were ample, were bestowed wisely. The Jennie Cassidy Infirmary in Louisville was part of her work. How full of instruction and inspiration, for a woman who could neither walk or sit, but had been confined to her couch since her early youth from a fall, but had assisted greatly in causing hospitals, prisons and homes of the poor and suffering to be brightened by her generous gifts, kind words and flowers. It is with no little comfort and pleasure that I recall the hours spent in the company of those gifted and saintly women and the earnest and impressive manner of both Miss Cassidy and Miss Willard. Although neither of them would be marked for eloquence, we felt that few women or men could speak like them. The most resistless eloquence is born of the deepest feeling. Miss Francis Willard first met Miss Jennie Cassidy at her home in Louisville. They became and continued warm friends until the Lord claimed one, but they were not long separated. Both these useful women are together again now enjoying the promised blessing to those whose lives were spent in doing good, and where there is never failing health and youth.

FANNIE H. CHRISTOPHER.
Benton Harbor, Mich

[The writer of the above is one of the charter members of the C. W. B. M. and one of the original temperance crusaders. She is now eighty-five years old.—EDITOR].

Correspondence.

An Open Letter to the Endeavorers.

DEAR FRIEND:—I write to you concerning the observance of Forefathers' day, as I am very anxious for its observance. Some of the Endeavor societies have let this day go by, thereby missing an opportunity for instruction, growth and usefulness. If there is anything that would add strength and earnestness to the work at this time, it is an increase of knowledge concerning the early history of our movement. Our pioneers were heroes and no one can afford to be ignorant concerning them or their work. They wrote history which the hand of time will never blot out. He labors most intelligently who knows what has been done by those who have labored before him. He understands the growth of to-day best who knows what kind of seed was sown yesterday. The young people must know the history of the church to which they belong, before they can attain the highest possible efficiency. Forefathers' day will furnish the best opportunity of the year for acquiring such knowledge.

Nor is a study of the fact the only valuable feature of Forefathers' day. We must study the present and plan for the future also.

Our fathers did a great work, but we may do greater, for our opportunities are larger and more abundant than theirs. Our fathers gave their time almost wholly to the work of home missions. The abundance of their success is proven in the number of our churches in the United States. Every church we have was started by missionary effort within the last seventy-five years. The record is one of which we may well be proud, and its largeness has challenged the admiration of the world.

Many doors are open to us which were not open to our fathers. People of all tongues come to us, as though they were seeking for the truth we have. A larger per cent. of the inhabitants we have in our cities are Germans, or people who understand the German tongue, and we have hardly begun to preach to that great race. The beginning we have made in Cleveland should be followed by larger work, and similar work should be begun in other cities.

There are very great opportunities before us in the newer country of the west also. The American Christian Missionary Society has given to the Endeavorers a choice field in Indian Territory. This appeals to our hearts as the work in a foreign field, and to our practical business sense as the work in the home field. The country is new, and so the work can be easily established. The country will fill up rapidly and so we will not have to wait long for permanent results.

The soil is rich and so there will ultimately be a large population. What field could be more inviting than this? Surely we have been greatly favored. Shall we show ourselves unworthy of the trust placed in us?

Then let all the societies plan to observe Forefathers' day with song and prayer and study. Let papers be read concerning the pioneers of the Disciples of Christ. Let some one speak of the work among the Germans, and some one else concerning the work in the Indian Territory. And let a worthy offering be made, worthy of our history and of our opportunities. Send to Benjamin L. Smith, Y. M. C. A. building, for literature concerning the day and the subjects to be considered then, and when he sends it use it to the best advantage, and I am sure the proper observance of Forefathers' day will bring large returns both for the local society and the cause at large.

Sincerely yours,
JOHN E. POUNDS,
National Superintendent for the Disciples of Christ.

33 Woodbine St., Cleveland, O.

Ohio Letter.

The resignation of M. L. Bates at Newark to accept a call from the church at Warren is worthy of more than a passing notice. His pastorate at Newark has been remarkable in several ways. When he took hold of the work five years ago there was a little discouraged band of 40 members with a Sunday-school of 25, and $7,200 debt on the property. To-day he leaves a church of 450 resident members, a Sunday-school of 300 and an effort is being made to bring the debt to $3,000 before he leaves. This $3,000 is non-interest-bearing and for five years. To have stayed with Newark and kept it growing, as was possible, would have necessitated an enlargement of the property, and hence some additional debt and an obligation to stay till this was paid. After much thought and counsel it was thought best to leave it now. Bro. Bates is one of the wisest and most conscientious men in our ministry and the Warren Church is to be most heartily congratulated in securing him for a pastor. He will not leave Newark till his successor is on the ground which, by the way, ought to be the rule instead of a rare exception.

The district conventions of this fall will begin in No. 8 at Ridgeway, Aug. 7. Secretary Bartlett will give an illustrated address on Ohio, showing pictures of churches and preachers and maps of the state. This is a novel way of getting missionary facts before the people. But why not? Things *seen* will stick better than things *heard*.

A. W. Fournier has resigned at Irondale.

A. A. Brown, of Kentucky, has become a buckeye by adoption and taken the churches at New Paris and Campbellstown.

The Northeast Ohio Ministerial Association will meet the first week of September at Medina. R. Moffett is president and F. M. Green secretary. An unusually strong program is in preparation.

D. W. Besaw is in a meeting at Wellston. The church there has been greatly revived by J. L. Smith, of Jackson, who visited them on Sunday afternoons.

H. L. Atkinson is supplying the pulpit at Euclid Ave., Cleveland, for J. H. Goldner, who is taking work at Chicago University.

George Anderson has resigned at Glenwood after a few months' pastorate and will return to his native land, England, to engage in business. We are very sorry to let him go.

Two good lots have been purchased for a home for the new West Side Church in Columbus. An effort will be made to get the home at once.

I will take a vacation in holding a two weeks' meeting at South Perry, Hocking county. This is a new field entirely, a small inland town with only a weak M. E. Church. Dr. Irwin and wife are faithful Disciples there and through their solicitation the meeting will be held.

W. W. Winbigler has taken the church at Sabina. He held a successful meeting there last spring.

Now is the time to begin planning for the trip to Minneapolis in October. Ohio ought to send at least 100. Such a trip is an education in itself. The tuition from Ohio will be only about $20. Go! C. A. FREER.

Columbus, O.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.
F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

It Makes Weak Women Strong.

"I suffered from female weakness for five months," writes Miss Belle Hedrick, of Nye, Putnam Co., W. Va. "I was treated by a good physician but he did me no good. I wrote to *Dr. R. V. Pierce, Buffalo, N. Y.*, for advice, which I received, telling me to take his **'FAVORITE PRESCRIPTION.'** When I had used the medicine a month my health was much improved. It has continued to improve until now I can work at almost all kinds of house-work. I had scarcely any appetite, but it is all right now. Have gained several pounds in weight. I would advise all who suffer from chronic diseases to write to Dr. Pierce."

TWO RACKS O EXAS

Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its

Red River Division

...To...

Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas

Society of Alumni of Kentucky University.

[As Kentucky University, with a new president, is entering upon a new era in its history we gladly give space to the following communication from the executive committee of the Society of Alumni. It is addressed to the alumni of the university, but may profitably be read by all who are interested in the welfare of the institution.—EDITOR.]

DEAR FRIEND:—We address you as an alumnus of Kentucky University, and congratulate you and the rest of our alumni upon the dawning of a new era in the life of our alma mater. Her past record is one of which we all have a right to be proud. Her children are scattered over this and other lands, and among them are many who have given lustre to her name. You may count among your brethren alumni, men who have won national and international distinction in literature, in medicine, in statecraft, in the pulpit, in commerce, at the bar, and in every calling where intelligence and character are at a premium.

We realize, however, that we are living in an age of progress, and we must not be satisfied with the record we have made. Kentucky University has a valuable property in the way of grounds and buildings; she has, too, a very respectable endowment, and a superior faculty. But present demands require improved facilities. New buildings are needed, new departments of study must be introduced, and our faculty must be strengthened by additions to it. With this in view the curators have determined to push the claims of our college mother as they have not been pushed for thirty years.

As our leader in this advanced movement they have chosen Burris A. Jenkins, of Buffalo, N. Y. President Jenkins is a man of rare attainments. He was brought up in Missouri; he attended Bethany College, where he was a leader in every good work, and drank in to the full the spirit that hangs about that historic institution; he then attended Yale University two years, at the end of that time taking the degree of A. M.; then two years were devoted to special work at Harvard, where he received the degree of B. D. Before his residence in Harvard, he married Miss Mattie Hocker, of Lexington, Ky., a graduate of Wellesley College, and a young woman of superior attainments; enthusiastic in all that pertains to college work, she is eminently fitted to be the wife of Kentucky University's president.

President Jenkins, in addition to being a man of culture, is full of enthusiasm and of most pleasing address; he makes friends readily, especially among the young; he is in touch with many of the leading educators of the day; and he comes to us with the determination of making this his great life work. We are glad to say his election has met with the universal approval of the student body, both those who are in attendance now and those who have formerly attended. The meeting of the alumni on commencement day was very enthusiastic and every speech was filled with hope for the future of old K. U. It was determined to receive into our organization every graduate of the various colleges of the University, every graduate of the Bible College, and every student who has attended the institution as long as two years and has been out one.

The enthusiasm of that meeting must not be allowed to die as mere sentiment. This is the time for action. President Jenkins has a right to look to us as to no others for support. We must rally to him and make him know we are with him for the building up of the University. You will be informed from time to time of the work of your alma mater, and we shall look to you for your assistance. At present all we ask is your help in crowding the halls of the college next session. The attendance last college year was more than eleven hundred. This year we must go far beyond that. We are especially anxious to see the attendance in the College of Liberal Arts and the Normal College increased. The session begins September 8th. Will you not look out for every young man and every young woman of good moral character and earnest purpose who desires an education, and secure, if possible, his or her attendance at your alma mater? You need have no anxiety about the result. The instruction given is up to the old standard; the moral influences in the institution are the best; the college spirit is high, our students won many laurels in athletics last session, and our representative was awarded the first prize in the Southern Interstate Oratorical Association, held last May in Austin, Texas. Send us as many young men and women as you can to enjoy these advantages and to give us an additional reason for increased endowment. We ask every alumnus to send at least one new student and as many more as possible. If you desire any information about courses of study, etc., write to President Jenkins, Kentucky University, Lexington, Ky. Do not put this off till September, but begin at once to work for K. U.

Yours for the honor of the Crimson,

MARK COLLIS,
W. R. CLAY,
WALTER G. CONLEY,
CLARENCE FREEMAN,
JOS. W. PORTER.
Lexington, Ky. Executive Committee.

MAYFIELD SANITARIUM 912 Taylor Ave., St. Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address.

W. H. MAYFIELD, M. D., Surgeon in Chief. DR. W. G. TYZZER, General Manager.

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

TERMS.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., $ .15; 3 mos., $ .30; 1 yr., $1.00
25 " " .25; " .60; " 2.40
50 " " .45; " 1.20; " 4.00
100 " " .75; " 2.20; " 8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodic ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc. for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth $1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco ....$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions etc. Good for one year. Single copy, five cents. Per dozen .....$ .50

Christian Publishing Co., 1522 Locust St., St. Louis

Formal Remission Again.

There are some who assert that the sinner is really pardoned the moment he exercises faith in Christ, and formally pardoned when he is baptized. If this be true, the Bible is to me an unintelligible volume. It is not God's way of dealing with men as portrayed in Holy Writ, as I understand it.

Naaman, captain of the host of the King of Syria, was a leper. Through the medium of a captive girl he learned of a prophet that could heal him of his leprosy. By faith in the girl's message he goes on a journey to see the prophet and is told to "wash in Jordan seven times." When he dipped himself seven times in Jordan "his flesh came again like unto the flesh of a little child and he was clean."

This is plain and easily understood. But let us suppose that Naaman was really cleansed of his leprosy before the dipping in Jordan and only formally cleansed then, who could understand Bible language? We would have a most loathsome disease entirely removed and the man ignorant of it until a mere formal washing occurred

Jesus on one occasion found a blind man. He made clay of spittle and anointed the eyes of the blind man with the spittle, and told him to go wash in the pool of Siloam. The man obeyed, washed and came seeing. According to the Bible narrative no one has any difficulty in determining when blindness was removed and the man could see. But suppose his sight was really restored at some time before the washing and merely formally restored when he washed in the pool, who could understand it? We would have a man that a moment before was blind seeing everything about him perfectly and entirely unconscious of the restoration of his sight until a formal washing took place in the pool of Siloam. R. B. McCALLEY.

[Our readers need not fear that the discussion of real and formal remission—already too long protracted, perhaps—is about to be renewed in our columns. It is not. We publish the above at the request of Bro. McCalley with no purpose of re-opening the controversy. It may be worth while, however, to call attention to the fact that an illustration never proves anything, and that an analogy is not a demonstration—especially when there is no authority for considering the analogy really analogous. If the remission of sins is as purely a physical effect as the healing of leprosy and blindness, doubtless it is really accomplishsd by a physical process. And if a man has the evidence of his senses to tell him that his sins are forgiven, as he does to tell him that his eyes are open, it is of course unnecessary to have any ordinance or ceremony to give such assurance. At least one man, however, who was cleansed of leposy was commanded to show himself to the priest and do those things which the law commanded, that he might be formally cleansed of the leprosy which had already been really cured.—EDITOR.]

California Comments.

It gives me pleasure to say amen to what Bro. Clark writes of Bro. Lamar's articles. As this is a day of bookmaking, why not have these articles published in pamphlet or book form?

"The Reformation of the Nineteenth Century"—what a grand book that must be! How helpful it will be to all classes of readers. To the older members of the church, it will be the old life lived anew. What holy companionship. What blessed fellowship.

To know personally such men as Loos, Tyler, Moore, Smith, McLean, Garrison and such a beautiful character as Lois A. White, the writers of this book, is one of the glories of Christian fellowship. One of the charms of our holy religion is that it leads us to set our affections upon people and not on things that perish.

The outlook for our cause on the Pacific coast is truly more encouraging than for years. Our people, especially the ministers, have been giving more attention to the spiritual side of life, and this is bearing fruit.

It would be a grand thing if "The Spiritual Side of Our Plea," by A. B. Jones, could be put in every Christian home. The letter of the gospel without the spirit is just as deadly as the letter of the law. In our fight for forms it is not surprising that we lost sight, to some extent, of the Spirit.

Our state meeting gives great promise this year. A royal welcome is awaiting our brethren from the east. With F. D. Power, F. M. Rains, G. W. Muckley and others added to our home force, there will be an array of talent never surpassed at our annual gatherings. We hope to make our power felt on this coast as never before.

The brethren of the coast are looking forward to the Bible-school to be conducted by Prof. Hiram Van Kirk with great expectancy, This supplies a real need on this western coast.

Our work with the church here is fairly prosperous. Since beginning the first of March, 44 have been added to the church and a splendid hearing secured. Bro. W. B. Berry and his paper, The Pacific Christian, are constantly growing in favor with the coast brotherhood. Never has the paper given more universal satisfaction than at present. J. W. INGRAM.

Alameda, Cal.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

Topical Outlines of the Midweek Prayer-meeting Themes are still in active demand. Every Church should have an abundant supply. Price 25 cents per dozen copies. Christian Publishing Company, St. Louis.

5 BOOKS for $1.00

The following works are paper-bound booklets. Each is a valuable treatise on the subject to which it is devoted—concise and dealing with the fundamental facts rather than microscopic detail. The price of each work singly is *25 cents*. We will send the five books, postpaid, for *One Dollar*.

Christian Science Dissected. By A. D. Sector. This work, issued last summer, has already had a very large sale. It is bright, breezy, clear and convincing—just the thing to put into the hands of one who is inclining toward "Christian Science."

Sabbath or Lord's Day. By D. R. Dungan. Is it the First Day or the Seventh Day of the week that Christians should observe as a day of rest and worship? This book answers the question conclusively.

Facts About China. By W. Remfry Hunt. The author has lived in Central China for many years. His book is full of facts about Chinese customs, language, government, religions, commerce, geography, etc.

The Liquor Traffic. By S. W. Crutcher. Mr. Crutcher has spent years in fighting this traffic, and in this book tells of his experiences with manufacturers and dealers of whisky in the church and out.

The Lord's Supper. By N. J. Aylesworth. This work is a defense of and custom of observing the Lord's Supper every Sunday. It is an able, convincing argument.

WARNING.—If you wait until you can go to the postoffice and buy a money order, you may never send for these books. Just send a one-dollar bill; it is safe, convenient, and saves you five cents.

THE CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

A GREAT BOOK FOR YOUNG PEOPLE

The Young Man from Middlefield

By MRS. JESSIE BROWN POUNDS

THIS ENTRANCING STORY of twenty-six chapters ran as a serial in the columns of OUR YOUNG FOLKS during the first half of the year 1900, and was followed with absorbing and ever-increasing interest by the many thousands of readers of that weekly journal. It relates, in the popular author's most charming style, the trials and triumphs of a plain young man from the country, who left his father's farm and went to the great city to fill a position in the lumber yard of his uncle. In his new surroundings he came into contact with a variety of people, every way different from the plain, honest country folks with whom he had formerly associated; but in the midst of his new surroundings, with their many temptations, he maintained his Christian integrity and lived up to the motto he had adopted, to **"Make Christ First in Everything."**

His good influence soon began to be felt in his uncle's family, among his fellow-workmen, and most of all among the young Christian Endeavorers with whom he associated, whose society was in due time revolutionized.

EVERY YOUNG PERSON should read this charming volume, and it should at once find a place in every Christian Endeavor and Sunday-school Library.

SIZE AND PRICE.—One handsome volume of 257 pages, beautifully printed and substantially bound in cloth, price 75 cents per copy, prepaid.

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Missouri Bible-school Notes.

Clarksville has good reports during the hot term; a hundred and five last Sunday.

During this extreme heat make your general exercises above the ordinary, having first-class music, good recitations, attractive programs all round, with brief and pointed recitations, short, precise reviews and more good music.

A. C. Hart, of Arlington mission, St. Louis, surprised the entire school one sweltering hot afternoon with a cooler of lemonade, and it was quite an incentive to all.

Hannibal, with Pastor Levi Marshall and J. W. Mounce, did as usual this year, remitting their $100 pledge in full when made, as did Herbert Bland for Grayson, R. H. Waggoner for Sixth and Prospect, W. R. Berry, Ionia, Miss Anna May for Breckenridge and M. P. Smith for Smithton.

Others are just as prompt in their quarterly responses, as for instance, Miss Mattie Bandon for Lexington, Miss Maud Mann for Slater, J. A. Gordon for Marshall.

The first Sunday in October is to be Missouri Bible-school Rally Day, as per the circulars sent your schools last week. Heretofore we have been going at it in the hop, skip and jump style, one school having one time, another a different date, but after this, all our schools are urged to make this the day when the campaign shall be opened for fall and winter work. The returning tourists will need it, the stay-at-homes will enjoy it, the school will be quickened and all will enter on the fall work with buoyant spirits. Mt. Cabanne has been leading in the fall rallies for years, but many others have been following in the way, and this is to enlist all our schools in such a day and time. Command this office for any assistance possible.

Shelby county workers are going to divide the county and have two rallies in October, one of them reaching about half of the schools of the county and the other reaching the other half. The rallies will be held on Sunday, will include some feature from every school in a given territory, and will give an enthusiasm to all the county.

The county Bible-school superintendents this year are to make special efforts toward working up delegations from every school in their respective counties, and the superintendent, outside of Nodaway, bringing the largest number of delegations, and the largest number in each delegation, to Maryville, is to be publicly honored at that time.

Salem, Randolph, has improved wonderfully, now having one of the best Bible-schools in northeast Missouri. Their growth is over a hundred per cent., and Mrs. Annie Fleming is justly proud of the school and of their Children's day, held the fourth Sunday in June. H. F. DAVIS.

Commercial Building, St. Louis.

The Randolph-Macon system of colleges, of Virginia, presents an organized plan of education which gives to educational work the advantages of consolidation now so fully recognized in the industrial field. It lessens expenses and compounds efficiency. Parents who contemplate sending either son or daughter to a Virginia school, will be wise to consult the catalogue, which may be had by addressing Chancellor Wm. W. Smith.

The Randolph-Macon Woman's College, which is a part of the system above referred to, has made a splendid record. Started in 1893 with 36 boarders, it had 215 last year and some applicants turned away. Such growth is significant.

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

A handsome volume of 302 pages, bound in cloth. Sent postpaid on receipt of price, $1.00.

THE CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST STREET.

The Spiritual Side of Our Plea

By A. B. JONES

This new volume is a notable contribution to a better understanding of the spiritual significance and value of our Reformatory Movement. It accentuates a side of our plea which has been too much neglected by many. It deals, in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," and "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in our ranks.

Cloth — 394 Pages — Price, $1.50

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

The Reformation of The XIXth Century

A Series of Historical Sketches, dealing with the Rise and Progress of the Religious Movement inaugurated by Thomas and Alexander Campbell, from its Origin to the close of the Nineteenth Century.

Edited by J. H. Garrison

This great work, which has been eagerly awaited for some time, is now ready for delivery. It is truly a notable work—a splendid addition to the literature of the Disciples of Christ. It is the only complete and modern history of the current reformation, and therefore should at once find a place in the home of every earnest and zealous Disciple.

This history is divided into eight periods, as follows:

Introductory Period	*Chas. Louis Loos.*
Period of Organization	*B. B. Tyler.*
The Turbulent Period	*W. T. Moore.*
The Transition Period	*T. W. Grafton.*
Period of Revival of Home Missions	*Benj. L. Smith.*
Period of Foreign Missions	*A. McLean.*
Period of Woman's Work	*Lois A. White.*
Lessons from Our Past	*J. H. Garrison.*

Chas. Louis Loos was personally and intimately acquainted with the fathers of the reformation, and associated with them in their work. His statement of the origin of our movement, and of its early connection with the Baptists, is the most satisfactory which has yet been made. B. B. Tyler has for many years been an untiring student of the history of our movement. W. T. Moore was an active and prominent participant in the events of the period beginning with 1861. His sketch of Alexander Campbell is a masterpiece, and is alone worth the price of the book. T. W. Grafton, in his "Life of Alexander Campbell," and "Men of Yesterday" has shown his ability as an able historian. Benj. L. Smith, A. McLean and Miss White have been most conspicuously identified with the enterprises of which they write. The closing section, by J. H. Garrison, is the address delivered by him at the Jubilee Convention in Cincinnati, October, 1899.

"The Reformation of the Nineteenth Century" is a handsome volume of 514 pages, bound in cloth. It is an addition to that list of books which, whatever other books he may have, every earnest Disciple of Christ should possess. This history is not only a volume full of facts and information, but a story of absorbing interest.

Price, - - - $2.00

THE CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Evangelistic.

ILLINOIS.

Chapin, July 18.—Two, a husband and wife, made the good confession and were baptized at my regular appointment at Manchester last Lord's day.—IVAN W. AGEE.

Chicago, July 17.—Closed our 26 days' meeting at Bloomington, Ill., the last week of June with 246 added to the church. This was just two more than our largest meeting in Illinois, held at Springfield with Bro. Lynn, in 1899. Bro. Gilliland has the new church project well on the way. Lot is purchased, plans submitted and $10,000 subscribed. He will go with the new organization and the future for our people in Bloomington looks very bright. The other mission expects to organize a church soon also. This is a thriving city and there is plenty of room. This meeting closes our work for this season. In the five meetings held since our return from abroad the last of December, we have had 1,609 additions to the five churches. Let no man think these things "just happened." I shall bless the Lord for every remembrance of the heroic efforts of these splendid pastors and noble churches. Bro. F. A. Thomas had charge of the music in two and Bro. DeLoss Smith in three of the meetings.—CHAS. REIGN SCOVILLE.

Mill Shoals, July 15.—I filled my regular appointment at the Frame, in Wayne county, over the second Lord's day in July. Five additions, all by confession and baptism.—LEW D. HILL.

INDIANA.

Indianapolis, July 19.—Commenced my third year at the Seventh Christian Church of Indianapolis on July 1, with all departments in good shape and work moving off nicely. About 75 additions have been had in two years and about $2,000 paid on church debt. —N. H. SHEPPARD.

IOWA.

Des Moines, July 16.—Closed a four weeks' meeting at Luther, Ia., last Sunday night with 20 additions; 16 confessions.—CAL OGBURN.

Guthrie Center, July 16.—Had two added here last Lord's day.—D. L. DUNKLEBERGER.

New Sharon, July 17.—We have just closed a meeting of 19 days. Bro. W. E. Harlow did the preaching and Miss Manda Murphy led the singing. Results: 21 baptisms; three by letter; a general awakening.—H. J. CROCKETT.

KANSAS.

Leavenworth, July 15.—One more addition here yesterday.—S. W. NAY.

KENTUCKY.

Covington, July 19.—Baptized three after prayer-meeting Wednesday night. We have had 29 additions at regular services since April 1. None previously reported.—GEORGE A. MILLER.

MISSOURI.

Aurora, July 15.—Had three additions Sunday by obedience. Have had 10 in the last four weeks at the regular services, all by baptism. Audiences holding up well through the hot weather.—M. J. NICOSON.

Moberly, July 19.—There were two baptisms at our prayer-meeting service, Wednesday evening; seventy-two accessions in a little over 12 months at regular services. Our congregations are large all through the intensely hot season, and the people are harmonious. We expect a large ingathering the coming autumn and winter.—SAMUEL B. MOORE.

Mt. Vernon.—We have just closed a great meeting that will be long remembered. H. C. Patterson, of Indianapolis, was the evangelist and the writer conducted the singing. We began June 16, and closed July 17. One week before our tabernacle meeting began the other churches of the city organized and began an opposing meeting. However the mammot tabernacle was filled to overflowing in three nights. The opposing force came down town a few blocks from us and held services on the street, but all efforts thereafter failed. The great crowds, from 800 to 1,000 people, gathered in the old tabernacle every night. The result was the denominations in Mt. Vernon completely snowed under. The result, 56 were added to the church, nearly all adults and nearly all by confession and baptism. We were blessed with preachers of our own kind from the very start of the meeting and many came from Marionville, Greenfield, Aurora, Pierce City, Monette, Miller and Verona. Words cannot express our appreciation of Bro. Patterson and we want another tabernacle meeting in just one year from now. The Mt. Vernon church is falling in line with the best churches of the southwest.—C. E. BROWN, pastor.

OHIO.

Brilliant, July 15.—Another addition yesterday (July 14). We are now cleaning and recarpeting our meeting house.—WILLIAM STIFF, minister.

OKLAHOMA TERRITORY.

Guthrie, July 18.—Last Sunday I visited the church at Oklahoma City, S. D. Dutcher, pastor. We had a splendid meeting. The house was crowded. They are building a new church building which, when finished, will be the finest in the territory. I expect to be with them in a meeting as soon as the new building is completed.—C. E. MILLARD, singing evangelist, Maysville, Mo.

PENNSYLVANIA.

Somerset, July 15.—Our work moves steadily forward. Six baptisms the past month besides several other additions. The church is growing in the grace of liberality. Our offering for foreign missions in March was $94, about 35 per cent. above any previous offering for the same purpose. The offering for home missions was $91, 40 per cent. above the best former record. The receipts on Children's Day were $121, a trifle less than last year's offering. Our organizations are all active. The Young Men's Guild is doing good work among the young men. A public reading room is sustained and the patronage is increasing. We have also a prayer band at work holding cottage meetings in the country districts. We are thus preaching from house to house and getting into social and spiritual touch with the people.—E. P. WISE.

WISCONSIN.

Milwaukee, July 16.—Six added since last report.—C. M. KREIDLER.

CHANGES.

W. C. McDougall, Hiram, O., to 906 Sandusky St., Allegheny, Pa.
W. F. Watkins, Berachah, S. Nyach, N. Y., to Burlington Flats, Otsego county, N. Y.
W. D. Deweese, Kankakee, to 505 W. Grove St., Bloomington, Ill.
J. E. Lynn, Springfield, Ill., to Georgetown, Col., for a few weeks.
A. O. Swartwood, Waterloo, Neb., to Fremont, Neb., Mail Route No. 1.
Edward Owens, Buffalo, N. Y., to Omro, Wis.
O. E. Brown, Creston to Orient, Ia.
H. C. Shropshire, Lodi to Brentwood, Cal.
W. C. Hull, Tonawanda to East Chatham, N. Y.
F. W. Sutton, Eureka, Ill., to Pardeeville, Wis.
J. Will Walters, Bedford to Red Oak, Ia.
J. E. Hawes, Ada to Greenwich, O.
J. W. Hilton, Bethany to 2951 Star St., Lincoln, Neb.
E. E. Davidson, Salem, Mo., to Leon, Kan.
W. H. Harris, Grant City to Stanberry, Mo.
L. C. Wilson, Neosho, Mo., to Elwood, Ind.
W. W. Sniff, Cleveland, O., to Chautauqua, N. Y., for a month.
H. D. McAneney, Diamond to 778 Eleventh St., Oakland, Cal.
C. J. Kimball, Golconda to Mound City, Ill.
O. M. Pennock, Ft. Bridger, Wyo., to Caldwell, Idaho.
H. S. Earl, Macatawa, Mich., to Ferndale.
Hampton in Arden, Warwickshire, Eng.
John Munro, Bethany, W. Va., to Mt. Pleasant, Mich.
R. L. McHatton, Santa Cruz, Cal., to 191 Broadway, Kansas City, Mo.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

FOR SALE OR RENT—Private Boarding-school Property in blue-grass region of Kentucky. Brick building, 80x50 ft., 3 stories high; campus acres. Ideal location. Address, B. J. Pinkerton, Hustonville, Ky.

CALIFORNIA oil wells pour fabulous wealth into the laps of their fortunate owners faster than can any other investment. Let me tell you about a good company in which my personal friends and I invested over $9,000 and for which I am selling 50,000 shares. G. Holzapfel, Publisher, Box 1, Cleona, Pa.

Christian Doctor wants good medical opening. Address Dr. M., care CHRISTIAN-EVANGELIST.

WANTED—Teacher for Business Department. A experienced teacher of bookkeeping, stenography and typewriting needed at the Kentucky Female Orphan School. Apply with recommendations, etc., to Patterson Steele, 23 East Short St., Lexington, Ky.

WANTED—A tent to seat 600 to 800. Those who have such can find a purchaser, if terms are reasonable, in S. R. Maxwell, Pastor First Christian Church, Macon, Ga.

WANTED—A location by a dentist, young man graduate of Chicago College of Dental Surgery with experience. Prefer to practice for or with an established dentist in a city where there is an active Christian Church. Good references. W. H. Land, 407—155 LaSalle St., Chicago, Ill.

A YOUNG married man, and a successful pastor of long experience, desiring to do some extra college work, would like to engage as pastor with some good church within easy access of one of our strong colleges. Location within middle states preferred. Will give references as to character and pulpit ability. Address, Preacher, Box 206, Keosauqua, Iowa.

FOR SALE—Three sections, adjoining, of as good black corn land as can be found in central Illinois corn belt. Will subdivide to suit customer. Also smaller tracts. Wood Bros., Litchfield, Ill.

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, fore shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

FOR SALE—Double Stereopticon, complete with both electric and calcium lights. One 1900 Model Motion Picture machine with attachment. One oxygen gas making outfit, with tank and saturator in perfect order. Ten films and a number of slides. At half price. Write for inventory. G. H. S., 427 Diamond St., Pittsburg, Pa.

SCHOOL OF THE EVANGELIST

Opens its doors to 30 more young men who wish to work their way to an education for the ministry. Applicants must be strong physically and free of the tobacco habit. $22.50 pays all fees for one year to the working student. Room for 20 pay pupils; $58.50 covers all fees for one year and the student does not have to work. Catalogue free. Address, Pres. Johnson, Kimberlin Heights, Tenn.

ONE OF THE.....

BRIGHTEST AND BEST

OF THE

One Dollar Religious Journals

IS THE

CENTRAL CHRISTIAN REGISTER

G. A. HOFFMANN, Editor.

If you are not already a subscriber to it, you may secure it for six months' trial (July 1, 1901, to January 1, 1902) by referring to this notice and sending

Only.... Thirty-Five Cents

Postage stamps will be accepted.

Christian Publishing Co., St. Louis

Book Notes.

We urge our friends and patrons to remember at the business of the Christian Publishing ompany is by no means confined to the books hich we ourselves publish, or to the works sted in our catalogues, or to those which we dvertise, from time to time, in these columns. Ve do a general book business, and can supply, t the regular price, any book in print, no mat-er where or by whom published. We solicit orrespondence regarding any desired volume. f you see, anywhere, an advertisement, review r notice of any book, and decide to purchase it, end your order to The Christian Publishing ompany.

Hot? Well, yes, it *has* been somewhat that ray of late in certain sections of the country —these sections, when united, stretching from Maine to Southern California and from Port-and, Ore., to Key West, Fla. It has been too not for many kinds of work for all save the hardiest and strongest men and women. It has een too hot for the people who are on their acations to give much time to out-door sports, nd they have inclined, rather, to *recline* in he shade, and read. Summer is the time for eading, anyhow. In most lines of business he hot months form the "slack season," when business is not nearly so brisk as dur-ng the autumn and winter. The business nan does not have to remain at his office or tore after night to keep up with his work, ut may hie him homeward at five or six 'clock and spend the evening as he pleases. f he be wise he will spend some of the evening ours in reading. It need not be necessarily ny particular line of literature that he must ead in order to deserve our classification of wise," but he should avoid trash and read *he best* in whatever line he selects—science, oetry, fiction, history, biography, theology r travel. No man has time to read even ne half the *good* books in any branch of iterature, but every man can find time to ead the *best*, and this he should do.

It has been quite a long while since we have ad anything to say of the General Catalogue f the Christian Publishing Company. From he rate at which orders for this book have een received, we know that a majority of he readers of the CHRISTIAN-EVANGELIST ave secured the catalogue, but for the sake f those who have neglected to take advan-age of our offer to send a copy *free* to any ne who desired it, we wish to once more state hat this catalogue is a handsome booklet of 00 pages, beautifully printed on fine paper, nd put in an attractive cover. It is a escriptive price-list of all our publications, ncluding books, pamphlets, tracts, periodi-als, Sunday-school supplies, church supplies, Christian Endeavor supplies, etc., etc. The ook is profusely illustrated with half-tone uts o' the leading writers, preachers, teachers nd editors of our brotherhood, and also vith many cuts of books. It is by far the andsomest catalogue ever issued by any ublishing house of the Disciples of Christ. But the best thing about this catalogue is hat in it prices are generally very much ower than ever before. If you have not a opy you should at once secure one and keep t handy for reference.

Several months ago we made a certain pecial book offer to our patrons which roved very popular, and which we have kept tanding. It is our offer of *Five Books for One Dollar*. The five books thus offered are: *Sabbath or Lord's Day*, by D. R. Dungan; *Christian Science Dissected*, by A. D. Sector; *My Experience With the Liquor Traffic*, by S. W. Crutcher; *The Lord's Supper*, by N. J. Ayls-vorth, and *Woman in the Home, the Church and the State*, by W. H. Middleton. These are aper-bound volumes containing in the ag-regate, 600 pages. Each volume is a clear, oncise, comprehensive treatise on the subject ndicated by its title. The price of each of hese booklets, purchased singly, is 25 cents, ut we will, until further notice, send all ive, postpaid, on receipt of only One Dollar.

Among the phenomenal book bargains offered by this company during the past two years few have been more attractive to our patrons than T. P. Haley's historical work, entitled *The Dawn of the Reformation in Missouri*. Besides a general history of the beginnings and progress of our cause in Missouri, the volume contains a great many independent and separate sketches of pioneer preachers and pioneer congregations. The book abounds in incidents, anecdotes, reminiscences, etc., which make it not only a valuable historical work, but also a very entertaining volume. It is bound in cloth and contains 589 pages—a large and handsome volume. The original price of the work was two dollars, but we are now offering it, until further notice, for *Ninety Cents*, postpaid.

Another very popular bargain offer, made some time ago and still standing, is *Prison Life in Dixie*. Within a few weeks of the announcement of our special price of this thrilling story for only 50 cents, we sold hundreds of copies. Fortunately, we had a large supply, which is not yet entirely exhausted. The author of this book, J. B. Vawter, was a soldier under Gen. W. T. Sherman during the famous "march to the sea." While on a scout he was captured by the enemy and was sent to Andersonville, where he spent several months, eventually escaping. He describes in a graphic manner his experiences in the army, his capture, the horrors of Andersonville, his escape and his final success in reaching the lines of the Union army. A number of illustrations add to the interest of the volume. This book has been commended in the most complimentary terms by such well-known journals as the New York Tribune, etc. It is well bound in cloth and gilt. For the present we will send a copy, postpaid, to any address on receipt of the price—50 cents.

Every preacher in our brotherhood who endeavors to be an intelligent proclaimer of "our plea" should, without further delay, secure and *study*, as faithfully as he studied his text-books at school, *The Reformation of the Nineteenth Century*. Indeed, Rev. A. B. Philputt, pastor of the Central Christian Church, Indianapolis, and one of our best-known preachers, urges that the volume be adopted as a text-book in our Bible Colleges. It is one of the most valuable and helpful books that a preacher can read and absorb, being a complete and authentic history of the inauguration, progress and triumphs of the great reformation begun by the Campbells—Thomas and Alexander. The man or woman who purchases this volume with the determination, as a matter of duty, to thoroughly master its contents by reading and re-reading, will speedily discover that he has no irksome task before him. The authors of the work have given us a reliable history, full of facts, but they have avoided the dull and dry text-book style, and the result is a narrative of absorbing interest as readable as the choicest fiction. He who begins to read the book—even though he but picks it up because there is no other volume at hand and he wishes to kill time for half an hour—will certainly not be content until he has read every chapter. This is not the perfunctory praise of a publisher who has something to sell and is anxious to exchange it for the currency of his patrons. We feel that *The Reformation of the Nineteenth Century* is a great book, the most valuable addition to our literature in the past ten years. We are proud to be the publishers of such a work and we are anxious that it shall be generally read by our people, for their sake and the sake of our cause, as well as for the stockholders of the Christian Publishing Co.

Men and brethren, what kind of books are your sons and daughters reading? Are they stimulating their minds with that which is wholesome, elevating and helpful, or are they poisoning their hearts and lives with the printed and paragraphed filth that is being belched and vomited forth from thousands of presses and hundreds of publishers in this country? Are they devoting their evenings to clean fiction, true tales of exploration and adventure, well-written history, etc., or is it *One-Eyed Wilson, the Scourge of the West*, or *Terrible Tom, the Boy Avenger of Bloody Gulch*, or *A Maiden's Mistake*, or *So Fair but So False*,* or some other gems from the plentiful supply of blood-curdling nonsense and sewer-skimmings that is at the disposal of every boy or girl who possesses a dime? You don't know what your children read? Then you are culpably and criminally—almost—neglectful of your duty as parents. You had far better be ignorant of what your boys and girls eat. You may depend upon it that your children—those over ten or twelve years of age—are reading *something*, good or evil. If you do not select their books and papers they will do it for themselves, and, innocently perhaps, may damn themselves eternally in the selecting. It is impossible for us to speak too strongly in this connection. This very day there are tens of thousands of boys and girls in this fair land whose ruin is being almost assured by the reading of books unfit even for the eyes and minds of mature persons. It is not necessary to speak more plainly. Parents, if you would keep your children from vile, demoralizing literature and its evil results, supply them with good literature. Do not make the mistake of interpreting "good literature" to mean only tracts, the Bible and books of sermons. No normal boy or girl will willingly devote a great deal of time to the perusal of sermons. Give them clean, pure stories, simple histories of their own and other countries, children's or young people's books of science, biography and travel, and see with what pleasure they will be read by the boys and girls. In this matter of securing the best books for the young—those issued by other publishers as well as those issued by us—we are at your service. Write to us freely, giving us some idea of the age, natural tastes, etc., of your children and we will gladly recommend to you the best writers and the best books in any special line. This will cost you but little trouble; even the purchasing of a number of books will not tax you heavily, as children's books are very cheap, but the trouble and the expense to you may result in the changing for the better of the life and character of your son or daughter. Is is not worth while?

THE CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

*Those who read this paragraph will enquire in vain at any bookstore for the volumes here named, as the titles are not genuine, but only paraphrases of books we have really seen.

YUCATAN CHILL-TONIC

Better than Quinine

Yucatan Chill Tonic cures Chills, Fever, Ague and all Malarial Diseases and does it quickly, permanently and pleasantly. Does not produce any bad after effects. Your dealer has it or can get it from his jobber in a day or two.

Insist on securing Yucatan Chill Tonic (Improved). Price 50cts. Made only by The American Pharmacal Co., (Incorporated), Evansville, Indiana.

Family Circle.

Whut's De Use?

Whut's de use in mopin'
When de sky don't smile?
Better keep er-hopin'
Hit'll brighten after while!
Wouldn't be no shadders
Ef dey warn't no sun—
En dey's moonlight on de medders
When de twilight's done.

Whut's de use in scowlin'
Ef de worl' looks glum?
Better stop dat growlin'
En try ter whistle some!
Mornin' des er-laffin—
Don't yo heah him on de hill?
Why'n't yo' start ter chaffin'?
Yo' kin holler, ef yo' will.

Whut's de use in sighin'
Kase de road so long?
Better keep er-tryin'
Ter shorten hit wid song!
Roses red upspringin'
F'um hedges wet wid dew.
Wild birds des er-singin',—
Can't yo' sing er little, too?

—*New Orleans Picayune.*

A Swarm of Bees.

"Listen, boys! What's that?" and Johnny Gates dropped his marbles and sprang up to look. Paul Anson was the first to see a small black cloud approaching, only a little above the level of their heads. "Swarm of bees," he said, tersely.

"Let's swarm 'em and get 'em," said Billy Parker, and Tommy Harris was at once bidden to get pans or pails or anything to make a noise. So Tommy darted into the house, and came back in a minute with a tin bucket and several pans, and they began such a banging and clashing that all the mothers in the block came to their windows to see what was the matter. The bees, too, were dazed by the noise, and after hovering about uncertainly for a short time, settled slowly toward the sidewalk.

"They're going to swarm on the sidewalk," said Frank Brice. "Put that bucket down, bottom up, and maybe they'll swarm under it."

They did as he said, and then stepped back a little way to see what would happen.

The bees settled to the sidewalk, not far from the bucket, with a great buzzing and fuss, and after some time they began to crawl under the bucket, at first one by one, but soon in a wide black stream.

The boys watched delightedly, without saying a word, until all the bees were out of sight. Not a sound came from under the bucket.

"Now, what shall we do with them?" asked Tommy.

"Sell 'em!"

"Keep 'em and get lots of honey. My father's got three hives of bees now. I'll take them to him, and then when they make some honey, I'll send for all you boys to eat some," Frank said.

"My!" said Tommy. "You talk 's if they belong to you!"

"Well," said Frank, "if I hadn't thought to put that bucket down, I guess we wouldn't have got them!"

"Who brought the bucket, I'd like to know?" said Tommy.

"Who thought of getting pans and things? Not you, Tommy Harris!" said Billy.

"I saw them first, anyway!" Paul declared.

"Yes," said Johnny, angrily, "you saw 'em 'cause I heard 'em and said to listen!"

There is no telling what might have happened if Miss Ray, the boys' teacher, had not just then come around the corner.

"Why, boys, what is the matter?" she asked, looking down into the flushed faces.

Not a boy had a word to say—not one word.

"What have you under the bucket?" she asked, pleasantly.

"A swarm of bees," said Billy.

"Oh!" said Miss Ray, "how fine! Did you swarm them yourselves? And what are you going to do with them?"

Once more the boys all looked at the ground, and said nothing.

"I'd like to see them," said Miss Ray. "Could I peep under? I suppose you have to lift it up soon."

Johnny went up cautiously and lifted the edge a little to look under. Then he boldly lifted the bucket.

There was not a bee in it! A crack in the board walk just under it told where the bees had gone. The boys looked at it and then at each other, sheepishly enough.

Miss Ray looked from one to another of the little group. Her face was sober, but there was a little twinkle in her eyes. As she bade the boys good-night, they suddenly remembered things they must do, and the little group vanished as quickly as the bees had done.—*Fannie L. Brent, in Youth's Companion.*

"What You Are."

A little boy was on the scales, and, being very anxious to outweigh his playmate, he puffed out his cheeks and swelled up like a little frog. But the playmate was the wiser boy. "Oho!" he cried, in scorn, "that doesn't do any good; you can only weigh what you are!" How true that is of us bigger children, who try to impress ourselves upon our neighbors and friends, and even upon ourselves, and, yes, sometimes upon God Almighty, by the virtues we should like to have! It doesn't do any good. You may impose upon your neighbor's judgment, and get him to say you are a fine fellow—noble, generous, brave, faithful, loving; but if it is not deeply true, if you are not generous, brave and loving, these fancied qualities are not moving him to be generous, brave and loving. "You can only weigh what you are."—*Wellspring.*

Planting Flowers.

It is too late in the season to plant flowers for this year but the lover of flowers begins to plan for next year as soon as this year's seeds are in the ground and it is worth while to consider some of the principles which shall govern the arrangement of growing flowers. A bulletin published by Prof. L. H. Bailey, of Cornell Agricultural College, contains the following suggestions, as quoted by the St. Louis Journal of Agriculture:

"Where to plant flowers is really more important than what to plant. In front of bushes, in the corner by the steps, against the foundation of the residence or outhouse, along a fence or a walk—these are places for flowers. A single petunia plant against a background of foliage is worth a dozen similar plants in the center of the lawn.

"But the person may want a flower garden. Very well; that is a different matter. It is not primarily a question of decoration of the yard but of growing flowers for flowers' sake. It is not the furnishing of a house, but the collecting of interesting and beautiful furniture. The flower garden, therefore, should be at one side of the residence or at the rear; for it is not allowable to spoil a good lawn even with flowers. The size of the garden and the things to be grown in it must be determined by the likes of the person and the amount of time and land at his disposal; but a good small garden is much more satisfactory than a poor large garden. Prepare the land thoroughly, fertilize it, resolve to take care of it, select the kind of plants you like; then go ahead."

Be Honest in your Games.

By F. K. Steele.

The playing of games teaches us honor. How? If we cheat in the game it is dishonorable. How many of us are satisfied to play a fair game? If we cheat or take an unfair advantage in the smallest matter in the game, it is dishonorable. Cheating is a way of lying practically. Most lies are theoretical lies. They are spoken in words by the lips. But to cheat is a theoretical lie carried out in practice. If we cheat in games of amusement we will cheat in the great game of life. If we are known to cheat in games of amusement, this obloquy follows us all through life. We cannot shake it off. It sticks to us. We may gain money thereby but we have lost our integrity, and if we have lost our integrity, which is worth more to us than any one thing in the world, we have nothing. This shows how important it is to begin life right. When children play games—play them honest and fair. Do not cheat in the smallest thing. "Cheating works never thrive," is an old adage and when children are known to cheat in their little games, these children are shunned by the other children who play honest and fair. Further cheating brings on strife and crime. How often we read in the papers where one man rose against another—shot him, ran a knife into him—because he cheated in the game.

Signs of Paralysis.

Can Be Discovered in Time.

"Numbness of the hands and arms, with premonitions of paralysis, kept by me while I was using coffee. I finally discovered that it was caused by coffee; when I quit the coffee and began drinking Postum Food Coffee the numbness ceased entirely and I have been very well ever since. At that time I was unable to sleep, but now I sleep perfectly.

Husband was also troubled from lack of sleep while he was drinking coffee, but now he uses Postum Food Coffee with me, and we both sleep perfectly. Our little boy had peculiar nervous spells and I stopped the use of coffee with him and have been giving him all the Postum Food Coffee he cared for. He is perfectly well now.

My sister was troubled with nervous headaches while she used coffee. She found how greatly improved we were from discontinuing it and using Postum Food Coffee, so she made the change, and is now rid of her nervous headaches. We are naturally strong advocates of Postum." Mrs. J. Walford, Castalia, Erie Co., Ohio.

MARION HARLAND

in her book "First Aid to the Young Housekeeper," says there can be little doubt of the saving in effort by use of most washing-powders and, if a trustworthy powder be used, of the saving to the fabric, over the old soap-rubbing way of washing. Users and imitators, both, have proved Pearline trustworthy.

blebees as Topers.

nous drone of the bumblebee
moving wings balance it in
e small round hole giving en-
nursery and nest in rail or
er-boarding is a lulling sound
summer to all save the small
mblebee is the boy's natural
cites him to deeds of daring
, for the black-head's sting is
needle of a sewing-machine,
hite-head's zigzag bluster,
gh he is, is eye-blinking and
g.

oney I ever earned was by
-heads" at a cent a dozen.

overing of barns and wooden
is often badly pierced and
the black-headed female
The small hole made by
ntrance to a circular boring
eter, from four to six inches
s lengthwise of the timber,
se to the surface, rain finds
decay of the timber follows.
e, the farmer is often put to
renewal or repairs. Hence
m of dead bumblebees.

believed in making work
instructive to his boys: pull-
s botanizing; picking stones
fields a lesson in mineralogy;
terpillars and hurtful insects
entomology; but paddling
ave real, financial reward.
s much as ten cents a day!

headed bumblebee does not
thing else. He wears a small
f white upon his forehead as
ex. He is the gentleman of
Last spring I discovered that
er idlers he got on sprees and
quence. On and about my
merous wistarias—beautiful,
s first introduced into this
China by Professor Caspar
. The long purple panicles
all lovers of spring's choicest

g I heard the familiar hum
e meant wealth. It was even
. I seized a bit of board, my
lor returned, and my arm
slaying. I traced the sound
aria twined about a post like
ake, and spreading its many-branched top as a vast flower-covered umbrella. Above the pendulous racemes hummed several bumblebees. Upon the flowers were many more, probing to the honey-sacs with their long tongues, and gripping with desperate greediness the purple chalices. The sight was strange to me, for the insects were in various stages of intoxication. Upon the ground were dozens (from early habit I reckon bumblebees by dozens) dead, dying, drunk, helpless; some waving their many legs and buzzing as they lay—feet up—their farewell song to life. They were all white-heads (males). There was not a black-head to be seen.

I watched the bacchanalian feast in astonishment. The wistaria was an insect grog-shop; the "white-heads" its chosen patrons. The tiny nectar goblets of the seductive flowers contained their death draughts.

In many places and often I sought and watched the wistaria and its crowd of humming revelers. Everywhere the story was the same—debauch, death. Strange to say, where the wistaria grew I never saw a female bumblebee. Perhaps they left their dissipated lords. Perhaps they shunned the neighborhood of the slums their lords frequented. Be that as it may, the planting of the wistaria will soon relieve the farmer of the pest. But from killing the bumblebees loss may arise—the red clover will not be so well fertilized.—*Chautauquan.*

The Goods-Box Habit.

The goods-box habit is one of the most insidious vices which prevail in small towns. It has counterparts equally objectionable which flourish in the cities. It may be described in general terms as the habit of conspicuous idleness, or of loafing in public places. People who amount to much are never addicted to this habit in any of its forms.

"The languor of the soft spring days carries me back in memory to the beginning of my professional career," said ex-Senator Chandler the other day, as quoted by the Saturday Evening Post.

"There used to stand in the streets of Portland, not far from my office, some dry-goods boxes which were much sought by citizens when the weather was fine and time hung somewhat heavy upon their hands. When the 'spring feeling' was strongest on me, I used to think, from my perch on one of these boxes, that life would be a doleful grind if I must go back to my desk and work. Since then I have learned that there is such a thing as a habit of duty.

"When a man has once acquired it he can no longer sit quiet on a dry-goods box and sun himself. He must always be doing something, or he is uncomfortable; and enforced leisure is more irksome to him than the hardest of labor. I acquired the duty habit forty years ago; and a balmy spring day, though it never fails to call up memories of my youthful love for a loaf in the sunshine, inspires me with no temptation to repeat that experience."

A very bright four-year-old had been told in the kindergarten of the beauty and value of diamonds, but no one in her family had any to show her. She was told that Mrs. Taylor, an elderly and amiable friend, had some diamonds which she could see. Margie had gone to Mrs. Taylor and asked to be shown her diamonds. Quite a handsome ring was put in her hand for inspection, and she studied it intently for a few minutes, turning it in all lights; then looking up earnestly in Mrs. Taylor's face, she asked, "Which is the diamond, the brass or the glass?"

A little girl, the daughter of a clergyman, was ailing, and, in consequence, had to be put to bed early. "Mamma," said she, "I wish to see my dear papa." "No, dear," said her mother. "Papa is not to be disturbed just now." Presently came the pleading voice: "I want to see my papa." "No," was the answer, "I cannot disturb him." Then the four-year-old parishioner rose to a question of privilege. "Mamma," said she, "I am a sick woman, and I must see my minister."

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scripture difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

A Scientific Grandpa.

"See grandpapa, my flower," she said,
"I found it in the grasses;"
And with a kindly smile the sage
Surveyed it through his glasses.

"Oh, yes," he said, "involucrate
And all the florets ligulate.
Corolla gamapetalous—
Compositæ—exogenous—
A pretty specimen it is,
Taraxacum dens-leonis!"

She took the blossom back again,
His face her wistful eye on.
"I thought," she said, with quivering lip,
"It was a dandelion."

—*Margaret Johnson.*

The End of Bohemia.

The lament that, among other picturesque things, picturesque Bohemia is passing away appears to be well founded. Forces have been in operation in the modern social fabric that have affected the solidarity of Bohemians. They constituted a more distinct group apart when the irreconcilableness of the commercial and the artistic standards of excellence was accepted—though perhaps unconsciously—as an axiom. For it is on this irreconcilableness that the most of Bohemianism really rests. It is a state of mind into which many persons come who, having the artistic standard in respect of the thing which they may happen to do, and believing that it conflicts with the standards of work of the practical world, would like to avoid the discomfort growing out of this antagonism by going just in the opposite direction from the practical man. That is the essence; the free-and-easiness of Bohemianism is only incidental, a derivative.

But the newer idea is gaining ground that the practical and the artistic standards of excellence are not necessarily antagonistic. The world increasingly believes that there is no call to separate, either as to demands made or as to rewards given, those whose labors are idealistic from the practical workers. On the one side all idealistic folk are expected more and more to conduct themselves in as orderly and decently conventional a manner as other members of society; on the other side the feeling is growing that there is no good reason why the pursuers of practical affairs should have money returns proportionate to the energy expended, and idealistic laborers only fluctuating returns in no demonstrable ratio to the work done. The medieval poet's complaint of the Empty Purse may still be sung; but while the old-time writer—or actor, or painter—had perforce to be content (unless he were the chance *protege* of princes) with that purse, his successor objects more decidedly to its emptiness, and founds himself on his rights in so doing.—*Scribner's Magazine.*

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

"Sure, Pat, and why are ye wearin' yer coat buttoned up loike that on a warm day loike this?"

"Faith, yer riverence, to hoide the shirt oi haven't on."

Johnnie: "I wish I was Tommy Jones." Mother: "Why? You are stronger than he is, you have a better home, more toys, and more pocket money." Johnnie: "Yes, I know; but he can wiggle his ears."

"You know you said before election that you were a friend who would divide his last dollar with me." "That's right," said Senator Sorghum, blandly; "that's right. But it's going to be a good many years before I get down to my last dollar."

"I shall soon be your new mamma," said a governess to her little charge. "I am going to marry your father, Freddy, dear, I wonder if you are glad?" "Hurrah!" exclaimed Freddy, "that's a perfectly splendid idea. Who thought of it first, you or papa?"

Lady Passenger: "Do you know, captain, I have never been able to understand how you find your way across the ocean." Captain: "Why, by the compass. The needle always points to the north." Lady Passenger: "Yes, I know. But supposing you want to go south?"

A young Irishman once went to a kind-hearted old squire for a recommendation. An elaborate one was written and read to him. He took it with thanks, but did not move. "What's the matter with it?" roared the squire. "Oh, nothin', sorr," said the lad quickly. "Well, then, why don't you go?" "Sure, sorr, I thought on the stringth of a recommind like that you'd be wantin' to hire me."

A small boy gave his teacher much trouble by his persistent use of the expression "have went." By way of impressing upon his mind the proper form of the verb, she kept him in one afternoon and left him in the school-room saying: "While I am out of the room you must write 'have gone' fifty times." When she returned the boy was gone. On his paper was written "have gone fifty times," and below this, "I have went home."

A correspondent of the Advance, writing of a journey in Alaska, tells of visiting an Indian hut where, in bargaining for some Alaskan souvenirs, he discovered some peculiar ideas of comparative values. Pointing to a totem the man was carving, "How much?"

"Two dollar fifty cent."

"Oh! Too much. How much basket?"

"One dollar fifty cent."

"Too much." Then turning to the mother, "How much for baby? Give you fifty cents." And with little show of reluctance the baby was handed over. But the purchaser hastily backed out.

If it's
Babbitt's
It's Best

If it's **Babbitt's Best Soap,** you're sure it's all a laundry soap can be.

If it's **Babbitt's 1776 Soap Powder,** you've the greatest percentage of soap, with the highest cleaning and purifying qualities — it's entirely harmless and does the most work.

If it's **Babbitt's Pure Potash or Lye,** you've the greatest necessary strength—it's all a lye should be. Absolute uniformity.

If it's **Babbitt's Best Baking Powder,** you're sure of its safety, purity, and surpassing leavening strength.

Made by B. T. Babbitt, New York

25c. THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove-Kid in Black, Wine Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes 3, 4, 5, 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., J Apollo, Cincinnati, O.

OPIUM COCAINE AND WHISKY
Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address
B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON 3237 South Jefferson Ave., St. Louis, Mo.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

ST. LOUIS BELL FOUNDRY
STUCKSTEDE & BRO., Proprietors.
Church Bells, Peals and Chimes Of Best Quality Copper and Tin
2836 & 2838 S. THIRD STREET, - ST. LOUIS, M

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

AULT & WIBORG COMPANY
Manufacturers of Printing Inks.
CINCINNATI. NEW YORK
CHICAGO. ST. LOUIS.
This Paper printed with Ault & Wiborg Ink

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

With the Children.

J. Breckenridge Ellis.

Advance Society Letters.

So many good letters before me. Fear e can't have all this week—best thing is to start right into them and see where we come out. Mary B. Chastain, New York: "I wish you could come to New York and see how pretty Central Park is, and the Museums of Natural History and Art. One day I went over to Staten Island on the ferry and when we came back, we went to Trinity Church, passed through the graveyard, and went down to Wall Street, to the Sub-Treasury building. In front of it is the place where Washington took the oath of President and there's a statue of him taking it. At one of the elevated stations there are steps that if you only get on the steps, they will take you up to the top without your taking any more steps. We saw the animals in Central Park, and they have more cute monkeys! The Mall is as pretty as it can be. Yesterday I walked over to Fifth Avenue and went by Cornelius Vanderbilt's house; it faces Fifty-eighth Street, but the other side is pretty, too. We passed Huntington's house. After it was built he was afraid to live in it because somebody said he would die if he moved in. He did die, so he never moved in and his widow lives there now. Are you going to have Pete published in book form?" (Some day.) Wave Rodecker, Vandalia, Ill.: "I like Lola Cox's plan, for the children to write short stories for our page; I don't know whether I can write any or not; I'll try." Bertha Beesley, Moselle, Mo.: "I am sorry to say Philip will not send in his report because he doesn't wish to keep the rules any longer." (O Philip!) "This quarter I read Milton's Comus. Best wishes to all the members." Lucy Hitch, Palmyra, Mo.: "My mamma takes the CHRISTIAN-EVANGELIST, and I am always very anxious to read our page. I am a little girl, eight years old. I liked Red Box Clew very much." Nellie Dean Campbell, Hickman Mills, Mo.: "I would like to join the Av. S. as I think it a good thing for every one. I am 12 this month. My aunt, Anna Bryant (A. Campbell now), used to go to school with you at Independence, Mo." (Dear me! how long ago it seems!) "My favorite authors are Alcott, Sophia May, Wiggins, Abbot. For my pets I have little banties." (So have I.) "What are the rules of the Av. S?" (Tell you in a minute.) Bessie Knowles, Du Bois, Neb.: "I will join the Av. S. if you will tell me the rules." (It's a bargain. You make up your mind to do five things: read a verse of the Bible every day, learn a quotation each week, read 30 lines of poetry and 5 pp. of history each week, and keep a record of your work in a note book. If you keep all resolutions *without missing a day* for 12 weeks, you are placed on our honor list; but you must write to me, telling just how many pages and lines you have read, and from what books or authors.)

J. BRECKENRIDGE ELLIS.

Agnes May, Campbell, Cal.: "I wish to become a member of the Av. S. Pete is fine. I have cut them out of the paper and put them in a book and I'm going to lend them to a little friend of mine to read. One paper never reached us—that of April 18th, so I never learned how they got out of the storm-cellar, or what aunt Dollie did when she found them out." (The paper you refer to was taken up with Av. S. Letters. It never did tell how they got out of the storm-cellar. In fact, they just walked out. Aunt Dollie didn't do anything—Edgar was too big to whip, and she didn't think it was Linda May's fault about the candy, and you know Madge and Pete were company, so she couldn't whip *them*. That's one good thing about being company anyhow!) "P. S.—I believe I would like to have you for my school-teacher, you are so funny." (Oh, but I'm not funny when I'm teaching; you just ought to see me a-looking through my spectacles!) Dottie Standish, Meeteetse, Wyo.: "We're having a new well drilled on our ranch. I have read Wide Wide World, Black Beauty, Uncle Tom's Cabin, Helen's Babies, etc. Reading and writing are my favorite pastimes. I am ten this month. I will send you my picture as soon as I can get one made; my mamma takes pictures." (Mrs. Standish, please make her one just as soon as you have time.) "I have one of Mr. Moody's Testaments that he marked in his preaching. I try to get some of the children to join our society. They smile and say, 'It must be nice.' But I can't get them to join. I will write again if this letter does not go in the waste-basket." (We have no waste-basket.) "I go a mile and a half to school. My sisters are Marie and Myrma. Marie is three years old and knows her letters by sight" (that is a good way to know them, too—I can tell 'em that way, myself,) "and she can count to ten. She wears overalls." (That must be delightful this warm weather, especially if you carry a very light supply of underalls.)

Ethel Mae Taylor, Harlan, Ia.: "I suppose you enjoyed your week with its boat rides, down on the farm." (Never had a better time; made an oven down at the spring and cooked fish myself; went swimming; rode the pony; made an island in the middle of the pond; dammed up the branch; had all the cream I wanted; blistered my arms, etc.; arose at five; played on the new piano; didn't break anything.) "Sorry I was not bright enough to guess who Nap was—will have to get Shem anyway." (Good story, too!) "Where can I get a copy of Red Box Clew?" (Hasn't come out, yet.) "I hope Pete will be printed. I like Lola Cox's plan very well, but believe I prefer continued stories, especially if they are as interesting as Pe—" (Modesty forbids my giving the rest of this sentence.) "I have read Kentucky Cardinal and Aftermath and liked both very much." Eugene Reynolds, Grenada, Miss.: "I begin to-day to keep the rules of the Av. S. My favorites, Pilgrim's Progress and Ten Thousand a Year. I wish you would have your picture put on the back of the EVANGELIST." (Why put me 'way over there, among all those college advertisements?) "You write like an old bachelor. Are you a married man?" (Oh, Eugene! What a question! Really! this is becoming quite embarrassing.) "I don't like Lola Cox's plan. I am 15." Bessie Reynolds, Grenada, Miss.: "I, too, want to join the Av. S. I am 16. Pete is just fine. Some of my favorites: Ten Thousand a Year, David Copperfield, Les Miserables." (They are three of mine, also.) Gladys Bridges, Los Angeles: "I am 10, and want to join the Av. S. It is a shame you can't have two pages for Pete. Lola Cox's plan is a nice one but I would rather have *you* wri—" (Modesty again seizes my pen.) Henry S. Bagley, Mabelvale, Ark.: "I think Lola Cox's plan will draw subscribers to the EVANGELIST, so they ought to give prizes for the best composition, story, poem, etc. What is Lola Cox's address?" (This is fame! Why, Cox, Mo., of course; do you think she would live any other place?) "Would she write to me?" (I cannot tell. She wrote to Gertrude Minnick, Davenport, Wash., a week or two ago. I don't know if she will write to you or not, Henry. Try her and see.) "Why is it you have to give up to the advertisements on our page?" (More money in them than there is in me, I suppose. Then, they are so ornamental. That reminds me to get out of here right now. Honor List next time. Send me your best short stories, poems, essays, right away—there may be a prize given. I want to see who will write, after all this talking about it.)

A Pocket Time Ball

The factory adjustments of the Elgin Watch—by refrigeration and oven heat—make it like a pocket time ball. Its accuracy is never questioned. An

ELGIN Watch

will last a lifetime, with ordinary care—keep perfect time under all conditions. Ask your jeweler.

Every Elgin watch has the word "Elgin" engraved on the works. Booklet free.

Elgin National Watch Company, Elgin, Ill.

NEW EDITION

Webster's International Dictionary

25,000 NEW WORDS, ETC.

Prepared under the direct supervision of W. T. HARRIS, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists and editors.

New Plates Throughout. Rich Bindings. 2364 Pages. 5000 Illustrations.

Better Than Ever for Home, School, Office.

Also Webster's Collegiate Dictionary.

WEBSTER'S INTERNATIONAL DICTIONARY

Specimen pages, etc., of both books sent on application.

G. & C. Merriam Co., Springfield, Mass.

A Wholesome Tonic

Horsford's Acid Phosphate

Dr. S. L. WILLIAMS, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

Hour of Prayer.

Frank G. Tyrrell.

The Body of Christ.*

TEXT: For as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another.—Rom. 12:4, 5.

The church is honored by being represented as the body of Christ. It is not a mere group of individuals, more or less closely associated for religious purposes; it is a united, organized, articulated, living body. Let us remove anything and everything that mars this perfect soundness and symmetry in Christ.

Many, But One.

There are many nations, but one human race; many continents, but one sphere; many soldiers, but one army, and many members, but one church, one body. Hence there should be no discord in the church. There must be differences, for the members are unlike, but this very unlikeness should make more real and vital our union. Differences in ways of thinking, differences of temperament, and the like, are sometimes urged as reasons for a denominational, a divided, state of the church. It is quite as logical to argue for a division of the human body, because the members are all unlike, with vastly different functions. What similarity is there between the eye and the hand? Manifestly, according to this doctrine, they belong to different bodies. Put the two hands together, the two ears, the two eyes, the two feet, separate them into groups according to resemblances, and you have destroyed the body. The foot needs the eye; the tongue needs the ear. And so the ardent Methodist brother needs the intellectual Presbyterian, etc.

"A denomination," says Dr. Chas. H. Parkhurst, "is another name for some single strand of personal eccentricity, selected from each of a number of counterparts and tied up into one bundle." Looked at from this view point, as well as every other except that of the carnal heart, denominationalism stands condemned. The very argument by which it is frequently attempted to justify it condemns it. But in the same congregation, there are tendencies toward division. Diversities of gifts are evidence of the need of union. Disciples of Christ above all others, should bear living witness to the beauty and value of union.

The Indwelling Word.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16). The body of Christ is to be animated and controlled by the spirit and word of Christ. In a representative church there are no words of wickedness and folly, of vanity and deceit, but words of truth and soberness. This word, by its very presence and power, communicates itself from one to another. It is heard in loving exhortations, in wise instruction and in ringing songs.

This is to be no meagre indwelling, but one which is rich and full. It is a fountain of wisdom, a source of refreshment and joy. God has no need of human wisdom—nor of human ignorance. Deeper and sweeter than the fabled founts of pagan learning are the springing fountains of the divine word. In a heart obedient to this admonition, the peace of God is regnant; gratitude wells up in praise, and prayer rises like incense.

The Witnessing Life.

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17). The first result of doing according to this precept will be to leave many things undone; for their nature is such that they cannot be done in his name. "Whatsoever" is all inclusive, but as if it were not enough Paul adds, "in word or in deed." The entire stream of activities is to bear witness to the indwelling life. And this is right, for we remember that there is a mighty deathlessness to human actions. They march on, through storm and sunshine, year after year, and even the death of the actor cannot stop their influence.

Can we conceive of the church as the body of Christ, bound together in perfect harmony and symmetry, erect, strong and beautiful? In it every member knows his place and performs his function. There are no drones. And just as, wherever Christ lived and wrought, the light spread, and tides of sorrow gave place to tides of joy, so in every community in which is a church of Christ, pure morals are inculcated, and works of faith and love abound.

Let each disciple ask himself, "Am I doing my part as a member of this mystical body?" And let every church propound the question, "Do we represent Christ to this community?" It is not by superior dogma, but by faultless life we are to win our peaceful victories.

Prayer.

Thy name, O God, is written afresh in every sunrise and in every sunset. The floating cloud tells of thy power, and the budding rose of Thy presence. But brighter than all else, Thy wisdom and love shine in the Person of Jesus Christ our Lord. Thou hast created for him a body on earth. Glorify it, O God, by his abiding presence, so that from it may flow works of divine beneficence. Amen.

*Prayer-meeting topic for July 31.

Every Lady Should Compete For This Prize.

The "HENDERSON ROUTE" is publishing a book of smart sayings of little children under the age of five years, and in order to get data for this publication they are offering two prizes. For the smartest saying a prize of ten dollars in gold will be given, and for the next smartest saying five dollars in gold.

In order to receive recognition all sayings forwarded must be accompanied with the full name, address, and age of the child.

A competent committee will have the contest in charge, and the winners will be promptly notified.

All sending in sayings will receive a copy of the book, without cost, when published, which will be handsomely bound and contain, in addition to the interesting sayings of the wee tots, a select number of fine half-tone pictures of children.

Address all letters to Mr. L. J. Irwin, General Passenger Agent, "Henderson Route," Louisville, Ky.

Quaint, Queer and Curious

Salt Lake City.

The late Col. John Cockerell in the Cosmopolitan said: "There are three unique cities in America, and one of these is SALT LAKE CITY." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the RIO GRANDE WESTERN RAILWAY in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyon, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, for literature, etc.

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo.....	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,

Broadway and Chestnut.

Or Address

C. L. HILLEARY,

A. G. P. A., ST. LOUIS

CHESAPEAKE & OHIO RY.

21 DAY TRIP

St. Louis

—TO—

New York and Return

$38.50

ROUTE OF THE TICKET.

C. & O. RY. through the Alleghany Mountains to Old Point Comfort on the sea-shore.
OCEAN STEAMERS to New York.
(Meals and State Room Berth Included.)
HUDSON RIVER STEAMERS to Albany.
RAILROAD to Buffalo.
STOP AND SEE BUFFALO EXPOSITION.
LAKE ERIE STEAMERS to Cleveland.
BIG FOUR ROUTE to St. Louis.

NOTE.

Many other combinations from $37.25 up, including all Rail, Rail and Water, etc., etc.

E. B. Pope, W. P. A.,
C. & O. Ry. Big 4 Ticket Office, Bdw'y & Chestnut

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps, address

C. L. STONE, General Pass. Agt.
Louisville, Ky

Sunday School.

W. F. Richardson.

Abram and Lot.*

Soon after the entrance of Abram into Canaan, the country was afflicted by a famine, probably caused by a long season of drought, such as often visited the land. Abram took all his possessions, and, with his nephew Lot, went down into Egypt, where he abode until the return of a fruitful year to Canaan. While staying in Egypt there happened one of the two events that mar the character of this hero as a man of truth. Fearful that the beauty of his wife might cause her to be coveted by the Egyptians, and he be slain as a means to her possession, they agree to represent themselves as brother and sister. This was not wholly false, since they were half brother and sister, as we elsewhere learn. But, under the circumstances, and told as it was, this was a lie, and therefore unworthy of one who might claim the title "Friend of God." As they had feared, Pharaoh was attracted by the fair face of Sarai, and took her into his harem. But the Lord speedily, by means which are not told us, gave him to understand that she was the wife of Abram; and the heathen king administered to Abram a well-deserved rebuke for his duplicity, and sent her back to her rightful spouse. It must have been a sore lesson to Abram, yet he had enough of human nature in him to forget it, and to repeat the sin in after years, under similar circumstances.

The famine past, Abram, accompanied by his nephew Lot, returned to the land of Canaan and occupied the southern part of that country. His first stop was in the "South" country, or the Negeb, the plain lying to the south of Hebron, rich in grazing tracts. Thence he went northwards to Bethel, where he had before lived for a time and where stood the altar he had erected for the worship of God. Here he gave thanks to Jehovah for his preserving care, during the time of their sojourning in a strange land. Abram was now very rich in cattle, in silver and in gold, we are told. Lot, likewise, had been prospered, and was a man of extensive means. Their flocks and herds, covering the ground, soon began to exhaust the pastures, and the herdsmen quarreled over the possession of the choicest tracts. This became a grief to Abram, who was a man of peace, and affectionate in his nature. He felt, likewise, that he and Lot could not afford to dispute in the presence of the hostile peoples who were about them. "The Canaanite and the Perizzite dwelled then in the land." It would put a stigma upon these worshipers of the true God to have the heathen around behold them at strife; and it would also invite the attacks of the native tribes, who must have watched with some jealousy the presence and prosperity of these strangers from the East. What a pity it is that some Christians to-day do not take a lesson from old Abram and study the things that make for peace, realizing of themselves, as Abram said of himself and Lot, "We be brethren." Let us be grateful that the spirit of Abram is more fully possessing the children of God to-day than ever before, perhaps; and that unseemly strife and selfish jealousy are less frequently exhibited by those who call themselves Christians.

So Abram gave the choice to Lot, that he might select that portion of the land which pleased him most. It would have shown a better spirit in the younger man had he deferred to his elder kinsman, who had been as a father to him, and under whose protection and guidance he had been so prosperous. But Lot was thinking of his own temporal interests rather than of the courtesies due to others. So he looked about from the hill on which they stood, and his eye was caught by the fair prospect to the eastward, where the valley of the Jordan widened out, and blossomed like a garden. It reminded him of the fertile fields that stretched out from the Nile, about the city of Zoan in Egypt, where their sojourn had perhaps impressed them with the contrast between that land of abundance and the scanty herbage of much of Palestine. Lot chose the plain, or valley of Jordan, and turned his face thither, feeling that he had made a very wise selection. What mattered it to him that the people of Sodom, near whose walls his flocks and herds were to graze, were sunken in vice, until all sense of shame was lost? He did not intend to have aught to do with them. He did not enter Sodom at once, but "pitched his tent toward Sodom." Yet a few years found him a dweller within the city, and so firmly fixed there that the angels of God could hardly get him out. Oh, how many parents, for financial advantages, have allowed their children to be surrounded by influences which could not do other than work ruin for their spiritual interests. Not all the riches of Sodom could atone for the moral degradation which its social life wrought for Lot and his family.

Abram saw his nephew depart for the fertile valley of the Jordan, and then turned himself about to the bleaker hills and vales of the highlands. Did he regret that he had given Lot the first choice? Did he envy his nephew the easier and more luxurious life which he should enjoy in the shelter of the narrow vale, shut in by the rugged bluffs on either hand? If so, there is no hint of it in the record. And it could have been but for a brief moment, if at all For the Lord appeared to him once more, and cheered him by a splendid promise. "Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Ah, yes, Abram, thou hast so generously given, it shall now be given to thee. "There is that scattereth, and yet increaseth" "The liberal soul shall be made fat." Lot, who spoke for the best, shall seek a refuge amid the barren rocks of the salt plain. And Abram, who was content to take the worst, in the interests of peace and for love of his fellow man, shall become the father of a mighty host, who shall crowd the promised land to the utmost and spread thence over the whole world, as a testimony for all time to the faith which a covenant-keeping God maintains with those who trust him. "As the dust of the earth," and "as the stars of heaven," are the terms which God employs to express the mighty multitude of Abram's children.

Abram returned to Hebron and again pitched his tent beneath the great oak of Mamre, and there built the Lord's altar. From that humble hill in southern Palestine there rose to heaven the purest incense of praise that had for ages ascended to God. The spiritual life of the race was perpetuated in the heart of that unselfish shepherd, and while the cities of the plain rejoiced in their increasing wealth, and reveled in their unhallowed pleasures, Abram communed with God on the heights and was satisfied.

*Lesson for August 4. Genesis 13:1-18.

The Normal Instructor, Part VII., is just from the press. It deals with the People of Bible Times under the General Heads of, *I. The Chosen People; II. The Contiguous People.* Under the first subdivision are considered, 1. The Patriarchs; 2. The Elect Family; 3. The Chosen Nation; 4. The Peculiar People. Under the second subdivision are described the nations who came in contact with Israel: 1. The Patriarchal Era; 2. The Davidic Era; 3. The Era of the Captivity; 4. The Intervening Era; 5. The Apostolic Era. There is added a Miscellaneous Section in which are considered, 1. Civil and Military Officers; 2. Sects, Parties, Classes and Councils; 3. The Christian Ministry. Normal classes and private students who have studied the six previous parts of the Series should now supply themselves with this work, and continue their studies. Price 15 cents per copy; $1.50 per dozen. Christian Publishing Company, St. Louis.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Low Rates

....VIA....

B. & O. S-W

....TO....

TWENTY-EIGHTH
TRIENNIAL
CONCLAVE

Knights Templar,

....AT....

LOUISVILLE, KY.,

August 27th to 30th, 1901,

TICKETS WILL BE SOLD

August 24th to 28th inclusive. Good returning to September 2nd, 1901, with privilege of extension to September 16th, 1901.

The B. & O. S-W. is the Best Line from the East and West.

NEW **Roadbed, Service, and Equipment.**

Depot located in heart of the city. Special storage tracks for private cars. Consult our Agents before purchasing tickets elsewhere.

Illustrated Guide to Louisville and Map of the City will be furnished on application to any representative of the Company, or by addressing

O. P. McCARTY, General Passenger Agent, CINCINNATI, O.

F. D. GILDERSLEEVE, Dist. Pass. Agent ST. LOUIS, MO.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR AUGUST 4.

Gaining by Losing.

(Mark 10:28-30.)

The other day a gentleman of my acquaintance gave a certain little boy a banana out of a bag and told him to carry it to his sister. The little fellow looked disappointed, but did as he was told. The sister took the fruit and laid it down while the little fellow stood waiting for her to divide it. Then the gentleman came up and gave another banana to the boy, whose face lit up with joy. The same man told me that another time he gave a lad several pieces of candy; then the man held out his hand and said: "Give me a piece, John." John did; but the gentleman still held out his hand. Another piece, and another came into his hand, until the boy had given up the last piece and stood ruefully gazing into the omnivorous paw. Then the gentleman rewarded the self-sacrifice.

And so this man seems to delight in teaching the lesson of gaining by giving. It is a great principle. It is the one that Jesus taught. It is everlasting. It is true among children and grown people. It may be hard at first to give up things. But in the end the joy comes not only in the reward but in the very act itself.

Persons gain healthy flesh by spending. They gain strength by giving strength. Men gain money by investing and spending money. We all gain spiritual depth by the giving of service All our doings of good increase our capacity for good. It is by giving out, by losing, that we gain.

Peter, James and John and the rest gave up all for Christ. They gave up fishing, boats, nets, trade, homes, everything. And what did they gain? Immortal fame, to begin on a low plane. But also immortal life, power, leadership and a larger, newer life. What were their poor old battered boats, their rotting nets and their little trade in fish—what were all these in comparison with what they gained?

And so for each one of us that gives up home, business prospects, for the sake of the Lord and his work—for each one of us the exchange will be for our good. We may not see it at the time. We may see only the crosses and the thorns and feel the stripes, but in the end we shall see the real reward, houses and lands of the soul, mothers and brothers of the spirit, eternal and celestial possessions, the many mansions of a life that is hid with Christ in God.

Is there any cherished indulgence that you feel it hard to forego? Give it up, and right away, on the instant, you gain in light heartedness, in peace of mind, in elevation. It is like throwing sand bags from a balloon; you rise instantly.

Is there any sacrifice asked of you, any giving that you know you ought to do? Do it at once, and you immediately feel the exultation of the gaining. Swift as light is the answer to our giving. Electrical in instantaneousness is the reward for our self sacrifice. It may be as invisible as the galvanic current, but it is there.

It is ours to be like the earth, always giving and gaining, always bearing fruit and always enriching. It is ours to be like the trees and plants, always budding, leaving and flowering. It is ours to be like the great mother nature, always true to that eternal principle of giving to gain, of spending to increase, of scattering to gather.

Kentucky University.

Pleasureville to Apostasy

Via Danceburg, Waltzville, Lagerton, Topersville, Saloon-siding, Devil's Curve and other bad places. A new book of thirteen chapters and selling rapidly at 25c. Circulars free. Write C. J. Burton, Christian University, Canton, Mo.

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the army of the Lord.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed unless it be to keep in the style.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E's care to sing. The Solos, Duets, and Quartettes may be impressively used to enrich every session of the Society.

S. S. SUPERINTENDENTS who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessor,

It is an ALL ROUND BOOK

STYLES AND PRICES

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth,	$ .30	$3.00	$25.00
Boards	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Marriages.

BOYD—ALLEN—Married in Paris, Mo., July 16, 1901, C. H. Strawn officiating, Mr. Birt Boyd to Mrs. Lida Allen, both of Paris, Mo.

JARVIS—CAMPBELL—Married in Paris, Mo., July 14, 1901, C. H. Strawn officiating, Mr. Samuel H. Jarvis, of near Paris, Mo., to Miss Minnie L. Campbell, of Mexico, Mo.

SHEARER—KNEPHER—Married on July 14, in Council Bluffs, Ia., C. R Shearer, of Omaha, Neb., and Belle Knepher of Council Bluffs, Ia., W. B. Crewdson officiating.

WATTS—GRISWOLD—Married July 14, 1901, at Burlington, Col., by C. A. Yersin, Mr. Stephen D. Watts, of Victor, Col., and Miss Ella D. Griswold, of Claremont, Col.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BEHIMER.

Iona, little daughter of Bertie and Carrie Behimer, was born Nov. 17, 1898, and departed this life July 14, 1901, age 2 years, 7 months and 27 days. I preached her funeral, pointing the bereaved to the consoling promises of God's word for strength and consolation.

LEW D. HILL.

Exchange, Ill.

CARMAN.

Louis N. Carman, of Unionport, O., departed this life May 2, 1901. He had been for many years a faithful member of the Christian church at Unionport, and will be much missed on account of his exemplary life and earnestness for the cause of the Master. Two sons and a widow mourn his loss and the whole community loses a highly respected citizen. Funeral services conducted by the writer at the church in Unionport.

C. E. SMITH.

CAMPBELL.

On June 20, John M. L. Campbell died at his home at Orchard Lake, Mich. Two days later we held a farewell service at his island home, then brought his body to the church where for several hours it was viewed by hundreds of his oldtime neighbors and friends. John Campbell was the oldest son of Colin and Caroline E. Campbell, both of saintly memory in the Detroit church. A few months after John's birth they came from Scotland to Detroit; so that practically his whole life of nearly sixty years was spent here. Just 46 years before to the day and almost to the hour, and within a few hundred yards of the same spot where he was laid away to his rest, he had been buried with his Master in baptism. He had served the Detroit church as its clerk for nearly thirty years. Markedly among his characteristics were his intense loyalty to his friends, his eager interest in the children and the young people, his tremendous earnestness in an undertaking, his loving championship of the cause of the weak and the oppressed, and his love for the church. The work by which he will be longest remembered was the illustrations of the Sunday-school lessons. For more than a quarter of a century there flowed from his fertile brain and facile fingers the finest series of crayon illustrations of the current Sunday-school lessons that I have ever known. Many years ago Bro. Campbell and Louise Loos, daughter of President Loos, of Kentucky University, were united in marriage. The union has been wonderfully congenial and happy. In addition to his wife, one brother, Forest, and two sisters, Mrs. John Henry and Miss Caroline Campbell, are left to mourn his loss and cherish his memory. Coupled with them are also a large circle of relatives and a much larger circle of church members, friends and acquaintances who are sorely bereaved. May the "Father of mercies and the God of all comfort" sustain the sorrowing and comfort the afflicted.

CHAS. B. NEWMAN.

Detroit, Mich.

LONSDALE

Died, on July 3, 1901, at "Fairview Farm," near Ashley, Mo., Robert Francis Lonsdale, aged 20 months and 15 days, only son of Frank L. and Mary Crow Lonsdale "And the little feet, in the golden street, shall never go astray."

WINTERS.

Clarence F. Winters, aged 19, the eldest son of John F. and Laura Winters, died of typhoid fever on June 23, 1901. He was a young man full of much promise. He had just graduated from the Lincoln High School. He was secretary of the Central Christian Bible-school to which John H. Bicknell, of Liverpool, is minister. The writer was called from Fairfield, Neb., to conduct the funeral service, being assisted by T. J. Thompson, of the First Church and Pres W. P. Aylesworth, of Cotner University. The interment was made at Wyuka Cemetery, June 25, from the residence, 1408 F. St.

L. AA. HUSSONG.

Fairfield, Neb.

The Cool Spots of Michigan

Are most easily reached via the Pere Marquette Railroad Through car service from St. Louis and way points via Chicago to Bay View, Petoskey, Charlevoix, Traverse City and Harbor Springs. All of the popular Summer Resorts of Western Michigan are reached by the Pere Marquette. For handsome booklet describing the resorts, write H. F. Moeller, G. P. A., Detroit, Mich.

MEN OF YESTERDAY

By T. W. GRAFTON. This is a companion volume to the "Life of Alexander Campbell," by the same author. The "men of yesterday," to whom the book is devoted, are the pioneers of the "Reformation of the Nineteenth Century"—the co-laborers and successors of the Campbells. The men whom the author has chosen as subjects for his sketches are Walter Scott, Barton W Stone, John Smith, Isaac Errett, B. W. Johnson and O. A. Burgess. The volume contains 291 pages, handsomely bound in cloth. The price is $1.00.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

"THE ONLY WAY."

ST. LOUIS
TO
CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

A Trinity of Devotional Books.

BY J. H. GARRISON.

I. *The Heavenward Way,*
or Counsel to Young Converts. 186 pages. Revised and Enlarged. Price, in cloth, 75c, morocco, $1.25.

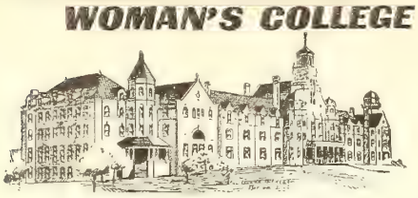
II. *Alone With God:*
A Manual of Devotions. A series of meditation with forms of prayer for various occasions, and for private use. Price, in cloth, 75 cents; morocco, $1.25.

III. *Half-Hour Studies at the Cross:*
A series of short devotional studies on the death of Christ, designed to assist the reader in preparation for the Lord's supper, especially the leader. Price, in cloth, 75 cents; morocco, $1.25.

The three books in cloth will be mailed to one address for $2.00; in morocco, $3.50.

CHRISTIAN PUBLISHING CO.,
1522 Locust St., ST. LOUIS, MO.

RANDOLPH-MACON WOMAN'S COLLEGE



Endowed for higher education. Four laboratories, library, gymnasium, etc. The U. S. Commissioner of Education names this college as one of the thirteen best in the United States for women (Official Report, p. 1652).

WM. W. SMITH, A. M., LL. D., President.
College Park, Lynchburg, Va.

Mary Baldwin Seminary

FOR YOUNG LADIES.

Term begins Sept. 5, 1901. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 225 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Prin., Staunton, Va.

Christian University,

For Ladies and Gentlemen.

D. R. DUNGAN, LL. D., President.

College of Arts and Sciences. College of the Bible. Business College. Conservatory of Music. Faculty Strong. Instruction Thorough. Curriculum Up-to-date. Expenses very light.

FOUR COURSES OF STUDY.
Classical. Scientific. English Classical. Classical Biblical Course.

In no other school can the student find better facilities or better instruction. 3,000 catalogues now ready for distribution. Write for one. For any desired information address,
PROF. A. J. YOUNGBLOOD, Canton, Mo.

William Woods College

School enters Twelfth Year Out of Debt. Endowment $40,000. Buildings, Site, Beautiful, Healthful, Attractive. Well selected and efficient teachers Literature, Art, Music, Elocution, Stenography, Typewriting. Next session opens Sep. 3rd, 1901. For catalogue address, J. B. JONES, Pres., FULTON, MO.

Central Christian College

....ALBANY, MO....

Seven Departments: Literary, Ministerial, Commercial, Shorthand and Typewriting Music, Elocution and Voice and Art. From these an Elective Course may be taken. Buildings commodious and healthily located. Electricity, telephone, comfort, good work. Faculty of graduates, capable and experienced. The tone of the college is emphatically Christian. Both sexes admitted on equal terms. Cost about $140 to $185. Session opens September 9 and 10. Apply to
J. W. ELLIS, Ph. D., Pres.

Female Orphan School

OF THE

Christian Church of Missouri.

A high grade ladies' college. Established 1873. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.
Beneficiaries received free. Half Beneficiaries, $50 per term. Full pay Pupils, $80.
A PLEASANT, REFINED CHRISTIAN HOME.
Correspondence solicited.
E. L. BARHAM, President.
Camden Point, Mo.

BUTLER COLLEGE

Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

ROANOKE COLLEGE, SALEM, VA

Courses for Degrees, with Electives. Large Library. Mountain location. No bar-rooms. Expenses small. Aid scholarships. Students from 16 States and countries. Catalogue free. Address the President.

THE CRISIS

By WINSTON CHURCHILL

This new work by the author of **Richard Carvel** and **The Celebrity**, is undoubtedly the novel of the year. Mr. Churchill's first book, **Richard Carvel**, has reached a circulation of 375,000 copies, and the new book, which every one is reading this summer, promises to exceed that wonderful figure.

THE CRISIS is a story of the days just prior to and during the war of 1861-1865. The scene is chiefly laid in St. Louis. Among the leading characters are Abraham Lincoln, U. S. Grant, W. T. Sherman, Fremont, Lyons, and other historic personages who figured prominently in the great civil war.

THE CRISIS is a great novel. It pictures actual conditions in the Mississippi Valley at the outbreak and during the war more clearly than any work we have ever seen. A very sweet love story runs through it. All the characters are strongly drawn. The work is handsomely illustrated.

....*PRICE, $1.50*....

Christian Pub. Co., St. Louis, Mo.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish. Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo.

Fifty-First Year

Christian College and School of Music

COLUMBIA, MO.

FOR THE HIGHER EDUCATION OF WOMEN.

Prepares for Advanced University Work.

Academic degrees of B. A., B. S. and B. L.

Schools of Music, Art and Elocution.

Twenty-five Instructors of the best American and European training.

Students from Sixteen States.

Magnificent New Dormitory, accommodating 150 students. Furnishings and equipment unrivaled. Rooms en suite; heated by steam; lighted by electricity; Hot and Cold Baths; Gymnasium; Library of 5,000 volumes; Physical and Chemical Laboratories.

Beautiful park of eighteen acres.

Tennis and Basket Ball.

"The new Christian College is a school which will rank with famed Wellesley, and other schools of the East."—*Dr. Frank G. Tyrrell.*

MRS. W. T. MOORE, MRS. L. W. St. CLAIR, } Principals.

For engraved catalogue address SECRETARY CHRISTIAN COLLEGE, Columbia, Missouri. Rooms should be engaged early.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | August 1, 1901 | No. 31

Contents.

EDITORIAL:

Current Events....963
In things Essential Unity....965
The Joy of Jesus....965
The Working Man and the Church....966
Notes and Comments....966
Editor's Easy Chair....967
Questions and Answers....967

CONTRIBUTED ARTICLES:

The Dante Sex-Centenary and Other Italian Topics.—Madame Sophia Bompiani....968
Paul's Portrait of a Preacher.—F. D. Power....969
England Revisited.—W. T. Moore....970
The Beauty of Holiness.—George H. Combs....971
The Army Now in the Field—W. J. Wright....971
New York Letter.—S. T. Willis....972
Dregs of the War.—Burris A. Jenkins....973
B. B. Tyler's Letter....974

CORRESPONDENCE:

What Shall We Pray For?....978
All Stepping Together....979
Missouri Mission Notes....979
Taking and Saving Life....980
Texas Letter....980
To the Christian Churches of Missouri....980
Iowa Notes....980
Large Conventions and Large Missionary Offerings....981

MISCELLANEOUS:

Current Literature....975
Our Budget....976
Evangelistic....982
Family Circle....984
With the Children....987
Hour of Prayer....988
Sunday-school....989
Christian Endeavor....990

Subscription $1.50

A SUMMER RESOLUTION

I WISH to begin this summer well, to do something in it worthy of it and of me, to transcend my daily routine and that of my townsmen, to have my immortal life now in the quality of my daily life. I pray that the life of this summer may ever be fair in my memory. May I dare as I have never done. May I persevere as I have never done. May I purify myself anew as with fire and water, soul and body. May my melody not be wanting to the season. May I gird myself to be a hunter of the beautiful, that naught escape me. May I attain to a youth never attained. I am eager to report the glory of the universe. May I be worthy to do it; to have gotten through with regarding human values so as not to be distracted from regarding divine values. It is reasonable that a man should be something worthier at the end of the season than he was at the beginning.

—Thoreau.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

WHAT WE STAND FOR

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—*J. H. Garrison.*

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. ..... $1.50 each
Ministers..... 1.00 "

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

Low Rates

....VIA....

B. & O. S-W

....TO....

TWENTY-EIGHTH
TRIENNIAL
CONCLAVE

Knights Templar,

....AT....

LOUISVILLE, KY.,

August 27th to 30th, 1901,

TICKETS WILL BE SOLD

August 24th to 28th inclusive. Good returning to September 2nd, 1901, with privilege of extension to September 16th, 1901.

The B. & O. S-W. is the Best Line from the East and West.

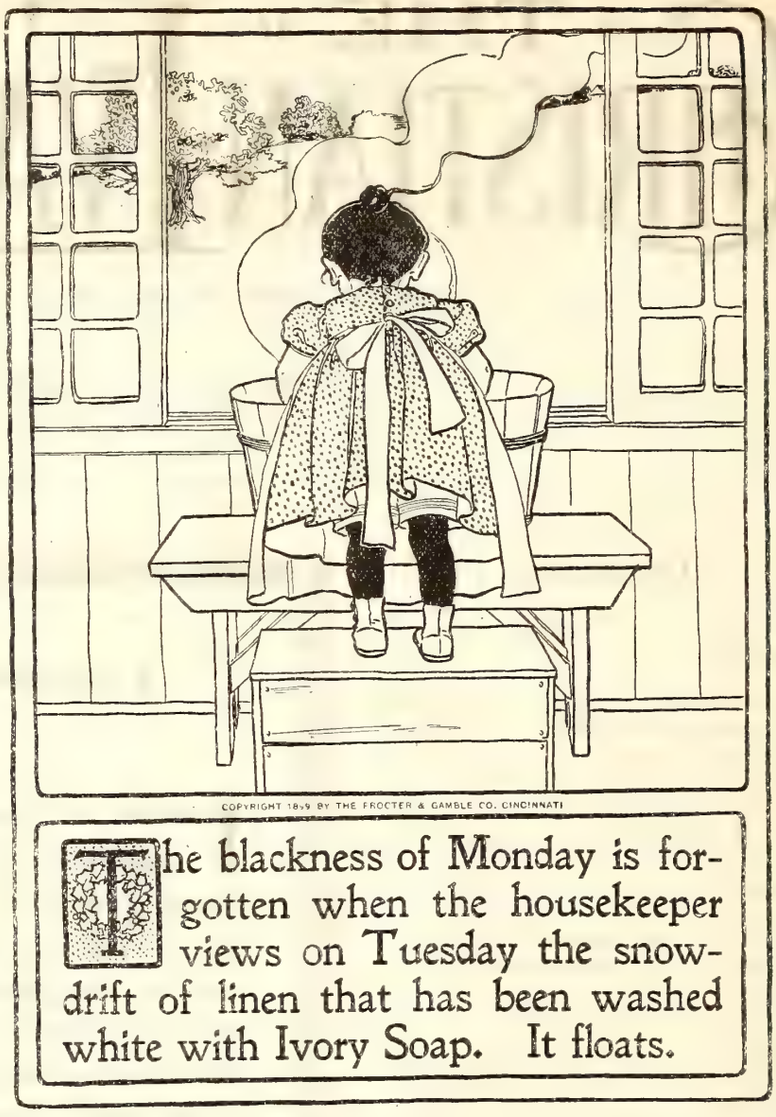
NEW Roadbed, Service, and Equipment.

Depot located in heart of the city. Special storage tracks for private cars Consult our Agents before purchasing tickets elsewhere.

Illustrated Guide to Louisville and Map of the City will be furnished on application to any representative of the Company, or by addressing

O. P. McCARTY, General Passenger Agent, CINCINNATI, O.

F. D. GILDERSLEEVE, Dist. Pass. Agent, ST. LOUIS, MO.



The Spiritual Side of Our Plea

By A. B. JONES

This new volume is a notable contribution to a better understanding of the spiritual significance and value of our Reformatory Movement. It accentuates a side of our plea which has been too much neglected by many. It deals, in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," and "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in our ranks.

Cloth ✕ 394 Pages ✕ Price, $1.50

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

5 BOOKS for $1.00

The following works are paper-bound booklets. Each is a valuable treatise on the subject to which it is devoted—concise and dealing with the fundamental facts rather than microscopic detail. The price of each work singly is *25 cents.* We will send the five books, postpaid, for *One Dollar.*

Christian Science Dissected. By A. D. Sector. This work, issued last summer, has already had a very large sale. It is bright, breezy, clear and convincing—just the thing to put into the hands of one who is inclining toward "Christian Science."

Sabbath or Lord's Day. By D. R. Dungan. Is it the First Day or the Seventh Day of the week that Christians should observe as a day of rest and worship? This book answers the question conclusively.

Facts About China. By W. Remfry Hunt. The author has lived in Central China for many years. His book is full of facts about Chinese customs, language, government, religions, commerce, geography, etc.

The Liquor Traffic. By S. W. Crutcher. Mr. Crutcher has spent years in fighting this traffic, and in this book tells of his experiences with manufacturers and dealers of whisky in the church and out.

The Lord's Supper. By N. J. Aylesworth. This work is a defense of and custom of observing the Lord's Supper every Sunday. It is an able, convincing argument.

WARNING.—If you wait until you can go to the postoffice and buy a money order, you may never send for these books. Just send a one-dollar bill; it is safe, convenient, and saves you five cents.

THE CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, August 1, 1901. No. 31.

Current Events.

The Schley Inquiry. It is to be regretted that human nature is so constituted that it often takes a bigger fight to determine who shall get the credit for a victory than it took to win the victory itself. Recent events have forced Admiral Schley to request an investigation into his conduct at the battle of Santiago. The third volume of MacLay's History of the United States Navy contains a severe arraignment of his course at that time. Though it has been shown that this volume is not used as a text-book at the naval academy, yet the whole affair has started the discussion afresh in the newspapers. A trial of the case was inevitable and Admiral Schley is justified in preferring a trial by a properly appointed court to trial by newspaper. A court consisting of Admiral Dewey and Rear-Admirals Ramsay and Benham, with Capt. Samuel C. Lemley as Judge Advocate General, has been appointed by the Secretary of the Navy to examine the whole question and especially ten points which are defined in the secretary's letter. The chief of these are the movements of Schley's squadron off Cienfuegos and from there to Santiago, his alleged disobedience to the order of May 25, the withdrawal from Santiago while the Spanish fleet was in the harbor, the failure to attack the Cristobal Colon in the mouth of the harbor when opportunity offered, and the movement of the "Brooklyn" at the beginning of the battle, which is said to have endangered the other ships. If the court decides that Admiral Schley was not guilty of cowardice, indiscretion and disobedience in these actions, he will probably undertake a civil suit for libel against the author of the history. The Secretary of the Navy has issued a general epistle to the naval officers suggesting that, during the progress of the trial, they refrain from public expressions of opinion. Almost every one is a zealous champion of one side or the other and it is a besetting sin of naval officers to talk too much for the press when they get a chance. Let us hope that the whole thing will be settled conclusively and that the Sampson-Schley feud may be forgotten so completely that the public can remember only the eminent services, and not the petty jealousies, of two brave men.

The Steel Strike. Satisfactory progress is being made toward the settlement of the steel workers' strike. Conferences have been held between Mr. Morgan and Mr. Shaffer, and a compromise will doubtless be patched up in a few days. It is believed that the Amalgamated Association will recede from its demand to be considered as the representative of the non-union workmen and to be allowed to sign the scale on their behalf, and that the steel companies will remove any obstacle which they have placed in the way of non-union men joining the union. The strike has aroused little interest in proportion to its magnitude, for it is difficult for the public to sympathize wholly with either side. The billion dollar trust certainly makes no very strong appeal for popular sympathy. The striking workmen, on the other hand, are not asking for higher wages, shorter hours or more sanitary conditions. Their union has agreed upon a certain scale with their employers and they profess entire satisfaction with the scale. The object of the strike is to compel the companies to extend the same scale to other mills and other workmen who are not in the union. In making such a demand as this, it seems to us that the Amalgamated Association is asking more than any union has a right to ask, and popular sympathy will not back it up in more than a half-hearted fashion. If, however, the strike shall induce the companies to nullify the clause in the individual contracts of the non-union men by which they have agreed not to join a union—though this was not the point primarily involved in the strike—it may promote the interests of the union and the workmen.

The Rush for Free Land. The registration of applicants for homesteads in the newly opened Indian lands closed Friday night, July 26. The total registration was about 170,000, far exceeding the expectation of both the officials and the prospective homesteaders. Since the number of claims to be assigned is only 12,500, this leaves to each registered applicant a little less than one chance in thirteen of securing a claim. If this had been known in advance it would doubtless have discouraged many. On Monday, July 29, the drawing of lots began which will decide who the lucky applicants are to be. Every precaution has been taken to prevent speculation and the transfer of any drawing will inevitably lead to its forfeiture. The method of registration and drawing by lot has met with some criticism, partly from those who characterize it as a lottery and partly from those who have more confidence in their ability to win a foot-race than in their luck at drawing numbers. The method cannot with any accuracy be called a lottery in the ordinary sense, for neither the winners nor the losers pay anything for the chance of drawing. When the government has a limited amount of land to distribute gratis, there is no reason why it should be made the prize for a go-as-you-please race ending in a rough-and-tumble fight. To auction it off, as has been suggested, would defeat the whole purpose by putting it in the hands of those who could pay most instead of those who need it most. The method of casting lots seems thoroughly practicable and justifiable.

Forehanded Politics. It is reported that, even before the drawing for homesteads in the new Indian lands had begun, and even before the registration of the applicants had closed, there was the beginning of political organizations looking to the government of the town of Lawton. Lawton is not yet a town at all except on paper, but within a few days it will suddenly acquire a population befitting a county seat and will find itself in the throes of its first political campaign before the grass has been worn from the trail down the middle of its main street. It is said that three tickets, Republican, Democratic and Citizens', are already in the field, though the political ambition of each nominee must be cooled somewhat by the reflection that it is thirteen to one that he will not draw either a homestead or a town lot in the new country. We do not know whether this report is true or not, but there is an element of truth as well as of picturesqueness in it, even if it is fiction. It is a vivid representation of the Anglo-Saxon passion for self-government. The habit of respecting authority—a habit which moves a man even to refrain from suicide when a policeman threatens to shoot him if he persists—is closely paralleled in our race by the instinct for politics. A city—even a paper city, with no more real existence than the shadowy land of Lyonesse, save in the expectation and desire of the homeseekers—cannot long exist without political parties, a ring or two and an assortment of bosses. These political "sooners" hastening to organize a government for a city of the future represent Anglo-Saxonism raised to the n-th power.

The End of McLaurin. By a vote of twenty-five to five, the Central Democratic Committee of South Carolina has excommunicated Senator McLaurin from the party. The action was, of course, instigated by Senator Tillman, and its immediate effect will doubtless be to put Mr. McLaurin out of the race for the long-term senatorship. There might have been enough Democrats of his way of thinking to give him a faint chance of success in an equal contest, but it is all over now that he is stamped with the disapproval of the Central Committee. The balance of power in any party is usually held by those who accept the dictates and definitions of their party leaders. Accepting the statement of the committee that Mr. McLaurin's political faith is not genuine Democracy, a majority of the party will reject it, not because they disbelieve it, but because they have been trained to reject everything that is not of, for and by the Democracy. We say it as no aspersion upon the party. In many states Republicans would do the same. But this is the reason why

the South remains solid—because of the magic of the party name. So all that the committee needed to do, and all that it tried to do, was to say that McLaurin had no right to the name Democrat. No argument could be more effective. When the next political sun rises upon South Carolina it will be observed that the place of Mr. McLaurin is vacant. But this does not necessarily mean a permanent triumph for Mr. Tillman and the ideas which he represents.

A New Era for Porto Rico. With the issuing of the President's proclamation last Thursday establishing free trade with Porto Rico, that territory enters upon a new epoch. At the same time Gov. Allen, having carried the territory through the first period of its career, voluntarily resigned his office and Judge W. H. Hunt, secretary of the insular government, has been appointed governor. The condition of the island at the end of Gov. Allen's term is eminently satisfactory. The insular government is burdened by no debt and the taxation is less than in any other part of the United States. Money is in the treasury to meet all necessary governmental expenditures, with a surplus for emergencies. Since the Hollander law went into effect, ample revenue has been afforded by the excise tax on tobacco, a land tax of one-half of one per cent., and the import duty on goods from foreign countries. The largest items of expense in the government's budget are for schools and roads. The President's proclamation abolishing the tariff between Porto Rico and the United States will doubtless give an increased impetus to the sugar industry and to the exchange of duties with this country. Porto Rico is preparing to give to the West Indies an object lesson in the advantages of membership in the great American Union.

King Edward's Titles. It has been proposed in the House of Lords that King Edward be allowed the privilege of selecting a new title, or as many of them as he sees fit, to give proper expression to his dignity, majesty and sublime magnificence as potentate of England, Ireland, Scotland, Wales, Canada, Australia, India, South Africa, Gibraltar and St. Helena, with lively hopes in the Yang Tse Valley. Is it not enough to be known as "By the grace of God King of Great Britain and Ireland, Defender of the Faith, and Emperor of India"? Of course if he really feels the need of a few more titles, he might add a dozen setting forth his relation to each separate colony in the empire, but there is no need to make a royal title look like the index to an atlas. If they have really decided that they want an empire—and it seems that they have—why not have one title to cover it all? Enlarge the meaning of the term Britain to cover all the British dependencies, and call the king "Emperor of Britain." That would be simple, comprehensive and dignified. At any rate he might do without the epithet "Defender of the Faith," a title conferred by the pope on Henry VIII in his youth for writing a book in defense of the Romish doctrines against Luther. It seems rather unfair to keep a title won in the defense of transubstantiation, while the oath of accession contains a vigorous denial of that same doctrine.

For the Honor of the Force. The trial of a criminal case has just been concluded in Pittsfield, Mass., which has occupied much space in the papers. Its sensational features need not be repeated here. A young man was arrested and tried for the murder of his sister. The testimony all pointed to the fact that she had been killed by burglars, but the police, being unable to locate the burglars, denied their existence and formulated a theory that there had been a family quarrel in which the girl was killed by her brother. There was no basis for this charge except the flimsiest circumstantial evidence, and no motive for it except the desire of the police force to shield itself from the odium of failing to catch the criminal. When the case came to trial the young man was speedily acquitted. So the police of Pittsfield must bear a double portion of odium. It is a poor business for the state to become a partner in so contemptible a trick as this, to attempt to convict an innocent man of murder in order to save the professional pride of a chief of police from the embarrassment of admitting that the burglar and real murderer had gotten away. This may not be technically a case of malicious prosecution, but it is just as bad.

The French Elections. It is in keeping with French ideas of the Lord's day that their elections are regularly held upon Sunday. As in England, so in France, even national elections are not held simultaneously in all parts of the country, but are scattered over two or three weeks. The recent elections for councillors-general in all the departments resulted in an overwhelming victory for the Republican party which is at present in power. The Nationalists, Royalists and all other branches of the opposition were completely buried by a vote of about four to one. This is particularly significant because the elections began on the day after the promulgation of the new law limiting the right of religious associations to hold property. This law, which was advocated by M. Waldeck-Rousseau and supported by the Republicans, is aimed against the Catholic orders, and much has been said about the unpopularity of the measure. It has been threatened by leaders in the Catholic Church that it would result in the overthrow of the ministry and the undoing of the party. The outcome of this election, held when the Religious Associations Law was uppermost in all minds, is a striking vindication of the party which has championed it and an indication of the comparative unimportance of clerical influence in French politics.

Peace or Intervention. From various sources come rumors that the chance of intervention in South Africa by the European Powers is again becoming a factor in the situation. A Conservative member of the House of Commons said a few days ago that the government was already facing the alternative, either to end the war at once or to submit to intervention in which the Kaiser would probably take the lead. How authentic this information is we cannot say, but it is significant that such a statement should be made at all in the House of Commons by a partisan of Chamberlain and Salisbury. The popularity of Mr. Asquith, the champion of Liberal Imperialism, is apparently on the increase, but this only shows how impotent the Liberal party is to suggest any positive policy of its own. Mr. Rosebery still maintains, as set forth in his letter to the Liberal Club of London, that there is no hope that the party can accomplish anything so long as it contains two irreconcilable elements, one of which is distinctly insular in its views, while the other reaches out toward empire.

International Trusts. The rumor of a combination about to be effected between the salt companies of the United States, Canada and Great Britain, sets one to thinking of the possibilities when the international trust is perfected. Even now, to be sure, the Standard Oil Company is practically world-wide in its operations and controls the oil markets of the world with little opposition. But in most lines the operation of tariffs makes it difficult for a trust to become truly international. Perhaps the transportation systems will come to it as soon as anything. The "community of interest" plan, which has made possible railroad operations of such vast magnitude as to startle even this unsusceptible age, will inevitably bring all, or nearly all, of the roads in the country under the control of one small group of men. Perhaps we are nearer to that consummation now than the general public suspects. At the same time the consolidation of railway and steamship lines is going on. The owners of a railroad with a seaport for a terminus, naturally dislike to hand freight and passengers over at that point to another company. Railway and steamships are feeders for each other, and when one man owns both, both feed him. So the Pennsylvania railroad has its freight steamers, and so Mr. Morgan, by the purchase of the Leyland line and a line from Portland to London via Hong Kong and Suez, has girdled the world with his own system. A general "community of interests" is apparently not far off. There is, moreover, a rumor that our steel trust is to be matched by a steel combine in Germany, with the Krupps at its head.

Brevities. The new battleship Maine was launched last Saturday at the ship-yard of the Cramps in Philadelphia. The construction of the vessel was authorized by act of Congress about a month after the destruction of the old Maine.

Dr. Emil G. Hirsch has resigned from the Illinois Board of Charities because the governor proposes to appoint a politician without special fitness as secretary of the board. The position requires technical knowledge. In reply to the criticisms in the letter of resignation, Gov. Yates says that so long as he is governor he intends to be governor—that is, to appoint whom he pleases where he pleases.

An effective temperance lesson is taught by the statistics of casualties during the present hot spell. The officers of the city hospital say that 95 per cent. of the heat prostrations in St. Louis have been persons addicted to the use of alcoholic beverages and in most cases the victims had been imbibing more or less freely immediately before the stroke. The glass that professes to cool in summer and warm in winter really does neither.

In Things Essential, Unity.

The daily papers have recently given us a report of what a young minister said in his farewell discourse to the church he had been preaching for, and probably his farewell discourse as a preacher among the Disciples of Christ. He is reported to have declared his inability to accept the view that the work of creation was completed in six literal days of twenty-four hours each or to believe in the historical accuracy, literally interpreted, of the incident of Jonah and the whale, of the sun's standing still, of the destruction of the children by bears for calling Elisha a "bald head," the giving up of women to the lust of brutal soldiers by command of the Lord, etc. We quote from memory. These things were displayed in large head-lines as reasons why this preacher could no longer remain in an orthodox pulpit!

We are quite safe in assuming, on general principles, that the report is a caricature of the sermon as a whole. But at any rate it is probable that the preacher did mention these things and perhaps others as illustrations of difficulties in the way of his remaining in the pulpit of the Christian Church. The newspapers accepted this view of the situation and spread broadcast the idea among the people that a minister holding such views is barred from the pulpit of one of the most liberal and liberty-loving of the religious bodies in Christendom, greatly to the discredit of the Bible and of Christianity. There is more harm done to the Christian religion by these newspaper reports than many of us imagine. There is a large number of people who get their impressions of Christianity and of the churches from the daily papers. Imagine what a text this incident, as reported in the papers, will afford for an infidel harangue to a crowd of non-church-goers in some down-town hall on Sunday afternoon!

One of the lessons we wish to draw from the incident is the unwisdom of any one, calling himself a preacher of Christ's gospel, going into his pulpit to tell the people what he doesn't believe, and what he has doubts about. The people have too many disbeliefs and doubts of their own. When they go to church they presumably go to have their faith strengthened by hearing a man who has positive beliefs concerning fundamental truths, and who will tell what he *does* believe and not what he doesn't believe. Imagine Paul, or any of the apostles, with a great, burning message about Christ in their hearts, rising before the people to air their doubts about the historicity of certain incidents in the Old Testament record! We beseech you, brethren, if you have any certain convictions concerning Christ and the great salvation, declare these to your waiting congregations, with all the soul within you, and leave your doubts in your studies until you either outgrow them or come to see that they have no relevancy to the great fundamentals of Christian faith.

This last remark leads us to say that any preacher who would array such things as we have mentioned as reasons why he cannot accept the Bible as a revelation of the grace and truth of God for man's salvation, or as reasons why he cannot occupy a pulpit among the Disciples of Christ, would betray a superficiality and immaturity of thought which would afford a much better ground for his retirement from the ministry than the difficulties mentioned. We protest against this misrepresentation of our common Christianity by this newspaper report, and especially do we repudiate this aspersion against a religious body which has always given emphasis to the motto: "In things non-essential, liberty; in things essential, unity; in all things, charity." No minister among us has ever been required to hold the opinions which this preacher is said to have rejected. They are matters about which ministers and others are permitted to hold their individual opinions. No wise preacher will take these opinions into his pulpit and preach them as a part of the gospel. If he should find that the faith of some of his congregation is disturbed by the impression that a certain view of these things was essential to Christian faith, he would be justified in pointing out to them that such is not the case. Indeed, it is wise, in these times, to teach the people clearly to discriminate between what is faith and what is opinion.

Incidentally we may remark, in concluding this article, that there is no reason why the people should be kept in ignorance of the progressive nature of revelation; that God has revealed himself *to* man and *in* man, as men have been able to receive it. This principle, so clearly taught in many passages, would relieve the minds of the people of many difficulties. "God, who at sundry times and in divers manners spake in time past unto the fathers, in the prophets, hath, in these last days, spoken to us in his Son," and the revelation in his Son is as far superior to that in the prophets as the Son is superior to the prophets in his knowledge of God and of the kingdom of the Spirit. But some of the annalists or historians of the Old Testament were not prophets, and did not have as high a conception of spiritual things as the prophets had. Why, then, should we think it strange to find psalms and historical records whose conceptions of God, and of man's relation to him, are far below the high ideals revealed to us in Jesus Christ? It is time the Christian world had come to a more clear and general understanding of these principles in order that the faith of the people be not disturbed by these imaginary difficulties.

The Joy of Jesus.

It is one of the seeming paradoxes in the life of Jesus that He was at once "a Man of sorrows and acquainted with grief," and yet was filled with a deep and abiding joy that manifested itself in some of the darker moments of His history. "These things have I spoken unto you," said Jesus to His disciples, "that my joy might remain in you, and that your joy might be full." This passage shows that beneath all the sorrow and grief which affected the life of Jesus, as they do all of us, only perhaps in a more intense form, there ran an undercurrent of peace and joy which gave to His life that serenity and strength which enabled Him to accomplish His life-work. It shows, too, that it is the desire of Jesus that His disciples should share in this joy which may co-exist with all the afflictions incident to this mortal life. This fact justifies a reverent inquiry into the sources of this joy.

It is not difficult to understand that there must have been a deep and constant joy in the mind of Jesus, coming from the elevated thoughts which One of His intellectual power must have had. Every man of genius or of extraordinary power of thought knows something of the joy that comes with the discovery or the realization of new truths or lofty ideas. But Jesus was something more than a rare genius. It is freely admitted on all hands that He possessed an insight into the nature of God and of the moral universe, of man and his destiny, unequaled by the great masters of thought in the world. He moved in a realm of thought and of feeling far above the plane on which ordinary mortals move. It is in the power of every disciple of Jesus to cultivate this source of joy and to accustom himself to think of those pure and lofty themes which bring joy to the mind and heart. "As a man thinketh in his heart, so is he." This source of joy is under our control to a much larger degree than is usually supposed. Men may grovel in the dust, or on the wings of thought and imagination, quickened and strengthened by faith, soar into the loftier regions of ideas and ideals which bring real joy to the heart.

Jesus lived in conscious union with His Father. "The Father and I are one," was his constant iteration. No one else ever attained such sublime consciousness of the presence of God and of his perfect unity with Him. Who can estimate what a source of joy this must have been to Jesus in all the varied and tragic experiences which marked his life? Never for a moment did He lose sight of his Father's face except in the solitary instance when, upon the cross, he cried, out of a breaking heart: "My God, my God! Why hast Thou forsaken me!" And this cloud quickly passed, for in a little while he exclaimed: "Father, into Thy hands I commit my spirit!" We look upon prayer as a duty, but what joy it must have afforded to Jesus to get away from the multitudes that crowded about Him and in the solitudes of the mountains commune with his Father! It was while engaged in such communion on one of the mountain tops in Galilee that He was transfigured in the presence of His disciples. Is it not the privilege of every believer in Christ and in the God whom Christ revealed, to find in prayer and communion with the Father a source of perennial joy? Many have proved this to be true in their experience, and it is alike the privilege of all.

One other source of joy must be mentioned here. Christ lived and labored in the consciousness that He was serving humanity. He never had a thought, much less a purpose, of serving His own interests, of promoting His honor or seeking earthly position and fame. His joy consisted in binding up broken hearts, in bringing light to those who sat in darkness, and in setting the captive free. The secret of happiness, it has long since been learned, consists in living out of ourselves and for others. No one has ever done this to the extent that Jesus did. He came not to be ministered unto but to minister. His was the supreme joy of revealing the fatherhood of God to a sorrowing and grief-burdened world. He came to show us the Father. What joy it must have been to Him, as He saw with prophetic vision, new light and new hope and new love coming into the hearts of men! The author of the Hebrew letter tells us that He was able to endure the agony and

shame of the cross because of "the joy that was set before Him"—the joy, no doubt, of seeing the great company of redeemed coming up through great tribulation, having washed their robes and made them white in the blood which He was shedding for the sins of the world. In a word, His was the joy of living for the good of others and of finding His happiness in the happiness of the race. Blessed is the man who finds his chief source of joy in serving unselfishly his fellow men!

Here, then, are some of the sources of the joy of Jesus, which he would have us share—the joy of pure and elevated thoughts, the joy of constant and unbroken communion with the Father, and the joy of unselfish service for the benefit of our fellow men. Whoso would share in the fulness of joy which marked the life of Jesus, must seek it in these sources, for elsewhere it cannot be found.

The Workingman and the Church.

The Outlook for July 27 contains an article under the above title which is worthy of a careful reading by all who are interested in the workingman and by all who are interested in the church. It is especially informing because it presents, in the form of a composite letter, the opinions of a great many labor leaders given in answer to four specific questions: First, what is the chief fault that workingmen find with the church? Second, what takes the place of the church in the life of the average workingman? Third, how do they regard Jesus Christ? Fourth, what, in your opinion, should engage the activities of the church?

The answers to the first question are by far the most important, for, in a considerable degree, they involve answers to the others. Briefly stated, the criticisms which the workingmen pass upon the church may be put as follows: The church does not teach the principles of Christ—the principles of love and brotherhood; the church is conducted in the interest of the capitalist and the poor man is not welcomed; there is too much pomp and ceremony; there is too much preaching of hell and eternal punishment; the churches do not permit freedom of thought; interdenominational disputes and differences in the interpretation of Scripture are not attractive to "men who see things as they are."

The first glance at these answers suggests that those who gave them really know very little about the church, and deliberate examination confirms this impression. To say that the churches do not teach Christ's principles of love and brotherhood, might have an element of truth in it; at least there are plenty of individual church members who do not embody these principles in their lives. But when this is followed by the statement that the church is conducted in the interest of the capitalist, it becomes evident that the critic is complaining because the church does not undertake the advocacy of some socialistic scheme which he has decided offhand is identical with the teaching of Jesus. Whatever may be the virtues of this program, the church cannot take upon itself the function of a society for the propagation of socialism. It is true that the church is conducted in the interest of the capitalist—but not *as* capitalist; and it is also conducted in the interest of the workingman—but not *as* workingman. There is no reason why either should be excluded from the means of grace. But the church is interested in them both as *men*, because they have immortal souls and are created in the image of God. It must declare to them the eternal principles of Christ's religion and leave each man to apply these in his own craft or calling.

The statement that there is too much pomp and ceremony in the services of the churches, might apply to some but certainly not to all. But taking it at its worst, it is no worse than the ritual which is observed in many of the lodges where these same men consider it beautiful and impressive. And what nonsense to say that the churches have too much preaching about hell. The suggestion will perhaps be welcomed by the Universalists, who cherish a similiar delusion that the orthodox delight to let their fancy dwell upon the burning lake, and that Jonathan Edwards' "Sinners in the hands of an angry God" is weekly rehearsed for the edification of all orthodox congregations. All others know that the preaching of hell, as an incentive to virtue, has fallen into a desuetude which may safely be called innocuous. That the churches do not permit freedom of thought is another error often found in connection with gross ignorance of the workings of churches, but negatived by the opposite complaint about too much difference of opinion even with a single denomination.

In all of these several ways the workingman is prone to misapprehend the church. Often his ideas of what the church should be and do are crude, though often again moral earnestness and a feeling after practical righteousness help him to a truer insight into the things essential. But, whatever the church *ought* to be, the workingman seldom knows what it actually *is*. Is it his fault? Perhaps, partly, at least. But no matter whose fault it is, the business of the church is to make itself known. In general, we believe that the church teaches Christ's principles of love and fraternity and honestly wishes to be of service to the world. But it is entangled with doctrinal difficulties. It is handicapped by the imperfection of individual members, and occasionally by the glaring unworthiness of some. Its leaders lack an adequate understanding of the social conditions in the midst of which they must work. The church misconceives the workingman as badly as the workingman misconceives the church. Not knowing his needs and his capabilities, the church's appeal, sincere though it may be, goes wide of its mark and is met with indifference or scorn.

The church has perhaps not much to learn, in the way of specific suggestions, from these letters from the labor leaders, but it will be a valuable lesson if it helps her to understand how little her real nature is known by those whom she seeks to help. The churches mean well, but they need to study the methods by which the principles that they teach can be set before the workingman in such a form that he can understand them and can see in the church something other than a rich man's club, or an organization for the oppression of labor.

Notes and Comments.

Every thoughtful reader of the New Testament has been struck with the presence therein of types of character which have persisted through the centuries until our own time. We need be at no loss to know how Jesus would deal with the men and women about us to-day if we understand how he dealt with those with whom he came in contact during his earthly ministry. In an editorial on "The Audacity of Jesus" in The Christian Century of July 18 is a paragraph which sums up in a striking way these characters:

The Jew, the Greek and the Roman are with us still in their modern representatives. The Jew of the first century is once more seen in the formalist, legalist and religionist of any creed or cult that rests in forms or symbols, orthodoxies and definitions, whether Buddhist, Mohammedan or Christian, so-called. From all these Jesus calls men to himself, and the vital power of his redemptive life. The Greek of to-day is the intellectualist, with his scheme of culture, his small philosophy, his dialects and criticisms. From these brilliant but arid levels Jesus calls men to himself, not to a new philosophy, but a new life. And to the present-day Roman, the man of affairs, the organizer of trade and promoter of vast industries, the artisan building his life into this majestic modern world, Jesus speaks in the same imperious tones. It is to these ruling spirits of the time, proud of their success yet at heart proud of their limitations and unsatisfied purposes, that he presents the sublime motive of a complete and rewarding service.

Rev. Dr. Dowling, of Los Angeles, one of the leading Episcopal ministers of the Pacific coast, recently created something of a sensation by preaching a sermon on the Romanizing tendencies in the Episcopal Church. The question at issue between high church and low church, he said, is not a mere matter of ecclesiastical millinery, any more than a war for political independence is a fight over a mere bit of bunting. The flag is more than a piece of bunting, and the high church ceremonies are not only forms but are symbols of an important idea—the idea of the elevation of the clergy as a distinct and superior class upon whom the laity are dependent for the means of salvation. It is this which gives significance to the otherwise profitless discussion about the practice of auricular confession, the use of incense and the doctrine of transubstantiation. These are all distinctly Catholic practices and beliefs, because they embody the idea of the priest as the mediator between God and man. The real question, as Dr. Dowling says, is whether the Episcopal Church will permit itself to be led back into bondage to a preisthood.

The Interior cites the episode of the natives of New Guinea who were terrified at seeing a sailor, the first white man they had ever seen, sit down and take off his shoes. They thought he was going to take himself to pieces. So there are some people, both in and out of the Presbyterian Church, who become alarmed when that body proposes to remove the pinching shoe of its Westminster theology. If they do remove it, it will be found that the denomination is not tearing itself to pieces and that it has found relief from a certain variety of very painful corns with which it has recently been afflicted.

Can it be that the Indian virtues of stolidity and cruelty are to be inculcated as the highest principles of American business? Mr. Lawson, the famous Boston stockbroker, gives this as one of his business maxims: "If your enemy strikes at you and hurts, don't let him see that he has hurt you. Ridicule him and strike back when your time comes." The great modern principle of competition does not appear lovely when set forth so baldly.

Editor's Easy Chair
or
Macatawa Musings.

It came last night—the long-expected, the beautiful rain. There had been premonitions of its coming for several evenings. The sun had enthroned himself in the west, before his going down, in a royal manner, and surrounded himself with a pavilion of clouds whose dark borders were fringed with gold, while beneath there seemed to be vast artificial basins full of water. This was a hopeful prophecy. There had been a cloud and a shower the night before. That was the beginning of the fulfilment of the prophecy. Last night came the fulfilment. A dark cloud rose over the lake before bedtime, and sent out its avant couriers as if to announce the good news to a waiting and anxious people of the coming of the long-expected rain. How beautiful is the black storm-cloud at such a time! Even the zigzag lightning that flashes across its dark bosom possesses a fascination which we do not ordinarily associate with it. The deep, bellowing thunder that resounded over the lake was indeed like the voice of Jehovah saying to the people, "I have not forgotten mine ancient covenant that 'while the earth remaineth, seed-time and harvest . . . . shall not cease,' but the early and the latter rains shall fulfill their gracious mission." And soon the downpour came. Is there any sweeter music on earth, at such a time, than the patter of the rain on the roof, the plash of it against the window-panes and the dripping from the eaves and the trees? On through the night the darkness was cleft by the blinding flashes of lightning and the stillness was broken by the pealing thunder which followed in the lightning's wake, while the rain continued. The only limitation to our joy was the doubt as to whether the rain was general. We kept thinking of the thirsty corn-fields of Missouri, Illinois, Kansas and Iowa, and other states in the corn-belt, and wondering if they were being visited by the same refreshing rain. Let us hope, at least, that the long drought has been broken and that enough will be saved of the later growing crops to furnish bread for the hungry and to prevent any great want.

The daily papers reported that in Missouri, last Sunday, the churches where special prayers were offered for rain were crowded with people in spite of the intense heat. This would indicate that the faith of the people in a God who hears and answers prayer is more general than we might have supposed. Some of the preachers, we notice, were inclined to make light of appealing to the Almighty to modify the laws of His universe, but the plain, simple-minded people, who have learned to call God "Father," never stopped to philosophize about the matter nor doubted that He had power to give them, in his own time and way, what was best for them. And so they called upon His name. May this simple faith never depart from the hearts of the people! Has God no ears, that He cannot hear, nor heart, that He cannot feel, nor power, that He cannot bring to pass that which He desires to meet the wants of his children? A trusting, child-like faith is worth more here than all the world's wisdom and philosophy. If this season of drought has served to remind the people, too much inclined to forget God, of their dependence upon Him for their material as well as for their spiritual blessings, and that in Him we literally "live, move and have our being," if it has taught them the value of prayer, and shall further teach them the necessity of economy in the use of all His gifts, will not these things fully compensate for whatever losses or hardships may be involved in the shortage of crops? How slow we are to learn that there are some things worth more to the human soul, and far more essential to man's happiness, than silver and gold or abundant crops! It cannot be that in calling upon God for the needed rain the people have entirely forgotten their moral shortcomings and their neglect of God's laws, and have failed to repent as they have turned to Him for help in time of need. If not, then out of this repentance there will come an increase of spiritual blessing which will more than compensate for any material losses the country has sustained.

How fair Macatawa looks this morning after its face has been washed by the bountiful rain! Whatever man may do, nature never fails to respond to such beneficent gifts of heaven. This place has nearly received its full quota, but, like the omnibus, it always has room for one more. People are going as well as coming, and that gives a chance for the new arrivals to find accommodations. Our enjoyment of the comparative coolness of this place, through all the heated term, has had this one drawback—the thought of the thousands of people sweltering in the cities unable to escape the terrible heat because of poverty or the demands of their business. The suffering of the poor has especially appealed to us, and if our suffering with them would lighten their burden, or in any way ameliorate their condition, we would be glad to make the sacrifice for their sake and the Master's. It is only because we seem to be better able to perform the duties which Providence has laid upon us here than in the torrid city, that we are content to abide here during the summer season. Among the arrivals known to many of our readers, since our last report, have been T. P. Haley and wife, of Kansas City; R. M. Giddens, Paris, Tenn., and A. I. Myhr and wife, of Nashville, Tenn. The latter are taking their wedding tour, and have wisely visited the Park to enjoy its beauties and comforts for a few days. Bro. Myhr came to this country several years ago, a poor Norwegian boy, and by dint of industry and of high purpose he gained an education, graduating from Christian University. He entered the ministry and has won for himself high repute as an able preacher of the gospel. For many years he has been laboring as state evangelist of Tennessee, bringing the churches of that state into co-operation in missionary work. The result of his labors has been highly gratifying to the friends of mission work throughout the brotherhood. He is to be doubly congratulated on the success of his labors and on his having captured one of the fair daughters of Tennessee, a consecrated and educated Christian woman, who will no doubt add to the efficiency of his labors as well as the joy of his life. Mrs. Toof and daughter, of Quincy, Ill., W. R. Jinnett, of Atlanta, Ill., and Mrs. J. J. Haley, of Cynthiana, Ky., came over on the boat last night. J. H. Hardin, of Liberty, Mo., addressed a large audience at the Auditorium last Sunday afternoon, to the delight and profit of all, and Professor Graham Taylor addressed a still larger audience at the beach service in the evening in a most helpful and interesting manner. The Macatawa Assembly begins on Sunday, August 4, and lasts a week.

Edgewood-on-the-lake,
July 27, 1901.

Questions and Answers

You truly say in the last CHRISTIAN-EVANGELIST *that the supposed inaccuracies of the Bible do not amount to so much as the "spots on the sun." This being the case, might it not be well, so long as we enjoy the light and health-giving power of the great orb of day, to simply "keep cool" and not bother ourselves too much with the "spots"?* *J. M. Shepherd.*

Topeka, Kan., July 22, 1901.

This was exactly the point of the editorial which our brother read, but seems not fully to have understood. There are some who refuse to enjoy the light of the sun, because it has spots on it. They say if it has the least spot, then it is no sun, and our solar system is in total darkness! In the article referred to, we were trying to point out the unwisdom of this course. We believe in enjoying the light of the sun and not bothering about its spots. But this does not mean the denial of the fact that the sun has spots. It would be awkward for us if, after we had been asserting that the sun has no light at all if it is not spotless, some one should prove that the spots really do exist. It would not do to turn it off by saying that he is attacking the sun while we are defending the sun. To make false claims is not to defend.

We were trying to show that the particular sun referred to—the Bible—whose spots troubled them, derived all its light from Christ, the true sun of righteousness, in whom is no spot or blemish, and that if there were small inaccuracies in the human element in the Bible, concerning details not relating to the question of salvation, this fact was no cause for discounting the pure light which shines from Him who is "the light of the world." We do not know why the spots are on the sun, but we feel sure it is a better sun, for our use, by having them. We are equally sure that the Bible is a far better book for our use, because of the human element there is in it, even though that involves small inaccuracies of chronological and historical detail, and moral conceptions less lofty than those of Christ, than it would have been if it had been handed down by angels, written, punctuated, printed and bound, without human agency and without the possibility of imperfection of any kind. To understand this fact is to be in a position not to fret or fume or worry about the spots on the sun.

The Dante Sex-Centenary and Other Italian Topics

By MADAME SOPHIA BOMPIANI

Italy glories in the great men who, in the past or the present, have made her illustrious. No other nation can boast of so many who have been supreme in their several lines. When the centenaries of their births or their deaths occur, some monument is raised to their memories; history is searched and eloquent tributes are paid to them. These monuments or mural tablets or statues indicate the changes in popular thought. They are no longer statues of the Popes, the Medici, or the Bourbons, but of the kings of Italy, of the once imprisoned patriots and of the victims of the Inquisition. The statue of Giordano Bruno stands now in Rome on the spot where he was burned, and an inscribed tablet marks the place where Savonarola suffered death in the Piazza della Signoria at Florence. But the greatest honors are accorded to the poets, the sculptors, the painters and discoverers. Dante, the "divine" poet; Leonardo, the painter, architect, sculptor and scientist; Michelangelo, the sculptor and painter; Raphael, the painter, are revered with little short of worship.

The Study of Dante.

Here in Rome, all through the winter, on Sunday afternoons, in the hall named after the poet, the first part of Dante's Divine Comedy has been studied by the most cultured people in the city. Titled ladies, professors, students of all kinds, bent over their copies of Dante as if they were Bibles, as one by one the Cantos were read and explained by a competent scholar. Two thousand youths met in their different school-houses one morning in April of the *Anno Santo* or "Holy Year" to hear lectures on different parts of Dante's "Vision," begun in Rome in April of the year 1300.

Six centuries ago Dante came to Rome as an ambassador from the city of Florence, asking the Pope, then Boniface VIII., to prevent the entrance of Charles of Valois into that city. Boniface gave him good words, but secretly favored Charles and the Guelphs. From the triumph of that faction and the intrigues of the Pope the exile and the misfortunes of Dante arose, and he dated his great poem—the monument of his glory—from the spring of that year. The Divine Comedy expresses the grief and disgust which Dante felt on discovering the contrast between his own high ideals of truth and justice and the evil and corruption he saw in Rome.

Dante and Modern Italy.

The political ideal of Dante, which is that of Italy, and that of the Roman Church are absolutely opposed. The one is greatness, the other decay. It was a wise thought of the Minister of Public Instruction Baccelli to educate these two thousand youths in the doctrines of separation of church and state, in the purity and nobility of life and government. This jubilee was a kind of antithesis to that held throughout the year in the Vatican. The enthusiastic admiration for Dante is an index of national health. The poet and reformer, afflicted and disgusted at the sight of the ambition and luxury which had taken the place of evangelical humility, cherished the idea of a vast moral and religious reform. Rome should be purified and ennobled—not the Rome where *Cristo tuttodi si merca*, but another filled with heroes, apostles and martyrs. This idea he expresses by placing virtuous Cato, although a pagan and a suicide, as guardian of purgatory, because, without religious light or ceremonies, he lived nobly and well according to the dictates of his conscience. For Boniface the Pope he prepared a place in hell—not for revenge, but on account of his evil deeds and wicked life.

Honor to the Exiled Poet.

Among other honors paid to Dante is the editing of a library of Dante literature which is intended to collect all that has ever been written about him. But, although there is so much of this, scholars confess that much more must be written before the art of the great poet can be understood and the secrets of his learning, his heart and his life fathomed.

Not only did they study and discuss what is in the works of Dante, but what is not there, and especially his complete silence regarding the Waldenses, the Albigenses, and other so-called heretics of his time who were persecuted. The Abbot Tosti, of Monte Cassino, dedicating his life of Boniface VIII. to Dante Alighieri, strove to remove the stain placed upon that Pontiff's life by the great poem, but the truth of history is too well known to be canceled by a few smooth words. Tosti himself was the victim of a Pope when he published some years ago his famous project for a reconciliation of Italy and the papacy, and was forced to retract what he had been beguiled to do.

The tall two-windowed house where Dante was born has become the property of the government. Florence, which exiled her greatest citizen, and threatened to burn him alive if he should return, would now, oh, so gladly, reclaim his bones from Ravenna. There was quite a newspaper discussion about a little parcel of his ashes that was gathered on a cloth thrown over the tomb at the time it was opened in 1866 to certify that the body was there. This precious dust is now in the National Library at Florence, and even of that Ravenna is almost jealous.

In the year 1899 the town of San Gemignano, near Siena, celebrated the sixth centenary of Dante's visit there as ambassador for a political question from Florence. The hall where he spoke is still there, and now bears his name. On this occasion a mural tablet was inaugurated in memory of the festival, one of the most romantic of this romantic Italy. The mediæval town of San Gemignano still preserves eleven of the seventy-two towers that adorned it in the twelfth century. Surrounded by walls with narrow streets and high, solemn palaces, its singularity attracts many travelers from foreign lands. It has been likened to Pompeii by some, but the poet Carducci says that if there is any resemblance, this is Pompeii not dead but alive. That day of the Dante festival it was gay with music and flowers and young life. Ten thousand visitors came there, and were received by fifty cavaliers dressed in the gay costumes of the Middle Ages, and one hundred young girls sang an anthem in honor of Dante.

The Virgil Monument at Mantua.

These monuments and festivals take us leaping back along the centuries, exalting and admiring one great man after another. Now it is the turn of the poet Virgil, whom Dante calls his "master," and from whose verses he professes to have learned his own "*bello stile*." Mantua, the birthplace of Virgil, now proposes to erect a statue in his honor, but it will be only one of a series of honors which from earliest times have been paid to the poet. It is a tradition that a statue of Virgil stood in the Roman period in a public square of Mantua, and that it was destroyed by Carlo Malatesta in the year 1397 because the people adored it with almost pagan rites. In 1257 the city abandoned the imperial system of coinage, and adopted the Venetian, substituting for the figure of Christ seated the figure of Virgil, also seated. At that time a sculpture in high relief, representing Virgil seated on a sort of throne under an arch supported by two columns, was placed on the front of the great palace, the pride of the city and one of the wonders of Italy. In 1499 Isabella d'Este, Marchesa Gonzaga, hearing of the destruction of the Roman statue by Malatesta a century before, proposed to erect a new monument on the same spot. But troublous times, lack of money, and the numerous expenses which Isabella's love of art gave her, prevented the execution of the project. Still, the design was made by Mantegna, and is now in the Museum of the Louvre at Paris.

Donatello.

The centre of the artistic life of Italy was always Florence, and there, more than four centuries after the death of the great sculptor of the Rennaisance, Donatello, a monument was dedicated to his memory in the church of San Lorenzo. There he lies near some of his own exquisite productions, and in the ancient Bargello of Florence, the prison, once the scene of tragedies and death, now a national museum, there is a large hall filled with originals or copies of his works. When in youth, as yet poor and unknown, he went to Rome with Brunelleschi and sought among the buried urns and columns of antiquity for graceful designs, the populace called them seekers for treasure. Such in truth was Donatello, who revived the beauties of classic art, uniting them with the study of nature. Like some other great men, Donatello was careless of riches. "I have nothing," he said to a magistrate who invited him to give an account of his possessions, "and I have some debts that I do not know how to pay, and some credits that I doubt will ever be paid to me." His works are now, after four centuries, almost priceless.

The Cellini Festival.

The festivals in honor of another Florentine, the goldsmith and sculptor Benvenuto

Cellini, have just terminated. They consisted of ceremonies and speeches made by artists at his tomb in the Church of the Annunciation, and of a bust mounted on a beautiful pedestal that serves as a fountain. This is near the Ponte Vecchio, the centre for jewelers in his time. A more impressive ceremony was held in Rome, where so much of his life was spent, on the third of November, 1900, four centuries from the date of his birth. On the historic Campidoglio, in the hall painted all over with scenes in the battle of Crazii and Curazii, the flower of artistic Rome gathered to do him honor. The Persous, the chief ornament of the Piazza della Signoria in Florence, belongs there. But in Rome he made the exquisite cups and urns, the buckles and rings, the plates and jewels which rendered him famous. Many of these have been lost or melted for the gold, but he has left descriptions of them in the autobiography which he dictated. The events of his checquered and adventurous life are known through that work, which frankly displays all the defects of his character and the evils of his time, and yet may not have expressed the better qualities. It does injustice to one who felt the utmost admiration for the austere and elevated spirit of Michelangelo. In a sonnet addressed to him, Cellini says: "Give me but one leaf from thy crown, divine Michelangelo, and I shall ask for nothing more, for that is beautiful and good."

Rome, Italy.

Paul's Portrait of a Preacher.

By F. D. Power.

II.

Look again at our portrait; its features indicate purpose, a mighty self-annihilating, overmastering purpose. If the lips move they say: "This one thing I do." "None of these things move me." "I determined not to know anything among you save Jesus Christ and him crucified." "I was not disobedient unto the heavenly vision." "Fight the good fight of faith; lay hold on eternal life." "I give thee charge in the sight of God and before Christ Jesus that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ." "Continue thou in the things which thou hast learned and hast been assured of." "Hold fast the form of sound words."

Paul's uttermost soul and spirit are set upon his work. Never did office seeker long for office as did he to be made an organ of spiritual blessing to the church. A heart and a tongue he had to speak wherever there was an ear to hear. The very first day he came into Asia he commenced his work, "publicly and from house to house," "declaring the whole counsel of God," "keeping back nothing that was profitable," "warning every one night and day with tears," outwardly exposed to every temptation, inwardly "pressed in the spirit," determined at any cost to pursue his course with undaunted perseverance, declaring, "God is my witness whom I serve with my spirit in the gospel of his Son!"

"Give thyself wholly to these things," he commands Timothy. "Take heed to the ministry which thou hast received of the Lord that thou fulfil it," he says to Archippus. The preacher must be devoted to his calling. As Nehemiah, when men would divert him from his service, declares: "I am doing a great work, so that I can not come down," so to the suggestions of pride, indolence, ease, worldliness, unbelief, we should say: "I may not—I must not—I dare not—I can not—come down." Vacations, within reason, may sometimes be wise, but I tell you, no shepherd would abandon his sheep as our city churches are abandoned in the dog-days. In the sweetest story of all literature we read of "shepherds abiding in the field, keeping watch over their flock by night." To abide by the flock, tarry among them; to be careful of them, vigilant over their interests, not to run hither and thither after their own pleasure and profit, but to live with the sheep, and feed the sheep, and shelter the sheep—this is the part of the shepherd. "Peter, lovest thou me?" "Yes, Lord." "Then feed my sheep." The divine shepherd when he putteth forth his sheep "goeth before them."

Yes, the preacher must be on fire with enthusiasm for his calling, firmness, boldness, energy, perseverance, unconquerable purpose. We see about the lips of this portrait of one who while "gentle among his people as a nursing mother cherisheth her children," who while imbued with the meekness and gentleness of Christ, yet spoke with authority, endured with fortitude, suffered death like his Master for the truth he bore to the world. "We, having the same spirit of faith, according as it is written: I believed and therefore have I spoken; we also believe and therefore speak." Before Felix, on trial for his life—no man standing by him—as the man of Nazareth before Pontius Pilate; before Festus and Agrippa; before the philosophers on Mars Hill; before the licentious Corinthians—everywhere this man proclaims his message. "I am not ashamed of the gospel of Christ!" "I count all things but dross that I may win Christ and be found in Him."

How is it to-day? Words, words, words, in many a pulpit. There is noise enough. Of yellocution there is no lack. The great soprano was in the midst of her solo. The conductor of the orchestra was leading at his best. "Why does that man hit at the woman with a stick?" asks little Johnny. "He is not hitting at her," replied his mother, "hush!" "Well then, what is she hollering so for?" Of many a sermon the same question might be put. Then too often your preacher only preaches, as your soprano sings, when he is pushed to it, paid for it. "What is the meaning of the word excavate?" asks the teacher of the school. "To hollow out." "Give an example." "The small boy excavates when his father whacks him!" Then again, if the modern popular preacher has a message he is not infrequently unfaithful to it.

Lo, the smooth-faced priest, as he stands in the perch of his pulpit,
Fraught with a message of wrath, surveying the great congregation.
Soon, as he looks, he beholds in the midst of the people expectant,
Squat like a venomous toad, alert like a hideous spider,
One of a fearful fame, who, armed with invincible millions,
Wrings from the hand of toil the fruit of its burdensome labor,
Coins from the blood of the poor the price of their bitter undoing,
Hears with a grin of content the mournful cry of the orphan,
While with a tainting touch he fouls the fountain of Justice,
Buying and selling and slaying the souls of men with his money.
Him beholding, the priest perceives the auriferous halo
Round that ophidian head and his voice momentarily falters.
Then his message of wrath he diverts to the sinners of Judah:
Boldly he bans old Balaam and tells the truth about Ahab,
Fearless of speech, he lashes the lust of adulterous David;
But of the sins of the reptile before him complacently basking
Never a word does he say; and his voice with its unctuous accents
Oozes with oil as he ends in a bland benedictory manner,
Quenching the lightnings of God in a platitudinous puddle!

Paul shuns not to declare the whole counsel of God. Hear him: "Woe is me if I preach not the gospel." "If any man preach any other gospel unto you than that ye have received let him be accursed." "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine; watch thou in all things, do the work of an evangelist; make full proof of thy ministry."

Lines of infinite patience, of untiring industry, mark the portrait, showing how deeply fixed and heroically followed is this purpose. Here is a man who loves men, bears with men, seeks men, honors all men. Here is a shepherd who takes heed "to all the flock," watches for souls, ceases not to warn every man day and night with tears, greets his people by name, has upon him the care of all the churches. Ah, who of us has ever fathomed the meaning of the Master when he says: "Follow me and I will make you fishers of men"? A member of my flock—a strictly veracious disciple of Isaac Walton—spent seventeen days at Harper's Ferry, gave eight hours a day, Sundays excepted, to fishing for bass, and caught *three, three small bass*, and was proud of the achievement! Shame on us, fishers of men, that we have less patient industry. "How long, sir, will it take me to play like you?" asked a youth of Giardini, the great violinist. "Twelve hours a day for twenty years," was the answer. "How are ministers who have not so full a meeting as yours to be patient?" one asked of Henry Ward Beecher at one of his Yale Lectures. "Just as I used to be patient when I had not so many folks in my meeting as I have now. I began my ministerial life at the bottom. At the first prayer-meeting that I held, the seats consisted of two slabs, with the flat side turned up, and with legs set into them. I had a chair, and I was the only person that had one. All the other folks who were present sat on these slabs. They held them all, and then there was room to spare. We had to go up two pairs of stairs. The room was lighted with tallow candles which we carried ourselves. The room was a world too big for the audience, and the furniture was rude, and the people were plain; and yet we had precious meetings there. But I recollect beginning my ministry with this feeling very strong in me: that it was a

privilege to work on the lowest plane for Christ, and that, considering what I was, I had no reason to expect anything better. I made up my mind that I would work in the cabin, in the log-house, and in the woods, among the lowest people, if I might be permitted to work at all. And it was not my calling that took me away from that field. My heart goes out toward those Hoosier people yet; I love them; and if I were to be sent back among them, I should not be the one to cry. If you think that my work is on account of the crowd of people, you do not know me."

Paul's Portrait of a Preacher shows him to be a laboring man. "Endure hardness as a good soldier of Jesus Christ." "Be not thou ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel." "Study to show thyself approved unto God, a workman that needeth not to be ashamed. If a man desire the office of a bishop what does he desire? a large income? a palace? to be called my Lord? No, he desires "*a good work*."

(TO BE CONCLUDED.)

England Revisited

By W. T. MOORE.

The Outlook for Primitive Christianity.

In addition to a residence of 18 years in England, this is my fifth visit to the old country. I certainly have had exceptional opportunities to know something of the people and their institutions. I hope I have not been wholly indifferent in trying to reach an intelligent understanding of the outlook here, and I thought it might be both interesting and profitable to the readers of the CHRISTIAN-EVANGELIST if I should give my impressions of the present condition of the work in this country.

Upon the whole, the churches are doing quite as well as could be expected, all things considered. It is a fact that they have made some progress within the last few years, notwithstanding many of the conditions have been changed to their disadvantage. The Boer war has had a chilling effect upon religious life, and not the least disastrous result of this war is the practical division it has caused among Christians. The state of things here reminds me of the old days of our civil strife. Still, it must be said, to the credit of our own churches, that they have stood firmly together, and they are still heartily united. Nevertheless, the general effect of the war upon religious life is unquestionably bad.

The American brethren must come to understand the actual condition of things in this country. When they estimate the value of the movement here they must take into account the real facts of the case. Doubtless some grow tired of the slow pace at which the movement progresses, but this view of the matter is wholly unreasonable. Why does not Protestantism rapidly progress in Mexico, France, Austria and Italy? Why do not our missionaries make wholesale conversions in China, Japan and India? The answer is not far to seek. All these countries mentioned are already preoccupied with established religions. The same is true of England. Even the Nonconformist movements here inherit and practice many of the faults of the established church, and yet most of these are at a standstill, or else retrograding.

In view of these facts, can any one wonder that our movement has not gone forward by leaps and bounds? But this is not all. Our churches have been confronted with the practical failure of several other movements very closely similar to the one we are advocating. These movements have pleaded for Christian union and then practically illustrated division, or else degenerated into narrowness and exclusiveness, which made it impossible for them to succeed. Everywhere we go we are tantalized with references to these abortions and are plainly told that the people have had enough of union movements which end in establishing simply other sectarian churches.

A Brighter View of the Subject.

Notwithstanding the difficulties and drawbacks to which attention has been called, there are many reasons for encouragement in our religious outlook. First of all, we have an heroic band of workers here, who are standing faithfully to their guns and have evidently enlisted for the war. This fidelity to duty is really touching in some instances, and in all cases it is profoundly impressive. This must win in the end, if the forces are intelligently guided.

This brings me to a very vital matter. No great movement of any kind has ever been successfully inaugurated and carried forward to victory without intelligent, personal leadership. The Protestant reformation of the 16th century had Luther behind it; the Presbyterian movement had Calvin behind it, and as far as Scotland was concerned it had John Knox behind it; and the great Methodist movement had John Wesley behind it, while in America the Disciple movement had Alexander Campbell behind it. When once these movements became successful and fairly organized, then the one personal leader was not needed; but during the formative period a leader was absolutely necessary in order to anything like worthy success.

What our cause in this country needs, most of all, is some consecrated, distinguished man to lead the movement—a man who will give his life to the work, and who will come to this country (if he has to be imported) to remain here permanently as long as he lives; and it is practically useless to hope for any great triumphs here without such a man to lead the forces. Does any man suppose the Salvation Army would have amounted to much without General Booth? It may be the necessity for leadership does not present a desirable state of things. But that is not the question. The state of things existing is precisely the fact which calls for leadership. Doubtless if "the state of things" was different we might act differently. In this country the need I have indicated is especially paramount. Every party, every church, every movement, has its acknowledged leader and nothing succeeds that does not focus around some strong personality.

What Must be Done?

As there is no one at present in this country among our churches who seems to be specially fitted for this particular work, undoubtedly it is the duty of the American brethren to send such a man and provide for his support, at least for a time. But no one need think of coming who is not fully equipped for the important work which will be assigned to him. He must not be a man who is simply hunting a place, or is anxious for a picnic excursion to England. He must burn the bridges and make this a life work. He must identify himself with the people here by becoming one of them in every sense that that phrase implies. He must cease to be an American, and must, for all practical purposes, become an Englishman. He must thoroughly understand the plea which he comes to make, and must have a soul on fire with interest in it. He must have scholarship and eloquence. He must have both a ready tongue and pen, and above all he must have the *spirit* of truth as well as the truth itself.

It may be said that such a man is hard to find. Probably this is true, but better send no one at all than to send some one who does not meet reasonably these conditions. Anyway, I have stated the imperative need of the work in this country, and unless the need is supplied the work must go on at a limping, halting gait. Will the American brethren be equal to this great call upon their generosity? We shall see.

Life Seventy Centuries Ago.

I have just been looking through the Museum of Wonders which Prof. Flinders Petrie has opened to the public at the University College. It is the result of the last year's work with the spade at Abydos, Egypt. Nothing of so important a character has been exhibited since the Tell-el-Amarna revelation. It is estimated that these last excavations take us back to the first Egyptian dynasty, or about 4777 B. C., while the discoveries point clearly to at least four antecedent kings, Ka, Zeer, Narmer and Sma. Hence it will be seen that Archbishop Usher's chronology can no longer be defended.

I cannot go into details with respect to this most interesting collection of antiquities. However, it may be well to remark that several of the objects discovered are such as have not hitherto been known to exist at that remote period, as for example, models of groups of cattle and camels and the model of a house with the door at one end and windows at the other. There has been brought to light also the earliest known specimen of connected writing, while the gold bracelets of the queen of Zer-Ya (4700 B. C.) indicate a mastery in jeweler's work such as was not known to have been attained until 2,000 years afterwards. Some pieces of pottery show a foreign origin. They are clearly of Greek type, and indicate a civilization outside of Egypt, quite equal to that of the Egyptians.

The one fact which these antiquities clearly reveal is that our estimates of ancient civilization must be thoroughly revised. These old prehistoric tombs have little to say in support of the doctrine of evolution, as it is now popularly understood. Undoubtedly the excavations show that the people at that remote period were far from

being savages. Indeed, much of their work surpasses anything of the kind we find in subsequent periods.

The Weather in England.

While America has been sweltering in heat, the weather here has been delightfully pleasant. If I were not so busy with work I could heartily enjoy the many opportunities for recreation, but I must forego pleasure in order to perform my duty. I am already beginning to turn my face homeward, and hope to be able to reach there about the middle of August.

London, E. C., July 10, 1901.

The BEAUTY of HOLINESS

By GEORGE H. COMBS

The world is full of lovers and the shrine at which they worship is the shrine of Beauty. All nature is in conspiracy to help on these lovers. The Greek fable tells of a goddess in whose every footprint sprang up flowers. This goddess is omnipresent and flowery footprints are everywhere. This world was not constructed along the lines of the utilitarian, was not built by contract, but is everywhere touched by artist love. God sent his beauty upon all things as a benediction. He could not make the desert altogether a desert but he must put green spots here and there as a kind of tender afterthought, and from Iceland's snowdrifts flower-eyes look out upon you, tender as the blue of heaven. Beauty builds her altars everywhere. Do you not see them? Then borrow eyes. Borrow Thoreau's eyes and look at the birds, Tabbock's eyes and look at the bees, Muller's eyes and look at the rocks, Herschel's eyes and look at the stars, Turner's eyes and look at the sunset, Claude's eyes and look at the light and shadow, Ruskin's eyes and look at the world.

Nature's beauty is perfect. No advance is possible. Our architecture is beautiful, Ruskin tells us, only as we copy nature. All forms and combinations of beauty nature with infinite prodigality has exhausted, and highest human invention is but skilled imitation.

Yes, we are lovers all of the beautiful. More, we cannot love anything else. You cannot love ugliness though you try never so hard. Put this to the test. God has so constituted you that you can't love anything but the beautiful. A weed, a lizard, a stain—you cannot love these things. A face comes to you. A dear, homely face—grandmother's face maybe; the features are irregular, there are wrinkles in the forehead, wrinkles in the cheek, the eyes are dim and the face is thin and worn. "I love that," you say, "and not for all the world would I change it. I love it and it is not beautiful." Yes, but it is beautiful, beautiful with the tenderness of seventy years, beautiful with watching and with loving, beautiful with the sacrifice it has known, beautiful with the light of trust upon it, beautiful with sweet expectancy, and the look that goes beyond the veil. If it were not so, you could not love it. We can love only the beautiful This leads up to a great question: Is holiness beautiful?

Is goodness attractive? Is godliness fascinating? It must be said in candor that to the common thought it is not. Holiness and beauty seem almost antipodal. We say that men ought to live right, *ought* to be virtuous, *ought* to be godly, but we are not forward to affirm that such a life is beautiful. The truth is we think goodness is rather dull. Duty enthrones holiness, but drops no flowers on the altar. Holiness is a Puritan, very severe, very decorous, very correct, but unlovely; no color in its garments, no gladness in its steps, no trick of music in its speech. All in all the devil we find more interesting. This spirit crops out everywhere. Everything that pertains to religion is supposed to be dull.

You blame the newspapers for telling so much about crime. Save your censure, vice is supposed to be fascinating and the newspapers are simply caterers to our depravity. This prominence given to vice in our great dailies is but an index of how toothsome to the public vice is. Look again and see how the assumption that sin is the only thing in which men are interested strikes deep in present day literature.

Is not all this a miserable blunder? Sin there is, impurity there is, crime there is, but this is not all of life, nor that of chief concern. It may be well for us to go out into the alley at times and gaze upon some uprooted weed rotting in the rain, the dismal ash-heap and the stack of tin cans so sadly in need of carting, but the world is not all alley and I do not want to stay there always. Flowers are more interesting than weeds, happy children than forlorn ash-heaps, blue skies than pyramids of tin cans. No, this is a false view of life. Virtue is more attractive than vice, goodness then badness.

Beauty is aspiration. I take this text from Emerson. The Greek goddess rises from the foam of the sea. All beautiful things are aspiring things. Roots, ugly things, burrow in the earth; flowers, beautiful things, climb upward. Lizards creep, birds fly; beauty stands on tiptoe. Beauty is aspiring. But vice has no upward look. It has no wings. It does not rush toward the sun, but slinks into the dark. Vice is stagnant. The scum is on it. Its waters cannot mirror stars, can only shelter frogs. No bad man has to do with "stairs that slope through darkness up to God," but only with the foul and muddy pit from which he thinks not of extrication.

Beauty is life. All beautiful things are living things, even marble statues are said to breathe. Beauty knows naught of the dust, the grave, the worm, the foul decay, but takes hold on immortality. But vice is death, not only stagnation, not only paralysis, not only foul disease, but death. Sinning things are dying things. The wages of sin is death. Sin is death, and death is not beautiful.

Once more: Only that thing is beautiful which meets the end of its being. Do that for which you were created and that action is beautiful. Put a Greek temple at the terminus of a railway to serve as a car shop and it would not be beautiful. It does not meet the ends of its being. It was made to house gods, not to shelter cars. What is the purpose of man's creation? Can we believe that this purpose is met in a sinfu life? Can we believe that the divine plan embraces sin as the end? Man was made for virtue. Man was not made for sin. In sinning he fails to fulfill his mission in the world and so failing is unlovely. If virtue be unlovely and vice only attractive, then the world's great artists have all been in error, for they have always painted vice as ugly, virtue as beautiful. No artist ever painted hell as beautiful, ever put a flower there or a child's face. The devil in art is always ugly and misshapen. And the artists are right. The devil is ugly and ugly are all his children. But the saints are always beautiful. There is never a saint but whose beauty is idealized, and between the faces of saints and angels there is no distance. Saints' faces are beautiful faces. Again the artists are right. Holiness is always beautiful. And when genius comes to paint the face of the Man of Galilee it grows despairing because upon that sweet, sad face, it cannot stamp a beauty enough divine. Right once more, beauty and holiness are one.

Think too that if holiness be not beautiful it is for us only an impossible dream, for we are so constituted that we can love only the beautiful. If holiness is not as fair to the soul's vision as the rose to the eye of sense, we are shut out forever from a Christian life. God has so made us then that music is discord, light darkness, life death. God commands us to be what we cannot be save through loving and we cannot love. By our very constitution we are doomed to sin and death. This cannot be. God is love, and love has made beautiful forever truth, righteousness, the life that is white.

The Army Now in the Field.

By W. J. Wright.

God of our fathers, known of old,
Lord of our far flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of hosts, be with us yet.

The all but world-wide dispersion of the forces engaged in missionary work makes Kipling's lines appropriate. Excepting Thibet, there is scarce a country in the world in which the soldier of the cross is not freely and actively at work.

From Arctic to Antarctic, from Occident to Orient, stretches the thin, weak line of warriors in heaven's army on the mission fields. The facts given in this summary of forces are taken from the report of the Ecumenical Conference held in New York a year ago. The total income of the foreign societies was $17,161,092. This money was collected both at home and on the mission fields. The whole number of foreign missionaries was 13,607, "but what are these among so many!" The ordained missionaries numbered 4,953; the unordained male missionaries, exclusive of physicians, numbered 1,247, and the male physicians, 421. The married women numbered 3,450, the unmarried, 3,119, excluding in both cases the female physicians, who numbered 203. Heroic and holy beyond comparison with any other army is this Grand Army of Redemption "of whom the world is not worthy."

Taught and trained by these good soldiers of Jesus Christ, and co-operating with them in destroying the works of the devil,

is an auxiliary army of native helpers who have turned from dumb idols to serve the living God. This division of the army numbers the ordained natives at 4,029; unordained native preachers, teachers, Bible women and other helpers at 69,300, making a total of 73,613 in the native army of the ransomed. Adding together the two divisions we have a grand total of 87,220, so that those who proclaim the word among the benighted are a great host; yet, so vast is the opposing heathen host as to give each Christian worker an average of about 10,000 souls for whom to care.

The conversions reported last year were 83,895, or more than twice as many as we Disciples reported in Christian America, and *our* growth has been so extraordinary as to make us conspicuous. The organized churches were 10,993 and had 1,289,298 communicants; the Sunday-schools numbered 14,940, with a membership of 764,684; the mission stations numbered 30,819, of which 5,223 are principal and 25,586 substations. About these stations were gathered a total Christian community, including sympathizers, of 4,327,283, whose contributions for missions were $1,833,981.

Among the many forms of activity put forth by this army may be mentioned the following: 148 publishing-houses and printing presses, publishing 366 papers and magazines, which circulate 297,435 copies of their publications, with 364,904,399 pages of printed matter; the colleges and universities number 93, and the students 35,414; theological seminaries and training schools number 358; the pupils 11,905; besides these there are boarding and high schools, industrial, medical, nurses, kindergarten and day schools which bring the total of educational institutions conducted by missionaries up to 20,374, and the whole number of young persons under instruction to 1,046,309. This missionary army also carries on work in orphanages, foundling asylums, hospitals and special hospitals for lepers, besides schools for the blind and deaf. The Bible is translated and circulated in whole or in part in 421 languages and dialects; 67 steamers, belonging to the missionary organizations, are used to bear the workers and their belongings and appliances into contact with the darkness which they labor to dispel; and 54 organizations exist among the natives for diffusion of knowledge and reforms in social, political, moral and religious life.

Thus it is seen that while the army on the field is ridiculously inadequate to do the stupendous work before them, they, nevertheless, have boldly assaulted the strongholds of Satan, are winning converts daily, and by their schools and other activities are with absolute certainty undermining the whole structure of false religion, as well as all forms of life growing out of it. Principalities and powers are falling; world-rulers, whose reign is that of darkness, are trembling at the handwriting on the wall; evil spirit hosts, occupying high places, are being put to flight.

> The powers of darkness yield,
> For the cross is in the field,
> And the light of life revealed.

This Grand Army of Evangelization has discovered that one can chase a thousand, and two put to flight ten thousand; yet it trusts not in might and not in numbers, but in the spirit of the Lord of hosts; and undaunted, undismayed by overwhelming numbers opposing them, they are a unit in declaring that the prospect of their ultimate success is "as bright as the promises of God."

Washington, D. C.

New York Letter.

By S. T. Willis.

The New York Letter writer is enjoying the cool shade and refreshing breezes at the summer cottage at Osining Heights on the Hudson. It is a great relief to get out from the sweltering city each night to this delightfully cool place, where one can sleep well and be refreshed in the morning for the day's work. And besides, the delightful ride on the Central train down the beautiful historic Hudson is both restful and inspiring. Our summer cottage is no longer at Sing Sing though at former seasons the New York Letter was written from this place. The reason is the name has been changed. The citizens of this village, feeling the calumny and dishonor attached to the name Sing Sing, petitioned the legislature to change the name to Osining. They claim that the people, especially those engaged in manufacturing, were at a great disadvantage on account of the criminal associations of the name. It is difficult to make people realize that goods with the Sing Sing brand were not made in the great state prison here. So it is seen that even business keenly feels the smart of association with crime and shame. Surely a good name is rather to be chosen than great riches.

Osining is perched upon the hills of the eastern shore of the Hudson, thirty miles north of New York City, and is one of the most picturesque places on this world-famed river. It is by no means a sort of penal colony, as too many are apt to regard it, but it is a thrifty, well-to-do village of 10,000 good people, whose surroundings for health and beauty can scarcely be matched in the whole valley. The odd name of the place has been accounted for by various facetious expedients. Washington Irving says that it is a corruption of a Mohican place-word, *O-sin-sing*, referring to the rocky nature of the site, and adds with droll humor: "Some have rendered it, O-sin-song, or O-sing-song, in token of its being a great market town, where anything may be had for a mere song. The melodious alteration to Sing Sing is said to have been in compliment to a Yankee singing master, who taught the inhabitants the art of singing through their nose." Others say the name is a variation of that of a Chinese ruler, Tsing Sing, and was brought over by a Dutch sailor who had traded with the Celestial Empire. But the name comes from the red man's tongue and means a stony place, and well is the neighborhood named, for a more rugged spot of hill and ravine, a wilder upheaval of rock and bowlder, one could hardly hope to find in any town.

The Summer School of Philanthropy, in session in New York, listened a few days ago to a most interesting lecture by Dr. Samuel M. Lindsay on "The Political Element in Public Institutions." He said, in many cases denominational charities are run by social cliques. Such restrictions hedge the board of managers that practical fitness is ignored, and some family or church relationship is made the basis for selection. Naturally, this frequently servesas a hinderance to advancement, and operates to prevent the adoption of newer and better methods of administration. He spoke strongly against the subsidizing of private charities, asserting that the establishment of state institutions, for which state officials would be responsible, is much better and wiser. When state aid is relied on by a private institution there is a strong temptation to shape the policy of that institution in accordance with the wishes of men who can influence the amount appropriated. He urged the necessity for the special training of workers for this field of service whether in the department of correction of crime, of the insane, the deaf, the dumb or the idiotic. But so often politics removes officers in state institutions at every change of administration, instead of every officer's holding his position as long as duty is faithfully performed.

A Margaret Fuller Ossoli memorial was unveiled and dedicated a few days ago at Point o' Woods, Fire Island, in the presence of a large number of people. It consists of a pavilion on the dunes opposite the scene of the wreck, containing a bronze tablet with the names of Margaret Fuller Ossoli, her husband, the Marquis Ossoli, and their child, Angelo, and the dates of their birth and death. Beneath this is the inscription, written by Mrs. Julia Ward Howe:

> "Noble in thought and character, eloquent of tongue and pen, she was an inspiration to many of her own time, and her uplifting influence abides with us."

Although singularly free from superstitious fear, Mme. Ossoli felt strong premonitions of danger before starting on this voyage to New York from Leghorn, Italy. Just before sailing she wrote to a friend: "I am absurdly fearful about this voyage. Various little omens have combined to give me a dark feeling. . . . But I embark, praying indeed fervently that it may not be my lot to lose my babe at sea, either by unsolaced sickness or amid the howling waves. Or if it should, may it be brief anguish, and Ossoli, he and I go together."

The Board of Estimate and Apportionment has just approved the contracts between the New York Public Library and the city of New York, by which the city will come into possession of $5,200,000 offered by Mr. Carnegie for free circulating libaries. The city will proceed at once to acquire suitable sites for the buildings by process of condemnation. The city also agrees to equip and maintain the same. Forty-two of these buildings will be allotted to the boroughs of Manhattan and the Bronx. We confidently hope to secure one of these in the neighborhood of the 169th St. church. For several months we have been running one of the free circulating departments of the New York Public Library in the lecture room of our church, and it has accomplished much toward supplying the public with good books. It seems this is one thing that the church should assist in doing—supplying the community with helpful books. The Carnegie gift is one of the wisest and best offers made to our city in many years. The placing of good books in the hands o the young is the next best thing to the put ting of the gospel of Christ into their hearts.

Dregs of The War

By BURRIS A. JENKINS.

I.

The old brick house covered all over with Virginia creeper, its white verandah and doric columns, its wide hall flanked on either side by high ceiled parlor and sitting-room, was one of the handsomest homes, in that early day, along the Missouri. An attempt had been made to burn it, during the war, and the walls had been so injured that they now had to be shored up with long timbers, like flying buttresses.

The large barn—at least three times as large as the house—was in strict accord with custom. Most noticeable was this custom of big barn building in the case of small log-built homes. It was a well-known rule of the western farmer to pay attention first to his barn and then to his house, just as it is of the city tradesman to look out first for his store and then for his residence. The farmers used to say "Build the barn, and the barn will build the house."

Cattle there were, too, scattered all about the lots, meadows, and wooded pasture-lands, evidence that the owner held to another adage of many a successful farmer, "Send nothing off the farm except upon four feet."

When the moon arose that night and the honeysuckle, hanging on the rusty wires of the side porch, was sending yet more lavishly its perfume out into the night, a crude song, accompanied by the rather skillful twanging of a guitar, came out from the depths of the porch behind the vines. It was one of those nasal voices, ripping its way through the night air with quavers and queer turns; and it was one of those falsely sentimental songs that celebrate the exploits of lawless men and hymn the death of criminals in strains fitted for martyrs of the faith. This particular song, with its story of murder, jury trial, and condemning court, described in poor, limping verse the scaffold and the wretch who stood upon it, the constant refrain reiterating:—

"Like an angel he did stand,
For he was a handsome man,
On his breast he wore a ribbin of blue."

Soon a party of young folk under the pine and locust trees, saying their good-nights by twos and fours, took leave of the young hostess, who walked with them to the stile and the horse-block.

One young man lingered and held his horse's rein.

"Give me your word, Scott," said the girl, but the young man only laughed in embarrassed fashion, jingling his horse's bit by flapping the rein.

"Don't you worry, Adelaide," he replied, at last.

"But there's cause for worry, Scott Cameron!" she replied, becoming more aroused. "Why does Jesse Young ride here to-night, and call you out for an hour's talk? And then Floyd Anderson—why does he come too, and Anson Cole, all in the same night hanging over our fence with you? I don't like the ways of these men, as you know, and I don't want you to run with them."

"There, there, Little People," he replied—he had long called her "Little People" as though her name were legion and she possessed him quite—"Don't fret about me—guess I'm nearly grown now and—"

"I tell you, Scott, I won't be put off lightly! I know what I'm talking about. Those men are dangerous—they're criminals—you hear that?—criminals! My father has helped protect them long enough. They're plotting something new and will lead you into it."

"Now, Adelaide after a man fights his way four years through the war, isn't he old enough to take care of himself?"

"You shall not evade me!" cried the girl. "Give me your promise before you leave me this night not to enter into any of the evil plots of that Jesse Young gang! Will you promise?"

"Now look here, child," said the tall young Confederate veteran, towering above the little woman, with his spare but firm form, and athletic shoulders, that were not too square, but sloped muscularly up to a well set neck, "see here, Adelaide, I'll be serious, too. What have I endured?"—

And he began pouring forth a stream of broken reference to wrongs that Adelaide Payne knew well. This young soldier, Winfield Scott Cameron, was an only son of a Christian minister of some wealth in negroes and in land. When the war came, young Cameron, with numerous relatives and friends, had joined the Confederate regiment of Colonel Jasper Redmond, raised in his neighborhood, and had fought through the entire war, save for six months when, wounded in the battle of Corinth, he had crawled back, as best he might, to his old home and haunts.

At his father's house he had found a condition of affairs all too common in that border state. The old home was deserted; weeds had overgrown the place, and were peeping through the bricks of the front walk; hollyhocks and sunflowers had grown rank in the corners of the yard fence; the neglected garden-patch had gone heedlessly to seed, tall onions and shriveled turnips growing old together. One corner of the house was charred and blackened by fire, and Scott knew that the hand of border war had been there.

Often and often in those fearful days had the bushwhackers of both sides destroyed the property and life of those who remained behind while the stalwarts had gone to war. But since the sympathies of this neighborhood were so largely southern, it was mostly by Federal troops, or, rather, by Federal irregulars and irresponsibles, that the dread work had been done.

Scott soon learned, from neighbors, of the family fate. One dark rainy night, a band of marauding Missourians, commanded by a Captain D———, of Columbia, had ridden to the house and asked for the Rev. Cameron.

"You cannot see him," was the sturdy reply of his good wife. "What do you want?"

"We want a—saddle," hesitated a voice in the dark.

"Very well, here it is," and the courageous woman placed her husband's saddle in the broad lamplight, just inside the door.

"Hand it out," said a voice.

"Come in and get it," returned the woman, all the while with difficulty keeping her husband in the background.

There was some muttered consultation among the men,—finally one with hat drawn down over his eyes, stepped into the light, and took the saddle.

Not yet, however, was there relief for the threatened house. More muttering outside, and soon a voice demanded that Rev. Cameron come forth and act as guide to Cottonwood Cross-roads, ten miles away.

"He shall not go," said the resolute wife.

"He *must*," replied the voice.

"You know the way perfectly well, Luke Lawson," said Mrs. Cameron, addressing the man who had stepped into the light.

Again there was whispering outside for a moment; then Mr. Cameron, unable longer to remain hiding behind his wife's coolness and courage, stepped forward into the light and laid his hand upon her shoulder.

"I'll go, good wife," he said, and would not be restrained. He knew he must go or see his house burned, probably worse. So he mounted his horse, bare-backed, and went with the men through the rain. They had ridden scarce a quarter of a mile when Captain D—— said,

"This will do. Now sir, how about this rebel preaching of yours?"

"I preach the gospel, sir, and try to console those whose hearts are broken by war. If that's rebellion, make the most of it."

"Where's your son?"

"In the Confederate army."

"It's a wonder you don't try to lie out of it. Get down and pray, if you want to. You haven't long to live, nor we to talk."

"I am ready to die."

"Shoot, then, men."

The wife, listening, heard the shots, and screamed; but there was none to hear her. Without a light, she hurried down the road, moaning and searching, until after long and fruitless effort she found her husband dead and cold. With difficulty she dragged the body home; then walked two miles to the county town for help.

The fatigue, the drenching rain, but most of all the grief at her husband's murder, ended, in a few days, her own life. Husband and wife were buried side by side in the yard of their home and the place was deserted.

At the time when their son—the wounded young soldier—learned those things, he was himself hard pressed by alert and active Federal scouts. Unable from weakness to elude pursuers, he was taken in hand by the father of Adelaide Payne, and secreted in the limestone caves of the cliffs overhanging the Missouri. Here he lay for many days, while the old man, every morning, with an axe over his shoulder and a tin pail filled with food, came through the woods to the hiding-place.

Here the young soldier pondered his wrongs, distorting, by a diseased and bereft and shaken mind, the causes and motives of the deed. It was impossible for him to exaggerate the horror of it, but it was possible to err in fixing the responsibility. Had he been entirely himself, had he been left less alone in his grief and suffering, he might have taken a clearer view of things. It is true, Adelaide came as often as was prudent and spent long hours with him; but so careful was the scrutiny of the scouts that she could rarely, with safety to himself, approach the bluffs.

In these infrequent visits she did much to preserve the balance of his mind, but the brooding of the solitary hours proved a tide stronger than she could stem.

Many a time, up and down, in the darkness of the night, he feebly tottered on the little ledge of rock before his cave's mouth, and shook his fists toward the north star. Many a time he tore, in the frenzy of his grief and rage, the thorn bushes from the cliff side, and cut his hands. Many a time the river answered dully when he hurled stone fragments in angry bursts into its bosom—answered with that rushing coldness with which an unsympathizing world goes by a sufferer. Is it wonderful that out of that solitude and sorrow he came forth illy poised for a lone man's life? Forty days in the wilderness and more; forty days tempted—tempted, too, with odds all against him. Sometimes he dimly felt that Satan was there, and then he sank upon his knees and wept and raised weak hands toward the sky. But for the most part he fought the matter out scarce conscious of himself, conscious only of his over-towering wrongs.

As he strengthened in his body, he hardened in his heart, and all that kept him from joining immediately one of the marauding bands of Confederate bushwhackers who slew and robbed throughout Missouri—joining them for purposes of revenge—was that his furlough expired when his wound should be healed, and he was compelled to rejoin his regiment at the South. So, it was in legitimate warfare that he fought through the remainder of the war—fought, however, as few men even in that courageous lost cause had fought—fought so that step by step, in place of brave men fallen, he was advanced to lieutenant, then captain, then major.

When the war was over, he came home, a sadder and a harder man. Home? No, but to a neighborhood that had once been home; to a farm desolate, and burdened with accumulated taxation that he could not pay, encumbered with a mortgage which might as well have been thrice as heavy, for all the power he had to lift; to a community sympathetic, to be sure, with his misery, but powerless to aid. How many there were in these border states, both of Federals and Confederates, who returned thus to ruined hopes and homes, with whom many sympathized, but whom none could help, who were compelled to tread the wine-press and drink the dregs of war!

In the discouragement and the heartburnings of those early days at home, it was only natural that others who had suffered should be his comrades. The gang headed by Jesse Young, all of whom had felt the hand of retaliation heavy on their homes, but most of whom had given ample provocation in their lawless maraudings during the war, drew him in and made him one of them. Adelaide had done all she could to give him a saner view. With such a determined mentor, who sat for him in the place of conscience, he could not but have misgivings; yet his eyes, blurred by stormy grief and desperation, magnifying into enemies all who were even remotely associated with the triumphant cause, looking towards the entire North as his rightful foes—the North which now possessed the wealth, the North which ran the railways, the North which traveled and prospered—his eyes, with their distorted vision, and with scales upon them, refused to see as Adelaide saw.

So, that night in the perfume of the honeysuckle, and under the locust trees, as mournful nightbirds in the distance and the sad singing of the pine trees in the yard mingled in their desolation with the sweet voice of the woman he loved and the low call of conscience to a life yet worth the saving, it was a doubtful issue between desperation and nobler determination. All this story of wrong which she knew so well, he recalled in angry fragments to her mind, while she listened, heart heavy with pity.

"But, dear," and she laid a small hand on his arm, "you cannot find the men who did the wrong. The only one whose name you know—Luke Lawson—was long ago shot—shot by his own company at the order of his colonel."

"Yes, but not for *this* murder," he said fiercely. "And there were others responsible—they were all responsible—the whole army—the whole North!"

"Captain D— is dead, too; and besides, Scott, our men burned and murdered likewise. Think of Centralia!"

"I know. I know. But none of our men killed women!"

"Nor did these men intentionally."

"I'm not so sure! Adelaide, be careful how you defend my mother's murderers—and to me!" She saw the danger of her ground and shifted it.

"But there's one woman left who loves you! Don't do anything that will kill her, too,—or, or—drive her from you. The war is over now. 'Thou shalt not kill' is again a law of our life—"

"Who thinks of killing?" he cried, and then added, "Unless I should find her murderers! And if you can be driven from me by anything in this world, it's better now than later."

She winced at the unkind speech; he himself felt his unkindness even more keenly than she, and repented on the instant. Then he said, "Besides, darling, I see no future! You never can be mine! I have no home to take you to, no farm from which to feed you—and our children—"

"Scott Cameron! You know I'm willing to go with you, farm or no farm, house or no house! Willing to work with you and for you!"

"God bless those little hands!" and he kissed them hotly. "They shall never work themselves callous for me and mine."

"But my father—"

"No! Your father shall not support me, either, nor pay my mortgage and taxes. We had negroes enough to pay those debts and more. The Federal government owes me their value, and by the Eternal, I'll have it!"

"O darling," she cried, and agony was in the voice, "do not commit crime! Those boys are not your kind. Do not go with them!"

"I'll do no injustice," he cried, and taking her half fiercely, half tenderly, in his arms, he kissed her forehead—did he feel unworthy to kiss her lips?—and leaping into the saddle, spurred away.

"God help him," the girl murmured. And kneeling beside the horse-block, in the long bluegrass heavy with its seed, she prayed as only women know how to pray.

(TO BE CONTINUED.)

B. B. Tyler's Letter.

F. M. Rains and wife, on their way to Japan and China, spent Lord's day July 21, in Denver. Bro. Rains spoke in the morning in the Central Church, in the afternoon in the Highlands Church and in the evening in the Cathedral—commonly called the South Broadway Christian Church. The meetings were all well attended. The people were greatly interested in the addresses. No little good was done. The cause of missions was advanced. The evening meeting was a mass meeting of the Disciples in Denver. J. E. Pickett, of the Highlands Church, read the second Psalm; Mrs. F. D. Prettil, pastor of the Berkeley Christian Church, led the congregation in prayer; T. T. Thompson, of the East Side Church, after the address by F. M. Rains, baptized two believers. Bruce Brown, pastor of the Central Church, was in Illinois. Judge I. E. Barnum, Dr. L. S. Brown, S. D. Cook and other pillars of the grand old Central were present. Bro. Rains had a great audience and he made a great speech. At each of his meetings in Denver he spoke, of course, in the interest of world-wide evangelism. His last address was especially on the work of the Foreign Christian Missionary Society. It was a capital survey of the work accomplished since the organization of the society in 1875. During this period missions have been planted in India, China, Japan, Turkey, Denmark, Norway, Sweden, England, Africa, Cuba and the Hawaiian Islands, and a man is now on his way to Manila. Up to the time of the Kansas City Convention last October the society had collected and disbursed $1,472,603. The society owns about $300,000 worth of property in the lands in which it is at work. More than 3,000 congregations of Disciples of Christ contributed to its treasury. More than 250 persons are in the employ of the society. Last year was the most successful in its history. More than $180,000 came into its treasury. The Disciples are moving in the right direction. They are rapidly becoming a great missionary people. They are coming to understand that the Church of Jesus Christ is the pillar and support of the truth. Their plea for unity is that the world may believe that Jesus of Nazareth is the Son of God. But the work of the Foreign Christian Missionary Society does not represent all that the Disciples are doing in the islands of the seas and in the lands beyond the oceans. The Christian Woman's Board of Missions is at work in foreign lands. Counting the men and women in its employ, and reckoning that one-half of its receipts are spent in other lands than the United States, the Disciples have more than 300 foreign missionaries and are spending nearly $350,000 in evangelizing the nations.

Bro. Rains told us about the introduction of the gospel into Hawaii. The people of the islands were without civilization. They had no written language, and, of course, no literature. Clothing was not worn. The Hawaiians were naked savages. Homes they had not. Marriage was not. Of commerce they were ignorant. The gospel has wrought a change so wonderful as to be akin to the miraculous. The problem of Queen Lil vexed the soul of Grover Cleveland when he was President of the United States. She was a thorn in the side of Benjamin Harrison when he was the execu-

tive of the nation. There would have been no Hawaiian problem but for the missionaries. After they went to these islands of the Pacific the natives gave up cannibalism. Girls were no longer sold, bought, eaten. The language of the Hawaiians was reduced to writing. Homes were established. Men learned to love their wives and their children. Commerce began to be developed and civil government was established. Agricultural implements, machinery and raiment began to be in demand. The people of the United States have received many times over in the profit of trade the amount of money given to the missionaries. The heralds of the Christ made Hawaii financially valuable. These man-eating savages turned by the thousands from the worship of idols to the service of the living God. As many as 2,600 in one day swore allegiance to the Christ in baptism. The first house for Christian worship was a rude structure; but it had seats for 5,000 persons. The knight of the grip followed the missionary. He always does. Sometimes, too, he sneers at the work of the Christlike men and women who have brought about a condition of affairs which makes it possible for the commercial agent to make money. The almost invariable order is: First, the knight of the cross; second, the knight of the grip. I do not now think of an exception to this order. After the missionary enters a heathen land the trader enters. On the low plane of dollars, do foreign missions pay? A thousand times, yes! When the missionaries went to Hawaii in 1820 there was no commerce. This you know. In 1890, 70 years after these missionaries went to Hawaii —seven men and their wives—the sugar plantations were valued at $32,347,690. Do foreign missions pay in dollars? The exports of sugar in 1890 aggregated 292,083,580 pounds. In 1891 the foreign trade of Hawaii amounted to $17,698,270, of which the United States had $15,490,556. Do you think the people of the United States made a good investment when they sent missionaries to these islands? Have they got their money back? In 1897 the Hawaiians imported goods to the value of $8,871,071. When the missionaries landed the Hawaiians neither imported nor exported goods.

The Disciples are now at work in Hawaii. They are doing excellent work, too. To this fact the Rev. Dr. R. S. MacArthur, of Calvary Baptist Church, New York, testified after his visit to Honolulu a few years ago. He bore this testimony in print and orally. He advised the Baptist brethren to keep out of that field on the ground that the Disciples were doing so excellent a work. T. D. Garvin was then alone in Honolulu. The Foreign Christian Missionary Society now sustains workers in that field. There are many Chinese, Japanese and Portuguese on these beautiful islands. The aim is to lead them to believe in our Lord and send them back to the lands of their nativity as heralds of redeeming love.

The story of Japan is no less wonderful. Up to 1854 Japan had no commerce. In 1853 President Fillmore sent Commodore Matthew Calbraith Perry with a letter to the ruler of Japan. He entered the bay of Yeddo in the name of the United States and in the name of the Lord of hosts. He spread the American flag on the capstan, opened the Bible, and read and sang the 100th Psalm. He delivered the letter from the President of the United States to the Emperor of Japan. After doing this he steamed away. The next year he returned for an answer. This action led to the opening of Japan to commerce and to the gospel. There are now twenty-seven societies at work in Japan. The number of Protestant Christians is 40,000. The Greek Church claims ab t 25,000, and the Roman Catholic 50,0 0. Xavier entered Japan in 1549. The government became suspicious of the missionaries and drove them out. Multitudes were put to death. In a common grave they were buried, about 30,000, and over the place of burial this inscription: "While the sun warms the earth, let no Christian be so bold as to enter Japan."

"Verbeck of Japan" was born in Holland in 1830. In 1857 he went to Japan as a missionary of the Reformed Church of America. Four years later he began his educational work for the Japanese government. From 1869 to 1873 he was superintendent of teachers and instruction in the foreign department of the Imperial University at Tokio. He died in 1898. He was one of the organizers of the public common school system of Japan, this missionary was, in which more than 3,000,000 children are being educated. In 1877 Guido Tridolin Verbeck, D. D., received the third-class decoration of the Rising Sun. This is enough. Obtain a copy of the "Life of Verbeck in Japan" and read it. Have you read the "Life of Joseph Hardy Neesima"? He was born in Tokio, Japan, in 1843. He died in 1890. How he found his way to Boston, how he obtained an education, how he used his education, and the visible results of his consecrated life, are far more interesting than any book of fiction.

The largest and truest statesmanship is involved in our Lord's command to "make disciples of all the nations." Ponder this.

Denver, Col.

Current Literature.

August Magazines.

Scribner's for the month is a special fiction number and exhibits a wide variety in subjects and styles. A Derelict, by Richard Harding Davis, is a rather conventional story of an erratic newspaper correspondent with much genius but little stability, who wrote a wonderful account of the battle of Santiago and sent it in under the name of the representative of the Consolidated Press, who happened to be drunk at the time, and thereby gained great fame for the latter. The character of Channing, the derelict, is well drawn but scarcely a new conception. Quiller-Couch has a legendary tale of Cornwall and Lyonesse in the days when the latter was suddenly submerged and the Scilly Islands were cut off from the main land. The colored illustrations of this are especially worthy of praise. Besides these there is a good Gloucester Sea story, nothing subtle but an old-fashioned well-told tale of a daring skipper and a rough sea; a Mississippi River steam-boat story; a woman's club story by Octave Thanet, illustrated by Christy; and a surprising article on Rural New York City.

The *North American Review* resists, with its accustomed strenuousness, the August tendency toward frivolity, and is as solid, authoritative and informing as in mid-winter. The article on The Simple Logic of Christian Science, by a member of the Christian Science Publication Committee, to be sure, gives a frothy tone to a few pages; but that is only carrying out the well-understood policy of the magazine to give both sides a hearing. Ex-Senator Edmunds writes on the Insular Cases, and Mr. Boutwell, formerly Secretary of the Treasury, on The Supreme Court and the Dependencies. The latter concludes, from an analysis of the opinions recently rendered, that in a trial of similar cases after the full organization of the territorial government in Porto Rico, the court would hold that the island is within the scope of the constitution. It is not customary to hear the late Prof. John Fiske criticised for inaccuracy or slip-shod methods, but Mrs. Schuyler Van Rensselaer makes such allegations against his history of early New York. Mr. Howell's monthly article is in praise of Booker T. Washington.

For journalistic enterprise the article by Aguinaldo in *Everybody's Magazine* describing his own capture, probably takes the prize for this month. It is a very simple narrative of the events and might have been written by any one reasonably well acquainted with the situation. We take the editor's word for it, however, that it is really by Aguinaldo. The story is told simply and without emotion and the only adjective applied to General Funston's exploit is "brilliant." The closing article, unsigned, on "Job Lots in Literature" is a bright piece of iconoclastic criticism.

The *Atlantic Monthly* devotes most of its space this month to fiction, including half a dozen short stories, the continuation of Miss Johnston's Audrey and the conclusion of Miss Jewett's Tory Lover. Besides these there is an article entitled Reciprocity or the Alternative, which means virtually reciprocity or war, and the beginning of Reminiscences of a Dramatic Critic, by Henry A. Clapp. William Watson's sonnet on Simon de Montfort is scarcely a success, but the always brilliant Contributors' Club is better than usual.

The current number of the *World's Work* is devoted to the Pan-American Exposition, and it may be doubted whether so complete and adequate an acquaintance with the Exposition can be obtained anywhere else short of a trip to Buffalo. An elaborate illustrated article on this subject fills the greater part of the magazine and the monthly March of Events is relegated to an inferior position. It may be added that for so new a magazine the World's Work is making an immense success as an advertising medium.

The *Century* is a special holiday number this month, but has no extra proportion of fiction. Mrs. Schuyler Van Rensselaer writes on Midsummer in New York and Bishop Potter gives his impressions of India. The stories are mostly short and light. It will make good summer reading from cover to cover, being neither too frivolous nor too heavy. An engraving by Timothy Cole after Turner is notable.

Our Budget.

—Beatrice, Neb., is planning to erect a new building.

—The receipts of the Nebraska State Mission Board for the past eleven months amount to $2,168.56.

—O. A. Ishmael is to hold a meeting for the church at Creighton, commencing the fourth Sunday in August.

—W. W. Blalock closes his work at Lamar, Mo., August 25 and will be ready for engagements as pastor or evangelist after Sept. 1.

—L. J. Marshall has resigned at Palmyra, Mo., after a three years' pastorate and will begin work at Pueblo, Col., Sept. 1. During August he will enjoy a vacation at Boulder.

—Prof. A. A. Hibner, of Effingham, Ill., has received the degree of D. D. from the College of the Southwestern Illinois Association of the Methodist Protestant Church.

—E. C. Irvin has resigned at Williamsville, N. Y., to take effect Sept. 1, and the church desires to correspond with a good man for the place. Address Dr. W. H. H. Baker, Williamsville, N. Y.

—W. A. Fite, a recent graduate of Kentucky University, has received a call to a church in Prince Edward Island. He filled the pulpit at the Central church, Lexington, July 21, in the absence of I. J. Spencer.

—The church at Lushton, Neb., A. L. Ogden pastor, has been suffering for lack of a building but will attempt to build if the corn crop is not a total failure. The plans of the churches in many localities will be influenced by the fate of the corn crop.

—E. S. Muckley, of Bellefontaine, O., has accepted a call from the church in Honolulu, H. I., made vacant recently by the transfer of A. E. Corey to China. He will go to his new field in a few weeks. See his advertisement elsewhere of a small printing press which he wishes to sell before leaving.

—The annual offering for church extension will be made on the first Lord's day in September. A statement in regard to it is published elsewhere and should be read and heeded. Last year 1,300 churches sent offerings to the church extension fund. There should be more this year.

—The convention of the Tidewater District of Virginia will meet August 6-8, at Antioch Church, Caroline County, as previously announced. The program, which is at hand, bears the familiar names of L. A. Cutler, J. T. T. Hundley, P. A. Cave, Richard Bagby, O. B. Sears, A. Buxton, Peter Ainslee, B. A. Abbott and others.

—The local committee in charge of the preparations for the Minneapolis convention has issued a booklet giving information about the city and the preparations which they are making for a great gathering. If their zeal and enterprise is adequately rewarded our first twentieth century convention will be an overwhelming success.

—Foreign missionary receipts for the week ending July 25 show a loss of $2,754.39. This is partly accounted for by the fact that $1,700 was received for the special India famine relief fund during this period last year. The loss of $1,000 in the ordinary receipts, however, is distressing. It should be more than made up next year.

—We call attention to the first chapter of a new serial story by President B. A. Jenkins, which appears in this number of the CHRISTIAN-EVANGELIST. It is a tale of the lawless days in the border states following the close of the civil war, and depicts vividly a period of American history which has not been much written about, but which offers a splendid field for historical romance. Our readers will find it interesting and profitable to read the four chapters of "The Dregs of the War."

—Bro. John Famulines, who has been attending school at Lexington, Ky., supplies for J. H. Jones during July, while the latter and his wife are visiting the Pan-American Exposition at Buffalo.

—C. Manly Rice, of Wooster, O., has been obliged by ill health to give up regular pastoral work for a time and would be glad to do non-resident or supply preaching for churches within reach of that point.

—The church at Effingham, Ill., A. A. Hibner pastor, had a largely attended jubilee meeting July 21, which resulted in liquidating the long standing indebtedness of the church. A dedication service will be held the first Sunday in September.

—In view of the resignation of C. B. Newnan at Detroit, who is to take up the work of the Bible College at Columbia, Mo., his congregation and official board in Detroit have passed resolutions of appreciation of his services and regret at his departure.

—The new house of worship at Alfordsville, Ind., was dedicated July 21 by L. L. Carpenter. This is the second church he has dedicated at this place, and the new one is said to be the best in town. Money was raised to pay all debts. The hot weather prevented a large attendance.

—The annual meeting of the Grand River (Mo.) District was held at Breckenridge, Mo., July 23, 24. This district includes Caldwell, Livingston, Daviess, Harrison, Grundy and Mercer counties. Secretaries Davis and Abbott were present and also most of the preachers and many of the laity of the district.

—G. L. Bush, of Taylor, Tex., will begin a meeting for the Garden City church Aug. 4. Bro. Bush is well known to the churches of southwest Missouri. Why cannot some of our Missouri churches capture him while he is here? I think his old time love for Missouri will again return if an opportunity is offered.

—The offering for home missions had made a gain of over $28,000 for the year so far. A gain of $9,000 before the close of the books Sept. 30 will give us the much desired $100,000. If all the churches that have not yet sent in their offering will do so immediately we will be able to reach the goal. Send all money to Benj. L. Smith, Cincinnati, Ohio, Y. M. C. A. Building.

Bro. F. M. Rains who, with his wife, is now journeying westward en route to China and Japan, has been steadily improving in health from the time he left Cincinnati. He delivered three addresses fn Denver with apparent ease and they were received, so B. B. Tyler writes, with great enthusiasm. It is believed and sincerely hoped that the trip will substantially benefit his health. He left Denver for the convention at Santa Cruz, Cal.

—The Disciples' Divinity House of the University of Chicago has worked so satisfactorily that plans have been made to extend the method to other departments of the University. A system of halls or houses will be organized to provide homes and social life for students in the different grades. Arrangements have already been completed for a hall for young ladies in the preparatory school and the junior college, of which Miss Alice Lloyd, formerly principal of Madison Institute, will be head. Miss Lloyd has had long experience and ample success in dealing with college girls, and parents can feel safe in putting their daughters in her care. The total expense for residents of this hall, including room, board, laundry and tuition in the University, is estimated at $132 per quarter. The hall will open Oct. 1. The committee in charge of these plans is: E. S. Ames, Chairman, W. D. MacClintock, H. L. Willett, Errett Gates and Ella Adams Moore. It is expected that halls for boys and for college and graduate students will be established later.

—W. A. Baldwin, state secretary for Nebraska, requests the preachers in that state to begin on next Lord's day to announce the state convention from their pulpits and continue till the time arrives. August 19-24 is the time and Bethany camp grounds the place. A good program has been prepared in all departments. The usual one and one-third fare has been granted on all roads centering at Lincoln, and connections.

—Paul H. Castle has been called to the pastorate of the West End Christian Church, St. Louis, from which O. A. Bartholomew has recently resigned to become city evangelist. Mr. Castle has been pastor of the church in Virden, Ill., and was for a short time a district evangelist in Illinois. He is a young man of vigorous and aggressive personality, a graduate of Eureka College, and has already made an excellent impression upon the congregation which has called him.

—J. H. MacNeill has resigned at Muncie, Ind., and will close his three years' pastorate there the last of September. After graduating from Kentucky University he spent two years in Louisville where the church was enlarged and a mission established, and eleven years with the church at Rushville, Ind., where a $30,000 church and a $4,000 parsonage were built, and 900 members added to the congregation. Since he has been at Muncie the debt has been reduced, missionary offerings quadrupled and 200 members added. Such a record as this leaves little room for comment and little need for further commendation. It speaks for itself and its witness is true.

—Walter Scott Priest, of Atchison, Kan., rounded out twenty one years of work in the ministry on July 21, and celebrated the occasion by a sermon on "The Christian Ministry." During this time he has preached 2,457 sermons, has received 1,200 persons into the church, married 234 couples and conducted 267 funerals. We are not surprised at the statement that he has never been without work a single day of all that time. Men of his sort never are. Having now attained his ministerial majority, he is ready for still more vigorous and effective work, and may his next twenty-one years be even more prosperous and useful than the last.

—We hope our readers will not forget the need of the Jacksonville church and will not forget to render substantial assistance. Their situation calls for something more than a spasmodic outburst of sympathy. Such a dire calamity is sure to arouse that in all minds, but there is no virtue in the thrill of sympathy unless you give some practical assistance. The executive committee of the Florida state board issues a general appeal in behalf of Jacksonville showing that, while the Catholics, Episcopalians, Methodists, Baptists, Presbyterians and Lutherans have received help sufficient to enable them to rebuild, the Church of Christ has received almost nothing. Plans have been made for a church which will contain an auditorium seating 650, and a Bible-school room adjoining to seat 400, class rooms, parlors and two reading rooms to be kept open continually.

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but sometimes inherited.

How do they manifest themselves?

In many forms of cutaneous eruptions, salt rheum or eczema, pimples and boils and in weakness, languor and general debility.

How are they expelled? By

Hood's Sarsaparilla

which also builds up the system that has suffered from them.

It is the best of all medicines for all humors.

There is no Y. M. C. A. in the city and these reading rooms will be about the only places in the city, except the saloons, where one may escape from the street to rest or read. Money can be sent to B. L. Smith, secretary, marked "For First Church, Jacksonville," or direct to J. T. Boone, pastor, Jacksonville, who will receipt for the same.

Garfield Park Assembly.

Beautiful for situation is Santa Cruz, Cal., the seat of Garfield Park, whither the tribes go up annually during the month of July. Although it is a week in advance of the regular convention, yet many feet have turned from various parts of northern and central California and now stand within the park. The quaint little cottages surrounding the park and the white tents pitched throughout the grove of eucalyptus, present a picturesque and attractive scene.

The cordial greetings of familiar friends and the kindly hospitality shown to the stranger within the gates, are the delightful social features.

Bro. R. N. Davis, the pastor of the Christian church here, is everywhere on the ground —a bureau of information, an accommodating servant of all. A large dining-hall and well kept restaurant furnish meals at reasonable rates for those who have not made other provisions. But as man does not live by bread alone, ample provision has been made for both head and heart in a systematic teaching and study of the Scriptures. Accordingly, Dean Van Kirk, of Berkeley Bible Seminary, an acknowledged master in Israel, has drawn to him a school of prophets, principally preachers, more than 50 in all, in the great tabernacle. This list constantly grows as time advances and attendance increases.

Two courses of lectures, "The Rise of the Prophets" and "The Teachings of Jesus," occupying an hour each, are delivered daily, except Sunday. Maps and blackboard outlines are skillfully brought into use in the course of these lectures, which greatly assist the learner in the apprehension of the lessons. Late standard authorities are consulted, but the Bible is made the final appeal in all religious questions. Hence his numerous Scripture references. It is gratifying to all to note Prof. Van Kirk's evident strict loyalty to the revealed word as he understands it. Appropriate questions by the class are always in order, and never fail to elicit an intelligent and respectful answer. But any attempt to introduce questions foreign to the subject in hand is promptly, yet courteously, dismissed. When one anticipates anything in the course, he is requested to "hold that point until it is reached further on." If a question is presented which neither the professor nor any human being has been able to answer, it is modestly referred to the querist for solution.

The limits of this brief correspondence will not admit an attempt to describe these courses of lectures. It will be sufficient to say they are both heartily approved and richly enjoyed by all who have followed them. Vigorous applause succeeded at the close of one of the lectures to-day. Things both new and old are being brought forth from the holy oracles, and our hearts are made to burn within us as we are led to behold the gradual, providential development or "Rise of the Prophets," or are conducted to a broader and deeper conception and appreciation of "The Teachings of Jesus."

The Disciples of this great empire state have ground to hope and take courage in the accession to their forces of Dean Van Kirk, the wise and enthusiastic head of our Bible Seminary at Berkeley, the seat of the great State University. Here let the Timothies in our churches be encouraged to go, that they may be trained to be able ministers of the word; and young preachers also, who have not enjoyed such advantages, let them seek greater proficiency, and so become more efficient laborers in the Master's service.

J. C. McREYNOLDS.

Garfield Park.

The Christian-Evangelist Fifty-two Years Ago.

Fifty-two years ago I was a compositor, working on the Evangelist here in the then little village of Mt. Pleasant, Ia., containing some three or four hundred people. At that time my father was the publisher of a small abolition free soil paper at this place the only anti-slavery advocate then published west of the Mississippi river. While engaged in this very laudable work, my father, the late Prof. Samuel L. Howe, founder of Howe's Academy of this city, also published the Evangelist, at that time a monthly magazine, issued in the interests of what was then known as the Church of Christ in Iowa. Whether the Evangelist originated here in Mt. Pleasant, or was brought here from some other point, I am at present unable to determine, but I do know that in 1849, fifty-two years ago, I helped to publish it in my father's printing office here, and I can truly say that we issued a very able and handsome magazine, and that it was a great help and blessing to the devoted and struggling little band of Christian workers of that faith in the state.

The editor of the magazine at that time was Elder Daniel Bates, a very faithful and consecrated man, both to his family and the church. While he was bravely shouldering the responsibility of publishing the magazine, he was, at the same time, educating his children in my father's academy here, and they were a very bright set of children indeed, and boys and girls of whom any father might justly feel proud. Bro Bates was quite deaf, and was compelled to use an ear trumpet, something unheard of before in this then western wild, and I well remember the wonder and astonishment, not unmixed with awe, which it produced in us boys of the composing room. Bro. Bates was a splendid specimen of the true Christian man. I presume he has long since been gathered to his fathers. Peace to his ashes, and a reverent tear to his memory.

These were the days of Chatterton, Arthur Miller, and a host of other pioneer heroes, through whose great sacrifices and beneficent labors the foundations of the present grand Christian Church were laid.

May the blessing of God ever rest upon the CHRISTIAN-EVANGELIST and multiply its usefulness far and wide, and through its glorious agency may multitudes be brought to the knowledge of the truth as it is in Jesus.

W. P. HOWE.

Mt. Pleasant, Ia.

[The Evangelist, edited by Daniel Bates at Iowa and afterward as a weekly paper by B. W. Johnson at Oskaloosa, was one of the two principal streams which united to form the present CHRISTIAN-EVANGELIST. The other was the Gospel Echo, edited at Macomb, Ill., by J. C. Reynolds, who was joined in 1868 by J. H. Garrison. The latter brought the paper to Quincy, Ill., and thence to St. Louis, changing it from a monthly to a weekly and naming it The Christian. The union of The Christian and The Evangelist produced the CHRISTIAN-EVANGELIST. Hence the hyphen in the name.—EDITOR.]

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL. } A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it — heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

Bladder troubles most always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's **Swamp-Root,** the great kidney, liver and bladder remedy.

It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is pleasant to take and sold by all druggists in fifty-cent and one-dollar sized bottles. You may have a sample bottle of this wonderful new discovery and a book that tells all about it, both sent free by mail. Address Dr. Kilmer & Co. Binghamton, N. Y. When writing mention reading this generous offer in this paper.

Home of Swamp-Root.

Publishers' Notes.

There is nothing in this world so worthless as poor music, and the country is flooded with books of religious music which are worse than worthless. Nothing is easier to do than to sit down and grind out a certain type of "gospel hymns." Any person with a fair knowledge of the rudiments of music can produce half a dozen or so of such tunes every day, and an accomplice with a talent for jingle and doggerel can supply the words to fit the tunes. Take fifty such pieces, add fifty old standard hymns that are in every book that ever was issued, and half a dozen really good pieces, mix the lot together, and you have the average book of sacred music, all ready to be exploited and advertised in the most extravagant style, and foisted on the public. A few well known men, who know absolutely nothing of music, but who are good-natured and willing to oblige the publisher of the book, write commendatory notices of it, and on the strength of these the book is bought by a number of churches, who only throw away their money. The Christian Publishing Company publishes several song books which do not belong to this class. The church that buys *The Gospel Call*, *Silver and Gold* or *Tidings of Salvation*, is running no risk. It is getting a book that has been tried and *not* found wanting by hundreds of our churches and Sunday-schools. The prices of these collections are very low. Sample pages and price-list will be sent on request.

No matter what it may be in the way of church supplies, send to us for it. Communion sets, communion wine, collection envelopes, baptismal pants, record books, treasurer's books, blank church letters—whatever it may be, we have the best at fairest prices. It seems hardly fitting that a congregation should permit the use of a bottle, a glass goblet and a china plate in the observance of the Lord's Supper if it is able to purchase a silver communion set, and yet this is what many of our small congregations do. We shall be glad to furnish prices on these sets, and on all kinds of supplies to those interested.

Correspondence.

What Shall We Pray For?

Not for rain. Why? Because God has not in these latter days promised rain in answer to prayer, and because in a long lifetime observance of the writer, such prayers have been a miserable failure. Call this dogmatic if you will, but it is better than the half-hearted mind of many good people on an important subject which should be definitely settled. Now for the proof.

The blindness, to say the least, of many ministers of the gospel is amazing. They seem to read the Bible with a vail over their faces. They fail to read it as they do any other book, but rather in the light of their prejudices, and mix up its teachings in the most astonishing manner. They fail to see that God dealt differently with mankind in the several ages of the world, and gave them laws and promises to suit their then condition. God is unchangeable, yesterday, today and forever the same, but he changes his times and his laws to suit his unchangeable purposes.

When God says through Noah, that "seedtime and harvest shall not cease," he proclaims a general law for all time, but when he says through Moses, "If ye walk in my statutes and keep my commandments, then I will give you rain in due season, and the land shall yield her increase," etc., and when because of disobedience he threatens them with desolations and calamities, he sets forth a special law applicable to Judea and Jews alone (Lev. 26th).

These blessings and curses are reiterated through the Jewish Scriptures, but there is no proof that they were carried over into the Christian age, for Jesus took them away, and if restored again, it must be shown in the teaching of the Holy Spirit, and I ask any one to point out a single clear text after the day of Pentecost and apostolic days, where God proposes to change times and laws, bring a scourge upon the earth because of sin, or remove it through the prayers of his people, or in any manner to interfere with the laws of nature for man's sake. It is fair presumption to say that, if God removes a scourge or calamity through prayer, he brought it on for some good purpose. It is a base charge against the loving Father to say that he brings a special scourge upon good and bad alike. I don't believe it.

It is true, nevertheless, that God has ordained terrible forces in his natural laws, as well as beneficent ones, which fall upon all men alike, when and where they may, not to chastize men for disobedience, but to test their loyalty, and when men receive them as such in humility and subjection, whether the greater calamities or sickness and death, then are they chastened as sons.

The Jews lived under a fleshly institution, an imperfect moral law, and natural law was constrained to meet the promises of God in their temporal condition; but in the Christian age, we live in a spiritual kingdom, under a perfect moral law, and physical manifestations are no longer needed to teach us how to walk by faith, and the general promise of "seed time and harvest" prevails over sinner and saint alike.

But some one will quote Jesus as saying, "And all things whatsover ye shall ask in prayer believing, ye shall receive." "If two of you shall agree on earth as touching anything and shall ask, it shall be done for them of my Father which is in heaven;" and other texts of like character. But it should be seen that these texts as well as many others should not be quoted as intended for the Christian world of to-day, but as applying alone to the disciples and apostles as promises of help and guidance in the great work before them. Much more might be said in this part of the subject, but I choose to take up another line of proof—observation.

Now if, after four or six weeks of drought, an ordinary reaction of the elements of nature takes place, in accordance with all observation, whether prayed for or not, and the rain descends in showers in different parts of the state and country, the portions benefited will delude themselves into the belief that their prayers were answered, while the unfortunate places will have their faith greatly strained. Cannot good Christian people see that such a trial of their faith leads to unbelief, while the great world of sinners scoffs and jeers at a religion so opposed to their common sense?

But an incident of the past is spoken of to prove the efficacy of prayer. In the summer of 1875 Gov. Hardin, of Missouri, set apart June 3 as a day of fasting and prayer for the removal of the locust plague in the counties just south of Kansas City. I lived near Pleasant Hill, Cass Co., at the time and know whereof I affirm. My remembrance is that C. V. Riley, state entomologist, stated in one of the St. Louis papers of that date that the governor might set the day and the good people all over the state might pray, but that the locusts would not go until they got ready, which would be when their wings were fully grown, about June 20. Now, having more faith in Mr. Riley than in the prayers of the people, I waited until June 16 and planted my corn, so that it would come up just as the locusts would be leaving, so they could not eat it off, and about June 20, 17 days after prayer was made, they left in a body and were seen no more. I mention this case so minutely not only to disprove belief in prayer for such purpose, but to correct a minister of one of our city churches who recently stated that the locusts left within two days after the day set for prayer, his wish to sustain his faith getting the better of the facts. It is somewhat astonishing how men will delude themselves into believing a thing because they want to believe it, whether it be in regard to special providence or some theological doctrine confusing the plainest Bible teaching.

The proclamation of Gov. Dockery and the prayers of the people will be a failure, are already a failure. After a week's time a few showers have fallen here and there, but no general downpour, such as is needed, nor is there likely to be at this time of year. Despite all this, the promise to Noah still holds good, and there will be plenty in the land, but this doubting, half-way faith will still obtain, and good men will try to believe that their prayers were answered because their own dooryard was sprinkled.

Our brethren have heretofore given forth no uncertain sound in matters of doctrine; let them now take this special providence question in hand and declare for Judaism or for the teaching of the Holy Spirit and common sense. During the civil war both sides prayed to God for victory, but the "most men and biggest guns" succeeded. In the South African war Pres. Kruger and his burghers put faithful trust in the God of the right, but the most men and guns again triumphed. Matters of right and wrong are settled hereafter. Since apostolic days no man has risen and no event has taken place that cannot be accounted for through natural law and without special divine direction; to maintain otherwise is to keep up doubt and confusion in the Christian world.

The little stone cut out from the mountain rolled on to its destiny by its own inherent gravitation. Dear brethren, the Holy Spirit has told us what to pray for, about which there can be no doubt; let us ask in intelligent faith that we may receive. If I seem over positive, dogmatic or in error, I ask the kind forbearance of my readers.

St. Louis. H H.. TODD.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Women Dread

The disfiguration caused by skin disease, even more than the tormenting irritation which is so commonly associated with it. The use of Dr. Pierce's Golden Medical Discovery generally results in a complete cure of eczema, pimples, eruptions and other forms of disease which have their cause in an impure condition of the blood. "Golden Medical Discovery" absolutely purges the blood of humors and poisons, and so cures the cutaneous diseases which bad blood breeds and feeds.

There is no alcohol in the "Golden Medical Discovery" and it is entirely free from opium, cocaine, and all other narcotics.

"I was troubled with eczema from the crown of my head to the soles of my feet," writes Mrs. Ella Quick, of Cass City, Tuscola Co., Mich. "Could not walk at times, nor wear my shoes. Thought there was no help for me—at least the doctor said there was none. I went to see friends at Christmas time and there heard of the good that Dr. Pierce's Golden Medical Discovery had done for them, and was advised to try it at once. For fear that I might neglect it my friends sent to the village and got a bottle and made me promise that I would take it. I had been getting worse all the time. I took thirteen bottles of the 'Golden Medical Discovery' and ten vials of Dr. Pierce's Pleasant Pellets, and used the 'All Healing Salve,' which made a complete cure. It was slow, but *sure*. I was taking the medicine about eight months

"I would say to all who read this: Try Dr. Pierce's Golden Medical Discovery before wasting time and money."

Dr. Pierce's Pleasant Pellets assist the action of the "Discovery."

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the church.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

SINGING EVANGELISTS will be pleased with the analytical classification, enabling them without reference to indices to find a suitable song on a moment's warning.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations, etc., especially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting for funeral occasions, for Baptismal, Thanksgiving and Convention services

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing.

S. S. SUPERINTENDENTS will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessors, **Popular Hymns No. 2** is an

ALL-AROUND BOOK.

Its author and publishers have spared nothing of cost to give the best copyrights which money could buy, clothed in the neatest and best dress of the printer's art for the least possible cost to the singing public. In proof of which see the following prices:

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth	$ .30	$3.00	$25.00
Boards	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

Send all orders to....

CHRISTIAN PUBLISHING CO.,
1522 LOCTST ST., ST. LOUIS, MO.

All Stepping Together.

Old captains who served in the northern and southern armies during our civil war have told me that when they appoached a pontoon bridge during a march they always commanded the men to "break step," because if they all stepped together in crossing the bridge, the regular motion would start the bridge to swinging and throw it from its fastenings.

In this there is an illustration of what the Christian Church might do if we all moved as one man in a great purpose. If every church and individual would step together in all our efforts to evangelize the world we could shake the earth with our plea for Christian union and the redemption of the world. It is true that that church or individual will be happiest which falls into line with Christ and his church in all plans and efforts to save the world. The missionary secretaries will all testify that the happiest and most prosperous churches among us are those that cooperate in all our missionary work.

We are trying to reach a half million for church extension by 1905, and a million by 1910. We can do it without a doubt, but we must step together to do it. More churches and more people must give. Last year the churches as churches gave only $10,337.47, or only about one-fifth of our new receipts last year came from the annual offerings—only 1,300 churches contributed. Surely we can do better. There is but one call in the entire year for the church extension fund, and we must emphasize this offering day or our advance along church extension lines will be slow, very slow. More than half the new churches organized must have help from our board in building. We organize 300 new ones each year. Let the pastors and churches fall into line for the September collection. The day is the first Sunday. Let the bugle call be sounded loud and every soldier of the Lord fall into line. Send postal card for literature and collection envelopes. They will be sent free. Address G. W. Muckley, 600 Water Works Bldg., Kansas City, Mo.

Missouri Mission Notes.

It is almost too hot and the secretary is almost too busy to write these notes, and were it not for one thing, I acknowledge it would not be done. This one thing is the awful need that has come. Up to the close of last month our receipts were $600 in excess of the same period last year. Steadily, month by month, they have been creeping up, and we had every reason to expect that this would continue, and our contracts and appropriations were made accordingly. Suddenly, however, this awful, unprecedented drought has fallen upon us and our receipts have fallen almost to nothing. Every day the situation grows worse. All of central and south Missouri is burned up: corn, oats, hay, all have failed, and it has become a question of *living* with a great many of our people down there They have no reserve as in the more favored parts of the state.

Under such conditions it is useless for us to expect them to give for the support of the gospel. They do not have it to give. Our men are there and if we can support them they can preach the gospel to thousands of these people who otherwise would spiritually starve. To call them from their posts now would be a burning shame.

When drought-stricken India sent out her pathetic cry for bread, our people responded with large and quick generosity. What shall be their answer to the appeal that comes from our own brethren and in our own state? Surely, those who can respond to India's cry for bread will not fail to answer the cry that is nearer home. Let the answer come. The north part of the state has been richly blessed, the showers have come, crops are good. It is to this part of the state that we must principally look. But we appeal to every brother or sister, no matter where located, to send us their gifts, whether great or small, and help us in this work of God. No matter who the reader of this, if you can spare $1, $2, $3, $5, $10, $50 or $100, send it and we will use it as best we can.

I have many things to say concerning other matters, but I want this appeal to stand out with the greatest emphasis and the greatest prominence. Will not the preachers bring this matter before their churches? Show them the need. Surely no church, when the matter is presented as it ought to be, will hesitate. May the Lord incline the hearts of his people to be gracious to this appeal.

T. A. Abbott.

420 East Ninth St., Kansas City, Mo.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

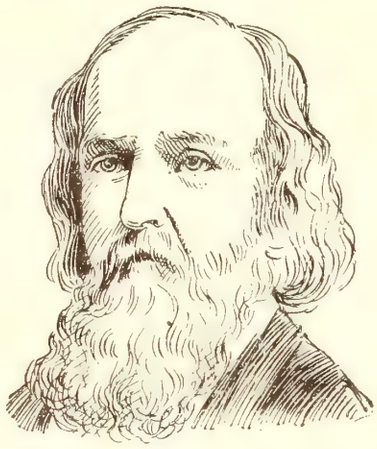
Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. Chesbrough, A. G. P. Agt., St. Louis.

For Well People.

An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wiechold gives pretty good advice on this subject, he says: "I am 68 years old and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets.

"My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, peptones and diastase, and after using them a few weeks I have never ceased to thank him for his advice.

"I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well regulated household from Maine to California and in Great Britain and Australia are rapidly pushing their way into popular favor.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages at 50 cents and for a weak stomach a fifty cent package will often do fifty dollars worth of good.

25c. THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the best Glove-Kid in Black, Wine Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes 3, 4, 5, 6, 7, 8, 9. Write for terms to agents
Hopkins Glove Co., J Apollo, Cincinnati, O.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO, Cincinnati, O

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., Galveston, Tex., Ft. Worth, Tex., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

Taking and Saving Life.

In the CHRISTIAN-EVANGELIST of June 13, I saw this query, "How can I take the life of my fellow man in battle or anywhere else with a clear conscience?" I am glad that this query in one form or another is so frequently occurring. It shows the growth of real universal brotherhood and the breaking down of narrow patriotism, one of the greatest hinderances to a world-wide fraternity, which must be adhered to with great tenacity if we ever hope to save this world for Christ. So long as we keep pleading for the sacredness of our rights and privileges will the Christ-life be at a very low ebb. It is impossible to build up a Christ-like life and retaliate either nationally or privately for ours or any other's defense. These things show that we look only at the flesh and not at the great deep things of the spirit. The flesh must suffer that the spirit may conquer. This is a relic of catholicism from the time when Constantine gave protection to the church and joined the temporal to spiritual power.

If we are to conquer this world we must do it on the basis of self sacrifice as shown in Christ's death, the climax of his life, the principle that brought him forth from the grave unto life again. Christ said, "I came not to destroy, but to give life, not to take life, but to save it." We must face about on this life-taking business before we succeed in our life-saving.

C. R. PAINE.

Texas Letter.

Twenty-four cotton seed mills have been built, or are under construction in Texas, this year, increasing the number of such mills in this state and the territories to 164. No other cotton-growing section has any such record. It is hoped that a cotton oil exchange will be opened in this city in September, where quotations from all the great cotton markets of the world will be received direct by wire. These quotations will be forwarded immediately to all subscribers. The seed and its products are now much more valuable than the cotton used to be.

One of the best results of B. B. Sanders' recent meeting at Rockwall, was a determination on the part of the church to employ a preacher, and yet no amount of demonstration seems to convince many of this important fact.

Arthur Jones has resigned at Clarendon and is now at Austin. The church at Clarendon gave him a hearty call to remain.

Miss Lucile Eubank, daughter of one of our preachers, J. C. Eubank, of Denison, has offered her services as a missionary to Mexico. Many are going there that they may grow rich on her vast wealth, but this Christlike girl would go that she might enrich that priest-ridden people with the riches of free men in Christ Jesus the Lord.

D. A. Leak and Rev. T. Gallaher, of Rensalear, Mo., have recently closed a debate at Milford. The usual questions were debated, and from all I can hear, our people have every reason to be satisfied with the result.

Volney Johnson has done good work at Pilot Point. There were 23 additions and a movement inaugurated for the building of a new house. Ever since the split there some years ago, on account of the organ, etc., the work has been much hindered. Now the out look is brighter, and Pastor Adcock is hopeful and happy.

T. E. Shirley, financial agent for Add-Ran University, gives to the friends of the school this cheering message: "Have passed the halfway station. Have secured in good pledges more than $10,000. Praise the Lord.

T. E. SHIRLEY."

Wilson and Huston have just closed a fine meeting at Lancaster, with 75 additions. Texas will long remember these faithful evangelists for their work at San Antonio, Waxahachie and Lancaster.

The Central church organized another mission school in the city recently, which we hope will prove to be the beginning of a new church in an important district.

M. M DAVIS.

Dallas, Texas.

To the Christian Churches of Missouri.

A crisis confronts the work of your state board of missions, and we beg you to give careful heed to the following statement. Up to the close of June, the receipts of our board had been six hundred dollars in excess of the same period last year; and there seemed every reason to anticipate the continuance of this favorable condition. Encouraged by this, your board made generous appropriations for the year, and opened new fields for the preaching of the gospel. Good men were called from other fields and put into our missions. Then came the fearful drought, entailing hardship upon all classes of our people, but especially those of the rural districts. Contributions have almost ceased to come in, and our treasury is empty. We cannot call from the field the good men who are doing so nobly, for we are under obligation to fulfill our contracts with them, and it would be a shame, anyway, for the work to be abandoned. It must not stop. We cannot afford to incur a heavy debt to transmit to the incoming board. Will you not come to our relief? The stronger churches of the state will surely send in the amounts of their apportionments at an early date. If they do so we will get through the year all right. If not, the cause of our Master will suffer a grievous embarrassment. We appeal to all the pastors and elders of our churches to act upon this appeal promptly. May God put it into your hearts to act upon this appeal promptly. May God put it into your hearts to come up to the help of the Lord in this emergency.

W. F. RICHARDSON,
Chairman State Board.

Iowa Notes.

R. M. Estes has been employed by the churches at Nichols and Columbus City and will preach half time at each place.

J. Will Walters has a call to the church at Red Oak and we understand will accept.

Percy Leach is the new pastor at Iowa City and will begin work September 1.

Lee Furguson has been called to the work at Bedford.

About one-third of the churches have returned the statistical cards and the reports are uniformly encouraging, but we hope to get them all in soon.

The time for our state convention is near at hand and we want to make it one of the best in our history. The Cedar Rapids brethren will spare no pains to make the delegates welcome and the board has prepared a good program. The delegates will be given lodging and breakfast free and dinner and supper will be furnished at the church at a small cost.

The ladies of the C. W. B. M. will begin their session Monday afternoon, September 9, and close 4 P. M. Tuesday. The I. C. C. session proper will begin Tuesday evening with an address by President I. N. McCash. Wednesday evening will be the Educational session and on Thursday evening we will have a grand jubilee conducted by the Endeavorers, closing the session with an address by J. P. McKnight, of Oskaloosa.

L. H. Stine, of Quincy, Ill., G. W. Muckley, of Kansas City, Mo., and other leading men of the brethren of the brotherhood will address the convention. The railroads have granted a one and one-third fare rate and we hope to have a large and enthusiastic meeting. Talk it, preach it, pray it, and come.

B. S. DENNY, Cor. Sec.

STARKS' HEADACHE POWDERS

CONTAIN NO OPIATES.
Cocaine or Antipyrine. Once tried, always used

H. F. Hillenmeyer, Nurseryman, Lexington, Ky., says: My wife is a great sufferer with headache; has tried many of the powders on the market, but of late never gets any but STARKS' which she finds the best.

R. Vanness, Grand Rapids, Mich., says: I can not get along without STARKS' HEADACHE POWDERS. They excel all others. 10-cent package at all druggists. Sent by mail postpaid.

STARKS & CO., MIDWAY, KY.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish. Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo.

ONE OF THE.....

BRIGHTEST AND BEST

OF THE

One Dollar Religious Journals

IS THE

CENTRAL CHRISTIAN REGISTER

G. A. HOFFMANN, Editor.

If you are not already a subscriber to it, you may secure it for six months' trial (July 1, 1901, to January 1, 1902) by referring to this notice and sending

Only.... Thirty-Five Cents

☞Postage stamps will be accepted.

Christian Publishing Co., St. Louis

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

Christian Doctor wants good medical opening. Address Dr. M., care CHRISTIAN-EVANGELIST.

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, forest shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

SCHOOL OF THE EVANGELISTS

Opens its doors to 30 more young men who wish to work their way to an education for the ministry. Applicants must be strong physically and free of the tobacco habit. $22.50 pays all fees for one year to the working student. Room for 20 pay pupils; $58.50 covers all fees for one year and the student does not have to work. Catalogue free. Address, Pres. Johnson, Kimberlin Heights, Tenn.

DO you have trouble in raising funds for the church? If you do, please write to us and we will help you. J. T. & A. Co., 607 Holland Bldg., St. Louis, Mo.

I HAVE a good hand printing press that will print an impression 6x9 inches, with an excellent equipment of type, leads, brass rule, wood furniture, etc. I do as good work with it as any printer can do on ordinary printing. Have printed a four page weekly for my church work. Has been an excellent help to me, and would not part with it but for the fact that it will not pay me to ship it to Honolulu, Hawaii, where I go to take up the work. It could not be duplicated new for less than $90.00. I will sell it cheap. Address me at once. E. S. Muckley, Bellefontaine, O.

A BUSINESS PROPOSITION.—How to turn your property into cash. Send us description and price, with 20 cents, and we will mail you our "Property Seller's Guide," and immediately enter your name upon our list. If you have anything to sell, we can help you sell it. Write us to-day. Union Real Estate Exchange Agency, Clarion, Iowa. Main 816.

Topical Outlines of the Midweek Prayer-meeting Themes for 1901 is a neat booklet of thirty pages, similar in style to the booklet issued last year, of which many thousand were used. Price, 25 cents per dozen. Christian Publishing Co.

arge Conventions and Large Missionary Offerings.

Both divine and human wisdom have ever cognized the value of large assemblies of ie people gathered at one time and place r a definite purpose. The "Feast of the assover" was not only a memorial institution to perpetuate a great event, but degned to help preserve a mighty nation, and as the providential means of the gathering the multitudes at Pentecost, to hear the st proclamation of the gospel of repentance id remission of sins to all nations.

At that first "General Convention of the ristian Church" was organized the first oreign Missionary Society, and there the spersed disciples went everywhere preaching ie word, first in Judea, then Samaria, and ito the uttermost parts of the earth. In ie light of the events that followed, the most rping critic against conventions as a waste time and money could not consistently or nscientiously find fault. The plea of the solled practical man that all the expenditures the conventions for railroad fares, etc., is a aste of money, and might have been given the poor, or given directly to our missionies, finds no argument or comfort from this First General Convention at Jerusalem." from the lesson of the broken alabaster ox, whose sweet perfume, though but a sennent of a woman's love and heart, was no aste except to the selfish soul. For the Mas- declared it a good work, and a memorial her.

Even nature teaches us the value of the æsetic and beautiful, as well as the material d practical. They who decry conventions cause of the cash expended rather than the ntiment coined, would dethrone God beuse the flowers of beauty are not made into ur for bread, the world's fragrance transrmed into fruit, and the colors of nature to the cereals for the nurture of man. As e powder determines the speed of the bullet, e steam the stroke of the piston, so the enusiasm engendered, the inspiration begotn by the great gatherings of God's people termine the measure of our missionary enrprises.

To this end, and in harmony with the laws God, as expressed both in nature and reveion, let us work for large gatherings of r people at all of our conventions. We are ught by the Word that "One can chase a ousand, and two can put ten thousand flight." Thus the doubling of numbers inases power by many fold. The focalizing many rays of light upon a given point proces the burning glass. The contributing eamlets from forest and field, mountain d meadow, give birth to the Mississippi, ose broad bosom bears the commerce of a eat country; and on whose banks stand not ew mighty cities, not the least of which is nneapolis, where the tribes shall gather s fall to pay tribute to the cause of God d enter the open door of the Twentieth ntury with the greatest convention in our tory. Here at the head of America's eatest river let us give a new impetus to cause that pleads for the all-sufficiency the alone-sufficiency of the Word of God the union of all God's people, and the ngelization of the whole creation; believ- with Duff, that "the church that ceases be evangelistic will soon cease to be evanical."

L. E. BROWN.

Frankfort, Ind.

FREE!

at prospective purchasers may know, before ding their order, just what they are buying, we e prepared, for free distribution, an eight-page er telling all about that magnificent work—**The formation of the Nineteenth Century.** This er contains a great deal of information. Even if do not intend to buy the book at the present e, send for this folder. It will interest you, we mise, and all that it will cost you is the one cent you pay for a postal card on which to write r request.

Christian Publishing Co., St. Louis, Mo.

MAYFIELD SANITARIUM

912 Taylor Ave., St Louis, Mo.
Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

OUR YOUNG FOLKS.

Leading Paper for the Young People of the Christian Church.

W. W. DOWLING, EDITOR.

Our Young Folks is a Large Sixteen-Page Weekly Journal devoted to Bible Study, Christian Work and Home Culture, first-class in every particular, with a large and brilliant corps of special and general contributors.

WHAT IT CONTAINS.

OUR YOUNG FOLKS contains, among other valuable features, the following special departments:

I. The Picture Gallery: First-class pictures of prominent Ministers, Sunday-school Superintendents, Endeavorers and other Christian Workers, with biographicel sketches.

II. The Church: Short, pointed articles on First Principles and Practical Duties; Talks on the mid-week Prayer-meeting Topics, and notes of Church Doings.

III. The Sunday-school: Full Expository, Illustrative and Practical Notes on the International Texts, that will afford teachers and older pupils all the aid needed in the study, teaching and application of the Sunday-school lesson.

IV. The Y. P. S. C. E.: Expository Notes on the Y. P. S. C. E. and Junior Prayer-meeting Topics for each week, with Illustrative and Practical Applications and Quotations, that will help young Endeavorers to take an active and intelligent part in the Service.

V. The Home Circle: Poetry, Stories, Illustrated sketches of travel, familiar chats about books, music, amusements and kindred topics.

WHAT IT WILL DO.

1. It will interest your big boys and girls, and help you to keep them in the Sunday-school.
2. It will instruct them in the Scriptures as understood and interpreted by the Disciples of Christ.
3. It will make your young disciples familiar with the work and principles of the religious body with which they are connected, and "root and ground" them in the faith.

WHAT IT WILL COST.

The Subscription Price is very low—so low that it comes within the reach of all. The following are

The Rates.—One copy, one year, seventy-five cents; in clubs of ten and upwards, fifty cents each per year.

CHRISTIAN PUBLISHING COMPANY,
1522 Locust Street, - St. Louis, Mo.

CHRISTIAN ENDEAVOR SUPPLIES.

We keep constantly on hand, and sell at lowest prices, a complete line of supplies for Christian Endeavor Societies. No Society can do its best work that is not supplied with proper and necessary equipment. We give herewith partial price-list. A complete, descriptive price-list will be found in our General Catalogue (pages 82 and 83), which will be sent on request.

WORKING REQUISITES.

Topic Cards, for one year, per hundred	$1.00
Daily Readings and Topics, per hundred	1.50
Topical Handbook, containing Church Prayer-Meeting Topics, S. S. Topics, C. E. Topics and Junior C. E. Topics, per 100	3.00
Membership Application Cards, per hundred	.50
Pledge Cards (active) per hundred	.50
Pledge Cards (associate) per hundred	.50
Invitation Cards, per hundred	.50
Constitution and By-laws, per hundred	2.00
Absentee Cards, per hundred	.50
Large Pledge, for wall, 28 x 36 inches	.75
Extra Large Pledge, 36 x 54 inches, on linen	1.50
Treasurer's Book	.50
Secretary's Record Book	1.50
Secretary's Roll-Call Book	.35

We have C. E. Badges in gold and silver and in several styles and sizes, at prices ranging from 15 cents to one dollar. We keep, also, full line of supplies for Junior C. E. Societies, Instruction Books concerning the work and organization of the Y. P. S. C. E., etc. Send orders to

THE CHRISTIAN PUBLISHING CO., - ST. LOUIS, MO.

Evangelistic.

ARKANSAS.

Gravette, July 22.—Meeting two weeks old; 20 additions to date. Will continue another week —A. J. BARNES, pastor; E. E. DAVIDSON, evangelist.

ILLINOIS.

Illiopolis, July 22.—There were three confessions and baptisms at Bethany, Ill., yesterday at my regular appointment; four others took membership by letter a few days ago. I can put some church desiring a good pastor, unmarried, and of excellent Christian character, in touch with the right man by writing me here.—H. B. EASTERLING.

INDIANA.

Decatur, July 29.—Three confessions at my appointment here yesterday.—AUSTIN HUNTER, Chicago University.

Monon, July 23.—During May and June I held a four weeks' meeting in Sigourney, Ia., that has never been reported. The baptistry had not been wet for three years previous to my going there. They want me to return and hold another meeting, as does Keota, 12 miles away. Just closed a grand meeting at Mt. Vernon, Mo. I am here in a tent meeting assisting the Baptist pastor. Tent is full and interest growing. I will be here one week—then to Arney, Ind My time is all spoken for up to next March.—H. C. PATTERSON.

IOWA.

Albia.—One added by statement and three by letter.—R. H. INGRAM.

Council Bluffs, July 28.—Closed my first year with the church here yesterday and have received and accepted a call for another year. One confession yesterday. Have had about 100 added during the year and have paid off some old debts.—W. B CREWDSON.

Des Moines, July 22.—Three accessions yesterday, making 298 in nine months —E. W. BRICKERT, pastor East Side Church of Christ.

Kellogg, July 22.—One was received from the United Brethren by statement at our service yesterday, making three added recently not reported. I have resigned the work here, to take effect Sept. 1st, after which date I shall be ready for work elsewhere.—F. W. COLLINS.

Whitten, July 22.—Yesterday there were two additions at the morning service, one from M. E.'s and one by baptism. Also two by baptism four weeks ago.—EUGENE CURLESS.

KANSAS.

Ft. Scott, July 20.—I expect to start for Lexington, Ohio, Aug. 1, to assist M. E. Harlan, of Brooklyn, N. Y., in a tent meeting. O. L. Cook is the pastor. I have assisted both of these brethren before in a number of meetings.—V. E. RIDENOUR, singer.

Leavenworth, July 29.—Two additions here yesterday.—S. W. NAY, pastor.

Pleasanton, July 21.—I have been in my new field just one month. We have had three baptisms. There are 8 or 10 brethren that will take membership soon. The drought is not only killing all vegetable life but is very hard on spiritual life. However, we are faring better than the other churches in regard to audiences.—E. L. POSTON.

Sedgwick, July 26.—One confession and baptism here recently.—C. A. BURRIDGE, pastor.

Seneca, July 23.—One accession by letter from the Baptists at Oneida last Lord's day. A valuable addition as he is a man of good standing in community.—F. H. BENTLEY.

KENTUCKY.

Hinkleville, July 27.—Preached here a few days with seven additions. Am en route to Murray, Ky., to visit my mother. Will be in this state some weeks before returning to Texas.—J. W. HOLSAPPLE.

MISSOURI.

Canton, July 29.—I closed a meeting at Hager's Grove. Mo., July 24, with 9 additions; one by letter, one reclaimed and 7 by confession and baptism. Bro. E. H. Williamson assisted, leading song service. His work was very valuable.—C. A. HICKS.

Chillicothe, July 22 —Yesterday was observed here as a day of fasting and prayer. Four services with the thermometer at 114° in the shade came painfully near to being too much for me. At the morning service there were two confessions, making 22 additions, nearly all by baptism, since last report.—FRANK W. ALLEN.

Joplin, July 22.—While visiting my mother and sisters four miles south of Joplin, I preached one week to the miners and their families in a grove bordering a beautiful stream. The order and attention among these rough people was as good as I have ever seen in a c ty church. There were nine confessions.—SIMPSON ELY, Des Moines, Ia.

Kirksville, July 24.—Three additions at Darby Church last Lord's day —J. L. HOLLOWELL.

Lebanon, July 15.—Our meeting at Campbell was perhaps not a great success, but we trust much good will result from it. The Bible-school was reorganized with 40 scholars, and they promised to meet every Lord's day to "break bread." There were four added at Lebanon the Sunday before I left for Campbell, one while I was away and one last Sunday, the first Sunday since my return. Praise God we are blessed to-day with a splendid rain. Some say, "God had nothing to do with it; it was the change of the moon." I suppose those Christians are thanking moon.—A. A. BEERY.

Mill Spring, July 24.—After graduating at the School of the Evangelists May 20, I came to southeast Missouri and am employed regularly at Greenville and Mill Spring. Each week I go to the needy fields where the cause is scarcely known. At present am in a meeting at Murl Spring; house overflowing. One made the good confession last night.—J. CLARK WILLIAMS.

St. Louis, July 22.—One added yesterday at Compton Heights.—J. N. CRUTCHER.

Springfield, July 21.—Five additions last week; four by letter and one by confession and baptism: 13 during the month of June; 18 in all since last report.—D. W. MOORE.

West Plains, July 25.—Two additions here at prayer-meeting last evening. Our audiences are remarkably large at the services on each Lord's day. My year's work closes here Sept. 1.—E. W. SEWALL.

NEBRASKA.

Bethany.—Baptized three at Filley and one recently at Lanham.—H. A. LEMON.

Deweese, July 22.—Two confessions at Deweese the 14th; two confessions and one from the U. B.'s at Ox Bow yesterday; good audience and deep interest notwithstanding the warm weather. I expect to close my work at Deweese Oct. 1, that will close my two years. I will be open for engagement as pastor or to hold some meetings; if I locate must have good school privileges.—E. W. YOCUM

Harvard.—Two additions at our morning service July 14. The builders are at work on our new church edifice. When completed it will be the finest church home in the county.—SAMUEL GREGG, pastor.

North Platte.—Atwood and wife are hard at work in the tent at North Platte. One confession and one by statement. This meeting is preliminary. A building should be put up and the work made permanent.—W. A. BALDWIN.

OHIO.

Lordstown, July 25 —A large audience greeted me on my return from the east. I preached two Sundays at this place in July and there were two added by baptism. I now go west where I expect to locate —D. WAGNER.

Niles, July 26.—At the usual mid-week s vice held at the Christian church in this pla Mr. Joseph McCormick, who has been prea ing for the Primitive Methodists here, ca forward when the invitation was given a made the confession and was immersed. is held in high esteem by his congregati By birth he is an Englishman. He served a missionary to South Africa for five yea and also preached in Scotland for two yea He has been in the United States for nea two years. Bro. McCormick will continue preach as soon as he can find a congregat with which to labor. He is a single n about 37 years old, and is particularly ada ed to missionary work, the work wh he did in South Africa giving him the exp ence so much needed in this line of work. is not afraid of work. Any one needing services of such a man will do well to addr him in care of the writer, 33 N. Mechanic S Niles, O. Will state secretaries kindly t notice.—D. R. MOSS.

OKLAHOMA TERRITORY.

Hennessey, July 20.—Evangelist Clara Hazelrigg, of Topeka, Kan., just closed a v successful four weeks' meeting. Fifty- were added to the church. She is a highly ucated lady and proclaims the gospel in simplicity, yet with a forcible language t none can fail to comprehend. Our new past Bro. D. D. Gillispie, will preach his first mon next Lord's day.—G. E. GILMORE.

TEXAS.

Claude, July 22.—The big annual ca meeting of the Panhandle is almost ended. B J. H. O. Smith is preaching powerful serm Singing led by the writer. A fine interest vails. Four confessions last night. Past and churches wishing my services after A 9, address me at Sioux City, Ia.—JAS HELM, singing evangelist.

Cleveland, July 22.—Bro. Andrews, of M eral Wells, commenced a meeting here on J 7. We had open-air meetings until our church was ready to use. This is the c church in town and was filled every ni Eight were added to the church, five by b tism, three by letter. Bro. Andrews won esteem of all whom he met. We expec dedicate our new church in Aug.—MRS. FRA

WASHINGTON.

Garfield.—Two additions recently, one confession and baptism and one from the B tists.—R. M. MESSICK.

CHANGES.

E. L. Poston, Cozad to Pleasanton, Neb.
A. A. Hibner, Effingham, Ill., to Wapo neta, O.
J. L. Hollowell, Kirksville to Queen City,
Elmer T. Davis, Kansas City, Kan., to K sas City, Mo.
W. M. Groves, Lawrenceville to Petersb Ill.
W. R. McCrea, Clarksville to Nora Spri Ia.
Walter S. Hayden, Pembroke, N. Y., to Junta, Col.
S. H. Farrer, Barnesville to Fostoria, O.
P. E. McKnight, Waterville to Sum Wash.
D. G. Wagner, Lordstown, O., to Mt. M ris, Ill.
J. W. Walker, McCook to Kearney, Neb.
R. A. Smith, Vincennes, Ind., to 150 E. Le Ave., Philadelphia, Pa.

Special Catalogue No. 31 is yours for asking. The expenditure of one cent f postal card may save you several dollar the price of books. Now is the time to se a supply of literature for summer reading Christian Publishing Comp

Among Our Advertisers.

arclay Meador, Advertising Manager.

he new advertisements of schools to be ıd in our columns this week are those of rd Seminary, a school for girls at Nash-e, Tenn., Eureka College at Eureka, Ill., Cotner University of Bethany Heights, coln, Neb. The two last named are resentative schools of our church and are both sexes.

s was stated in this column in the early ımer, the necessity for setting forth the its of the schools and colleges of our land ough a well written advertisement in a rnal of character and circulation, is being ognized by the officers of schools quite erally. Our columns have this year been l to this end as never before. They have tained the advertisements of the schools er the control of our own church with cely an exception, and those of many ers patronized to a greater or less extent our readers.

nough information is contained in these ertisements for parents to determine in a eral way which school is best adapted to needs of son or daughter, as the case be. Particular information may be ained in regard to any given school by lying to the school direct or to us. The e is at hand when the important question which school son or daughter should go is to be settled. Our readers will serve interests of their children well if they e use of the directory of schools we pub- from week to week this season

lsewhere in this issue appears a full page ertisement of the San Jacinto Oil Com-y, of which Dr. J. B. Cranfill, editor of Baptist Standard, Dallas, Tex., is presi-t. The directors of this company are ng the most prominent and reliable iness men of Texas, and the company represent is a perfectly legitimate enter-e. It is believed that those of our read- who desire to invest in oil stock could buy better or more reliable oil stock than stock of the San Jacinto Company. Our mendation of this company is based on high standing of the men who compose its of officers. We hope that every one of readers will go carefully over the adver-ment.

Evangelistic Congress.

axinkuckee Park, Culver, Ind., Aug. 7 and 8.

ednesday, 8 P. M.—Devotional Service led by E. Chofield. Lecture by Chas. Reign Scoville. Mu-onducted by De Loss Smith. Assembly Banquet, Coombs, Toast-master. Toasts by T. J. Legg, Osweth, Roland Nichols, Allen Wilson, W. E. low. W. E. M. Hackleman and others.

hursday 2 P. M.—Election of Officers and Ap-tment of Committees. Address, by W. E. Har- "Doctrinal Preaching." Open Parliament: e Evangelist's Attitude Toward Worldliness." Ride on Beautiful Maxinkuckee Lake. Music, by O. A. Hunsaker and S. Walter Wilson. 0 Reports of Committees. Solos by Pearl Per-and Frank C. Huston. Address by Allen Wil- Solos by A. O. Hunsaker, De Loss Smith and a McCormick. Address by Roland A. Nichols, ago. Solos by F. W. Lough, W. E. M. Hackle- and J. Walter Wilson. Round Table Talk, lucted by Chas. Reign Scoville: "Some Evan-stic Problems." J. N. Updike, S. M. Martin, Vic-Dorris, Simpson Ely, J. W. Taylor and others been invited. All evangelists present will some place on the program.

CHAS. REIGN SCOVILLE, Pres.,
FRANK C. HUSTON, Sec.

ıe Normal Instructor, Part VII., is just from press. It deals with the People of Bible Times er the General Heads of, *I. The Chosen People; The Contiguous People.* Under the first subdi-n are considered, 1. The Patriarchs; 2. The t Family; 3. The Chosen Nation; 4. The Pecu- People. Under the second subdivision are de-ed the nations who came in contact with Israel: he Patriarchal Era; 2. The Davidic Era; 3. Era of the Captivity; 4. The Intervening Era; he Apostolic Era. There is added a Miscellane- Section in which are considered, 1. Civil and tary Officers; 2. Sects, Parties, Classes and ncils; 3. The Christian Ministry. Normal es and private students who have studied the previous parts of the Series should now supply selves with this work, and continue their ies. Price, 15 cents per copy; $1.50 per dozen. stian Publishing Company, St. Louis.

"THE ONLY WAY."

ST. LOUIS
TO
CHICAGO.

4 – PERFECT TRAINS – 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Burlington Route

9 A.M. 9 P.M. TO KANSAS CITY.

Two trains daily with all classes of modern equipment.

The Burlington has the only train from St. Louis near the popular leaving hour of 9 p. m. for the West—Kansas City, Omaha, St. Joseph, Denver.....

City Ticket Office—S. W. Cor. Broadway and Olive St., St. Louis.

Family Circle

Wouldn't It Chill You?

(A seasonable bit of poesy.)

Oh, the snow!
  The beautiful snow!
It shivers and shakes as the blizzards blow;
It zips in your eyes and it flirts with your ears,
And pelts on your nose till it fetches the tears;
And isn't it grand when a quart or a peck
Of the beautiful snow takes a scoot down your neck?
Oh, the snow!
  The beautiful snow!
Isn't it nice on your fingers, though?
Isn't it fine as the jolliest news
When it drifts all around and gets into your shoes?
And isn't it brazen, and isn't it bold?
And isn't it frigid?
  Say,
    Isn't it
      cold?

Oh, the ice!
  Magnificent ice!
It stretches its arms o'er the lake in a trice;
It's clear as a jewel and solid as gold—
And isn't it lovely? And isn't it cold?
It clogs up the bath pipes as cool as you please,
And wonderful icicles come with the freeze.
Oh, the ice!
  Magnificent ice!
That time you fell down on it—wasn't that nice?
And isn't it great when it forms on the street,
And makes you cut capers to keep on your feet?
And isn't it jolly to have and to hold?
And wouldn't it freeze you?
  Say,
    Isn't it
      cold?

—*Baltimore American.*

The Experiences of a Baloonist.

How a man came to be by profession an aeronaut and what sort of experiences he encountered in the pursuit of that perilous career, a writer tells in a recent number of Ainslee's. After getting into the business as a boy by serving as a baloonist's assistant on one occasion and being accidentally jerked up a few hundred feet into the sky, he started out in earnest:

"I didn't come back home for ten years. I had learned in the meantime to do high-wire walking, and on this return home I was engaged to walk a wire one hundred and fifty feet from the ground at the ends. It was nine hundred feet long, and where it sagged down it was about seventy-two feet from the ground. I had six hundred feet of my own cable and the other three hundred feet were spliced on. For a boy twenty-one years old I was doing pretty well. I had a manager all to myself, six thousand dollars saved up, good clothes, a diamond stud, and a pair of diamond cuff-buttons. I went out on the wire, walked from end to end, did fancy steps, turned somersets, made believe I was falling, and was just about to do another trick when ——— I waked up in Huron Street hospital, nineteen days later, with both arms broken, my wrist as you see it now, all bulged out as big as a goose-egg, both legs broken—one of them in two places, and notices of my death of two different dates. The splice had parted.

"They say that when you fall from a height you think of everything you have ever done in all your life—that it all comes up before you. It may be so, but in my case I don't remember even falling. I was on the wire one instant, and the next instant, so far as I knew, I was in bed at the hospital, asking what the matter was. And that wasn't the worst of it. When I got out, I found that my manager and my money and my diamonds were all gone. I didn't even have a pair of trousers. Well, I try to learn something every day, and what I learned then was that I could look after my money without a manager. I got an engagement walking the wire as soon as I was able to get out—to tell the truth, a little before I ought to have come out—but my nerve wasn't what it had been, and I've kind of got out of that lately."

National Perils and Hopes.

In an address delivered last week at Monona, Ind., Wilbur F. Crafts, of the Reform Bureau, spoke in part, as follows:

Since the civil war, thirteen dark clouds, some of them cyclonic, have been gathering in our national sky.

The consumption of liquors in this period, measured by gallons, has increased more than twice as fast as the population, and partly as a consequence divorces and murders have increased in like proportion. Three other clouds hang together, peculiar to our own national sky and to this part of our history; namely, the increase of lynchings, labor riots and municipal corruption, all of which are larger evils in our country than in any other. Three other clouds are no less threatening; namely, the increase of Sabbath breaking, apparent to all; of impurity, declared by a recent conference of physicians; and of corrupt and mendacious journalism. Three more of these clouds are: the increased interest in brutal sports, the deepening darkness of the negro problem, and the spread of gambling, especially slot machine gambling for children and epidemic stock gambling for grown ups. The thirteenth cloud, larger than all, and partly inclusive of all, is our national habit of law-breaking.

I am a Christian optimist. Not a lazy optimist; not a wilful optimist, who finds hope by turning his back on the clouds; not a professional optimist, who acts as if retained to defend the present against all comers by explaining away facts; but a Christian optimist, who expects right to win—first, because God reigns; second because the young people of the church are beginning to recognize social ethics as a part of Christian duty and of church work by their citizenship committees; third, because Americans have a way of waking up when evils grow intolerable, and they are very nearly that just now; and fourth, because in the one-third of a century which my memory covers I have se eight clouds as dark as the thirteen n in the sky scattered by the winds of G and the work of his people.

In my boyhood there were five evils th timid Christians said had "come to stay" namely, dueling, slavery, polygamy, t lottery and the spoils system. They h behind them the same vast power of pol tics, money and social custom as the clou we so much dread to-day. But they a all gone or going because God had "con to stay," and a few of his people had sta ing qualities. Three other reforms are nearly complete that we may count them done; namely, the secret ballot, scientif temperance education, and internation peace, which the people have demanded b united voice of churches, colleges, boar of trade and labor unions, and which t Hague official peace congress of natio has embodied in an international supre court that will have its day when the pre ent unpopular wars are over.

The practical question, for the sake which all the foregoing has been said, i How were these eight clouds dispelled? B the same methods we may hope to scatt those that remain. They were dispelle not by individual action; not by separa churches, acting denominationally; but b *Christian union.*

Little Red Men

An Indian baby's first year is spe strapped up in a tight little cradle, such a you have seen in pictures. When the litt feet get out of the cradle they will soo learn to run about. Then the little red ma will mount on a cornstalk and take suc ride as you take on a cane or a broom. H would say that his horse is much bett because it makes such a dust.

As soon as the little red woman is out her cradle she begins to carry a doll or puppy on her back, just as her mamm used to carry her. She makes cunnin little wigwams too, and plays "kee house," while her little brother plays hunting and fishing.

But the little red boys and girls do n play all the time. They learn to help the mothers, and a good Indian mother take great pains to teach her children to b polite. She teaches them that they mus never ask a person his name; they mus never pass between an older person and th fire; and they must never, never speak t older people while they are talking.

When a little red man forgets thes very good rules, and is rude, what do yo suppose his mother says to him? I a sure you can never guess. She says "Why, you act like a little white child! Can it be that these little red men ca teach us lessons in politeness?

THE ORIGINAL. THE BEST.
TRADE MARK
GAIL BORDEN
AVOID UNKNOWN BRANDS.
EAGLE BRAND
Condensed Milk
HAS NO EQUAL AS AN INFANT FOOD.
SEND FOR "BABIES" A BOOK FOR MOTHERS. — Borden's Condensed Milk Co. New York.

The Survival of Dramas.

The deeper reasons of the law of the rvival of dramas may not be laid down ›re and now, says Henry Austin Clapp the Atlantic. But a good negative ›rking-day rule of prediction can be furshed. It is simple enough: The play ıich never passes into literature, the play ıich, in "the cold permanency of print," nnot endure reading and rereading, has e sure seed of death within it. Out of a ındred contemporary dramas, ninety are ıt and unprofitable on a first perusal, and nety-and-nine are warranted to cause ental nausea at a second. Take Robertn's School, for instance, which was perrmed to delighted hundreds of thousands England and America in the early sevıties. Reading it deliberately to-day is ke absorbing a gallon of weak, warmish *u sucree*, flavored with the juice of half a mon and a small pinch of ginger. Conıst with that work, and with works of its ıality, the half a hundred tragedies and medies which remain to us from the reeks of the fifth and fourth centuries bere Christ. The newest of these plays are vo thousand two hundred years old; they e written in a dead language; they ıve the atmosphere of a remote land and ı alien age and civilization; yet they still ceive the quick sympathy and command e reverent admiration of the world.

The Last Adventure of the Sky Pilot.

Ralph Connor has never told anything ›tter than the last adventure of the Sky ilot which appears in Leslie's Monthly r August. The faithful Bill is hunting r the Pilot in a blinding blizzard, into ıich the Pilot has ventured on an errand mercy, only to be utterly lost in the orm.

"Listen!" Bill said, holding up his hand, ıd we stood listening for our lives. But ıly the hissing boom of the blizzard beat ›on our ears.

"I swear I heard something just as I—ere—" He put up his hand again, and rough the storm came the sound of a ıging:—

"God in the midst of her doth dwell,
Nothing shall her remove."

Bill dropped on his knees, and taking off s cap he sobbed out: "Thank the good ›d! That's him. It's the Pilot." Then › sprang to his feet and yelled:—

"Hello! You dod-gasted fool-hunter, ıere in thunder an' lightnin' air you, anyıy?"

"Hello, Bill! Here you are, old boy."

In the bluff we found them; the Pilot 'id with cold and near the last stage of haustion, holding up a stranger as they ımped wearily the path they had beaten ound the horses to keep themselves from eezing to death.

"Oh, Bill," cried the Pilot, making a ave attempt at a smile, "you're a great an."

Bill held him at arm's length a moment, d then said solemnly:—

"Wall! I've come into contack with some ›ls, idjits, blanked idjits"—Bill had lost s grip of himself for a moment—"in my e, but such a blanked, conglomerated iit, it hasn't been my pleasure to mix th up to this point in my career."

The Pilot by this time was in fits of hysrical laughter.

Mr. Sousa as a Non-Conductor.

Mr. Sousa, the March King, wears his uniform at all times and seasons, says the Saturday Evening Post. He compels his men to do likewise. The fact that he does so leads to experiences that are laughable to him.

Mr. Sousa was standing in a large building in Philadelphia waiting for the elevator. A man came up to him rapidly and said: "What is the number of Mr. Blank's office?"

"I don't know," said the short man in the blue uniform.

"Well, isn't he in this building?" asked the man.

"I don't know," answered Mr. Sousa.

"Well, don't you know anything?" said the man. "If I knew anyone here I would report you."

At which Mr. Sousa shouted with laughter, and the man, catching sight of the genuine elevator boy, saw he had somehow made a mistake.

Again, Mr. Sousa was standing in a railway station, on the platform, waiting for a train. A belated traveler ran up to him and shouted: "Has the 9:30 train pulled out?"

"I really don't know," answered the man with the blue uniform.

"Well, why don't you know?" shouted the irate traveler. "What are you standing here for like a log of wood? Aren't you a conductor?"

"Yes," said Mr. Sousa, "I am a conductor."

"A nice sort of conductor you are!" exclaimed the traveler.

"Well, you see," said Mr. Sousa, "I am not the conductor of a train: I am the conductor of a brass band."

A Golden Rule Horse Advertisement.

The following announcement of a horse for sale is said by the Chicago Record to have appeared in a Minnesota paper. It will probably be admitted that, if the golden rule will work in a horse trade, it can be applied in any branch of business:

"We have a good family driving horse for sale, providing you carry insurance.

"He is not over particular as to feed. In fact, he prefers our neighbors' haystacks and corncribs to our own.

"We feed him whenever we can catch him, which is seldom.

"He is partly gentle. The other parts are not, and you must govern yourself accordingly.

"We will throw in the derrick and telegraph pole combination which we use to hitch him up with.

"If you are fond of driving we would advise you to engage a cowboy that owns a fast horse to do your driving and be sure and get on top of the barn before he begins to drive the horse.

"For price and coroner's address apply to the owner."

Jones: Does that young man next door to you play the piano by ear or by note?

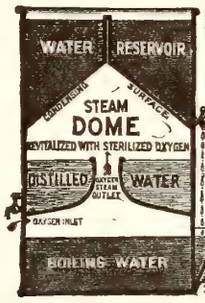
Smith: By brute force.

Minister: So you saw some boys fishing on Sunday. Did you do anything to discourage them?

Small Boy: Yes, sir, I stole their bait.

NEW EDITION
Webster's International Dictionary
25,000 NEW WORDS, ETC.
Prepared under the direct supervision of W. T. HARRIS, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists and editors.
New Plates Throughout. Rich Bindings.
2364 Pages. 5000 Illustrations.
Better Than Ever for Home, School, Office.
Also Webster's Collegiate Dictionary.
WEBSTER'S INTERNATIONAL DICTIONARY
Specimen pages, etc., of both books sent on application.
G. & C. Merriam Co., Springfield, Mass.

OIL--SMELTER--MINES.
Douglas, Lacey & Co.
Bankers, Brokers, Fiscal Agents,
Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal., Stock Exchange.
66 BROADWAY & 17 NEW ST., NEW YORK.
DIVIDEND-PAYING MINING, OIL AND SMELTER STOCKS, LISTED AND UNLISTED, OUR SPECIALTY.
Booklets giving our successful plan or realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc., sent free to any interested on application.
BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Hartford and New Haven, Conn.; Prescott, Ariz., Los Angeles, Cal., St. John, N.B., Montreal, Toronto, & London, Eng.



SALESMEN AND AGENTS WANTED
BIG WAGES—Our Famous Puritan Water Still, a wonderful invention—not a filter. 22,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fevers and sickness. Write for Booklet, New Plan, Terms, etc. FREE. Harrison Mfg. Co., 352 Harrison Bldg., Cincinnati, O.

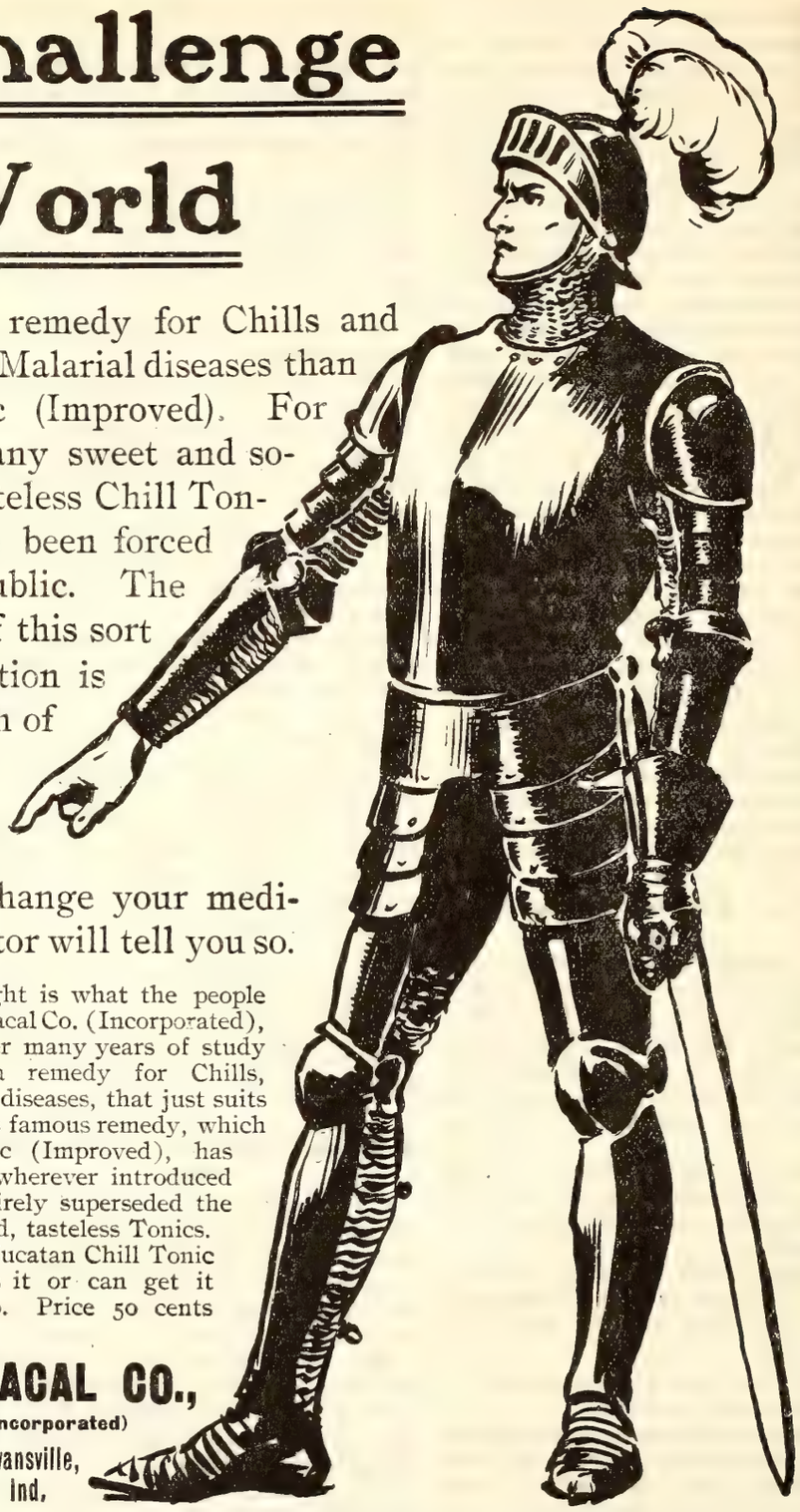
LET US START YOU! $100.00 MONTHLY

Gold, Silver, Nickel and Metal Plating. At home or traveling, taking orders, using and selling Prof. Gray's Machines. Plates Watches, Jewelry, Tableware, Bicycles, all metal goods. No Experience. Heavy plate. New methods. We do plating, manufacture outfits, all sizes. Guaranteed. Only outfits complete, all tools, lathes, material, etc., ready for work. We teach you, furnish secrets, formulas free. Write today. Pamphlet, samples, etc. FREE. P. GRAY & CO., Plating Works, CINCINNATI, O.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR PIPE ORGANS.
637-641 S. Ewing Avenue, St. Louis, Mo.
Please mention this paper when writing.

ANY CHURCH
Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....
ESTEY
No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.
THE ESTEY CO.,
1116 Olive St., St. Louis.

We Challenge the World



to produce a better remedy for Chills and Fever, Ague and all Malarial diseases than Yucatan Chill Tonic (Improved). For the past 15 years many sweet and so-called tasteless Chill Tonics have been forced on the public. The theory of this sort of medication is wrong. The stomach of a sick person rejects anything sweet and when the stomach rebels it is time to change your medicine—any honest doctor will tell you so.

YUCATAN CHILL-TONIC

A Chill Tonic made right is what the people want, and the American Pharmacal Co. (Incorporated), of Evansville, Ind., have, after many years of study and experiment, produced a remedy for Chills, Fever, Ague and all Malarial diseases, that just suits the taste of a sick person. This famous remedy, which is called Yucatan Chill Tonic (Improved), has achieved a wonderful success wherever introduced and in many sections has entirely superseded the sweet and nauseating, so-called, tasteless Tonics. Insist on getting the genuine Yucatan Chill Tonic (Improved). Your dealer has it or can get it from his jobber in a day or two. Price 50 cents a bottle. Made only by the

AMERICAN PHARMACAL CO.,
(Incorporated)
Evansville, Ind.

Faith and Works.

A theological discussion, which issued in a practical illustration of the same, is described in the New York Observer:

Two colored brethren were walking along the road discussing faith and works. Mr. Johnsing was strong on faith and Mr. Thomson pinned his faith to works.

"I jes believe," says Johnsing, "on lying down on the promises and jes trusting in de Lord, until he done brung it to pass."

"I believe in de promises, just same as you do, but laws, I additionally b'lieve dat a man should jes do all he can ter bring dem promises around himself. Suppose my boy Jim says, 'I want a drink.' I say, 'What for you botherin' me about it? Go to de spring and get'—Say, what's dat dust in the road? Dat am Mistah Carter's bull!"

Mr. Johnsing went over one fence and Mr. Thomson over the other fence, leaving the animal a clear road. After walking some distance in the fields they came together, and Mr. Thomson cried out in derision:

"Eh, oh my! Did I see Brother Johnsing lying down on dem promises?—a restin' on dem promises, when de bull came down de road? Eh, eh, oh no!"

"Hol' on dar, hol' on dar, doan you go circumventin' me and a-jeerin' me. I jes want to tell you mighty plain dat when de Lord made dem promises, dar warn't no sich animals aroun'. No, sah! Dat animal was a contingency, sah."

The Pangs of Mathematics.

The Ledger-Monthly tells the story of a big boy in a country school who was clever enough in some studies, but hopelessly deficient in mathematics. The teacher, a man who had little mercy for a stupid pupil, one day lost patience with him entirely. The boy had failed to do a sim sum in subtraction, and the teacher rubl out the figures on his slate, put down ciphers and six more under. He drew line, handed the slate back to the dulla and said, gravely: "There, see if you c subtract that!" The poor boy ga stolidly at the new sum. It looked qu and hard. He tackled it aloud, maki hideous grimaces as he progress "Nawthin from nawthin leaves—nawth Nawthin from nawthin leaves nawth Nawthin from—nawthin—leaves nawth Nawthin from nawthin leaves nawth Nawthin from nawthin leaves—nawthi There he paused, confused, but, rallyi all his brain power, he exclaimed: "If I ever goin' to carry, I've got to carry no Nawthin—from—nawthin—leaves one!"

Opinion of the Christian-Evangelist

Prof. Lockhart has embodied in his lit volume the best results of study in the fi of biblical interpretation.

With the Children.

J. Breckenridge Ellis.

PETE.

XXI.—Germs.

Edgar did not answer the rough words of t camper. Even yet he could hear the lofbeats of his runaway horse. He fan- d the horse dashing into town with the n harness; and the consternation of Dr. ells when the morning came without the ti-toxine. He could see the agonized es of Mrs. Morris and Jennie and Madge, the hours rushed by without his return. hat would they think? The runaway rse would tell the story. Edgar made a rible effort, and rising, started down the d. He went several yards before a wail rst from his lips and he fell once more in midst of the road. At each step he l felt as it were a keen knife thrust rough his ankle.

'See here, pardner," said Nap, climbing rail fence and coming to his side, "you n't want to do that again. What are you ning from? Ain't afeerd of *me*, air u? I ain't no Philistine a-passin' along the other side, I'm a Samaritan, I am, d all my fambly was. I ain't goin' to rt you if you *did* try to run me out country. Here! I can pack you, I ex- ct. Let me git aholt of you, and I'll ggle you up to my campfire and make u comft'ble."

'Leave me alone!" said Edgar savagely. Don't touch me. I've got to get to town."

'Not you," said Nap. "You stays right re with Mr. Nap. You ain't fit to travel, d I belong to the Society of the Preven- n of Cruelty of Animals. I'd soon think a chicken with his head wrung off, pro- sing to make a tower to Niagery." Nap t down beside Edgar and lit his pipe. en he said, "Lemme see this here foot of urn. I'd better git the shoe off afore ur ankle is so bulged and enflated that it n't come without cuttin'. That's right,— ll; it'll do you good. And it certain does no harm."

"Nap," groaned Edgar, "if you feel a ark of kindly feeling for me, after what s passed, I *implore* you to leave me and rry to town, and go to Mrs. Morris' house d tell Dr. Wells that if he comes here *at ce*, it may not be too late." "You wants to go to town for you?" said Nap. Yes, yes, instantly!" "And to Mrs. Mor- ' house?" "Yes, where you'll find Dr. ells." "And tell him to come here in- anter?" "Yes,—and I'll pay you hand- mely for it, Nap."

"Tell him," said Nap, "that it may not too late?" "Yes, yes. But hurry." You want me to do all this for you, Mr. own?" "If you will, Nap." "But I n't," said Nap. "Oh, no, by no means. hat! *Me* go to Mrs. Morris' after be- g drove from there like a herd of steers? e and my dignity a-goin' to that house m whose very barn I was carried away a contemptible spring-wagon? No; not ap. Not *him!*" Edgar groaned. "Nap, there is anything that could induce you have pity on me and go, name it! It's a atter of life and death." Nap smoked s pipe thoughtfully, while he eyed the ostrate young man. At last he said, Well, if you'll agree to bolster up my dig- ty at *this* end, I'll let it shift for itself at e other end of the road. You say to me: 'My Lord Duke,' you say, 'Your Grace Sir Nap,' you say, 'I humbly petitions your lordship for to take pity upon a miserable worm at your august and noble feet,' you say,—Will you say that, Mr. Brown?" "Anything, Nap, if you'll go without delay." "Well, I agrees to go. Now you say them words afore you forgits 'em, an me too." So Edgar said, "My Lord Duke, Your Grace Sir Nap, I humbly petitions your lordship for to take pity upon a miserable worm at your august and noble feet"—

" 'Whose shoestrings,' " continued Nap, " 'air too good for me to touch; I petitions you, Sir Nap, my noble lord, for to do as I begs?' " Edgar repeated these words, "Sir Nap," continued the tramp, " 'Sir Nap,' you say, 'I ain't got no organ nor member that is worthy of being sat beside your little toe, Sir Nap, in the point of honor and worthiness,' you say." Edgar repeated abjectly: "Sir Nap, I have no organ—" "No, no," interrupted the tramp. "You say, 'I ain't got no organ'; don't you meddle with the precious words as falls from my lips!"

"Oh, Nap!" groaned Edgar, "while you are playing with me, little Pete is dying!" "Well, what's little Pete to me?" said his lordship. "Who is little Pete, anyhow?" "She is the youngest child of Mrs. Morris. Her real name is Prudence. Nap, you have seen her. If your heart is not made of—"

"What's this here talk?" interrupted Nap, dropping his pipe. "Is it Miss *Prudence* that's about to die?" "Oh, yes! And I have the medicine here that will save her life,—the only thing that will. But if she doesn't get it very soon it will be too late." "Give it to me!" cried Nap. Edgar hesitated. Nap swore, so we are obliged to skip his first remark. Then he said, "Don't you know I'd do anything and risk anything for that little angel? Gimme that medicine. I swear I'll git it to her safe and on the run. And if you don't fork it over, I'll take it away from you!" Edgar handed him the anti-toxine with trembling words, but Nap cried: "You don't have to preach to *me!* Miss Prudence is my friend, and I'll save her if these legs can do it. Good-by; you can smoke my pipe while I'm gone." And Nap started toward town at a great rate. Now another person telling this story might have described how Dr. Wells and the Morris family sat through that terrible night, waiting for each hour to strike, and wondering, at last, why Edgar did not return. Another writer might have described their anxiety, their alarm, and at last their despair. But since Nap reached the house in time for the medicine to be used, what would I gain by keeping you waiting, telling what everybody must know? You may be thankful that that other writer did not get hold of this story! I should like to go right ahead and tell you if the medicine made Pete well. But one can't know *that* yet; we must wait several days and see how she gets along. Nap was met at the door by the doctor, who, of course, did not know he was a tramp. Nap started to tell him about Edgar and his sprained ankle, but Dr. Wells left him standing at the door. There was no time then for sprained ankles! I will tell you about anti-toxine, so you will know just what it is. You take a horse and put him in a pasture all by himself. Then you get some Germs of the diphtheria disease, and you catch this horse and make a little hole in his side, and put those Germs into the sore. Then after awhile that horse gets sick. While he is at his sickest, you get his blood in something, and let it set awhile and then skim off the top, which is the serum, and you put that in a glass tube and melt the end of the tube so it'll come together and not let in any air. There you have your anti-toxine. When Dr. Wells gave Pete the anti-toxine, he broke the tube (you see there isn't any cork), and after making a little hole in Pete's arm, he forced the medicine into her body, where it mingled with her blood. That was better than *drinking* it, anyway. And then the germs of that unfortunate horse and Pete's germs got to fighting. How it will result, only time can tell.

(TO BE CONTINUED.)

STAMMERERS

ARE BEING CURED

At THE PENNSYLVANIA INSTITUTE, the best located and best equipped school of its kind in the East. The business office, school quarters and private residence of the Principal and his family, and the comfortable, attractive home provided for the students, are combined under one roof. Treatment scientific and successful; best of references; hundreds of cures.

Allan B. Philputt, D.D., Central Christian Church, Indianapolis, Ind., writes of the President of the school:—"He works upon correct principles, and is indefatigable in his efforts. *Those whom he can't cure, can't be cured.*" Write at once for illustrated Summer Announcement to CASPAR C. GARRIGUES, President, N. W. Cor. 40th and Brown Sts., Philadelphia.

STUTTERERS

LET US START YOU!

$20 to $40 Weekly and expenses, Men and Women—at home or traveling. Our agents and salesmen made over $600,000.00 last year supplying enormous demand for our famous Quaker Bath Cabinet and appointing agents. Wonderful seller. No Scheme or Fake Methods. WRITE today for FREE NEW PROPOSITION, PLANS, ETC. World Mfg. Co., 6 World B'ld'g, Cincinnati, O

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

OPIUM COCAINE AND WHISKY

Habits Cured at my Sanatorium. In 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON 3237 South Jefferson Ave., St. Louis, Mo.

Every Lady Should Compete For This Prize.

The "HENDERSON ROUTE" is publishing a book of smart sayings of little children under the age of five years, and in order to get data for this publication they are offering two prizes. For the smartest saying a prize of ten dollars in gold will be given, and for the next smartest saying five dollars in gold.

In order to receive recognition all sayings forwarded must be accompanied with the full name, address, and age of the child.

A competent committee will have the contest in charge, and the winners will be promptly notified.

All sending in sayings will receive a copy of the book, without cost, when published, which will be handsomely bound and contain, in addition to the interesting sayings of the wee tots, a select number of fine half-tone pictures of children.

Address all letters to Mr. L. J. Irwin, General Passenger Agent, "Henderson Route," Louisville, Ky.

Hour of Prayer.

Frank G. Tyrrell.

Looking Christward.*

Text: Looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.—Heb. 12: 2.

It is well to guard one's own heart, to search it in the light of God's word, all its hidden cavities and slimy recesses, to submit self to the closest scrutiny, and challenge motive and service; but beware how you allow yourself to become altogether introspective. Look aloft! without! above! Look to Christ! The sea captain does not find any stars shining in the hold of his ship.

Faith's Author.

Christ it is who has begun a good work in us. Let us praise him for his wonderful grace. And as the Author of our faith, he is able to increase faith, and he alone is its proper object. The soul's first vision of the Crucified inspired faith: faith in his divinity; faith in his love; faith in his power; faith in his word. And with every subsequent glance Christward that faith has been strengthened and enlarged. Thoughtful men are saying that the only gospel for these times is the gospel of a Person. Speculations, creeds, traditions, theologies, are all powerless to inspire faith in the future; but present Jesus Christ in all the plenitude of his power, and infidelity becomes dumb.

Everywhere men and women are giving their lives for the triumphs of the faith. Churches are multiplying devices. There seems to be no end to organizations, religious and semi-religious. But above all agents and instruments, the great power to propagate the faith is found in him who alone is its Author and Finisher. For the struggling, despairing soul, there is hope in a Christward look; for discouraged toilers there is renewed strength. As flowers turn sunward, lifting their bright faces into the light, so must human hearts turn Christward.

A Saving Look.

"Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else" (Isa. 45: 22). It cannot be an idle, indifferent, merely curious look. It must be eager, expectant, devout. For it is a look which brings salvation. Spurgeon tells us that he went into a church feeling guilty before God, "afraid to look upward, lest I should be utterly cut off, and lest his fierce wrath should consume me. The minister rose in his pulpit and read this text. I looked that moment; the grace of faith was vouchsafed to me in the selfsame instant; and now I think I can say with truth:

"'E'er since by faith I saw the stream
His flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.'"

There is something wondrously simple in this gospel; it is redemption for a look. Some are fond of intricate worship, an esoteric gospel; but there is nothing dark or mysterious about the Bible. Can it be that because of its very simplicity learned and cultivated people do not accept it? Naaman wanted some thaumaturgic display; he was angry when bidden to bathe in the muddy Jordan. But because the simple-minded, the unlettered, and the uncultivated are vastly in the majority it is fortunate indeed that salvation through Christ is to be accomplished so easily.

When to Look.

Look Christward when you are tired of looking to yourself. It does not take long to weary of one's self. Watch your own moods, seek your own gratification, be jealous of your rights, and you will die of *ennui*. Look Christward when tired of looking manward. God has sent and is still sending great men into the world, through whom he is working wonders; and we look eagerly to them as if the servant were greater than his Lord. Men disappoint us; they fail us just in the moment of crisis and opportunity; but the Master never fails us. Away, then, from self and fellow men and human institutions; look to Christ.

If ever a man becomes satisfied with his own attainments the Christward glance will arouse him and create a desire for growth in grace. If the sinner is unconscious of his sins let him look Christward, and sin becomes black and horrid and damning. If faint-hearted and weary the baffled solddier looks to his Captain, then his arm is nerved and his face illumined with the certain hope of victory. Kirk White's poem on the "Star of Bethlehem" voices the feelings of myriad souls:

"When marshaled on the nightly plain,
The glittering host bestud the sky,
One star alone of all the train,
Can fix the sinner's wandering eye,
Hark, hark! to God the chorus breaks,
From every host, from every gem;
But one alone the Savior speaks:
It is the Star of Bethlehem.

"Once on the raging seas I rode;
The storm was loud, the night was dark;
The ocean yawned, and rudely blowed
The wind that tossed my found'ring bark:
Death-struck, I ceased the tide to stem;
When suddenly a star arose,—
It was the Star of Bethlehem!

"It was my guide, my light, my all;
It bade my dark foreboding cease;
And through the storm and danger's thrall,
It led me to the port of peace.
Now safely moored, my perils o'er,
I'll sing, first in night's diadem,
Forever and forevermore,
The Star—the Star of Bethlehem!"

*Prayer-meeting topic for Aug. 7.

The Cool Spots of Michigan

Are most easily reached via the Pere Marquette Railroad. Through car service from St. Louis and way points via Chicago to Bay View, Petoskey, Charlevoix, Traverse City and Harbor Springs. All of the popular Summer Resorts of Western Michigan are reached by the Pere Marquette. For handsome booklet describing the resorts, write H. F. Moeller, G. P. A., Detroit, Mich.

Quaint, Queer and Qurious

Salt Lake City.

The late Col. John Cockerell in the Cosmopolitan said: "There are three unique cities in America, and one of these is SALT LAKE CITY." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the RIO GRANDE WESTERN RAILWAY in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyon, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, for literature, etc.

TICKETS

TO

New York and Bosto

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-America Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p.
Ar. Buffalo.....	2:55 a. m.	6:18 a. m.	7:30 p.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnu

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUI

CHESAPEAKE & OHIO RY.

21 DAY TRIP

St. Louis
—TO—
New York and Retur

$38.50

ROUTE OF THE TICKET.

C. & O. Ry. through the Alleghany Mountains to O Point Comfort on the sea-shore.
OCEAN STEAMERS to New York. (Meals and State Room Berth Included.)
HUDSON RIVER STEAMERS to Albany.
RAILROAD to Buffalo.
STOP AND SEE BUFFALO EXPOSITION.
LAKE ERIE STEAMERS to Cleveland.
BIG FOUR ROUTE to St. Louis.

NOTE.
Many other combin tions from $37.25 u including all Rail, Ra and Water, etc., etc.

E. B. Pope, W. P. A.
C. & O. Ry. Big 4 Ticke Office, Bdw'y & Chestnu

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps address
C. L. STONE, General Pass. Agt.
Louisville, Ky

Sunday-School.

W. F. Richardson.

God's Promise to Abraham.*

How long after the separation of Abram and Lot occurred the battle of the kings, in which Lot and his family were taken captives, we have no means of determining. It was probably but a short time, at the most a few years. The wealth and power of Abram are shown by his ability to lead a band of armed and trained fighting men from among his own servants, numbering three hundred and eighteen, to the rescue of the captives of Sodom and the surrounding country. He overtook the kings of the East not far from Damascus. They were probably careless by this time, having met with unbroken success in their raids, and it was easy to surprise them, and create a panic which sent their army fleeing in terror from the foe whom they magnified into a great host. Lot and all his household and possessions were recovered, as well as those of the king of Sodom. But Abram refused to accept a share of the goods offered to him by the king, because he was unwilling to have it said that he was indebted to Sodom for any of his wealth. On his way back he was met by Melchizedek, the "King of Righteousness" and "King of Peace," or of Salem, who was a priest of the Most High God, and to whom Abram paid a tenth of all that he had gotten, as a thank-offering to Jehovah. This strange figure, whose family is not named, and whose birth and death are not recorded, is taken by the Psalmist in the 110th Psalm, and by the writer of the Epistle to the Hebrews, as a type of Christ, whose priesthood is not fleshly, but spiritual, and based not upon his descent from Aaron, but his character and eternal intercession for his people.

The years were passing, and still Abram and Sarai were childless. The promise of God, that they should bring forth a multitude of descendants, and that these should possess the land of Canaan and become a blessing to all the families of the earth, seemed no nearer its fulfillment. Doubtless many questionings arose in their hearts, whether God had indeed meant to literally bestow these gifts upon them. So God granted to Abram a vision in which he said to him, "Fear not, Abram; I am thy shield and thy exceeding great reward." This emboldened his aged servant to ask him, "O Lord God, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Eliezer of Damascus?" Shall I leave my possessions to my servant, and is the promise to be fulfilled through him? God assures him that not a servant, but a son, one born out of his loins, shall be his heir. Leading him out under the clear sky of Hebron, God bids him count the stars, if he can, declaring that so numerous shall be his seed. Abram believed God, and it was counted to him for righteousness. Such faith is worthy of being thus reckoned. It is only possible to him who has learned to trust supremely in God, and commit his way unto him. Happy the Christian who can share in this faith of Abram, even under the brighter skies of Christian promise. To trust God in the face of delay and disappointment, to believe that all his promises will be fulfilled, and to go forward without halting, when we cannot see the path, this is faith indeed, and will bring its sure reward.

The promise of the land of Canaan as an inheritance is repeated. Abram asks some sign which shall confirm the promise, and God graciously executes a covenant, after the fashion of the times, the memory of which shall in after years prevent all doubts from entering the heart of his aged servant. Abram is directed to prepare a sacrifice, of a heifer, a she goat, a ram, a turtle-dove and a young pigeon. The animals were divided in twain, and the halves laid on opposite sides of the altar. The birds were not divided, but laid on either side with the divided animals. It was customary for parties entering into a covenant to thus separate the parts of the sacrifice, and then walk between the pieces, as if to call down on themselves the fate of the victims, if the covenant should be violated. Having followed the directions of the Lord, Abram sat down and waited to see what God might have to say further. The birds of prey came, attracted by the smell of the flesh, but Abram kept them from the sacrifice. At sunset Abram fell into a deep sleep, and heard the voice of God, speaking to him out of a dense darkness which seemed to overwhelm his soul. The coming captivity of Israel in Egypt, lasting four hundred years, was foretold and their deep afflictions under that terrible yoke. But their final deliverance in the fourth generation after their entrance, and their final and glorious possession of the land of promise, mitigated the severity of the prophecy of their bondage. This four hundred years may date from the time of this prophecy, rather than from the actual beginning of the sojourn. For the time is elsewhere given as four hundred and thirty years, and yet there were just four generations between the descent into Egypt and the return. Caleb was the fourth from Judah, and Moses the fourth from Levi. Paul says in his letter to the Galatians that the giving of the law was four hundred and thirty years after the time of the covenant with Abram, so that this period doubtless covered the whole time of the sojourning of Abram and his descendants in Canaan and Egypt. The actual time spent in Egypt was, perhaps, something over two hundred years.

The reason for this delay in giving Canaan to the children of Abram is stated: "The iniquity of the Amorites is not yet full." That nation was rapidly descending the scale of moral degradation, but while there was hope of their reformation mercy would wait upon them. When the time for hope was past, they should be destroyed. God's mercy ever postpones to the utmost possible the day of his wrath. As for Abram himself, he is promised that he shall live to a good old age, and then be laid away in peace, to sleep with his fathers, a term which certainly implies that the dead are not perished, but are at rest. Thus are there certain foregleams of immortality in the Old Testament, which must have afforded unspeakable comfort to the righteous amid the trials of life.

While these words still echoed in the heart of Abram, in his vision, behold, there passed between the pieces of the sacrifice a smoking furnace, or oven, and a burning torch, and again the voice of God repeated the promise of the land of Canaan as a possession to the seed of Abram, expanding the promise to include all the country from the Euphrates to the river of Egypt, the Wady-el-Arish, a stream which flows between the borders of Philistia and Egypt. This promise was fulfilled in the time of David and Solomon, whose territories reached these limits.

*Lesson for August 11. Genesis 15:5-18.

Sunday-School Periodicals

The Sunday-School Publications issued by the CHRISTIAN PUBLISHING COMPANY of St. Louis, are in use in a little over ***Two Thirds*** of the Sunday-schools connected with the Christian Church in America, as shown by the statistics in the last Annual Year Book, among which are most of the prosperous and progressive ones. There is no good reason why a large proportion of the other fractional ***One Third*** should not also be thus furnished, as we have abundant facilities for supplying all. The list of Publications is complete in every particular, and supply every want. It consists, in part, of the following:

Four Lesson Annuals.

1. ***The Lesson Commentary*** for Teachers and Advanced Classes: $1.00 per copy, post-paid; $9.00 per doz. not post-paid.
2. ***The Lesson Helper*** for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; $3.60 per doz., not prepaid.
3. ***The Lesson Mentor*** for Junior Classes; 25 cents per copy, postage prepaid; $2.40 per dozen, not prepaid.
4. ***The Lesson Primer*** for the Primary Classes: 20 cents per copy, postage prepaid; $2.00 per dozen, not prepaid.

Four Lesson Quarterlies.

1. ***The Bible Student*** for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, $1.60; 50, $3.20; 100, $6.00.
2. ***The Scholar's Quarterly*** for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.
3. ***The Youth's Quarterly*** for Junior Classes: Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents per copy, per quarter.
4. ***The Primary Quarterly*** for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy per quarter.

Three Weeklies.

1. ***Our Young Folks,*** a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.
2. ***The Sunday-School Evangelist*** for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.
3. ***The Little Ones,*** for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6 1-4 cents per quarter.

Concerning Samples.

If your school has not been using these publications, samples of all, except the Lesson Annuals, may be had ***Free*** for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.

Christian Publishing Company, Publishers,
1522 Locust Street, - St. Louis, Mo.

If You Feel Irritable
Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR AUGUST 11.

Enemies and Arms.

Eph. 6:10-18.

Let the peace societies talk as they may against the use of military terms, we shall have need of them. Paul used them and so must we. Although it is not needful to overmultiply them, although it is quite possible to teach our children too many of them, although it is better to supplant "Fee-fo fi-fum, I smell the blood of an Englishman. . . . I must have some," etc., with some sweeter and more beautiful rhyme, although all this is so, nevertheless there is a use for military language, else Paul and other inspired writers would not have employed it.

This world is a fight. There's no disguising the fact that we are in a struggle, a big, hard struggle. We are not to win every fight either. We are to suffer defeat, we are to find the enemy Sin victorious now and again with humiliating heel upon our necks; but we must up and at him again. And the sound of the military terms stirs us to conflict. Let's have armors, swords and military bands, then, to clash in our ears.

If the strenuous life is needed anywhere, to-day, it is needed in religion. We are too lackadaisical, are we not? We take it all so easily. We are in earnest, yes, but not dead earnest, fighting earnest. Up and at him, with all his hosts and principalities and powers; "Up, ye sluggards and break the devil's head." Carlyle's language of fighting is not as beautiful and dignified as Paul's, but it's good for us just the same, as hartshorn is sometimes good for us. There are times when we need to be roused to strenuosity.

"Stand up, stand up for Jesus,
Ye soldiers of the cross!"

"Onward, Christian soldiers,
Marching as to war."

"Fling out the banner,
Let it float seaward and skyward, wide and high."

"Am I a soldier of the cross,
A follower of the lamb?"

These and numerous other stirring songs have shown us the spirit of the "church military" and have added to the vigor of our religious mood time and again. Let them still be sung. It is all the spirit of Paul. He lived in camps, among soldiers, chained to one a good part of his time, possibly, while he was writing this book. He heard the shields clashing and the trumpets braying along the great Roman highways, through most of his life. It was natural he should use these military sounds to illustrate his teaching. We, too, are still surrounded with stirring scenes. Let us use everything for the glory of God.

And now, whom are we to fight? Who is your enemy? Who is mine? Maybe you don't care to tell; but you know very well who he is. He may be your long tongue, your fierce temper, your ungovernable passion of one or another sort, your avarice, your ambition for self. You know who he is very well. Fight him to a standstill. Fight him dead!

And what's the armor against him? You know, perhaps, better than anybody else, what strengthens you most. You are, therefore, foolhardy if you neglect it. Is it prayer? Is it the sword of the Spirit, the Word of God? Is it your faith in the right ordering of all things? Is it your sense of moral righteousness? Whatever strengthens you most it is yours to foster. You know whether your enemy fights with spear-thrust, or winged arrow flight, or shot and shell. Fight him with the proper armor.

Kentucky University.

The Christian-Evangelist's 1901 School Directory

HARDIN COLLEGE AND CONSERVATORY FOR LADIES

29th year. Unprecedented prosperity. 23 Professors from 8 **Universities** and 5 **European Conservatories. German-American Conservatory. Wm. H. Barber, Musical Examiner,** present in person during May. Largest. Cheapest. Best. Address, **JOHN W. MILLION, Pres.,** 40 College Place, **MEXICO, MO.**

LIBERTY LADIES' COLLEGE

Phenomenal success. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in **leading Colleges and Universities of America and Europe.**

AMERICAN MOZART CONSERVATORY

Chartered by the State. Professors **graduates with highest honors** of the **ROYAL CONSERVATORIES, BERLIN, LEIPZIG, LONDON; use the methods of these Conservatories.** A fine, upright **CONCERT GRAND PIANO,** quoted in Bradbury catalogue **$1,050,** a prize in May Festival Contest. Address **President C. M. WILLIAMS, Liberty, Mo.**

MISSOURI VALLEY COLLEGE } **Marshall, Missouri.**

Course of Study as High as in any Eastern College

Beautiful grounds. Marshall is a beautiful city of 5,000 population, in Saline County, the richest County in Missouri. It is located at the crossing of the Chicago & Alton R. R. and the Missouri Pacific R. R. For catalog or other information write

President W. H. BLACK, D. D., - MARSHALL, MO.

Classical Course
Philosophical Course
Scientific Course
Mathematical Course
Linguistic Course
Conservatory of Music
School of Fine Arts
Academic Course
English Course
Biblical Course

KENTUCKY UNIVERSITY, LEXINGTON and LOUISVILLE, KY.

BURRIS A. JENKINS, A. M., B. D., President.

A University of the Christian Church.

FIVE COLLEGES.—Liberal Arts, Bible, Normal, Commercial and Medical.

Co-education. 1,108 matriculates last session. Well equipped gymnasium. Fees in College of Liberal Arts and Normal College $22, in College of the Bible $20, for nine months. Other expenses low or moderate. Reciprocal privileges. Next session of those colleges begins in Lexington on Monday, September 9, 1901. Next session of Medical Department begins in Louisville January 1, 1902. The Commercial College (in Lexington) may be entered at any time of the calendar year. The courses of study lead to the degrees of A. B., A. M., B. Lit., M. Lit., B. S., M. S., B. Ped., M. Ped., and M. D., and, in the College of the Bible and the Commercial College, to graduation without degrees.

For catalogues or other information address KENTUCKY UNIVERSITY, LEXINGTON, KY.

Hollins Institute

Established 1842 for the Higher Education of Young Ladies

will open its 59th session on the 11th of September, 1901. This is a school in which all the solicitude, watch-care, supervision and inspiration of a cultured Virginia home prevail, and during the past session 236 pupils from representative families of 24 states were enrolled. **Literature, Languages, Histories, Sciences, Music, Art, Elocution, etc., are taught under high standards.** The Faculty and management is composed of 12 gentlemen and 23 ladies. **The Eclectic system is used. Diplomas are issued in all departments, each of which is presided over by a University graduate.** The school is located on the N. & W. Ry. (Shenandoah Division) 7 miles north of Roanoke City—in a region abounding in scenery beautiful beyond description, and redolent of health. There are six main buildings, all of brick, with extensive verandas, all connected by covered ways. It owns 500 acres of land and valuable mineral springs—Sulphur and Chalybeate, which conduce largely to the health and vigor of growing girls. For illustrated catalogue address **JOS. A. TURNER, Gen'l Mgr., Hollins, Va.**

CHRISTIAN COLLEGE

AND

SCHOOL OF MUSIC

FIFTY-FIRST YEAR

Magnificent New Dormitory Accommodating 150 Students

Sixteen Gold Medals Awarded in May, 1901

Best Equipped School for Girls in the Southwest.

Regular College course prepares for advanced University work. Schools of Music, Art and Elocution. Students from 16 States. 25 Instructors of best American and European training. Beautiful Park of 18 acres. Tennis and Basketball. A Christian home and high-grade College. Rooms should be engaged early. Next session begins September 16. For engraved Catalog address

MRS. W. T. MOORE, MRS. L. W. ST. CLAIR, } **Principals.**

Secretary Christian College, COLUMBIA, MO.

The Christian-Evangelist's 1901 School Directory

ROANOKE COLLEGE, SALEM, VA.

Courses for Degrees, with Electives. Large Library. Mountain location. No bar-rooms. Expenses small. Aid scholarships. Students from 16 States and countries. Catalogue free. Address the President.

WESTMINSTER COLLEGE, FULTON, MISSOURI.

A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,

John H. MacCracken, Ph. D., Pres.

William Woods College

School enters Twelfth Year Out of Debt. Endowment $40,000. Buildings, Site, Beautiful, Healthful, Attractive. Well selected and efficient teachers. Literature, Art, Music, Elocution, Stenography, Typewriting. Next session opens Sep. 3rd, 1901. For catalogue address, **J. B. JONES, Pres., FULTON, MO.**

HAMILTON COLLEGE,

LEXINGTON, KENTUCKY.

The Leading College of the Christian Brotherhood for the education of young women. Its record, buildings, equipment, faculty, the best. Opens thirty-third session second Tuesday in September. Very reasonable rates. For particulars and catalogue apply to B. C. HAGERMAN, PRESIDENT.

HIRAM COLLEGE

A School for Both Sexes, Located at Hiram, Portage County, Ohio, Thirty-Five Miles Southeast of Cleveland.

A SPLENDID LOCATION.

Beautiful Scenery, Pure Air, Excellent Water: An ideal college town, modern, up-to-date, lighted by electricity and having a fine system of water-works.

GOOD BUILDINGS.

The buildings are comparatively new:
(1) Main building commodious and convenient in all its appointments.
(2) A large and beautiful Christian Association building, erected five years ago at a cost of $30,000.
(3) Two excellent ladies' halls well furnished and supplied with modern conveniences.
(4) Music building for the accommodation of our large and growing music department.
(5) A library and conservatory building just completed, the gift of Abram Teachout, and a Warener & Swazey's nine-inch telescope, costing approximately $5,000, the gift of Lathrop Cooley.

LIBRARIES AND APPARATUS.

(1) A large and well equipped chemical laboratory.
(2) Two other laboratories, Physical and Physiological.
(3) A well selected library. Large addition to this library will soon be made.
(4) A good museum.
(5) A large and well furnished gymnasium.

COURSES OF STUDY.

(1) Four Classical Courses—Regular, Ministerial, Legal and Medical.
(2) Four Scientific Courses—Regular, Philosophical, Legal and Medical.
(3) Four Literary Courses—Regular, Ministerial, Legal and Medical.
(4) Five Special Courses—Music, Oratorical, Business, Art, Teachers'.
(5) Special elective course in any variety.

CORPS OF INSTRUCTORS.

We have a strong body of Professors and Instructors, twenty-four in number. They are, for the most part, specialists of large attainments, and are thoroughly abreast of the times.

LITERARY SOCIETIES AND RELIGIOUS ORGANIZATIONS.

Hiram has:
(1) Five literary societies of unusual strength and vigor.
(2) Two Christian Associations that contribute much to the religious life of the school.
(3) Several departmental and social organizations of special interest and value.

EXPENSES.

Expenses are very moderate. Good table board can be had for $2 00 per week; club board for $1.25 to $1.75. Room rent for fifty cents to one dollar. Tuition for four to five dollars per term for each study.

The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.

Under the auspices of the T. W. Phillips' Loan Fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to

E. V. ZOLLARS, Hiram, Ohio.

Central Christian College

....ALBANY, MO....

Seven Departments: Literary, Ministerial, Commercial, Shorthand and Typewriting Music, Elocution and Voice and Art. From these an Elective Course may be taken. Buildings commodious and healthily located. Electricity, telephone, comfort, good work. Faculty of graduates, capable and experienced. The tone of the college is emphatically Christian. Both sexes admitted on equal terms. Cost about $140 to $185. Session opens September 9 and 10. Apply to

J. W. ELLIS, Ph. D., Pres.

Mary Baldwin Seminary

FOR YOUNG LADIES.

Term begins Sept. 5, 1901. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 225 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue

Miss E. C. WEIMAR, Prin., Staunton, Va.

COTNER UNIVERSITY.

LIBERAL ARTS. MEDICINE. DENTISTRY.

College of Arts located at Bethany (Lincoln), Nebraska. A. B. Degree in Classical, Sacred Literature, Philosophical and Normal Philosophical Courses. Courses in English Bible and Business. Depts. of Music and Elocution rank high. Expenses low as consistent. Fall Term, Sept. 9 and 10. For Catalogue address the Secretary.

BETHANY COLLEGE.

Founded in 1841 by

ALEXANDER CAMPBELL.

Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,

J. C. KEITH, CHAIRMAN FACULTY.

Female Orphan School

OF THE

Christian Church of Missouri.

A high grade ladies' college. Established 1873. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.

Beneficiaries received free. Half Beneficiaries, $50 per term. Full pay Pupils, $80.

A PLEASANT, REFINED CHRISTIAN HOME. Correspondence solicited.

E. L. BARHAM, President.

Camden Point, Mo.

THE UNIVERSITY OF MISSOURI

Columbia

Has departments of Language, Science, History, Philosophy, Economics, Sociology and Pedagogy; and also of Medicine, Law, Engineering (Civil, Electrical, Sanitary and Mechanical), Agriculture, Dairy, Husbandry, Horticulture, Entomology, Veterinary Science, Household Economics and Mechanic Arts. Instruction is given in Military Science and Tactics, also, and in Stenography and Business Forms. All departments open to women and free as to tuition. In Academic department only one degree (A. B.) and all work elective. Campus contains fourteen buildings supplied with water, steam heat, and gas or electricity. New Green-house and Laboratory of Horticulture, Botany and Entomology. New laboratories of Physiology, Anatomy, Bacteriology and Pathology in the Medical department. Furniture, Library and equipment for scientific and technical work all new. New Parker Memorial Hospital. Eighty-seven professors and other teachers. Examinations for entrance are held during the days (5-9 Sept.) preceding the opening of the University. For cadetship apply to your senator or representative. For catalogue address IRVIN SWITZLER, Registrar, Columbia, Mo. School of Mines with thirteen teachers and several buildings at Rolla, Mo.

BUTLER COLLEGE

Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

Columbia Normal Academy

Approved by State University.

OFFERS Excellent preparation for University. Prepares for any grade of Certificate, County or State. Columbia Business College is a Department of the School.

GEO. H. BEASLEY,
S. B., Pe B., Principal.

Catalogue Free..... COLUMBIA, MO.

Modern Normal and Business Colleges

Fayette, Ohio.

The live, practical, progressive, economical and up-to date school of the nation! Good location, fine buildings, trained teachers and thorough instruction. Combination of and successor to several prosperous schools. $28 in advance pays tuition, room rent and board for term of 10 weeks. *Next year will open Tuesday, September 3, 1901.* Circulars, catalog and THE EDUCATIONAL EVANGELIST giving full particulars will be sent FREE to any address on application to

J. FRAISE RICHARD, President.

The Randolph-Macon System

of

Endowed Colleges and Correlated Academies

for men, women, boys and girls. These are

NOT CO-EDUCATIONAL,

but five institutions each of the first rank in its class, located at five different places, are organized into a system under one Board and one general management. **Money and time are saved and greater efficiency secured** by the combination. Illustrated catalogue mailed free on application to

WM. W. SMITH, Chancellor,
College Park, Lynchburg, Va.

☞State age and sex of proposed student.

Christian University,

For Ladies and Gentlemen.

D. R. DUNGAN, LL. D., President.

College of Arts and Sciences. College of the Bible. Business College. Conservatory of Music. Faculty Strong. Instruction Thorough. Curriculum Up-to-date. Expenses very light.

FOUR COURSES OF STUDY.

Classical. Scientific. English Classical. Classical Biblical Course.

In no other school can the student find better facilities or better instruction. 3,000 catalogues now ready for distribution. Write for one. For any desired information address,

PROF. A. J. YOUNGBLOOD, Canton, Mo.

MISSOURI MILITARY ACADEMY

Sth Year. Fine New Buildings. 100 acres. Hunting, Fishing, Swimming, Boating. **Model School.** Phenomenal Success. Faculty, **University graduates of national reputation.** For booklet with full information, address

A. K. YANCEY, President, Mexico, Missouri.

EUREKA COLLEGE.

ROBERT E. HIERONYMUS, Pres.
Eureka, Illinois.

Quiet City. Beautiful Grounds. Convenient Buildings. Athletic Park. Gymnasium. Physical Director. Popular Lecture Course. Occasional Special Addresses. Strong Literary Societies. Location Healthful. Influences Good. Expenses Moderate. Good Dormitories.

ENDOWMENT GROWING. CO-EDUCATIONAL.

Next Session Opens Tuesday, September 17, 1901.

COURSES:—Full Collegiate Training. Music and Art. Bible School. Preparatory and Commercial Departments For full information, address the President

Facts About the Great Beaumont Oil Fields

The San Jacinto Oil Company was organized at Beaumont, Texas, on San Jacinto day, 1901. To Texans the words San Jacinto mean victory. The first San Jacinto day was April 21, 1836. On this memorable day Sam Houston and his immortal Texas band defeated Santa Anna and his Mexican myrmidons and thus set the noble Texans free. Since that day the name San Jacinto has been a synomym for honor, chivalry and progress in the annals of the Lone Star State. No Texan can lightly use that glorious name. The incorporators of the San Jacinto Oil Company entered into an agreement with each other and their prospective stockholders to organize and maintain an oil company with the purpose of honestly and speedily developing a great property, and they thus chose the name for their Company that on April 21st, 1836, was made immortal.

THE PURPOSE OF ORGANIZATION.

The purpose of the organization of the San Jacinto Oil Company was to acquire lands, drill oil wells, and thus develop a great and large dividend-paying property. The selling of the stock of the Company was never an end in itself, but simply a means to an end. Stock has been sold only for the purpose of development, and not at all for profit or speculation. The men who incorporated the Company had the laudable desire to better their financial condition, and at the same time to earn large and increasing dividends for their stockholders. They believed, and yet believe, that it is as legitimate to plant a drill in the ground and drill for oil, as to plant a grain of corn in the ground and expect an ear of corn. Both investments are legitimate, and one is as legitimate as the other.

THE OIL FIELD.

The Beaumont oil field was discovered January 22, 1901. The first well that was struck is known as the "Lucas Geyser." When the vein of oil was struck in that well, at a depth of 1,000 feet, the oil gushed out at the rate of 70,000 barrels a day, and was thrown 160 feet high by the immense force that brought the oil to the surface. This geyser gushed at the rate of 70,000 barrels a day for ten days, and formed a lake of oil near there that contained 700,000 barrels of oil.

Barrels, mind you—not gallons!

The lake of oil has been burned up, which seems a great pity; but it was in the way of other improvements and had to succumb to the interests of advancing oilization. Up to the present writing, fifteen additional gushers have been sunk, and are all of about equal producing value to the "Lucas gusher."

You want to know how big the oil field is? We don't know. Nobody knows It probably extends through a rather large area there. It is said by old citizens, that there is an oil lake in the Gulf of Mexico on the coast about thirty miles southeast of Beaumont. In times of storm, mariners make for the oil lake, and when they reach it, they find an eternal calm, and are safe. Old citizens of Beaumont say that the oil lake has been in existence ever since they knew the country, and it is supposed that the oil lake is from the same source that furnishes the oil for the Beaumont gushers. Then, up some twenty-one miles northwest, is the Sour Lake oil field. It is reported that the oil lake has been tapped there, and it is believed that there is a lake of oil extending from Sour Lake to the Gulf of Mexico, and that the Beaumont oil fields are right in the track of this immense body of oil.

BOARD OF DIRECTORS.

Our Board of Directors are as follows: J. B. Cranfill, editor of The Baptist Standard, is President; R. C. Buckner, of Dallas, founder and manager of the great Buckner Orphans' Home, is the First Vice-President; Hon. R. P. Connor, County Judge of Brown County; Lee Watson, a prominent business man of Brownwood, is Second Vice-President; T. C. Yantis, the cashier of the Brownwood National Bank, and one of the wealthiest and staunchest business men in the west, is Treasurer; while I. J. Rice, a prominent attorney of Beaumont, is Secretary and Attorney for the Company. All of these are Directors, and other Directors are as follows: John C. Bernay, capitalist, Brownwood, Texas; Dr. J. T. Harrington, city physician, Waco; Dr. T. E. Cranfill, manager for Texas of the Mutual Reserve Fund Life Association; P. B. Jones, President of the Southwestern Co., Nashville, Tenn.; Dr. T. L. Westerfield, dentist, Dallas; J. C. Rodgers, a prominent business man of Brownwood, and Dr. R. L. Spann, physician and surgeon, of Dallas. No company has yet been organized with a stronger Board of Directors, composed of more representative men.

OUR PROPERTY.

The San Jacinto Oil Company owns the following property: A lot 40x118½ feet within about 450 feet of the Star and Crescent 70,000 barrel Gusher on the northwest and about the same distance from one of the 50,000 barrel Guffy Gushers. It is large enough upon which to drill three wells. This we regard as our dead-sure oil proposition. Then we own one acre in the Bullock league, 3,300 yards northwest of the gushers; two acres in the C. Williams league, a little farther in the same direction; ten acres near Sour Lake where they once had an oil refinery, using the product of shallow wells, and where a new oil vein has just been struck; ten acres near Saratoga in Hardin County, which is a short distance north of Sour Lake and where they have oil of the finest quality in a number of shallow wells; ten acres in the northwest portion of the H. Williams survey where Sanger is putting down a well, with good prospects for oil. We own the lease on five acres 2½ miles south of the gushers, and two acres southeast of the said wells. We own ten acres three miles west of Sabine Pass opposite the oil pool in the gulf. There is a flowing artesian well containing a little oil and strong flow of natural gas within half a mile of this tract. It is now being developed. Our company also owns seventy-five acres just south of and adjacent to the known oil fields of Corsicana, and a lease on forty acres in Sabine County upon which there are four natural gas wells.

These properties are of inestimable value. This tract in Gladys City of 40x118½ feet could not be bought for $50,000. This tract is within about 300 feet of the Columbia gusher, 450 feet of the New Orleans Crescent gusher, 600 feet of Guffey No. 2 and about 700 feet of the original Lucas well. This is oil land beyond the shadow of a doubt. No well has yet been sunk on the oil cap without obtaining a limitless supply of oil.

DEVELOPMENT.

The Houston Drilling Company has the contract for sinking our first well, and work is now actively in progress on this well. We hope to finish it by August 20. Oil has now been found on every side of our tract, and it is only a question of a few weeks when we will bring in a gusher. One of the best wells in the field has just been finished within 300 feet of our derrick at a depth of 790 feet. Our plan is to develop our entire property as rapidly as possible and to sink wells wherever we see a favorable prospect of securing oil. As soon as our first well is brought in we will begin the construction of tanks and a pipe line so as to actively engage in maketing our oil.

CAPITAL STOCK.

The capital stock of our Company is $250,000. Consisting of 2,500,000 shares of stock at par value of 10 cents each. We are offering a small amount of this stock at par. The shares are 10 cents each, and no one will be allowed to purchase less than 100 shares. We shall sell only a limited quantity of this stock at any price, as we believe that within 30 days it will be worth at least five times its par value. When the limited amount set aside for sale has been sold, no other stock will be offered at par. It is the candid judgment of the directors of the San Jacinto Oil Company that there can be no investment in oil stock that will be so safe, or that will bring such splendid returns as the purchase of stock of our Company.

DIVIDENDS.

Our Company cannot state definitely when we will begin to pay dividends. If our first oil well is what we hope and believe it will be, it will produce 50,000 barrels of oil a day, or 18 250,000 a year. If we can sell this oil at 50 cents a barrel, which is a very low price, this one well alone will earn in net profits for our stockholders over $9,000,000 a year. Such an outlook dazes the human mind, but this picture of our prospects is not overdrawn.

WHAT WILL WE DO WITH IT?

That is a question that is on all lips, but it is not difficult to answer. The Beaumont oil is the greatest fuel oil that has ever been discovered. It is fifty per cent. illuminating oil, and when refined has no superior on earth as a lubricating oil. We live in a big world, and there is no doubt that the factories, railway companies, steamships, and all other enterprises will soon be using this oil for fuel.

The vast fortune accumulated by Jno. D. Rockefeller answers the question as to the profits in oil as an illuminant. We are not solicitous about the market. This is a question that will speedily take care of itself.

LIABILITY.

Under our Texas law no stockholder in a corporation is liable beyond the face value of his stock. No other liability than this can be incurred by owning stock in a Texas corporation.

NON-ASSESSABLE.

Our stock is full paid and non-assessable. No assessment can be levied against any of our stockholders for any purpose.

REFERENCES

As to the reliability of the directors of the San Jacinto Oil Company, we give the following references:—Geo. W. Carroll, President Beaumont Lumber Co.; Beaumont National Bank, Beaumont, Texas; National Exchange and American National Banks, Dallas, and Brownwood National Bank, Brownwood; Rev. M. M. Davis, Pastor of the Christian Church, Dallas, and Louis Blaylock, Publisher Texas Christian Advocate, Dallas.

OFFICERS.

Our financial officers are bonded and our business is transacted in a business-like way.

INVESTMENT

We urge no one to take our stock. We have given the facts concerning our Company in this prospectus, and in this way an opportunity for an investment is placed before you. All the money sent to this Company for stock will be honestly administered in the interest of the stockholders. Every stockholder owns share and share alike in all the lands and properties of the Company. If we strike an oil well he will own an interest in that according to the value of his stock, and in the same way he will own an interest in each well that is drilled. There will never be an attempt to freeze out the small stockholder, but their every interest will be as sacredly protected as will the interests of the incorporators of the Company.

ORDERS FOR STOCK.

In ordering stock all that is necessary is to remit by bank draft, registered letter or postoffice money order the amount you desire to invest. Certificate of stock, bearing our corporate seal, will reach you by return mail. Send all orders for stock to

J. B. CRANFILL, President, 247 Main St., Dallas, Texas, or
I. J. RICE, Secretary, 639 Pearl St., Beaumont, Texas.

THE CHRISTIAN-EVANGELIST.

A WEEKLY RELIGIOUS JOURNAL

Vol. xxxviii | August 8, 1901 | No. 32

Contents.

EDITORIAL:

Current Events 995
The Object of Bible Study 997
Civic Beauty 997
Notes and Comments 998
Editor's Easy Chair 999

CONTRIBUTED ARTICLES:

Dregs of the War.—Burris A. Jenkins ..1000
English Topics.—Wm. Durban 1001
The Child Study Aunt.—Alice May Douglas 1002
Paul's Portrait of a Preacher.—F. D. Power 1003
B. B. Tyler's Letter 1003
Missionary Achievements of the XIXth Century.—A. W. Taylor 1004
Stone on the Divinity of Christ.—W. J. Burner 1005
The Golden Text of the Bible.—Louis S. Cupp 1005
The Inspiration of a Large Convention.—John L. Brandt 1006
The Essential Power —C. H. Wetherbe.1006
The Spiritual Uplift of Large Conventions.—A. B. Jones 1006

CORRESPONDENCE:

Ohio Letter 1010
Loyalty to Our Church Schools 1010
Missouri Mission Notes 1010
Northwest Missouri Items 1010
Missouri Bible-school Notes 1011
Iowa 1012
Southern Illinois Ministerial Association 1012
Iowa Notes 1012

MISCELLANEOUS:

Current Literature 1007
Our Budget 1008
Book Notes 1013
Evangelistic 1014
Announcements 1015
Family Circle 1016
With the Children 1019
Hour of Prayer 1020
Sunday-school 1021
Christian Endeavor 1022
Marriages, Obituaries 1023

Subscription $1.50

OF UNITY IN RELIGION.

MEN ought to take heed of rending God's church by two kinds of controversies: the one is, when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction, for they be two things, unity and uniformity; the other is, when the matter of the point controverted is great, but it is driven to an over-great subtility and obscurity, so that it becometh a thing rather ingenious than substantial. A man that is of judgment and understanding shall sometimes hear ignorant men differ, and know well within himself that those which so differ mean one thing; and shall we not think that God above, that knows the heart, doth not discern that frail men, in some of their contradictions, intend the same thing; and accepteth of both? There be also two false peaces, or unities; the one, when the peace is grounded but upon an implicit ignorance, for all colors will agree in the dark: the other, when it is pieced up upon a direct admission of contraries in fundamental points: for truth and falsehood, in such things, are like the iron and clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate.

Bacon's Essays.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

HOLLINS INSTITUTE
VIRGINIA. Established 1842.
For the higher education of young ladies. Extensive equipment, complete curriculum (studies elective). Faculty of 12 gentlemen and 23 ladies. Salubrious mountain climate. Out-door exercise and sports. Famous mineral springs—sulphur and chalybeate—on the grounds. For catalogue of 59th session address
JOS. A. TURNER, Gen'l Mgr., Hollins, Va.

William Woods College
School enters Twelfth Year Out of Debt. Endowment $40,000. Buildings, Site, Beautiful, Healthful. Attractive. Well selected and efficient teachers. Literature, Art, Music, Elocution, Stenography, Typewriting. Next session opens Sep. 3rd, 1901. For catalogue address, J. B. JONES, Pres., FULTON, MO.

Female Orphan School
OF THE
Christian Church of Missouri.
A high grade ladies' college. Established 1873. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.
Beneficiaries received free. Half Beneficiaries $50 per term. Full pay Pupils, $80.
A PLEASANT, REFINED CHRISTIAN HOME.
Correspondence solicited.
E. L. BARHAM, President.
Camden Point, Mo.

New England CONSERVATORY OF MUSIC
Forty-eight years of constant and healthful progress and growth has put this institution at the head (both in size and standing) of musical institutions in America. Comprehensive in plan, moderate in price, thorough in practice and famous *for results.*
GEO. W. CHADWICK, Musical Director.
Send for music and elocution catalogues.
FRANK W. HALE, General Manager, Boston, Mass.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., St. Louis, Mo., Galveston, Tex., Ft. Worth, Tex., Shreveport, La., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., $
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

Modern Normal and Business Colleges
Fayette, Ohio.
The live, practical, progressive, economical and up-to date school of the nation! Good location, fine buildings, trained teachers and thorough instruction. Combination of and successor to several prosperous schools. $28 in advance pays tuition, room rent and board for term of 10 weeks. *Next year will open Tuesday, September 3, 1901.* Circulars, catalog and THE EDUCATIONAL EVANGELIST giving full particulars will be sent FREE to any address on application to
J. FRAISE RICHARD, President.

The Christian-Evangelist's 1901 School Directory

COTNER UNIVERSITY.
LIBERAL ARTS. MEDICINE. DENTISTRY.
College of Arts located at Bethany (Lincoln), Nebraska. A. B. Degree in Classical, Sacred Literature, Philosophical and Normal Philosophical Courses. Courses in English Bible and Business. Depts. of Music and Elocution rank high. Expenses low as consistent. Fall Term, Sept. 9 and 10. For Catalogue address the Secretary.

College and Health Resort.
CARR-BURDETTE COLLEGE AND CONSERVATORY OF MUSIC, ART AND ELOCUTION. "THE WELLESLEY OF THE SOUTH" offers to Northern Girls the best educational facilities of the best Northern College at the *minimum cost.* See if this is so by writing *at once* for our free catalog and artistic Brochure with 53 engravings of Carr-Burdette. Liberal reduction for two or more. Address, MRS. O. A. CARR, SHERMAN, TEXAS.

RANDOLPH-MACON WOMAN'S COLLEGE

Endowed for higher education. Four laboratories, library, gymnasium, etc. The U. S. Commissioner of Education names this college as one of the thirteen best in the United States for women (Official Report, p. 1652).
WM. W. SMITH, A. M., LL. D., President
College Park, Lynchburg, Va.

BUTLER COLLEGE
Indianapolis, Ind.
Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

Ward Seminary for Young Ladies, Nashville, Tenn.
"An ideal Christian home." **Seminary** and **special** courses in **Language, Literature, History, Science, Music, Art; Faculty, 30. Certificate** admits to Wellesley, Baltimore Woman's College. **Nashville** affords **unusual advantages** in Lectures, Recitals, and opportunities for **practical education. Patronage,** 35th yr., **20 States; enrollment largest** in the history of the Institution; applicants turned away for want of room. **36th yr., Sept. 19.**
For **catalogue,** address **J. D. PLANTON,** LL.D., Pres't.

Mary Baldwin Seminary
FOR YOUNG LADIES.
Term begins Sept. 5, 1901. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 225 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue
Miss E. C. WEIMAR, Prin., Staunton, Va.

WESTMINSTER COLLEGE, FULTON, MISSOURI.
A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,
John H. MacCracken, Ph. D., Pres.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES
29th year. Unprecedented prosperity. 23 Professors from 8 **Universities** and 5 **European Conservatories. German-American Conservatory. Wm. H. Barber, Musical Examiner,** present in person during May. Largest. Cheapest. Best. Address, **JOHN W. MILLION, Pres.,** 40 College Place, **MEXICO, MO.**

LIBERTY LADIES' COLLEGE
Phenomenal success. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.
AMERICAN MOZART CONSERVATORY
Chartered by the State. Professors **graduates with highest honors** of the **ROYAL CONSERVATORIES, BERLIN, LEIPZIG, LONDON; use the methods of these Conservatories.** A fine, upright **CONCERT GRAND PIANO,** quoted in Bradbury catalogue **$1,050,** a prize in May Festival Contest. Address **President C. M. WILLIAMS, Liberty, Mo.**

Madison Institute, Richmond, Ky.
A First-Class Boarding School for Girls.
J. W. McGARVEY, Jr., Principal.
Faculty of ten teachers who were educated at leading American and European institutions and have made brilliant records as instructors; every one a specialist in her department. Music department exceptionally strong. No fussy teachers. School apparatus and general equipment excellent. Good table. Frequent illustrated lectures (free) by the principal on his recent travels in Egypt, Palestine and Europe. Delightful and healthful location. Only one serious case of sickness in ten years. Prices no higher than other first-class schools, nor than many inferior ones. Send for catalog.

KENTUCKY UNIVERSITY, LEXINGTON and LOUISVILLE, KY.
BURRIS A. JENKINS, A. M., B. D., President.
A University of the Christian Church.
FIVE COLLEGES.—Liberal Arts, Bible, Normal, Commercial and Medical.
Co-education. 1,108 matriculates last session. Well equipped gymnasium. Fees in College of Liberal Arts and Normal College $22, in College of the Bible $20, for nine months. Other expenses low or moderate. Reciprocal privileges. Next session of those colleges begins in Lexington on Monday, September 9, 1901. Next session of Medical Department begins in Louisville January 1, 1902. The Commercial College (in Lexington) may be entered at any time of the calendar year. The courses of study lead to the degrees of A. B., A. M., B. Lit., M. Lit., B. S., M. S., B. Ped., M. Ped., and M. D., and, in the College of the Bible and the Commercial College, to graduation without degrees.
For catalogues or other information address KENTUCKY UNIVERSITY, LEXINGTON, KY.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, August 8, 1901. No. 32.

Current Events.

Missouri's Birthday. On Saturday of this week, August 10, the state of Missouri will celebrate the eightieth anniversary of its admission to the Union. Though the mention of the Missouri Compromise at once recalls the date 1820, it was not until the following year that the state was formally admitted. The constitution prepared by the territory in preparation for its admission prohibited free negroes from either living in the state or passing through it. When Congress passed the act authorizing the admission of Missouri, it was conditioned upon the repeal of this clause, and President Monroe was authorized to admit the territory to statehood by proclamation as soon as this condition had been complied with. The mails were slow in those days and the people of Missouri for many months supposed that they were enjoying the full privileges of statehood and proceeded to organize their state government accordingly, the first general assembly meeting in St. Louis September 19, 1820. The governor, Alexander McNair, and other state officers, had been elected at the same time with the members of the General Assembly. The total vote for all candidates for governor was considerably less than 10,000, and St. Louis was a thriving town of not quite 5,500 population. It was not until nearly a year after the organization of this first state government that, the constitution having been amended as required, President Monroe issued his proclamation admitting Missouri to the Union on August 10, 1821. The statistics of that time, both of population and of taxable wealth, look like the day of small things, but there were gigantic problems to be dealt with and great men to deal with them. The troubles which were inevitable for a border state at the time when slavery was the burning question, assumed an especially difficult phase in Missouri by reason of the terms of the Compromise under which it was admitted. But the problem was solved here as elsewhere in a manner which eliminated all compromise and left the commonwealth free to take up the burdens and duties of the new era. Missouri is an octogenarian now, but still young and full of vigor, and even her own inhabitants have, as yet, scarcely begun to estimate aright the richness of her resources.

A Magic City. More wonderful than all the exposition cities, with their imitations of fairyland in stucco and electric lights, is the magic city of Lawton. An exposition city is built in a year or two at an immense outlay of money, to be the toy of the nation for a season. There is in it such magic for us grown-ups as the Noah's ark and Jack-in-the-box contain for the four-year-old, a succession of dazzling effects which leave the onlooker bewildered and puzzled. But it is after all an artificial affair. For a practical, substantial and permanent piece of magic, the birth of the city of Lawton, the metropolis of the newly opened Indian lands, is as wonderful as anything that has ever been witnessed. The drawing for homestead claims was completed on Thursday of last week, but there still remain to those who had been unlucky in the drawing the chance of securing town lots at the auction which begins Tuesday, Aug. 6. Instantly there sprang into being a city of 10,000 souls, lacking, it is true, all the external semblance of a city in buildings and streets, but possessing the more essential characteristics of permanence, reality and serious, practical intent, which the most wonderful of exposition cities must always lack. Probably never before has a city of such size come into being so suddenly, and it will not be a week before it is equipped with banks, stores, a newspaper, a city government and a civic consciousness which commonly takes the form known as local pride. It is a great country that can make a city out of the raw materials over night, and we are more than ever inclined to believe that Oklahoma and Indian Territory together have a strong claim for statehood.

A Prize for Roberts. Earl Roberts is the only winner of all who have been connected with the British campaign in South Africa. He went out when affairs were at their worst and came back at the happy moment when they were at their best. His already great popularity was much increased by the work which he did there, and the peerage, which he received from Queen Victoria only a few weeks before her death, was generally approved as a well-earned reward. In addition to this, the House of Commons last week voted him a subsidy of £100,000 as an additional remuneration for having whipped the Boers —though it is still costing $1,000,000 a day to keep them whipped. The vote was by no means unanimous, though it was concurred in by the Liberal leader. The Irish members made it a field day for the exploitation of their antipathy toward the leaders of the war and their disapproval of the British imperial idea generally. Mr. Chamberlain has officially announced that the efforts to make terms of peace have ceased, and that stern measures will now be pursued to put down the rebellion. The policy of burning farms has been abandoned, he says, and the method of concentrating the population in camps is being pursued. He maintains that this is a perfectly humane process, as here carried out, and that many of the Boers come into the camps of their own accord. Very likely they do—considering the alternative. The policy, however, has an evil odor among those who remember the horrors of the Spanish reconcentrado methods in Cuba.

The Strike Grows Serious. The hopes which were entertained last week that a speedy settlement would be obtained between the Amalgamated Association and the Steel Trust have not been realized. On the contrary, the former overtures have been canceled and concessions withdrawn, and it is apparently a matter of only a few days until a general strike order will be issued by the president of the Amalgamated Association. President Shaffer has been authorized to call out all the men in the Amalgamated Association when he deems best, and he stated three or four days ago that he would do it within a week. When the battle comes it will be a finish fight between the Amalgamated Association and the Steel Trust. The latter will no longer be satisfied with anything short of the complete downfall of the organization which has attempted to regulate the dealings of the employers, not only with the members of the union, but with other workmen who are not in the union. As we have said before, this strike seems to us wholly without justification. There may be times when a strike is advantageous to the striker, and beyond question many just demands have been backed up by strikes. But this one seems wholly superfluous. The union has made demands which, in our judgment, the operators were justified in refusing to comply with. On the other hand, the Steel Corporation, in maintaining its right to prevent the organization of the workers at the non-union mills, is making an unjustifiable encroachment upon one of the natural rights of labor. One is naturally inclined to give his sympathy to the weaker party in a case where both are apparently to blame, but it can only be a half-hearted sympathy. The strikers have our heartiest good will, but not our approval.

A Practical Victory. The whole story of the recent nominating convention in Ohio has not been told when one has recounted the discomfiture of the Bryanites and the repudiation of free silver. Another factor operated in the convention, quietly but effectively. The Anti-saloon League in Ohio is an organization which deals in practical politics. At the last session of the Ohio legislature it advocated a local option measure called the Clark bill which was violently opposed by Lieut. Gov. Caldwell. Mr. Caldwell is the accredited representative of the liquor interests in Ohio, and it was not a matter of chance that he failed of renomination at the recent convention. He wanted the nomination, and his friends wanted it for him, but the representatives of the Anti-saloon League made it clear that the renomination of the man who had lobbied against their bill would be considered a direct affront by the temperance people of the state, and that they would act accordingly. The party leaders were not willing

to take the responsibility of arraying the temperance people against their ticket, so they conceded the point and Caldwell was dropped. So was Senator Seiber, who was another particularly zealous friend of the liquor interests, and in his place was nominated ex-Representative Harris, the author of a local option bill, bearing his name, five years ago. These results are distinctly encouraging. They show what the sentiments and votes of temperance people can do when they realize that they hold the balance of power, even in a state where one party is particularly strong, as in Ohio.

Important to Farmers. The extraordinary period of heat and drought through which the country has passed is apparently at an end for the present. Whether or not those conditions will be renewed during the latter part of the summer, it is, of course, impossible to say, but it is the part of prudence for every farmer whose crops have suffered from the drought to assume that the remainder of the summer will be at least as good as the average and to take steps immediately to make good, as far as possible, what has been lost through the drying up of his corn. Full reports will very likely indicate that the average percentage of loss is not so great as has been supposed. The Secretary of Agriculture is now making a tour of inspection through the corn belt and his assistants are trying to make an accurate estimate of the actual amount of damage. A bulletin has just been issued by Dr. H. J. Waters, Dean of the Missouri Agricultural College, of the State University, giving advice in regard to possible crops which can be successfully raised between now and frost. His advice is to retain high-class stock and sow one or more of the following forage crops: "The cow pea if sown at once on well-prepared land, wheat or oat stubble that is broken, ought to make one or two tons of hay that excels clover in feeding value. This hay can be gotten off the ground in time to sow the land in wheat without another breaking, the surface being disked just ahead of the drill. Cow peas improve the land, just as clover does, and make a splendid preparation for wheat. Sorghum is another drought- and heat-resisting crop, very productive, and will mature before the frost, if sown now on well-prepared land at the rate of about a bushel of seed per acre. Kaffir corn is closely related to sorghum, and may be grown and handled in essentially the same way, with almost as satisfactory results. Millet may be used quite successfully, and will stand considerable drought and much heat. Brown dourba, a plant closely related to sorghum and Kaffir corn, somewhat extensively used in the dry portions of Kansas, may be used if the seed of the others mentioned can not be gotten. It is not considered to be quite so productive and satisfactory, however. On land especially suited to this purpose turnips would be worth sowing for the farmer who expects to winter any considerable number of sheep. Rape has been grown successfully for fall pasture in this state, but the experience with this plant for fall use is somewhat limited, and it is not considered so sure a crop as the hay crops just named. Rape may be sown in the corn where the stand is not good, or where the growth has been seriously retarded by the drought. If sufficient rain comes to start it well, it will make a large amount of excellent pasture for sheep, hogs and cattle, and will continue green until the ground freezes. Rape will do better, however, if sown alone."

Improvement Association. The National League of Improvement Associations is doing some good work in creating public sentiment in favor of the beautifying of cities, towns and homes, and in bringing that sentiment to concrete expression in many cases by actual improvements. It is the purpose of the League to encourage the formation of a local improvement association in every city, town and village and to assist these local associations by establishing an organization among them and promoting interchange of ideas. The value of such work can scarcely be overestimated. In the nature of the case it must be slow if it is to be sound, for the development of public sentiment and the cultivation of a taste for the beautiful must keep pace with the improvements that are made. It is no more possible to put on civic beauty from the outside and without the underlying love of the beautiful in the popular mind, than it is to brighten a cheek with the glow of health by applying pigments to the outside without the bounding red blood within. The League is to be congratulated both upon its tangible results and upon its work as an educator of public opinion, and it deserves support. An annual convention of workers for civic improvement is to be held at Buffalo, Aug. 12-15, under the auspices of the League.

Negro Disfranchisement. It is encouraging to note the unwillingness of the Alabama Constitutional Convention to enact the "grandfather clause" as a means of eliminating the negro vote. It indicates at least a glimpse of the truth that such a measure simply places a premium upon illiteracy among the whites and puts the dominant race at a distinct disadvantage by depriving it of a motive for education which will be more than ever potent among the negroes. If a negro cannot vote unless he can read, there is an extra inducement for learning to read. If a white man can vote whether he can read or not, there is one less inducement. Far-sighted statesmanship ought to see that this places the white race under a handicap which it can ill afford. The Democratic State Convention of Maryland, which is now in session, has given rather clear evidence of its intention to make its new constitutional amendment disfranchise the negroes as completely as possible. The party platform declares that "Peace, good order, personal safety and proper development of our material interests depend upon the control of the commonwealth by its intelligent white residents. We therefore without hesitation proclaim that the success of the Democratic party will mean that, while we shall deal with perfect fairness in securing all benefits of good government and full and free opportunities for education to all classes, such action must be taken as to prevent the control of the state government from passing into the hands of those who have neither the ability nor the interest to manage public affairs wisely and well." The second part of this utterance which makes no reference to race distinction is more in keeping with the Maryland constitution than the first part, which declares specifically for control by the whites. We sympathize thoroughly with those who are anxious that the control of their states should not pass into the hands of ignorant persons, whether black or white. But the introduction of the race distinction into a party platform is at best unnecessary and at worst invidious.

Brevities. Vice-President Roosevelt has achieved a distinction seldom attained by an occupant of that office. He has been caricatured in the papers of the other party within six months after retiring to the active duties of the vice-presidency. He has recently admitted that he will accept the presidential nomination in 1904 if he has a chance.

The "Progressive Democratic Party," consisting of the Bryan followers who seceded from the recent Ohio Democratic Convention, held a convention of their own in Columbus, O., last week. It was not large enough to justify hiring a hall and met comfortably in the hotel room of one of the delegates. The experts do not consider it an overwhelming factor in the political situation in Ohio.

Senator Chandler has complained that Rear-Admiral Robley D. Evans makes uncomplimentary mention of him in his recently published book, "A Sailor's Log." "Fighting Bob" believes what he said and will probably stick to it, and the result may be another naval inquiry. To avoid trouble, why not have a navy composed entirely of deaf mutes, and put every officer under bond not to write for publication?

Kansas is indignant because Secretary Wilson has defined the corn belt as including only Iowa, Illinois and Missouri, thereby shutting out Kansas and Nebraska. In the latter states, he says, "conditions cannot be counted on. The crops in those states are too uncertain." The Kansas corn and wheat crops for the past ten years show up remarkably well for a state classed as "semi-arid and unreliable."

Mr. Kipling's latest poem, "The Lesson," is a sorrow to his friends and must be a source of savage glee to his enemies and rivals. Its sentiment is all right, but its poetical quality is about on the level where Prof. Triggs would place Watts' hymns. He must be trying to qualify to succeed Alfred Austin as poet-laureate. Remembering, however, the unfortunate precipitousness of Mark Twain in his recent anti-missionary outbreak, let us withhold judgment and hope that Mr. Kipling, like Mr. Ament, is being wronged by an error in transmission.

The quarter centennial of Colorado's admission to the Union was celebrated last week by exercises including the unveiling at Colorado Springs of a statue of Zebulun Montgomery Pike, who discovered Pike's Peak. Mr. Pike is entitled to great credit for having found the peak and it is high time for his memory to be suitably rewarded. A less careful man might have lived in the community for years without noticing a little thing like a 15,000-foot mountain. It is well to encourage such keen-eyed scientific observation as evidently characterized the late Mr. Pike, even if it takes a monument to do it.

The Object of Bible Study.

There was probably never so much Bible study in the history of the world as there is to-day. Chief among the factors which have brought about this increased interest in Bible study is that freshly-awakened spirit of inquiry which has invaded every realm of human knowledge. The latter half of the last century has been marked by a supreme desire to know the facts relating to every department of knowledge. This spirit of inquiry, naturally enough and properly enough, invaded the realm of religion and sought to know the real facts about its sacred literatures. This literary and historical investigation of the Bible, which has come to be known as higher criticism, has awakened a deep and widespread interest, not so much in the critical problems which the scholars are engaged in solving as in the contents of the Book itself. Beginning with the Bible scholars, the spirit of investigation has worked its way down among the common people until Bible study classes and clubs and institutes are now being conducted in almost every church and community. All this is well, and argues good for the future of the church, which has hitherto kept itself in too great ignorance of the Book it has championed.

It has occurred to us, however, as worth while to inquire what is the supreme purpose in Bible study, and to point out some other motives not so worthy, which may lie behind some of this activity in Bible study. It is possible for persons to be zealous in the study of the Bible and yet miss the very purpose for which the Scriptures were written. The Jews of Christ's day are a good example of that fact. They were exceedingly zealous for their Scriptures, guarded them with even superstitious care, and perused them with great diligence; and yet, as Jesus plainly told them, they missed the very purpose which the Scriptures aimed to accomplish. He said to them: "And ye have not the word abiding in you: for whom He hath sent, Him ye believe not. Ye search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life" (John 5: 38-40).

It is clear from these words of Jesus that the real purpose of the Scriptures—at least their highest purpose—is to testify of the Christ. They are not an end in themselves, as the Jews seemed to believe, but are means to an end, the belief of the soul in Christ. It is not in the power of the Bible or of any other book to give eternal life to any soul. It is the glory of the Scriptures that they lead the soul who rightly reads them to Jesus Christ, in whom alone is life eternal.

It is plain, too, from what Jesus said to the Jews, that people may be exceedingly zealous for the Bible and hold very extreme and rigid views about its inspiration and sacredness, and yet be void of the spirit of Him concerning whom they testify, without which all Scripture knowledge and all dogmas are vain. The true meaning of the passage above quoted is, as given, "You search the Scriptures" instead of "Search the Scriptures," as in the Common Version. It is the statement of a *fact*, and not the giving of a *command*. They searched the Scriptures, but not with the right motive. The passage may be rightly used to encourage study of the Scriptures, not because it is a command, but because of the fact stated, that these Scriptures testify of Christ. That makes them worthy of study and indicates, as well, the purpose of studying them.

There is a critical study of the sacred writings that has for its object the solution of certain literary and historical problems relating to authorship, date, or whether of single or composite structure. This is not to be condemned, but it is not the highest object of Bible study. It has its sole justification in the fact that it enables us better to understand the meaning and spirit of these Scriptures. To the extent that it contributes to this end it is profitable. It is not an end in itself. So far as the motive behind this critical investigation may be hostility to the sacred writings, or the desire to overthrow confidence in them, or to sustain some favorite critical theory through pride of opinion, it is of course wholly wrong and to be condemned. No doubt some biblical criticism has this unworthy motive. It would be gross injustice, however, to include in this class all the scholarly researches of eminent Bible scholars, men of faith, whose sole aim has been to ascertain all the truth accessible concerning these sacred books. Only a limited number are capable of conducting investigations likely to solve these recondite problems, some of which may never be solved. They have a certain value, but they are by no means vital to faith or to an intelligent understanding of the Scriptures. All of us may study the Bible for the higher purpose.

Scarcely less to be condemned is the habit, altogether too prevalent in the past and by no means extinct yet, of searching the Scriptures in order to find proof of doctrines and theories which we have inherited or agreed to accept as true. It is this that, in the past, has built up our denominational walls. What religious body can plead "not guilty" to the charge of having given special search for, and special emphasis upon, such texts as seem to harmonize with its pet doctrines, while it has neglected no less important passages which could not be used so effectively in its denominational propaganda? How familiar certain sects are with a certain line of passages which they quote glibly, while they are perfectly oblivious of other passages, standing just beside their favorite texts, which do not lend themselves to their peculiar views! Sometimes a single passage is divided up into several parts by as many religious parties. A good illustration is Acts 2:38, 39: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and all that are afar off, even as many as the Lord our God shall call." One class of religious people use this passage largely for the phrase, *for the remission of sins*, in connection with the commands which go before. Another class lays the emphasis on the promise, *and ye shall receive the gift of the Holy Spirit*. Another still cites it for the words, "for the promise is unto you *and your children*"; and finally, a fourth class passes rapidly and lightly over all the rest to bear down heavily on the words, "as many as the Lord our God *shall call*." How few, alas, are ready to take the whole passage, in its obvious meaning—baptism, for the remission of sins, gift of the Holy Spirit, universality of the promise, conditioned by the divine call!

Are we not authorized from these reflections in concluding that the highest purpose of studying the Scriptures is to learn more of Christ, that we may become partakers of His life through faith, and enter into His service more effectively in helping to save the world? It is well to keep this purpose in mind in all our Bible classes and institute work, lest the people be side-tracked by minor and purely subsidiary issues. The Holy Scriptures are able to make us "wise unto salvation" only "through faith which is in Christ Jesus." Let it never be forgotten that no Bible study ends in salvation which does not lead to faith in Jesus Christ. He is the sum and substance of the Scriptures. They show us Christ, and Christ shows us the Father. They testify of Christ, but Christ alone can give us eternal life. He, not they, is the object of our faith. They are the means; He is the end.

Civic Beauty.

It is pleasing to note that there is a well defined movement in many parts of this country toward the development of higher ideals of civic beauty. The ultimate aim of the Improvement Associations—which have been busy in many cities and towns replacing weeds with flowers and making their respective localities fit dwelling places for beauty-loving men—must always be to develop popular ideals in such a way that civic beauty will be the natural result. The common ideals of a community will inevitably find embodiment in its external appearance. Just as the enforcement of law depends upon the support of a public sentiment for law and order, so the making of a beautiful city must depend upon a general sense of beauty as well developed as the Anglo-Saxon respect for law. Without this, a city may be beautified by the addition of ornaments covering up its essential ugliness, but it can never be really beautiful.

The pursuit of the beautiful, like the pursuit of learning, has always been handicapped by one of two errors, and sometimes by both. Seekers after learning have always been tempted into one of two byways, leading off from the true highway of education toward false and fatuous ideals—one toward the monkish view which shuts up learning in the cloister, the other toward commercialism which makes of education a mere means of money-getting. The monkish view, cherishing learning for its own sake and guarding it from the eyes of the common people as if there were profanation in their touch, was the peculiar error of the middle ages. There are remnants of it yet, which we sometimes mis-name "the scientific spirit" and consider ultra-modern—though the true scientific spirit is something far different from this. On the other hand, the commercial attitude toward education, which asks only whether a liberal education will "pay," whether the college man has a larger chance of earning a handsome salary than a non-college man, is preeminently the danger of our own day. But no education can be truly "liberal" which is conducted with no other object in view than immediate returns in the pay envelope or the bank account. One of the gravest educational problems of our time is so to

state the motive of education, and so to construct the curriculum, as to avoid these opposite extremes of sordid commercialism and monkish withdrawal from the practical affairs of life.

The two dangers which are present wherever the beautiful is cultivated are analogous to these perversions of education. The most obvious is the withdrawal of beauty from the haunts of men into a cloistered seclusion, where it is worshiped by a select clique under the motto, "Art for art's sake," while the rest of the world, sitting in outer darkness unillumined by the radiance of this æsthetic cult, is looked down upon as barbarian or Philistine. On the other hand, just as learning, when brought from the cloister, may be degraded into the slave of an avaricious master seeking only for gain, so beauty may be not only brought forth into the market-place —so far so good—but there debased by a bondage to purely commercial motives and ideals. Over against the idle vaporings about art for art's sake and the moral irresponsibility of art, set the factory-made product which has no motive for its maker but the dollar which it brings, and no value to its purchaser save its representation of a certain conventional type of respectability—and the disgust of any sane lover of the beautiful in art is complete. There is no art that is of value for its own sake except the art of living, to which all other arts are tributary. To separate art from life leaves life devoid of beauty and art bereft of vitality.

There is an immense amount of money spent in this country annually upon works of art, and this fact is cited in disproof of the charge that we are a nation altogether given over to commercialism. Yet is it not strange that one should make this very defense in terms of the *money* which our art costs? Nevertheless, it is true that our sense of beauty is not wholly commercialized. Our criticism is that, when it escapes this fate, it does so for the most part only by shutting itself up in museums. We live in the midst of well-paying but hideous bill-boards, profitable but preposterous sky-scrapers and in an atmosphere murky with the smoke of factories which earn excellent dividends. And they point us to eight million dollars worth of treasures in the Metropolitan Art Gallery as proof that we are lovers of beauty! It is as if one should point to a score of church steeples under which respectable congregations gather weekly, as proof of the moral tone of a city, though the streets and the police courts might show a veritable Sodom.

One of the prime needs of American life, we believe, is for the development of a sense of the beautiful which will pervade all our activities and enterprises and will not be content to dwell in the midst of ugliness, broken only by an occasional trip to a museum. The æsthetic side of man's nature, like the religious, was not meant to be exercised one hour a week and to be ignored at other times. Both represent elements which must enter into all life. A more wholesome emphasis upon the beautiful in our civic arrangements and in the environments of village and country life, would be an incentive to righteousness and an aid to genuine civilization. We need to develop a Christianized form of the old Greek ideal of life—the Beautiful and Good.

Notes and Comments.

The Liquor Dealer has this plaintive note of injured innocence: "All of the trades and professions combined have not one half the opposition nor are they half as much persecuted as the liquor trade. Why is this the case? Simply because those engaged in the business do not stand up for their rights." We have observed, that what it stands up for is usually very far from its rights. It is generally trying to stand us up to get our rights—away from us. But we are glad that it notices the opposition. Perhaps some day it will learn why.

It is said that, when the Society for the Prevention of Cruelty to Animals was first introduced into Havana, the fashionable set took to it eagerly as a new and delightful fad, and got up a bull fight to raise money for the work. The application of this story will be sufficiently obvious to any one who has thought upon the absurdity of employing catch-penny schemes of doubtful character to raise money for the church. There may be a distinction between social follies and mortal sins, but even the former are impotent allies for advancing the Kingdom of God, and the church weakens its force by using them.

A Hardshell Baptist, whom a Missionary Baptist was trying to convert from the error of his anti-missionary ways, asked how many Missionary Baptists there were in the south. The answer was, "1,500,000." "And how much do they give to missions in a year?" "$150,000." "Well," said the Hardshell Baptist, "a little matter of ten cents a head seems scarcely worth disputing about." Even if we reach the $200,000 mark for foreign missions this year, it will be considerably less than twenty cents a head, which paltry sum is all that separates us from those violently anti-missionary churches which we criticise so freely.

Prof. Petrie, who has been exhibiting some newly-discovered relics which show the status of Egyptian civilization about 6000 years B. C., finds himself confronted by a formidable critic in the person of one Dimbleby, who feels that the situation calls upon him to "defend the Bible." The Bible says that "before Adam there was not a man to till the ground," and since, by hypothesis, Adam was created "close on 4000 years B. C.," it must follow, says Dimbleby, that any assertion that there was civilization in Egypt or elsewhere prior to that date must be anti-biblical. Since the Bible has been surviving such defenses of its friends for many generations, there is no doubt but that it can endure the much less dangerous attacks of its enemies.

Rev. J. Cumming Smith, of Indianapolis, recently said in a sermon that the Universalist denomination no longer has a right to a separate existence, because it is a protest against an idea of God which is no longer an item of evangelical belief. Rev. Marion Crosley, of the same city, answered Dr. Smith's argument by reverting to the "glorious history and marvelous achievements" of the denomination and decrying the suggestion that, when the victory has been won, it should go over to the enemy's camp. How many more denominations are there, we wonder, which continue to exist simply because of pride in their past achievements and because they have gotten into the habit of considering the rest of the Christian world as "the enemy's camp." Universalism may speak for itself, but as for us we have a grimmer enemy to contend with than even moribund Calvinism.

A contemporary, in protesting against the tyranny of the organist and the helplessness of most preachers to manage the music in their own churches, says: "The preacher is usually the best judge of the music, for he has made it a study." Would that he were the best judge, and that he had made it a study! Since music is recognized as a part of our public worship, why should we not expect of the preachers a reasonable degree of proficiency in this subject? It would save us from very much bad music and perhaps from some of the friction which sometimes occurs in cases where the preacher knows so little about music that he is forced to give the sole direction of it to some one else. The preacher need not be a professional musician or an adept in the making of music, but he ought to be a competent judge of musical effects.

It has been generally remarked that among the characteristics of the late Prof. John Fiske the most notable was his gift of lucidity. So clearly could he state a proposition, whether in history or in philosophy, that the wayfaring man, though a fool, could understand it at the first reading. This very virtue has been criticised as a vice by those who consider that to popularize truth is to degrade it. But this view is taken only by those who would make of every department of human knowledge a mere technique and would lock it with monkish zeal away from all who are not initiated into the technicalities of the science. Prof. Fiske was one of those who hold that if truth is sacred it cannot be made profane by being widely known. He was a true representative of democracy in learning.

Prof. Triggs, of the University of Chicago, has recently been the object of much criticism because he stated to one of his classes in English literature that it is scarcely possible for good poetry to be religious, and that the hymns of the church are for the most part doggerel on a lower literary level than the dime novel. We have been in the habit of considering Milton's Paradise Lost fairly good poetry and it is certainly religious, but perhaps Prof. Triggs thinks differently. Tennyson's In Memoriam would be considered a religious poem by most readers, and it would be hard to deny that Browning's Saul comes in the same class. And yet, though the utterance about religious poetry seems clearly as untrue as it is sensational, we are not inclined to stone Prof. Triggs for his remark about the hymns. If he had said that *some* hymns or *many* hymns, instead of *most* hymns, are without value as literature, he would not have been far wrong. Perhaps it would not be a bad idea to expect our preachers to know something of poetry as well as something of music, if we are going to continue to use religious poetry in our public worship.

But the man who indiscriminately denounces all hymns as doggerel, either does not know the hymns of the church (which is probable), or has no sane view of what constitutes poetry, or is so dogmatically anti-orthodox that his judgment about any matter touching religion is violently warped. As a matter of fact, Prof. Triggs never has been a person to take too seriously. He likes to say bright things, and truth is always a minor consideration to one whose master-passion is the desire to scintillate. With this morbid craving after the sensational, it is little wonder that he gives his preference to the blood-and-thunder novelette rather than the hymns of Watts and Wesley. But is this a fact about the hymns, or a fact about Prof. Triggs?

A contemporary is trying to lure us into a discussion of evolution, saying that since we have espoused the doctrine we must defend it. We give notice here that we are not to be lured. We have not espoused the doctrine of evolution, as all of our intelligent readers ought to know perfectly well. It is a scientific question, and the evidence is not all in yet. We do not profess to know a vast amount about science—being in that respect about on a par with our dogmatically anti-evolutionary contemporary—and we shall wait until the scientists have rendered a somewhat more unanimous verdict either for or against. If it were a religious question we would not care a straw about the verdict of the scientists, but since it is a scientific question, we will have modesty enough to defer to those who know more than we do. As to the relation of the first chapter of Genesis to the matter, we agree with Paul that "every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely to all good works." Paul seems to have forgotten to say anything about its being profitable for cosmogony, geology or anthropology.

Editor's Easy Chair
or
Macatawa Musings.

The old lake is vociferous in its praise this morning, as if it were celebrating some notable victory. Is it the recent rain over the corn belt that calls forth this loud hosanna? The white-crested waves that chase each other shoreward clap their hands on the resounding beach and lift their voices in a pæon of praise to the great Creator. In this respect the earth is unlike the heavens which declare the glory of God, of which it is said, "There is no speech nor language; their voice cannot be heard." In solemn stillness the stars move on in their appointed orbits,

> "Forever singing as they shine,
> The Hand that made us is divine."

But theirs is a song of silence, the seen but unheard harmony of shining worlds, the music of the spheres. But comes this not of our imperfect sense of hearing? If our ears were keen enough we might hear the melody of revolving spheres, and listen, enraptured, to the chorus of the morning stars. And if our eyes were only strong enough what revelations of beauty and of glory would burst upon our vision as we turned them upward to search the mysteries of the stellar universe! But "we walk by faith, not by sight."

What a night last night was! The full moon rode in unclouded splendor through the heavens. The great lake which all day had presented a scene of turbulence under stress of a stiff breeze, quieted as evening came on, and under the caresses of the moon became as gentle and as sentimental as a lover basking in the smiles of his adored. If you have never seen Lake Michigan under the spell of a full moon, nor gazed upon the silvery sheen of light which transfigures it into a fairy sea, as we looked upon it last night from the lofty perch of Edgewood-on-the-lake, it would be impossible for us to convey to you any adequate idea of the beauty of the scene. O lake, thou that roarest all day under the masculine power of the sun, and at night dost sing a soft, sentimental ditty under the milder radiance of her queenship, the moon, how much human nature thou seemest to have after all! And so, to him who will heed the lesson, "day unto day uttereth speech, and night unto night showeth knowledge." Of all the new books we have read during the summer we have found none so interesting as the two old volumes—Nature and the Bible.

The religious services at the Park this year are fully up to the standard of previous years in character, and are, perhaps, more largely attended than ever. Prof. Bergen, of Hope College, Holland, preached at the auditorium in the afternoon, the writer filling his pulpit at Hope church, Holland, in the evening. At the beach service Rev. Mr. McNutt, a Presbyterian minister who has been for two years serving as a laboring man in the ranks of lowliest toilers, in order to understand their condition and needs, gave some of his experiences not only as a day laborer, but as a tramp out of money and hunting for a job. The cold, merciless treatment he received at the hands of professed Christians was such as to impress on his mind one of the reasons why there exists a gulf between the church and many laboring men. We are sure there is great improvement in this regard, and that the church, composed largely of the world's toilers, feels a closer bond of sympathy with that class of workers than it formerly did. We have no doubt, however, there is much room for growth yet before the church occupies the same point of view that Jesus did toward the poor but honest toilers in every department of the world's work.

Among the arrivals at the Park since our last are J. J. Haley and wife, of Kentucky; George T. Murphy, Assistant Superintendent of Schools, St. Louis; W. R. Jinnett, of Illinois, who was here a few days and departed; George Bellamy and wife, of the Social Settlement, Cleveland, and Claude E. Hill, of Missouri, who is taking the summer course at the University of Chicago, and whose family will remain here, he spending Saturday and Sunday with them each week. W. D. Cree, secretary Christian Pub. Co., St. Louis, was a transient guest at Edgewood-on-the-lake, and entered heartily for a day into the enjoyment of life at Macatawa Park. Bro. Hill has recently been to Minneapolis and came away enthusiastic for the national convention in October. He is going to try to work up a large delegation from western Missouri. He says he never before saw such enterprise and activity displayed by any local committee as the committee at Minneapolis is manifesting. This calls for a corresponding activity on the part of our preachers and other church officials in planning for a general representation. We earnestly urge, for the sake of our cause in the great northwest, that no pains be spared to make it a thoroughly representative convention. It is not too early to plan for it now. Let us make it a shining light whose rays will penetrate remote regions and give the weary workers new hope and inspiration.

In a walk the other day through the wild, rugged and uninhabited part of these grounds, in company with a friend, we came across an artist in one of the beautiful wooded glens who, with his brush, had just transferred to canvas a quiet scene of rural beauty which will delight the eye of many a lover of the beautiful who will never see the original. We had the pleasure of comparing the picture with the real thing and finding it wonderfully true to nature. We remember once while tramping through Wales running across the artists here and there who were copying some of its charming scenery. But Wales has no more beautiful landscapes than we have in our own country. What a wonderful art it is to transfer a bit of lovely landscape to canvas and hang it up in one's room or in an art gallery to educate the eye, to delight the soul, and to bring one into communion with nature again, when it is not possible to go forth into its scenes and hold fellowship with its visible forms! Only a few, however, can do that, but all lovers of nature may so photograph its scenes on their minds, whether first hand or through great works of art, as to beautify their own souls. Such is the ministry of nature and of art which, in its highest form, is a reproduction of nature.

A lawyer, writing us a few days ago about this place, said his wife had been reading the "Macatawa Musings" in the Christian-Evangelist, "written doubtless by some one full of fancy," and had contracted a desire to visit the place! Thus our matter-of-fact, unvarnished statements, falling so far below the reality, are attributed by this limb of the law to an unbridled fancy! We have never made a serious effort to describe this place in full, and have never written a line in these Musings with a view of inducing anybody to come here. This department of the paper has reflected more or less faithfully the subjective feelings aroused by our local environment, and in that way we must plead guilty of having brought a good many people to Macatawa Park. If any one of these has ever been disappointed with the natural charms of the place when he has arrived on the scene, he has carefully dissimulated his real feeling. We have no doubt but that when our lawyer friend reaches here and takes in the situation he will forget his legal lore, for the time being, and reproach the writer of "Macatawa Musings" for not conveying a more faithful picture of the scene of beauty which so bewilders him.

Edgewood-on-the lake, Aug. 2, 1901.

Dregs of The War

By BURRIS A. JENKINS.

II.

In the next week the grove of oaks and black walnuts a mile from Nelson Payne's home was full of people. Hundreds were moving about, taking their bounteous luncheons from huge baskets, strolling and eating, between the morning and the afternoon preaching, that third day of the meeting. Booths supplied food and country delicacies to those who had come unprovided. But few indeed were those compelled to buy, for hospitality was one of the traits brought from Kentucky by most of these Missourians; many, however, were those who did buy for the pleasure of the spending. A year had now flown since the war, and money began to appear again.

It was a long-heralded occasion. Twelve leading preachers of the Christian Church were present, and it was felt that such a group of giants could assault well-nigh any Gibraltar of "skepticism or sectarianism." Already forty had made confession of their faith, and it was confidently expected that by the end of the meeting, when the baptizing in the Missouri should take place, the number would mount to hundreds. There was a tense interest—not an effervescent enthusiasm, but a deep, quiet, inquiring seriousness. Little groups could be seen here and there among the trees, thumbing small Testaments and arguing solemnly; an occasional solitary figure moved among the paw-paws or the willows meditating who knows what of the issues of life now or life to come; pairs of young folks on whose horizon some new hope was dawning strayed alone; while in the great "arbor" or tabernacle, built of boughs thickly enough thatched to fend off heavy rains and large enough to shelter hundreds and even thousands, big families sat about their open baskets and spoke the praises of the "great guns" they had lately heard.

Who would have thought that this happy, prosperous people was still bleeding with the wounds of war? Wonderful must have been their recuperative power to turn thus to the affairs of church within a year after civil strife! Perhaps this very religious intensity was a direct result of the fiery furnace. Bitter had been the trial of fire; something salutary, let us hope, there may have been in it.

As, upon that happy occasion, the battery of preachers stood about the platform, the sheriff of the county approached and said, "You must come with me, sir," at the same time laying hand upon the shoulder of "Raccoon" John Smith, of Kentucky, the biggest gun of them all.

"Why?" asked the old minister, his hands shaking with the palsy he had known for years, but the same old merry twinkle in his eye.

"For preaching the gospel without taking the oath of allegiance," said the sheriff, tugging in fierce fashion at his long, stringy, straw-colored, sunburned moustache. "Better take the oath without any fuss; you'll have to, anyhow!"

"You can collar a coon, brother; but you can't turn him into a parrot! I will not take it," said the old man mildly, and smiled.

"Come on to jail, then! I'm a busy man these days. No time to waste!"

"Shame, Lafe Hanson," cried a chorus of neighbors.

"John Smith not a good citizen!"

"He needs no oath to make him an American!"

"Shame, shame!"

The sheriff grew all the fiercer.

"Hold your tongues!" he roared, and brandished a revolver in either hand. "You know who I am? I'm Cap'n Lafe Hanson—cap'n, if you please—cap'n in the —th Missouri regulars, and I can handle a whole regiment sech as you!"

The crowd thickened round the pulpit, an angry flush burned on certain swarthy cheeks, rash young men slipped furtive hands into their pockets and pressed into the inner circle round the officer. He backed up against a great walnut that supported the roof of boughs at the corner of the speakers' stand, and turned his revolvers on the crowd. There were explosions in the air. A single flash of a foolish word might have set them off.

Raccoon John Smith, of Kentucky, was just the man for such an emergency. He feebly climbed upon a bench and holding out his shaking hands quieted the gathering storm, then smiled and said, "Brethren, don't be disturbed. I will go with this lawfully-constituted officer. He speaks authoritatively and I respect his words in proportion to their weight. But I shall return soon. A higher Authority will protect me. Though this honorable officer wields that same powerful weapon with which Samson slew a thousand Philistines, I shall—" a roar of laughter from the crowd greeted this jest, then new but now time-honored, and dissolved all danger of bloodshed, while the sheriff, deaf to the allusion, looked down at his new Colt's revolvers and smiled at the old man's ignorance of modern gunnery.

The officer was making his way through the lines of spectators, triumphantly leading his prisoner, when a portly man, with a voice of thunder, ascended the platform and rapped the surging, laughing crowd into silence. Then he said:

"Sheriff Hanson, bring the prisoner here."

"Who is that?" asked one.

"Why he's Judge Stone, don't you know him?" said another.

"To be sure," said a third. "Circuit judge. Member of the Methodist Church, but a fine man for all that. He'll be governor yet, I bet."

"This case comes in my jurisdiction, sheriff," said the judge, a sly smile playing over his spacious countenance, which he concealed by mopping his high bald forehead; "and as the prosecuting attorney is here we'll just try it at once. Will some gentleman volunteer to defend the prisoner?"

Counsel was instantly secured. Then, when the statute had been quoted that every man who, in Missouri, preached the gospel, must take the oath of allegiance to the Federal government, and the prosecutor had arisen to state the case, the judge interrupted:

"If you please, Mr. Prosecutor, allow me to ask the prisoner a question or two."

"Certainly, your honor."

"Your name, sir, is—"

"John Smith."

"Ah! No other name?"

"Raccoon."

"Ah! Your home?"

Before the prisoner could answer, some enthusiastic Smithian shouted:

"His home is everywhere!"

Instantly the cry was taken up by hundreds of throats, "Everywhere! Everywhere!" and laughter rose in waves, while tears of love for the old pioneer started to the eyes of many.

The prisoner rose and bowed his thanks, then answered, "Kentucky, your honor."

"Are you a member of the Methodist Church?"

"No, your honor."

"The Baptist Church?"

"No, your honor."

"The Presbyterian Church?"

"No, your honor."

The crowd was breathless with interest —the judge's face assumed a pseudo-stormy aspect.

"Well, in the name of religion, what church do you belong to?"

"The Christian Church, your honor."

"Mr. Prosecutor, the prisoner is accused of preaching the gospel without taking the oath of allegiance, I believe?"

"Yes, your honor."

"Well, I dismiss the case; for all Missouri will agree that no Campbellite ever preaches the gospel."

The crowd was in great good humor with the judge, whether the sheriff was or not, and in great good humor with Raccoon John Smith. The sheriff stormed out of the grove and rode toward the county seat, shaking his fist at the crowd and saying:

"I've no time for you Campbellites. There's work for me to do."

"Yes," muttered a tall young farmer, with deep chest and sloping shoulders, "there'll be work for you to do to-night." And leaping into the saddle Scott thrust his feet through the wide wood stirrups until the high boot-heels supported his weight, and dashed away on the opposite road with jingling spurs and bit.

John Smith preached like a Nestor that night, for though his hands were palsied, and though he took a negro servant in all his travels to feed him at the table, his tongue and his mind were still perfectly his own and his speech dripped the honey it was noted for. Sparkling humor was his, moving pathos, faultless language, for, pioneer though he was, his tools had been ground. At the close of his sermon, while his audience were weeping, and he, though deeply moved, stood clear-eyed and controlled, looking into their faces, he offered an invitation to any to come forward during the singing of a hymn and make open confession of their faith in Christ.

Down the narrow aisles they moved, over the backless benches of pine they stepped —the penitents. Some were melted to tears, some were with difficulty repressing emotion, some were calm and self-contained. But the remarkable thing was that in this multitude where galvanism was glancing from nerve to nerve, and the tension must have been great, there was no ecstasy of emotion, no falling to the ground, no frothing at the mouth that had characterized so many such revivals in the

past. Perhaps it was the sort of message that was preached—calm, argumentative, appealing to the reason, though not untouched with moderate emotion.

During the singing of the hymn of invitation, while a full score came forward to declare their faith, and while the whole audience felt the spell, the young ex-Confederate who had blocked out work for the sheriff once more galloped up to the grove —this time a trifle pale, covered with dust —and, throwing himself from his horse, scarcely observed, mingled with the youth in the rear seats.

Soon another horseman, then another and another, all white with dust and sweaty, dropped bridle rein over the long hitching-rack and lost themselves in the throng. A number of the farmers in the audience noted these accessions, and moving out to the edges of the arbor, gathered in knots about the grove.

The preacher observed this break in the ranks with some astonishment and, having welcomed the score of penitents, having made a second exhortation, and given out a second invitation hymn, he saw that the spell was broken and that no more now would come.

He, therefore, asked the single question of one after another of the twenty or more:

"Do you believe that Jesus is the Christ, the Son of the living God?"

He received the unfaltering answer:

"I do."

Then he addressed a few words of congratulation and fatherly counsel to each.

At this juncture the rush and clatter of horses' gallop broke once more on the ears of the still congregation. They saw the sheriff, with half a dozen deputies, swing out of a cloud of dust and ride up upon the turf.

The benediction was immediately pronounced and the crowd became chaos. The sheriff moved about with his fierce look and peered into stolid or hostile faces. Low murmurs among the farmers, whispered consultations, broken sentences, were heard by the keen ears of the old preacher:

"The Mail and Express—"

"Blue Glen Cut."

"A rich haul!"

"Central Pacific road?"

"Anybody hurt?"

"No, it wasn't the engineer."

The esoteric circle of the ex-Confederate farmers knew that the sheriff understood full well who the train robbers were. But they knew also that his presence was largely in the nature of a "bluff," that he did not dare approach a man of the real gang and that scores of six shooters slumbered ready to protect, and scores of barns and homes stood ready to receive, the outlaws.

Certain it was that the religious interest broke and fell from that night on until after two more days of fruitless struggle the meeting closed. Nothing was talked of among the farmers but the Blue Glen robbery. Nothing was felt but the hatreds and sympathies of the last half-dozen years revived in all their keenness, and plots for protection and counter plots for capture were discussed at every fireside and in every field.

(TO BE CONTINUED.)

Revenge is of death and deadly. Forgiveness is the giving, and so the receiving, of life.

English Topics.

Dr. W. T. Moore in England.

There are some few men who are incarnations of the "Anglo-American Alliance." Of course, that same alliance is only supposed to be a sentimental myth. There is no such alliance in practical politics, and for many reasons that is all the better, for the grandest of all confederations is that "Union of Hearts" which our glorious Gladstone used to aim at creating. Multitudes of Britishers and multitudes of Americans are already cementing the international sympathy between the two countries. I am always puzzled to realize whether W. T. Moore is an Englishman or an American. He is actually both. I never met any American who seems to love England so much or to understand this nation so thoroughly, without seeming to be any less an American all the time. But yes! I remember my delight when in America year before last, at discovering how passionately such genuine Americans as J. M. Van Horn, J. J. Haley and H. S. Earl and one or two others cherished their attachment to England. Somehow they and their families had not lost a particle of their enthusiastic interest in the welfare of the "Mother of Empires," although they all seemed glad to be living again in their native land under the "Stars and Stripes." Our old leader, W. T. Moore, makes no secret anywhere of his conviction that if you want real freedom of the best kind you must come to enjoy it in this tight little island. Therein I do not myself altogether agree with him, for I feel, as a progressive liberal, that we are sadly wanting in many of our dealings with the heritage of our forefathers, and we are fearfully enslaved, not by our laws, but by our antiquated feudal traditions. This, however, is not my topic at the moment. Dr. Moore is singularly young for a septuagenarian. Even in aspect he is no older than when I first came to know him about 25 years ago. There seems to be no reason why he should not go on for another quarter of a century exemplifying the truth of Cicero's delightful classic, "De Senectute," for he appears to be reveling in the pleasures of old age. In the case of such a man, enjoying a recrudescence of juvenility, each month in the year is May. He preaches, orates, converses, walks for miles about London, and indulges in stentorian, protracted and intermittent laughter after a manner defiant of all the usual tendencies of senility.

A Hollow Theological Void.

There are some pretentious systems of religion which send forth resounding echoes by virtue of their blatant effrontery, but which never can accomplish anything but destructionism. The professors of these systems possess no constructive genius. One of these is the much-vaunted Theism of to-day. I believe that many Americans are acquainted with the name of the Rev. Charles Voysey, the founder of the London Theistic Church. This able man was a Church of England vicar of a Yorkshire parish. He seceded from the Anglican communion, from orthodoxy, from evangelicalism, from common sense, from sweet reasonableness, and from everything except the establishment of his own personal importance. Such individuals are generally Ishmaelitish negationists. They deny everything which ordinary people believe, they vote for turning down everything that is up, they lift their hands against every man, they take that cruel delight in knocking away the crutches from the grasp of the crippled and the helpless which Beecher so sternly rebuked in Ingersoll, and they reduce all the prospect to a hollow void and blank desolation. The Theistic Church is situated in the west end of London, and so is in the midst of a fashionable and cultured community. And numbers of clever folks, as well as of people who are not clever but desire to be thought so, resort to listen to Voyseyism, which is a mongrel cross between Unitarianism and skepticism. At last Mr. Voysey has come out into the open. His theology no longer smacks of the Judas kiss. He is now deliberately endeavoring to "undermine and overthrow the authority of Jesus Christ." He acquits our Lord of having been an impostor; Jesus was "only mistaken or demented." According to his interpretation of the Gospels, "Jesus expresses a diabolical intention to bring the sword of strife and division into our very homes. Jesus makes himself out to be insincere as well as foolish. His purpose is fiendish; too bad to be believable of anybody." This is a fragment of a sermon just preached. But even with this outrageous utterance Mr. Voysey is not content. He is not merely railing against orthodoxy. The most brilliant representatives of unorthodoxy, such as Dr. Stopford Brooke, are lashed because they believe at least something. Is it not true that unbelief is incapable of any halt? Is not skepticism necessarily implied in a course of downgrade intellectualism? The Broad Church in each denominational wing must always produce a crop of infidels. Each of these carries a hollow shell of religious opinion, unless he chooses to pose as an absolute atheist. But rationalists who do this are increasingly rare. Infidels now prefer to don the garb of the Theist. The great God they nominally acknowledge, but in truth they only adore a very little dumpty deity. The god of their veneration is self, and as each one is his very own little god, there can be no unity in this precious pantheon. A new Valhalla is being constructed. The old infidels used to admit the figure of Jesus beside the busts of Paine and Voltaire and Bolingbroke, but they have no room for Him now amongst the great humanitarians, because he is to be regarded as a spiritual swindler. Truly, if Christianity is on the decline, as pessimists want to convince us, its opponents are not compensating the poor old earth for the loss of faith, for they are reducing their own ethical systems to farcical chaos. I think that we had better not trouble much about the unbelievers of the present day. They are about the poorest lot that the devil ever passed in review, or ever counted up for the list of his book of numbers. Christianity holds the field in mightier force than it ever did since the apostolic time.

British Imperialism and Popery.

One of the most singular and unexpected tendencies of recent events is the very injurious effect on Roman Catholicism of the Imperialist wave. That wave has in some directions done harm. In others it has brought some good results. There is no possibility of denying either the dark or

the bright side of modern Imperialism. I believe that you also, my American friends, acknowledge that your mighty republic has been caught in the overpowering Imperialist current—whether for good or evil only time will prove. I am inclined to the opinion that the results will be mixed. It is so in all human developments. The force of patriotism intensifies in these days. But Toryism takes unfair advantage of the condition. The Democracy is playing too docilely into the conservative hands. The upper classes are ruling this nation, and they are grossly beguiling the people. Church and state are corrupting each other and are conspiring to curtail popular freedom, while the masses are asleep. But, on the other hand, the more artful Imperialists, whose motives are selfish and impure, are in danger of over-reaching themselves. Many, of course, of the high churchmen and the Catholics are always eager to snatch the leadership in any movement which is against the interests of the common people. Well, the English Catholics are beginning a new wail. They are always whining and crying in this country. English Catholicism has been wiping its weeping eyes over the dreadful results of the Protestant Reformation ever since I can remember. But it can never wipe all tears away. Just at this moment the Catholic party is sobbing in agony, because the very Imperialism which it was the first to promote and encourage has turned out to be most hurtful to its interests. It has been discovered, to the profound dismay of the Ultramontanes, Jesuits, Ritualists and all other nice cliques of ecclesiastical conspirators, that the growth of British Imperialism has been anti-Catholic in its main tendency. The Catholic Weekly Register has been trying to explain this. But this sapient organ looks at other countries besides England, and it hysterically admits that Italy is "united in spite of the church," that in France "the party hot against the present Republican regime is identified with Catholicism," that "Spain has been drubbed by America, the Protestant mistress of the new world," and that even Austria, ever till recently the Pope's best friend, "has found out that the clerical party is not her best hope of cohesion." But it is argued, for the partial comfort of bigoted Romanists, that "these are mere temporary and superficial contradictions of the true and normal harmony between the church and the nation's highest life, a union which in the past was fruitful in the great conceptions of corporate life." The anti-clerical cyclone continues to rage in France, where the Senate has concurred in its vote with the lower chamber in passing the bill for the repression of the massive modern French monastic bodies, called associations, and the hurricane of popular fury continues to blow against clericals in Spain, Portugal and Italy. Slowly but surely Popery in Europe is dying. The curse of heaven has long been on it, and now the maledictions of the nations are being added to the celestial anathema. William Durban.

London, England.

The Child-Study Aunt

By ALICE MAY DOUGLAS

She was a teacher in a western school and had come east to pass her vacation with her sister. She had just caught the child-study craze and having no children of her own upon which to experiment, she borrowed those of her sister.

"So you have come to inspect my children, have you?" laughed the gay young mother on the evening of Miss Stacy's arrival.

"Just to help them develop the best that is in them," answered the aunt, "and where are the darlings?"

"Fast asleep, I trust. You see I know one thing, at least, along the line of bringing up children. I put them to bed early."

"And I must go and take a peep at the chickens. No, no, don't shake your head. I wouldn't awaken one of them for anything. I can be as quiet as a mother. Who loves children more than I?"

"After you have had some of your own you will know," laughed Mrs. Mains, as she carried Aunt Ines' wraps into the hall and saw her stealing upstairs towards the nursery door. She did not see the sweet look on the aunt's face, however, as this noble woman gazed into the faces of little Gladys and Ina, as they lay side by side, and as she offered a prayer for Frankie who was sleeping so soundly in the small room directly off of the nursery.

"See my bank," cried little Ina, Miss Stacy's namesake, the first morning after her arrival. "I have forty and eleven cents in it."

"And what will you do with your pennies after your bank is full?" asked the aunt.

"Put them in the great big bank down the street."

"What good will it do you there?"

"O I shall know I have it."

"But won't it do you more good if you keep part of your money and spend it for what you need?"

"I don't have to, for papa and mamma buy all that I need."

Ina now ran into the nursery with her bank, and the aunt exclaimed to the mother, "A bank is really a half educator, my dear Sarah. If children are taught merely to hoard up money and never to spend a cent, they will become miserly. I shall buy Ina a spending bank in which to keep a part of her savings and with this she must buy a part of her wardrobe. She will take better care of her clothes, if she has to buy them herself."

"Just as you say," laughed Mrs. Mains. "You are running the children this season, but I hope you won't run them off the track."

So Aunt Ines took the three little ones down street and gave them a lesson in shopping. It much amused the other customers and the clerks but it proved a useful occupation—a delightful one too, for the sisters and brother seemed to enjoy their trip immensely.

Aunt Ines' next move was to invite a number of children to pass the afternoon with her nephew and nieces. "Children need the companionship of new children," she said, "and to meet with children not of the family. Nothing broadens one so much as to mingle with others."

Mrs. Mains rather objected to another party, Frankie having just had one on his fifth birthday, but her sister promised to assume the whole care of the occasion, which she did. The little social passed off very satisfactorily to its director. She had invented many new pastimes for the boys and girls, all of them being of such a nature as to impart some knowledge.

"Well, Aunt Ines, what you going to do to 'xperiment with now?" asked Ina the next day after the party. "I'm ten years old and I think you might let me know, even if you don't the others. You see Gladys is only seven years old—only seven." The elder sister sighed as if the entire responsibility of the family rested upon her.

That sigh gave Aunt Ines a hint. "Why not give the children the responsibility of conducting a household?" she thought as she gazed out of the window at the crowds that were passing up and down the busy street. "I shall talk with sister about it and see what she says."

"The whole household is in your hands, Ines, while you are here," was Mrs. Mains' response to her sister's request, "but I don't know how I shall get on with the children after you are gone. They will expect as much attention from me as they have been receiving from you."

"I trust that you will find them at least a little more advanced," laughed Miss Stacy. Then she proceeded at once to put her plans into effect.

She let Ina call herself the mother. Frankie was a make-believe father, while Gladys was their child. During the entire day each was to fill as far as possible the duties of those they represented. Frankie sat in his father's place at the table and carved the meat, while Ina in her mother's place poured the tea, the big folks who were present passing themselves off as company. In many another way the children received valuable lessons of what it meant to stand at the head of a house.

But I have not time to speak of all of Aunt Ines' plans, each of which was carefully studied out and intended to convey to the children some useful information or discipline.

She would at times allow them no toys for a whole day, saying children know how to amuse themselves better than we do and they should not be wholly dependent upon their toys. Again, she would give them their playthings in parts, that they might, by putting them together, learn to invent. She also insisted that every little quarrel should be settled, not by the wronged child giving in to his opponent, but by a just settlement in which every phase of the question was considered. Most of her arrangements were pleasing to the young Mains: yet none, when found the opposite, would she relinquish and they loved her none the less for her firmness, and when her month's visit was up they felt very sorry to have her leave them. Mrs. Mains, found that as she had prophesied, the children would now need more of her attention than ever and Aunt Ines was probably likewise correct, for the lives of the children had been greatly broadened because of her interest in them.

Paul's Portrait of a Preacher

By F. D. POWER

III.

Last and first the portrait shows the preacher. He may not be an orator, a spell-binder, he must be a preacher. Paul's victories over many audiences, over a band of philosophic skeptics on Mar's Hill, over a monarch in the law courts, over a mob on the stairs in Jerusalem, Paul's treatment by the heathen at Lystra who would offer sacrifice to him as Mercury, the God of eloquence, Paul's matchless writings, as the requiem in the 15th of first Corinthians, the rapture in the 8th of Romans, the grand contemplative vision in Ephesians, the happy and subtle lightning like strokes in Colossians, the accumulating multitude of images that rush together in fiery pomp and illumination in 11th and 12th of Hebrews—all show that Paul was an orator, a splendid master of expression in speech. Every man may not be thus gifted, but you must *preach*.

With all my heart I would be a preacher. I have no ambition for the priesthood. A priest in the popular sense is a creature unknown to the dispensation of Christ. I have no desire to be a clergyman. Your uniformed, titled and professional ecclesiastic is not a New Testament character. My aspirations are not met in the better terms "minister," "teacher." Jesus preached; the apostles were preachers; the royal word "*preacher*" fills the measure.

Studying our portrait we see it is a preacher's face. You can always tell them. There is a clerical cut about the chin and a ministerial mold about the brow that you can not mistake. Garfield told me he could tell what denomination a man belonged to by the color of his eyes. A preacher does not need to wear a coat buttoned to the throat, a white tie, or a collar hind part before, to distinguish him. The preacher face is as characteristic as the bicycle face or the automobile face. On one occasion, sitting in the waiting room of a railroad station, I observed a good Irish woman eyeing me reverently. Presently she approached and said with great respect: "Beyn't you Father Eugene?" "No, madam." She looked sorely disappointed, paused a moment and then asked again: "Beyn't you one of the fathers?" Again I had to disappoint her. "No, madam, but I am a minister of the gospel. What can I do for you?" Another time a gentleman approached me on a railroad train and asked: "Is this Cardinal Gibbons?" I was leaner then than now. "No, sir." He didn't believe me. "Are you not Cardinal Gibbons?" he inquired a second time. "No sir, I have not that honor." He apologized and soon found the gentleman he was seeking.

Our portrait shows the preacher. God honors preaching. By the living voice of the living man the gospel is to be proclaimed. Words are things, living things, quick and powerful and sharper than a two-edged sword, "as goads and as nails fastened by the masters of assemblies. "Go ye into all the world and *preach*." What constitutes true preaching can best be determined by a New Testament study of the Greek words used to describe it. There are a dozen of these words, each expressing a distinct feature of this work, and all together setting forth its true nature and purpose.

First is λαλέω, to talk, to speak. It simply points to the breaking of silence, the voicing of the message, the fact of utterance, as: "We can not but speak the things which we have seen and heard." They could not keep silent, they must voice God's messages to men. Another word is εὐαγγελίζω, to bring or proclaim glad tidings. Five times it is used in the eighth of Acts to describe Philip's preaching. It was joy-giving, it was good news. This word expresses the authority of the messenger as well as the character of the message. The evangelist is literally "a messenger with a glad message." Paul speaks of himself as such a messenger sent by God. Every preacher should be such a bearer of good tidings, taking the Word of God and declaring it to men. Κηρύσσω is another term, to make proclamation as a herald. John the Baptist is a κήρυξ, a herald of the Coming One. The herald calls the attention of men, makes known some message of the King, announces the truth he is commissioned to proclaim. There is the term ἀπαγγέλλω, literally to announce, from showing the source of the message as "that which we have seen and heard declare we unto you." There is the word καταγγέλλω, pointing to the object of the message, bringing *down* the message to the people, bringing the gospel home to hearers as "through this man is *preached* unto you the forgiveness of sins," brought down or announced down to you in your need. Too much preaching is uppish, it soars above people's heads, it does not get right down where men are. Ἀναγγέλλω another word signifies to announce thoroughly, from top to bottom, as when Paul says, "I have not shunned to declare unto you the whole counsel of God." It implies also repetition. We are to tell the story again and again. Another term is διαγγέλλω which means to preach through and through, to publish abroad, proclaim everywhere the whole message to the whole world. Διαμαρτύρομαι is to give full, clear testimony. Paul, pressed in the Spirit, testified—earnestly, fully testified—that Jesus was the Christ. Messengers we are, heralds we are, but most of all must we be witnesses, testifying the gospel of the grace of God. Παῤῥησιάζομαι is a word signifying to speak with freedom, used of Paul's preaching in Jerusalem: "He spake boldly in the name of the Lord Jesus," that is fearlessly and freely without reserve, without holding back any part of the truth. Another word to express apostolic preaching is διαλέγω, literally to speak to and from, to converse with, usually rendered "reasoned" or "disputed." Paul reasoned in the synagogues, held conferences, heard and answered questions as our missionaries do, a sort of preaching that needs to be revived.

Finally, we have διδάσκω, to teach, to instruct: "Go ye, therefore, and disciple all nations, teaching them." "Paul and Barnabas continued in Antioch teaching and preaching the Word of the Lord." The people need teaching, the people are glad to be taught, the preacher is a teacher of divine things. The great need of our day is apostolic teaching and apostolic preaching. From these must flow apostolic results.

God help us to fill out in our ministry the outlines in Paul's portrait of a preacher. More and more beautiful it becomes as we study it. The light that never was on land or sea beams from it. It is the reflected radiance of the Master's face, the likeness of our adorable Lord. How shall we ever attain it? In three things the secret lies—Christ, immortal souls, self-surrender. "O Timothy, keep that which is committed to thy trust!"

(THE END.)

B. B. Tyler's Letter.

The following came to me a few days ago. I am sure you will be interested in the loving missive, so I pass it on to you:

"How is it that in your CHRISTIAN-EVANGELIST letter you slash Mormonism, Spiritualism, Christian Science and other evils, yet totally fail to say one word against the most infamous, deadly, and by far the most satanic of all the evils that curse our country, a worse curse than all the others combined, and that is Romanism, the implacable enemy of Christ, of his kingdom and of the human race, and that is now making such daring aggressions along all lines? How can you fail to flash your Damascus blade into this stronghold of satan, and this chief bulwark of the liquor traffic? Let us hear from you on Rome! You make a monstrous mistake in reference to Dr. Cullis. I am well acquainted with Dr. Cullis. No truer or more godly man ever lived in Boston than he. He was a man who had the fullest confidence and love of all who knew him. His memory is honored by all the best people in all the churches. I am amazed at your ignorance of Dr. Cullis."

Such a message is positively refreshing. I have not enjoyed anything in many a day as I have enjoyed this. The man who wrote it is my friend.

It is evident that the writer of the foregoing is not personally acquainted with me. If he were, he would not say, "I am amazed at your ignorance!" My ignorance would not surprise him if he knew me. No person who is acquainted with me is surprised at that. I sometimes think of writing a book, the title of which will be, "Things That I Do Not Understand." It will be a big book, if I am spared to complete it. The work will be sold only by subscription. It will consist of at least one hundred volumes of certainly one thousand pages each. The price will not be less than a hundred dollars a volume. The volume will be sold singly to those who prefer to secure the work in this way. It is simply certain that after securing one volume those who appreciate a good thing and who are financially able to do so will gladly procure the complete work. My unknown friend is hereby appointed general agent for the United States and her colonies for my great book to be entitled "Things That I Do Not Understand."

It is barely possible that I misrepresented Dr. Charles Cullis. In what I said concerning him I relied upon my memory. There is a "Home for Consumptives" in

Boston, founded by him, I believe, in 1870. The latest information that I had concerning this home was that the people had given to it $300,000, and that 1,800 or 2,000 persons had been cared for. This "Home for Consumptives," is for those who are supposed to be incurable. This is a good work. I did not say that Dr. Cullis was totally depraved. That he did good while he lived, and that his memory is now precious, I have no doubt. This is sufficient for the present. In a few weeks I will tell you all about Dr. Cullis and it will be a pleasure to me to make a favorable report on his life and work.

My friend is in error as to Romanism in the United States. Romanism is not "making daring aggressions" along all lines. Romanism is steadily losing ground in this country. The losses of the Roman Catholic Church in the United States are enormous. Their best informed writers tell us that if they had held their own, i. e., Romanists who emigrated to the United States and their children, there would now be a Roman Catholic population of 35,000,000 instead of from 6,000,000 to 8,000,000. The lamentations of Romanists over their losses in our country are pathetic. Romanism does not keep pace with our increase of population. Protestantism steadily gains. The names of towns, cities and counties in all this western country tell that a few years ago the Roman Catholic Church controlled everything in this part of the world. It certainly does not do so now.

If Romanism has lost numerically here to such an extent as to cause sore lamentations, its change of character has been no less marked. Compare Romanism in the United States with Romanism in South and Central America, in Spain, in Italy, in any Roman Catholic country on earth. Do you see no difference? A free press, free schools, a free ballot, free thought, free speech, a free church, an open Bible—these are deadly foes of the Roman Catholic Church. Where these are Romanism cannot prosper.

A certain class of men and of publications seems to find pleasure in representing Romanism as laying hands on everything in sight. I have no doubt that "*the* church" would do this if it were possible—but it is not possible. "The Roman Catholic priests who are now serving as chaplains in the United States army and navy will number two to every one of any other denomination," is a sample statement from this quarter. How much truth is there in it? E. B. Bagby, who lives in Washington, D. C., looked into the matter and reported in the Christian-Evangelist of July 18, that "of thirty-three chaplains in the army there are eleven Methodists, seven Episcopalians, six Presbyterians, four Roman Catholics, two Baptists, one Lutheran, one Congregationalist, and one who is recorded simply as a Christian. In the navy there are nine Methodists, five Episcopalians, three Catholics, two Baptists, two Presbyterians, one Disciple of Christ, one Unitarian and one Universalist."

It is a fact that by far the greater number of saloon-keepers in the United States are Roman Catholics. It is also a fact that probably the greatest single evil in the United States is the liquor saloon. But the saloon has not the endorsement of the church. The Pope is on record in favor of total absinetnce. Senator Blair, of New Hampshire, says that "Bishop Ireland has delivered many of the most powerful speeches for the cause of temperance ever spoken by man." The Catholic Total Abstinence Union of America was organized in 1872. Leo XIII. has given it his benediction. The Catholic World, some years ago, said that "forty working people are supposed to support a saloon," and Mr. Powderly said in a meeting of the Catholic Total Abstinence Union that he would prefer a following of 100,000 total abstainers to 12,000,000 patrons of the liquor saloon. The latest statistics that I have put the number of men in the Roman Catholic Church who have taken the total abstinence pledge at 100,000.

The history of the Roman Catholic Church is bad. Its cruelties have been revolting in the extreme. The fundamental principles of the church are unbiblical and un-American. The Catholic Church is an out-of-date institution. But it is losing its grip. In this country it is not to be feared. It is not a serious menace to any good thing in this land. There is an element in this church which ought to be encouraged, and I will encourage it whenever and wherever I have an opportunity. It is not "the most satanic" influence in the land. Of all "the evils that curse" our country it is not "the greatest." It is not "a greater curse than all other evils combined." The average Romanist is not an "implacable enemy of the Christ." The Catholic Church is not "making daring aggressions all along the line." I can use my "Damascus blade" in a better way than in the manner suggested by my unknown, well-meaning, but mistaken correspondent. Rome is dying, slowly but surely dying, in the United States. Let her die in peace. Statistics show that in this country she is fatally ill. The anti-Roman Catholic orator unwittingly aids the cause that he would destroy. Turn on the light. The light and Romanism cannot co-exist.

Missionary Achievements of the XIXth Century

By A. W. TAYLOR.

A record of the past century's missionary achievements would be encyclopedic. Any treatment of them in a short space must be fragmentary. This "New Crusade" surpasses all others since the apostolic days in magnitude. Some statistics are here given. They may seem like dry bones. Touch them with a believing imagination until they become living beings and behold what wonders have been wrought.

A century ago there were a few heroic souls who had left footpaths to the altars of self-sacrifice among the heathen peoples. The Moravians led. Such names as those of Zinzendorf, the Moravian apostle, Schwartz, who founded the first native church in India, Egede, who sowed the seed in arid Greenland, Ziegenbalg, who was in India a hundred years before Carey and Duff, translating the Bible into Tamil and preparing the way, Elliot and Brainard among the American Indians before even India was thought of, are stars now shining with lustrous glow out of the deep darkness of that past. To-day whole constellations are reflecting the light of the Sun of Righteousness.

One hundred years ago the missionary enterprise was characterized even by the church as an insane project. The latest statistics show an annual expenditure of more than $17,000,000 for the gospel in foreign lands, nearly 14,000 missionaries and 74,000 helpers, with a native church of 4,500,000. There are 11,000 organized churches and 31,000 stations, 15,000 Sunday-schools with 765,000 pupils and the conversions number 84,000 annually. There are also 20,000 day schools, from kindergarten to university, educating more than 1,000,000 scholars.

The Bible has been translated into 421 tongues, more than 100 of which had not so much as an alphabet, and 2,000,000 copies of the Scriptures are circulated each year. Besides this 13,000,000 volumes and tracts are distributed annually. Millions are treated in the hospitals and every form of benevolent and rescue work is carried on. To have organized so mighty an army and to be effecting so brilliant a conquest in the cause of the King of Peace is the greatest achievement of the church in the past century.

But what shall be said of the effect of this lengthening of cord and strengthening of stakes upon the church at home? It is difficult to estimate the power of scientific skepticism as directed against theology during the past hundred years. The century dawned with doubt broad upon the horizon, and we cannot deny that doubt had as good a reason to exist as did most of the theology and ecclesiasticism of that time. Missions have been one of the mightiest of agencies to awaken a lethargic church to show its faith by its works. The logic of doubt falls prone and palsied before the spectacle of self-sacrifice for another's good. To do deeds of love in His name unto the millions beyond is to throw a burst of warm sunshine into a vale beclouded with chilling mists. Not only have missions saved the church from doubt but they have been during the last three decades one of the most potent factors in healing internal schisms. In reckoning upon the factors that will produce Christian union let us not forget that the word from the front is "get together." So another of the conspicuous missionary achievements has been the strengthening and uniting of the church.

Would that space allowed the recounting of some of the achievements of missions in the transforming of peoples from savagery to civilization. The stories of the Pitcairn Islands, Sierre Leone, Hawaii and the South Sea groups are among the marvels of history. Himself brought out of cannibalism, the veteran Hawaiian missionary, Kanwealoha, said: "Not with powder and ball, sword and cannon, but with the living word of God and His Spirit, we go forth to conquer." Lastly one of the great achievements of every age is the men it produces. To the names of Carey, Judson, Mackay, Livingstone, Williams, Marsden, Duff, Verbeck, Morrison, Paton, Mrs. Judson and Fidelia Fisk, may be added a host of both living and dead whose biographies are worthy a place in every library and whose names should be familiar to every pulpit.

Stone on the Divinity of Christ.

By W. J. Burner.

B. W. Stone was charged with denying the divinity of Christ, and when his movement was united with that of the Campbells, the Disciples were brought under suspicion of unsoundness on this point, which suspicion found utterance in many books and periodicals. It is, perhaps, impossible to ascertain what influence Stone exerted upon the thought of the Disciples, but it is not a difficult matter to discover his own views on the subject.

Stone himself did not think he denied the divinity of Christ. It has always been the custom in the Christian Church to take a man's statement of his own belief at par. Stone says, "We have also been charged with denying the Son of God; or, in other words, his divinity; than which, I think, there can be no charge more unjust." His confession of faith is "the son of God did not begin to exist 1,820 years ago; nor was he eternally begotten; he was the first begotten of the Father, the first born of every creature; brought forth before all worlds; in the fulness of time was united with a body prepared for him; and in whom dwelt all the fulness of the Godhead bodily" (Works, by Mathis, p. 59).

Stone opposed a biblical doctrine of the person of Christ to the "orthodox" statement. He was fully conscious of the difference and made no attempt to reconcile them. His seeking for a biblical doctrine was in harmony with a principle which he announced in 1804, in an address which accompanied the Last Will and Testament of the Springfield Presbytery. The people should take the Bible as the only sure guide to heaven, to the exclusion of creeds. Of course, the "doctrine of the Trinity" is not in the Bible, and Stone did not find it there. It is in the creeds, and, therefore, should be excluded. It is much to Stone's credit that he was so thoroughly emancipated from orthodox theology that he made no attempt to read it into the New Testament, and that he did not lack the courage of his convictions. He says, "That the Son of God was very and eternal God, and yet eternally begotten, is a doctrine to which I cannot subscribe; because the terms eternal Son, eternally begotten, are not found in the Bible. As they are human inventions, by human reason they may be tried. According to the above cited articles (from the Westminster Confession and the Methodist Discipline) the Father and the Son are one eternal substance. The voice of reason is that the same eternal substance cannot beget itself, nor be begotten by itself. Therefore, the substance of the Son was neither begotten nor born. If it be granted that the substance of the Son was eternal, and, therefore, never begotten, then it must follow that what was eternally begotten had no substance, and was, therefore, not a real thing. This is virtually to deny the Son." Again, "If language conveys ideas, it is plain that the act of begetting implies a previous agent; and that the agent and the act must precede the thing begotten; therefore, the Son could not be eternally begotten" (Works, p. 61). He further argues that it is impossible that the very and eternal God was born of Mary; that if the two natures, Godhead and manhood, were inseparably united, it was God who suffered on the cross; that, as all acknowledge, the one only living and true God is without passion, therefore, he that suffered such exquisite passion on the cross was not the only living and true God (Works, pp. 62, 63). He states his own position in these terms: "My own views of the Son of God are that he did not exist from eternity, but was the first begotten of the Father before time and creation began" (Works, p. 66).

With these statements compare the doctrine of Arius.

1. God is one in nature and person; everything else is created out of nothing; the divine essence cannot be communicated.

2. The Son was created first; he was created out of nothing, and created to be the means of creating the universe.

3. There was a time when the Logos was not; he stands between God and man, a third order of being; he became incarnate in the historic Christ.

A comparison makes it evident that Stone was a fairly consistent Arian. It is also evident that Stone did not believe Christ to be, in any real sense, God. Of this he is fully conscious. He says, "Our brethren think they sufficiently confute us when they prove the divinity of the Son by divine names, titles, attributes and worship ascribed to him. They ascribe these attributes and names to the Son, as in him from all eternity. But we ascribe them to him because the Father dwells in him" (Works, p. 81). How divine "attributes" could be ascribed to a being who was not in the truest sense God he does not explain. They might be ascribed to the Father who dwells in Christ, but the fact that the Father dwells in Christ is not a sufficient ground for ascribing them to Christ. Stone would have gotten out of the difficulty better by denying that divine attributes are ascribed to Christ by the New Testament writers.

Stone's strength lay in the fact that the New Testament doctrine of the person of Christ did not go beyond his own, and, therefore, his opponents could not point out any contradiction between them. By no possible ingenuity can Nicene Christology be deduced from the New Testament. With the insane exegesis with which the orthodox tried to bridge the centuries between John and Athanasius, Stone had a happy time. If his own exegesis limps a little at times, it is no more than one would expect. The first worker in a new field is liable to error. One is surprised that his mistakes are so few. His attempts to apply "human reason" to the orthodox doctrine are less fortunate. Origen's doctrine of the "eternal generation" of the Son will not be destroyed by pointing out a contradiction between the dictionary meanings of the terms employed to describe it. The mind of Origen was strong enough to grasp a simple thing like that! With the philosophical content of the terms Stone does not seem to have had any acquaintance.

Stone's interest in the doctrine of the Trinity was practical, not speculative. His problem was fellowship of all Christians in evangelism, and Trinitarian speculations stood in the way of such fellowship. He solved the problem. Trinitarians and non-Trinitarians lay down together. The Christian Church has an abundant faith in Christ, but has no doctrine of his person. To this extent, at least, we have certainly restored "primitive Christianity."

Irvington, Ind.

The Golden Text of the Bible.

By Louis S. Cupp.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This has been called the golden text of the Bible. Around this central truth the entire Bible history revolves. It sets forth the whole scheme of redemption in a sentence—God's love, sacrifice, salvation.

The text explains what God is by telling what he does: "God loved." Therefore, God is love. Go to the mother who weeps over her dead child and whisper softly in her ear that God is love. Go to the reeling drunkard, debauched and disgraced, and tell him tenderly that God is love. Go to the home of poverty where wretchedness reigns and light up those hollow eyes and pallid faces with the cheering message that God is love. When a torch is borne into a dark cavern the eternal shades are banished, and every crystal in the walls blazes with light. So this message is a torch that will banish the gloom of misery and poverty from the world and light up the true diamonds in every human soul.

God's love is universal: "God so loved the world." Did he not love sinners none of us could hope to be loved. He can no more help loving than the sun can help shining. It is his nature; and, like the glorious sunlight, his love shines over all. Beecher, the eloquent, once beautifully said: "The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain-top waves its sombre boughs and cries, 'Thou art my sun!' And the little meadow violet lifts its cup of blue and whispers with its perfumed breath, 'Thou art my sun!' And the grain in a thousand fields rustles in the wind and makes answer, 'Thou art my sun!' So God sits, effulgent, in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence and say, 'My Father, thou art mine!'" How much did God love the world? He so loved it that "he gave."

Love is a giver. Love is not self-centered. Love gives. Love is not a cistern, hoarding everything that enters until it is pumped out, but love is a spring clear as crystal, leaping up with life, bubbling over with blessings, and constantly giving forth its purest and best. "Everything that God is or has he gives." Love is not a pond, stagnant and still, but a broad river that flows gladly, exultantly on, feeding all the needy by the way, turning all the wheels in its progress, and at last giving all its abundance to the sea. The more it receives the more it gives. Men are not always so. Often those who receive most give least in proportion to their income.

Love gives everything. It can keep nothing back that is good. God gave his only Son. From the beginning God had given many precious gifts to man. He had given him this earth, as fair as was ever flung from the fingers of Omnipotence. In its bosom he had buried treasures of silver,

jewels and gold, and the indispensable iron and coal. He had given him air and water and plenteous harvests, without which he could not live. He had painted the earth with beauty and flooded the sky with glory. He had studded the dome of heaven with stars and planets, and had wedded the earth and sky with the beauteous rainbow. He had given men cities and wealth and homes—and still he gave his Son. He emptied heaven of its most precious gem to make us rich and good. God considers nothing too precious to give his children. He never tires of giving. Though he has given so much already he is only waiting for us to open our hearts to give us infinitely more, here and now.

Notice love's supreme ambition. It is to save the world. "That whosoever believeth should not perish, but have eternal life." God can take no pleasure in death. His supreme delight is life. Those who refuse his Son have debarred themselves from life and written their eternal doom with their own heart's blood. God yearns to save the world. "God did not send his Son into the world to judge the world; but that the world might be saved through him."

This is the way God loves and gives and seeks to save. "Be ye therefore imitators of God, as beloved children."

Huntsville, Mo.

The Inspiration of a Large Convention.

By John L. Brandt.

This is an age of great conventions—political, sociological, educational and religious. Never before in the history of the world was there such a desire on the part of men to come together in great conventions to consider questions of vital interest to mankind. Everything contributes to the success of such gatherings. The railroads offer superior facilities at reduced rates; cities construct large auditoriums for the accommodation of the delegates who come; hotels furnish entertainment at prices within reach of all; the program committees provide special talent so that all may go with reasonable assurance that it will be good to be there. Organization and preparation are so complete that he who has never been present at one of these national gatherings has missed one of the greatest inspirations of his life. I write particularly on behalf of our national conventions. To see the great men in convention who have toiled for the restoration of primitive Christianity and for the supremacy of Christ; to see and hear and shake hands with the pioneer workers, the founders of our institutions of learning, the editors of our religious papers, the authors of our books, the officers of our missionary societies, and the missionaries fresh from the field, the soul-winning evangelists, the faithful pastors of the churches, and the liberal supporters of the cause, is an inspiration to better life and an incentive to greater activity.

At no place can you come in touch with so many mighty men of the brotherhood as at the national convention—men who have thought for Christ, men whose whole hearts have loved Christ, men whose energies and possessions have been given to extend the cause of Christ. To see the faces of these men is next to seeing the faces of angels. Have you not read and thought of them and then yearned to see their faces? Those who have been present and seen the countenances so expressive of benevolence, wisdom and love, can testify that they had a miniature vision of the face of Jesus. To shake their hands is to receive an electric spark to the soul that will impart energy for years to come. To hear their words is to hear words of wisdom from richly endowed intellects that have been sanctified by truth. To hear them in public discourse is to think with them, feel with them, rejoice with them and exalt Christ with them. If you will attend the National Convention at Minneapolis and give your time and heart to it, you will return with new ideas for your field of labor, with new enthusiasm for your routine duty, with new inspiration to live a purer life and with new resolve to serve Christ with all your heart.

Valparaiso, Ind.

The Essential Power.

By C. H. Wetherbe.

One chief reason why many pastors do not see visible results of a gracious kind following their services is because they are trying to get along without the express power of the Holy Spirit. It may be that they preach a pure gospel, but to preach even the pure gospel without the power of the Holy Spirit in the preacher is to fall short of the necessary condition of the most successful preaching. Rev. Dr. C. B. McAfee, in referring to Pentecost day and the Holy Spirit's power, says: "We want power to make the gospel clear to other men. We may spend all our time in discussing what sort of a miracle this speaking with tongues was, but it is clear that it resulted in some people's understanding the gospel who would not otherwise have understood it. There are churches which incline to pray for such a gift for their pastors. They would not have them preach in Greek or Latin or Hottentot. But they would like them to preach in such English as will make the gospel plain and understandable. Some men seem unable to do that very simple thing. A man once told me that he supposed he was too deep a thinker for most people to whom he preached. I said nothing, but I thought—not deeply; it was not necessary. The coming of the Spirit upon some of us who teach classes and preach to audiences would simplify and clarify and make attractive our messages."

I care not how thoroughly one may be educated, nor how learned he may be in the languages in which the Bible was originally written,—the truth is, if he have not within himself the illuminating power of the Holy Spirit he cannot have truly correct views of the inner meaning of much of the gospel, and of course, he cannot present to others the deep and most vital truths of the Bible. It is the preacher having a good literary education, having his mind well trained, and who is a close Bible student, who also is empowered by the Spirit, that makes his hearers see the truth in a new and true light, and holds them constantly charmed by the living and saving message. We have no reason to think that the Holy Spirit can use his power as effectually through a stupid, unlearned preacher as he can through one who is wakeful and rightly trained in divine knowledge. The preacher must study the Bible most eagerly, invoking the Spirit's aid, both in the study and in the preaching.

The Spiritual Uplift of Large Conventions.

By A. B. Jones.

The very magnitude of a thing creates interest and commands respect. We cannot look upon a vast plain or sea or mountain without an uplift of feeling. A large body of living beings is still more inspiring. A large swarm of bees or flock of birds or herd of cattle attracts attention and excites interest by its very multitude. Much more does a mighty army of men moving with a purpose create within us a feeling of enthusiasm. But the most inspiring form of emotional life which we experience in this world is when we view a mighty host of men and women gathered together with a high purpose to glorify God and redeem humanity. The songs of praise, as the voice of many waters; the rising tide of devotion in prayer ascending as a mighty cloud of incense from consecrated hearts; the fervid eloquence from lips and tongues aglow from the altar fires of redeemed souls—all conspire to awaken the noblest thoughts, to inspire the highest emotions, and to give the mightiest uplift of enthusiastic life of which we can conceive.

The first twentieth century missionary convention of the Christian Church at Minneapolis, October 10-17, 1901, we are all expecting to be an immense thing, and a pronounced success from every point of view. In the throng of consecrated men and women, in the high tide of liberal giving reported for the year past, in the wise planning for the year to come, in the sacred and inspiring song service, in the depths of earnest prayer to Almighty God, and in the fervid eloquence of the addresses—all, all will doubtless mark an event in our history, and make a keynote for the new century. If these ends are all to be attained and these factors are all to be made potent in the solution of the problems of the twentieth century, let every brother and sister who can, resolve now to attend the coming convention at Minneapolis and make the occasion one long to be remembered.

The good people of Minneapolis are expecting great things, and preparing for them; let us not disappoint them.

Liberty, Mo.

Mid-August.

August, Sweetheart of the Sun,
Summer work is nearly done.
While the idle days are going
List thy ardent lover's wooing.

Now the year is in its prime
Take thy brief vacation time.
Stubbly fields are brown and yellow,
Pippins ripe are growing mellow.

Ranks on ranks of shining corn,
Jeweled by the dew of morn,
Whisper in the evening airs
Like a legion saying prayers.

Farmer-boys on loaded wains;
Harvest moons on gathered grains;
Tender hearts a bit forlorner,
Summer's turned another corner!

—*E. C. Tompkins in Frank Leslie's.*

Current Literature.

The recent death of Sir Walter Besant has brought to an abrupt and premature end a work which many would gladly have seen carried much farther. Sir Walter wrote novels, and good ones too, but the novel was scarcely an end in itself with him. Out of his first great literary success, All Sorts and Conditions of Men, grew a movement for the social betterment of the working classes in London which he engineered so effectively and successfully that his services were recognized and rewarded by knighthood. His last work, **East London**, published shortly before his death shows the insight and sympathy of the true social reformer happily blended with the graceful diction and artistic sense of the true man of letters. This is the fourth book which Sir Walter has written about his beloved London, each one describing a district of the city or a phase of its life. East London is the city of the workers—a city of nearly two million people without a hotel, without a bookstore, without a newspaper. But, though lacking these appurtenances of civilization, it is not a city of slums, and its various social ranks are as clearly marked as those of the aristocratic West End. The author knows them all and writes of them with an insight born of affection. It is a pleasure to read and commend a book which can be at once so interesting and so informing. Unlike the wielders of feebler pens, the author of East London can be grave without dullness, explicit without tediousness and, upon occasion, gay without frivolity. (The Century Company. $3.50.)

The first of a series of volumes describing the conditions of common life among our European neighbors, is **German Life in Town and Country** by William H. Dawson, who is also the editor of the series. The plan of the series is commendable, and if all the volumes are as well done as this one they will be well worth while. The author's view of the German governmental system, in so far as it directly affects the people, is on the whole decidedly commendatory. He believes that the compulsory military service is an advantage to the people individually, and that it is generally popular. It is impossible to deny that for thousands of immature boys from whom the ordinary restraints are suddenly removed, the tendency of army life is demoralizing, for strictness of discipline in an army does not necessarily preclude laxity of morals. It is obviously true that "single men in barracks don't grow into plaster saints"—and sometimes they grow very much the other way. Yet one may admit that a regime which teaches the duty of order and obedience may not be without its value, especially from the standpoint of the upper classes, who consider that the peasant's chief function in life is to submit. (G. P. Putnam's Sons.)

Mr. Howells' latest book, **A Pair of Patient Lovers**, is a group of five stories each a little too long for a short story and a little too short to stand alone. The first gives its title to the volume. The five are quite typical of Howells, and there is little need to give more definite characterization than that. One does not go to Mr. Howells for thrills, but for a graceful and genial narrative of things which are interesting chiefly because they are well told—things which seem natural and plausible just as they stand but which might all have happened differently without in the least marring the story. There are situations of moderate, though never extreme, ingenuity and dialogue of mild piquancy which never approaches the danger line that separates it from brilliant conversation. But an amiable observer of the affairs of men—and Mr. Howells is nothing if not amiable—is always a pleasant companion, even if he prefers to let his observation linger on the common lights and shadows of every-day experience rather than to turn it toward the glittering peaks of adventure and romance. The reading of one of Mr. Howells' books is like a railroad journey with a pleasant companion across Illinois or Indiana. You don't care much for the scenery and indeed have only half an eye for it, but you enjoy the genial companionship of your friend and his interest in everything he sees and you come to your journey's end in very good humor with the world. (Harpers.)

The increased interest in Bible study is manifesting itself, among other ways, by calling forth a number of Bible helps in the form of outlines for Bible study. One of the latest of these, entitled **Bible Facts for Busy People**, by Mrs. Calla Scott Willard, of Bethany, Neb., presents twenty-three Bible lessons, together with plans for organizing a normal Bible-class and for an introductory meeting. The little pamphlet of 100 pages embraces a great many matters of information in relation to the Bible and its various books, and indicates a great deal of care in its preparation. Some of the information, we should say, needs modernizing; but these slips, as a rule, relate to minor matters, and do not seriously affect the value of the lessons. The plan of these Bible lessons seems to be designed to convey a comprehensive view of the Bible and of its contents and to put persons in the way of an intelligent study of the same. (Revell $.25.)

More August Magazines.

The *Ladies' Home Journal* has a long-standing habit, contracted early in its successful career, of exploiting the personalities of men and women who have done things in the world. Such personal articles dealing with the fads, fancies and manner of life of living celebrities usually deserve to be classed in Du Maurier's famous list of "things one would rather have left unsaid." But if they are to be done at all they should be well done and so they are in Mr. Bok's magazine. C. D. Gibson and Mr. Ernest Seton-Thompson are the victims this month. The thirty other contributors to the present number write on about as many different topics, including Italian girls, the training of canaries, and the running of a boarding school.

Frank Leslie's, like the others, has a mid-summer fiction number, and it is something of a distinction to be able to show stories by Ralph Connor, E. W. Hornung and Flora Annie Steel in a single number. There are other well known names besides and some not so well known. Among the "Marginalia" there is a bold attempt to tell some new Lincoln anecdotes. They may be true. Some of them are certainly good. But the public has grown so skeptical about Lincoln stories that one only jeopardizes his reputation for veracity by telling new ones. For literary purposes, better a plausible fiction than an improbable truth.

The *Missionary Review of the World* has for its leading article a broad and general consideration of the problems of missions by Dr. Pierson. There are also articles on Romanism and Protestantism in France, the Doukhobors (Russian non-conformists) in Canada.

The light of genius shines in the story of The Little God and Dickey in *McClure's*. We quote a section of it elsewhere. It is not epic genius but the genius of humor and of happy insight into child-nature. There is also a story of the Canadian woods by Henry Van Dyke.

The *Cosmopolitan* for the month presents a distinguished list of contributors including Quiller-Couch with a tale of a French exile, Irving Bacheller who has a Canadian story, and Richard Le Gallienne. An essay on The Ideal Husband is a sequel to The Ideal Wife published some months ago.

The *Ledger Monthly* is made up chiefly of short stories and the various household departments which give a multitude of hints in regard to the doing of things which have to be done in every family and are usually done wrong. The growth of such departments in a number of the important magazines is a feature of their recent development and probably one reason for their popularity. The Ledger has an article on the Hiawatha play as given by the Ojibway Indians and one on the Roof-dwellers in New York.

Sure to Ask.

The Kind of Coffee When Postum is Well-Made.

"Three great coffee drinkers were my old school friend and her two daughters

They were always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water and let it boil twenty minutes, stirring down occasionally.

Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee

After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

I am doing all I can to help the world out of coffee slavery to Postum freedom, and have earned the gratitude of many, many friends." Myra J. Tuller, 1023 Troost Ave., Kansas City, Mo.

Our Budget.

—Church Extension Sunday, Sept. 1.

—Let us make the offering simultaneously everywhere. Take it on the appointed day.

—Remember that money given for Church Extension is an endowment. It goes out, does its work, comes back, goes out again, and will keep on going long after you have gone.

—J. L. Parsons, of Indianapolis, lectured at the Lakeside, O., Chautauqua Aug. 1 on "The New Thought." His lecture was received with great enthusiasm.

—C. M. Hughes, singing evangelist, has been out of active service for some time, owing to sickness in his family. His child is now improving, as his friends will be glad to hear, and he is ready to make engagements anywhere at once. Address, Lexington, Ky.

—C. P. Smith, of Richmond, Mo., preached a memorial sermon for the Knights of Pythias recently on "From Death Unto Life," which was published in full in the papers. He has been offered a month's vacation by his church, but does not expect to take it.

—The convention of the churches of Christ of the Nodaway Valley district will be held at Tarkio, Mo., Aug. 27-29. For the convenience of the entertainment committee let all those who expect to attend send their names in advance to F. B. Elmore, Tarkio, Mo.

—We have received Vol. 1, No. 1, of The Christian Iconoclast, an eight-page paper, published monthly by H. F. Henrichs at Bunker Hill, Ill. This first number makes a good appearance and we hope that it will successfully fill a long felt want, as its publisher anticipates. The subscription price is fifty cents.

—Robert L. McHatton has recovered from his attack of typhoid fever and is now filling the pulpit of the Sixth and Prospect church at Kansas City, Mo., while the pastor, George H. Combs, is spending his vacation at Macatawa Park. Bro. McHatton will be in the evangelistic field in September, beginning at Augusta, Kan. He has not yet entirely recovered his strength, but has reason to hope that he will be himself by September.

—Mr. Paul Moore, who has been managing editor of the Christian Commonwealth, London, England, since his father, Dr. W. T. Moore, returned to this country, is about to leave England and come back to America. Ill health is the reason of the change. Mr. Moore has exhibited a high order of editorial ability in his management of the Christian Commonwealth and has kept it, where his father placed it, in the front rank of English religious papers. His ability ought to be utilized in this country.

—The books of the foreign society close Sept. 30. Money received before this date will be credited on the receipts of this fiscal year and will go toward the desired $200,000. If not received until after this date, it will have to be credited on next year's receipts. Churches which wish their offerings to be counted in the report which will be given at the Minneapolis convention, must have them in on or before Sept. 30. Many churches have not yet sent in their offering, and all such should make haste to do so.

—The History of Hiram College and Western Reserve Eclectic Institute, by F. M. Green, with an introduction by Prof. E B. Wakefield, is now ready for delivery. It is a volume of about 500 pages and covers the half century of history from 1850 to 1900. Not only the alumni and friends of Hiram but all who are interested in the progress of our educational work will welcome this opportunity of securing a well written and authoritative record of the development of one of our greatest schools. All orders should be addressed to F. M. Green, Box 1146, Kent, O., accompanied by $1.65.

—Vernon J. Rose will re-enter the evangelistic field, Sept. 1. Churches desiring his services can address him at Newton, Kan.

—Russell F. Thrapp has resigned his pastorate at Pittsfield, Ill., to take the church at Jacksonville, Ill., where he will begin about Sept. 1, as successor to Bro. Snively.

—The church at Virden, Ill., is making some improvements and enlargements in its building, including reseating and redecorating, which will give it a seating capacity of 300, and will make it one of the handsomest buildings in the place.

—I. H. Fuller announces that the program for the by-county convention which is to be held at Corning, Ia., is now in the printer's hands and will soon be ready for delivery. Those who expect to attend are requested to send their names to Mrs. N. N. Whitlock.

—The Pontiac (Ill.) Chautauqua Assembly, which was in session July 25 to August 7, had a program containing the names of many of the best known lecturers in the country, from Gen. John B. Gordon to Sam Jones. Of our own men on the program we note the names of S. S. Lappin, Herr Cohen, Z. T. Sweeney and A. P. Cobb.

—At Ladoga, Ind., during a recent union meeting, the stores, which are usually open in the evening, were closed during the hours of service. This is an indication that the revival affected the whole town, as a revival should. Wilson and Huston will hold a meeting there soon and we should be glad to see the same consideration shown.

—The thirteenth annual convention of the churches of Christ in southern California and Arizona will be held at Long Beach, Cal., Aug. 8 to 18. It will include the sessions of the Ministerial Association, the Sunday-school convention, the missionary convention, the state C. W. B. M., and the Endeavor Society. F. D. Power, of Washington, is the chief attraction from outside of the state.

—J. W. Kellar, pastor of the Baptist Church at Monon, Ind., writes as follows of the work of H. C. Patterson, who recently held a tent meeting at that place: "Our people were perfectly delighted with him and were only sorry that he could not remain a few weeks longer. He thoroughly understands the Scriptures and knows how to make others understand them. The Christian Church has just cause to be proud of him."

—The fourth district of the Christian Endeavor Union of Michigan held their convention last week in Macatawa Park, Mich. The attendance was very large. The day was fine. Addresses were delivered by the president of the district and secretary of the state union, also by F. P. Arthur, of Grand Rapids, state president, Prof. Bergen, of Hope College, and Evangelist Smith, of the Moody Institute. There was an excursion in the afternoon on Lake Michigan, and another session at night. Bros. Griffith, of Ionia, Nickolson, of Ballard, Tremaine and Arthur, of Grand Rapids, were among our ministers present. The occasion was a very delightful one.

—The Moody Bible Institute of Chicago has secured a new superintendent for the men's department. Mr. James H. Todd, who comes to this position from New Zealand, will relieve Mr. Torrey of much of the work of this department. The summer session of the Institute through August and September is in charge of Dr. James M. Gray who is adhering to Mr. Moody's original plan to meet the needs of both ministers and laymen who wish to spend the time in Bible study. Rev G. Campbell Morgan will be in Chicago from Nov. 5 to Nov. 23 and will deliver fifteen lectures at the Moody Institute under the general title "The Crises of the Christ," including the Need, the Birth, the Baptism, the Temptation.

Eczema

How it reddens the skin, itches, oozes, dries and scales!

Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.

It proceeds from humors inherited or acquired and persists until these have been removed.

Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS are the best cathartic. Price 25 cents

—E. L. Coons, pastor of the Christian church at Mt. Pleasant, Iowa, was in St. Louis last week and favored the office of the CHRISTIAN-EVANGELIST with a call. Bro. Coons is a business man as well as a preacher, being city salesman for a wholesale grocer in Burlington, Ia., as well as pastor of the church at Mt. Pleasant.

—Dr. G. A. Hulett, of Springfield, Ill., chairman of the assignment committee for the Illinois missionary convention, requests all who wish entertainment at that convention to send their names to him as early as possible, stating on what day they will arrive. The program of the convention appears in another column.

—A new edition has recently been issued of H. Exley's tract entitled "The Witness of the Spirit: What is It?" by the Christian Publishing Company. This tract was first published several years ago and met with a warm reception. Owing to the many requests which have been received for its republication and the renewed interest in many quarters in the subject of the Holy Spirit's work, we have issued this new edition. It is a handsome booklet of thirty pages and will b sent postpaid for ten cents.

—The receipts for foreign missions for July have evidently been affected unfavorably by the drought. The report for July, as compared with that for the same month last year, shows a falling off in the number of contributing churches and in the number of individual offerings, while there is a slight gain both in the number of contributing Sunday-schools and Endeavor societies and in the amounts contributed by them. The loss in regular receipts for the month is $2,351.26, which is only slightly offset by a gain of $294 in bequests. Total net loss, $2,057.26.

—The Ministerial Association of the Disciples of Christ in Eastern Ohio will hold its thirty-eighth annual meeting at Medina, O., Sept. 2-5. Among the addresses on the program are the following: The Church of the Twentieth Century, by W. R. Lloyd; The Preacher and his Gray Hairs, by B. S. Dean; Recent Archeology and the Bible, by Levi Marshall; How to Push and how not to Push our Plea for Christian Union, by W. W. Sniff; Does the Accepted View of Evolution Contradict the Bible? by George Fowler; To what Extent Should the Topics of the Day be Discussed in the Pulpit? by J. J. Slayter; Alexander Campbell, by B. L. Smith. There will also be addresses by A. Baker, J. A. Lord, Robert Moffett, and others.

We call attention to the notice elsewhere of "The New Century Knights," an organization for boys, which is being established and furthered by Dr. W. B. Palmore, editor of the St. Louis Christian Advocate. The purpose of the organization is shown in the pledge which all members are required to take: "It is my purpose to be something and to do something for the betterment of the world, and my determination never to use profanity, alcohol or tobacco in any form." Dr. Palmore has done much practical reform work and we are glad to call attention to this ef-

fort to supplement the work of reform by an effort toward the prevention of vice. For further information about the new organization address Dr. W. B. Palmore, 1414 Locust St., St. Louis.

The September Offering.

In 1823 there gathered in a saloon tent in St. Louis, a company of gamblers, their breath fetid with the fumes of liquor. In the midst of their drunken glee one of the men sprang to his feet, and throwing his revolver with a crash upon the gambling table, shouted out, "Boys, we'll see that Jesus Christ never comes west of the Mississippi won't we?" And they all shouted, "We will." But Christ has come west of the Mississippi and with him the churches which have given moral backbone and fiber to this great western country, without which all material prosperity would be vanity.

No small part of the making of church work permanent has been the effort of the various Church Extension Boards of the Protestant Churches. West of the "Father of Waters" 90 per cent. of all the church buildings have been aided in their erection by church extension funds, more than 30,000 having been helped in this way.

The Board of Church Extension of the Christian Church was organized in October 1888, because of a cry that came up from the growing west, saying, "You have sent out your evangelists, preached the gospel and organized us into congregations, but there has been no provision made for helping us to get the necessary buildings, without which the religious organization leads a hazardous life."

The Christian Church, at its national convention at Springfield, Ill., heeded the cry, and in 1888 the work was incorporated and a special fund of $10,662 was turned over to the new board, to which the brethren have added during the last thirteen years $283,000. So that we had on August 1st, 1901, nearly $300,000 in the church extension fund.

We would remind you that this is a permanent fund. The money is loaned to the churches, not given. It is loaned to pay the last debt on the property after the church building is completed, and only after all debts are paid in cash except what the sum from the extension fund will pay. Thus, when the loan is closed, the church is out of debt in the town where it is located, and is simply in debt to its own brethren.

The loan is to be returned to the board in five equal annual installments, with only 4 per cent. interest. The interest charge being made to pay the current expenses of handling the fund and procuring new money with which to build it up.

Several splendid features characterize a plan like this church extension plan. It is a permanent fund. The money builds one church, comes back in five years and builds another, and goes on building church homes after the donors have gone from earth. Time and vandal hands may destroy monuments in the cemetery, but not so when you put money into this fund to build monuments to God.

The struggling missions aided by this fund raise $3 for every dollar loaned by the board. The missions first help themselves, then call upon the board to help them. They are indeed worthy. They are made self-reliant by paying back the loan.

By means of this fund's encouragement the church is early started in a new community, thus going into a town in its inception, getting property when cheap and shaping the religious thought of the new community.

The board has assisted in building churches all over the land. More than 550 churches have been built in forty states and territories and the Dominion of Canada. More than 200 churches have paid back all they have borrowed.

The board is seeking to lift the extension fund to a half million by 1905. The Kansas City Convention recommended this.

The Christian-Evangelist urges all preachers, elders and churches to join in so worthy an effort in the September offering for church extension.

Minnesota Letter.

Readers of the Minnesota letter will remember that a few weeks ago Rev. Wm. Baier, then pastor of the Free Will Baptist Church of Winona, came to our people at Rochester, Minn.

Bro. Baier spent last Lord's day with the Mankato church, preaching for us in the morning, and I wish to write some interesting things about him. He is a German. His father, Rev. C. H. Baier, is a missionary, sent by the regular Baptists of Germany among the Germans of Russia. He has been engaged in that work over 30 years. He does not dare to work among the real Russians; his work is solely among the Germans who have emigrated to Russia under a special arrangement with the government. The son, Wm. Baier, was born in Russia in 1870 and lived there with his father till he was 18 years old. When his time came to enter the regular army of Russia at the age of 18, he escaped the authorities and fled to this country. In 1888 he landed in New York with $4.00 in his pocket and not a word of English in his head. He began life in the new world as a day laborer in a garden; was soon converted to Christ; worked his way through the German departments of Rochester University and Theological Seminary; filled the chair of Greek in Parker College at Winnebago City, Minn.; was pastor of the Free Will Baptist churches at Blue Earth City and Winona; came to us in June, 1901.

His sermon Lord's day morning was a clear and forceful setting forth of the new birth. He speaks excellent English, his slight brogue in no way detracting from the pleasure of the hearer.

J. K. Shellenberger, the manager of our missionary forces, is endeavoring to plant a church in Winona and to put Bro. Baier in charge. It is the opportunity of the year in Minnesota. Winona is a beautiful and wealthy city of 20,000 people. Some of our people live there and a number of Free Will Baptists are ready to come with us. Bro. Baier is acquainted with the field, stands well in the city and is anxious to undertake the work.

If the Winona work cannot be opened up at present it seems to me that Bro. Baier ought to be used in some mission among the Germans. He has a thorough German education and is able to work among the most intelligent of his people.

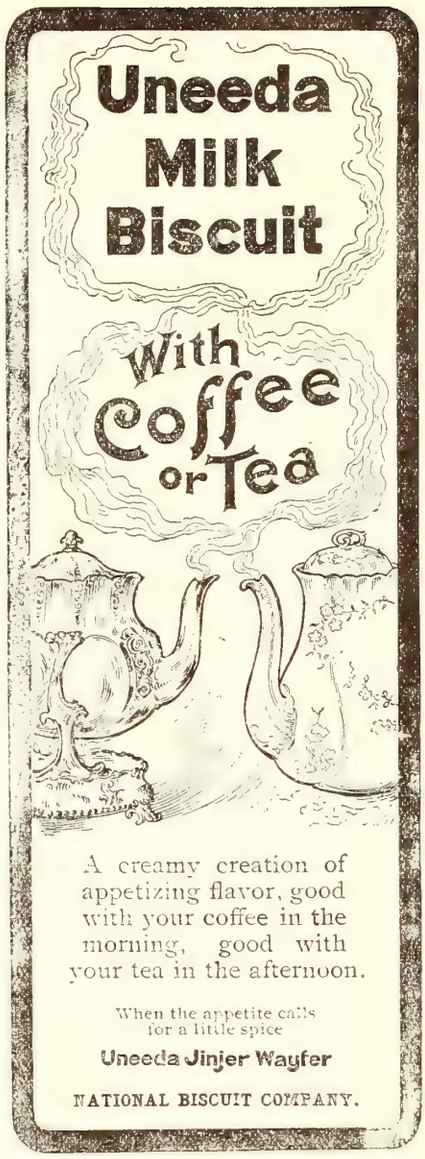
The Minnesota State Convention will assemble at Austin, August 26. The Ministerial Association will occupy the first evening and the following half day with the following program: Monday evening, address by T. J. Dow. Tuesday morning, address by E. A. Orr; address by J. M. Elam.

At 2 o'clock Tuesday afternoon the missionary society will begin its program, a brief abstract of which here follows: Reports from officers. Address by H. D. Williams, "The Sunday-school as a Factor in Evangelization." Evening, address by A. D. Harmon. Wednesday morning, C. W. B. M. session. Wednesday afternoon, M. C. M. S. Symposium on "Open Doors in Minnesota," led by W. W. Divine. George T. Halbert on the National Convention. "What Can Scattered Disciples Do?" Sarah Ankeney. "The Plea of the Disciples," by C. J. Tanner.

The convention will be short but good. Everybody in our Minnesota churches expects to attend the Minneapolis Convention and hence the Austin Convention is liable to be slighted—a thing which should not occur.

H. D. Williams.

Mankato, July 30.



Need of Large Funds for Entering Cities.

Men and money for the cities! This is a cry that our people well may raise as a slogan for the next decades. A few George Muckleys for our city pulpits, and a few such thousands as he is able to gather for city buildings, would send us miles ahead in our siege of the metropolitan Gibraltars. Perhaps it would be better to say tens of thousands, for it is large sums that we must learn to expend before we can adequately enter the cities.

Our people have been used to rural giving. We have never yet learned the large size of things that city life shows us in these opening years of the twentieth century. But we shall learn it. Our colleges must teach it. They must make men who are equipped for city work, and who can impress on their congregations that large things can be and must be done by our people in the great centres of population.

America is a big place. It thinks big things, does big things, and has a big future. We must wake up to the bigness of the age and demonstrate—what is actually the fact—that we are a big people with a big plea. There is no doubt at all of the size and importance of our movement. It has worked hard, but not long, for recognition, and has gained it. The multitudes of America have seen us advancing and have saluted us at last, and kindly. The people of the great towns are waiting to welcome us—yes, and to join us.

But there is no move that goes these days without money and lots of money. Give the Church Extension Board money, then, plenty of money. Do not tie their hands and let them stand fingers in mouths, at the city-gates, unable to enter. Let the Disciples of Christ arouse to the size of the age and do large things for our people and our plea!

Burris A. Jenkins.

Correspondence.

Ohio Letter.

A. Skidmore will hold a meeting for the historic Dutch Fork Church in West Virginia early in September. He preached at this church when a student at Bethany twenty-four years ago.

W. R. Walker, who has been for three years with the Martinsburg, Bladensburg and Eden churches in Knox county, has been called to the pastorate of the North Baltimore Church. He will be a good man for the church. District No. 1 of which he has been the efficient secretary is loath to give him up.

S. J. White, of Missouri, has been visiting in Ohio. The churches at Ashland and Millersburg for which he formerly ministered have been delighted to hear him again. Why doesn't some Ohio church that wants a good pastor lasso Bro. White and keep him here?

Samuel H. Forrer, of Barnesville, will take the Fostoria mission. This is a difficult field, but the state board feels that they have the right man.

The brethren at Millersburg, under the leadership of P. H. Welsheimer, are starting a building enterprise. They will build a front on the present structure which, when completed, will make an excellent house.

The Christian people of Ohio are greatly stirred up over the action of the state board of agriculture in deciding to keep open fair on Sunday, Sept. 1. This is the first year the fair has ever been held two weeks and hence the Sunday opening is a new question. But the public conscience is being greatly *agitated* and therefore *educated* and the board, like the World's Fair and Pan-American managements, will find they have reckoned without their hosts. The Disciples of Christ ought above all people to keep sacred the first day of the week The best rebuke to our public servants is to stay away from our fair altogether.

C. A. Freer.

Columbus, O.

Loyalty to Our Church Schools.

The paramount issue among the Virginia Disciples is the establishment of one or more church schools in the state and greater loyalty in their support than has heretofore existed in the maintenance of those already established elsewhere. A few of our people send their boys and girls to our church schools beyond the limits of this state, but at least 95 per cent. of the children of the Disciples of Virginia are educated in the state schools and institutions of learning owned and controlled by other churches. If we are to meet the demands of the twentieth century upon us in the Old Dominion, we must educate. There is but one chartered institution in the state which is owned and controlled by Disciples. That institution is Tazewell College. This school has been in operation for nine years. Last year it enrolled 188 pupils. The Christian Church at Tazewell has appointed a committee, of which Philip Johnson, pastor, is chairman; Geo. W. Gillespie, president of Bank of Clinch Valley, is treasurer, and J. N. Harman, secretary. This committee is authorized to raise money to purchase this property, further enlarge its grounds and improve its buildings, and take control of same as a church school.

The work heretofore done by this institution will commend it to the brotherhood as worthy to receive into its halls their boys and girls to be trained for the great duties of life. This college is located in the bluegrass section of southwest Virginia, in one of the most healthful sections in the state. It is 2,500 feet above sea level. During the nine years it has been in operation there has not been a death or a case of serious sickness among the students of the boarding department. The tenth session opens September 3, 1901, with fine prospects for a successful year.

To me the most humiliating statement that can be truthfully made concerning the Virginia Disciples is that up to this time they have not had a single school which they could call their own. I believe that our people in Virginia, if they were inspired with proper loyalty to our educational interests, could build and successfully maintain at least three, if not four, good preparatory schools in the state, and these could be placed on a paying basis within the next twelve months. To this end will our brethren of the ministry make at least one speech or preach one sermon to their respective congregations within the next few weeks, in which they will emphasize this great need, and encourage their people to go forward in this work?

I am thoroughly conversant with the educational conditions prevalent among our people in seven of the eleven districts of Virginia, and I do not hesitate to say that in my judgment there is hardly a church in all these seven districts from whose membership from one to five students could not be turned into our own schools, if the preachers of these churches would enthusiastically throw their influence in that direction. We have churches in these districts that are dying for the lack of qualified ministers to fill their pulpits, therefore, I beseech you, brethren, by the needs of our people, by the simplicity and power of our plea and by our loyalty to the cause of primitive Christianity, that you arouse yourselves to the appreciation of your duty and opportunity in this respect.

J. N. Harman.

Tazewell, Va.

Missouri Mission Notes.

This is the hardest convention season for Missouri in the last decade. It has been so very hot and dry that nearly every convention had to be shortened up on account of the weather. Even in the northwest, where we usually have such great conventions, it has been hard to get the people out. But there has not been a single intimation on the part of any one that we ought to draw back. Retreat is not in the thought of the people.

Receipts have been cut to almost nothing. A large number of the churches put off their state collection till the very last, and many others let it slip clear over into next year. We urge upon all such to read again the article of the president of the state board, W. F. Richardson, on the straits in which we are placed and, remembering that we are in the last month, proceed at once to make the promise good. We have depended on these promises.

The state convention is nearly here—Sept. 16 19, Mexico, Mo. I am crowding the railroads as hard as I dare to secure the half-rate and I think I will succeed. Lodging and breakfast will be free; dinner and supper will be served at 25 cents each. The old Central Hotel opposite the Ringo House has been secured and meals will be served there and the hotel rooms will make ideal committee rooms. Everything is being done that can be to make your stay at Mexico a comfortable and happy one. The program will be found in this issue and the committee having the matter in charge believe that it is one of the best ever presented to a Missouri convention. The C. W. B. M. part is not quite ready, but will be very soon. We believe that the report will show a great year's work.

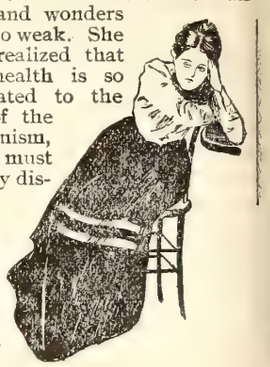
What remains to make this one of the best conventions we have ever had in Missouri? 1. *You* must come. It depends largely upon *you*. 2. The preachers especially should set it down that "I am going." What better thing can a church do than send its preacher? Many of them never have a vacation, but do enjoy these state gatherings. Make his heart glad by raising the needful funds and sending him. 3. Every church which has not as yet sent a contribution to our treasury should do so at once. This will enable us to meet our obligations and to make such a report that the convention shall be one great song of thanksgiving. Let us hear from you.

T. A. Abbott.

Kansas City, Mo.

"Played Out"

Is one of the curious expressions used for *worked* out. Many a woman drops into a chair, in utter weariness "all played out," and wonders why she feels so weak. She has not yet realized that the general health is so intimately related to the local health of the womanly organism, that weakness must follow womanly diseases.



Restoration of the general health invariably follows the use of Dr. Pierce's Favorite Prescription. It regulates the periods, dries weakening drains, heals inflammation and ulceration, and cures female weakness. It tranquilizes the nerves, encourages the appetite and induces refreshing sleep.

There is no substitute for "Favorite Prescription," for there is nothing "just as good" for womanly ills.

"I wish to advise the suffering women of this great land, of the good I have received from Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery,'" writes Mrs. Mary Shappell, of Columbus Grove, Putnam Co., Ohio. "For four years I had been a sufferer from female troubles, and at times was unable to do even the housework for three in the family. I had such pains that I suffered almost death dozens of times, but after taking five bottles of your medicines I can truthfully say that my health was greatly improved. I have a good appetite and am gaining in flesh right along. This spring is the first time in five years that I have done my house cleaning all by myself and without the least fatigue whatever. I hope all suffering women may find relief as I have done.

"My gain in weight has been just ten pounds, and I am still gaining."

Dr. Pierce's Common Sense Medical Adviser, 1008 large pages, paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*, or for cloth-bound book, send 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

TWO RACKS O EXAS

Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its

Red River Division

...To...

Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas

Northwest Missouri Items.

Bro. Harris has resigned at Grant City and is now located at Stanberry. The church at Grant City gave him up reluctantly. The pulpit is now vacant and is worthy of some good man.

The church at Pattonsburg is without a preacher and also the one at Jamison. Bro. Adams lives at Pattonsburg and preaches to surrounding churches. He has a son that ought to be in the ministry.

Bro. J. B. Mayfield is doing a fine work in his new field at Gallatin. With a new preacher and an elegant new building, Gallatin ought to do great things. Bro. Mayfield has not yet been able to move his family because he could not get a residence. The time is coming when the churches will have to build parsonages.

Recently I had the pleasure of preaching at Cameron. Bro. White was taking his vacation. After a service of six years he is stronger with his people than ever before.

The Mormons have nearly taken Stewardsville. What stewards these people are! Who would like to stand in their shoes in the day of judgment? Where are Bro McClure and Bro. Braden? 'Tis awful to think what fools we mortals are.

Bro. R. C. Watson, of St. Joseph, grows old beautifully. He is doing a fine work in his mission field—additions nearly every Lord's day. G. W. Terrell.

Albany, Mo.

Missouri Bible-school Notes.

While the district meeting attendance at Pleasant Hill was light, owing to the one prevailing condition, the entertainment of the delegates was not neglected, for T. M. Gregg and his pleasant family are not built that way, neither is their interest in Bible-school work shortened by minor matters. I doubt if there is another church or school in the state that has felt the impulse of any one person as has Pleasant Hill the touch of her pastor, C. E.

That was a worthy and righteous thing that the Plattsburg district decided to do for Mitchell Park, St. Joseph, namely, help them build a good house of worship. This little band has gone right along since the "Webster Bros." first began their mission school in the hall. When J. A. McKenzie located with them, their growth was rapid, and these good, sacrificing saints have given nearly all their earnings to the work of God. They deserve the help of their brethren. Their school is growing all the time and there are additions at nearly every service.

The First Church school under J M Irvine is moving forward, reporting two hundred and eight at the lowest record this season, while C. M. Chilton is said to have a full house every Sunday morning and has announced to carry on the war all summer. Their Endeavorers gave a moonlight excursion on the river and the boat was crowded with people. The North Side Mission, under Will E. Woodson, is taking active steps toward permanent work in that territory, so that all the work in the city is upward and onward.

Maryville will spend about $5,000 on their house before the next Bible-school convention meets with them and we are even now appointing county Bible school superintendents that will make it in their way to work up big delegations from each of the schools in their respective counties. So that one year in advance we are planning for a great convention in the garden spot of the earth.

Remember, one and all, that Sunday, Oct. 7th, is Missouri Bible school Rally Day, and that we will send you sample invitations, programs, recitations and all else needed to make the day a great day in your records.

First quarterly payment is due and should be sent in immediately, for we are to turn over the new leaf this year. You said so, did you not? H. F. Davis.

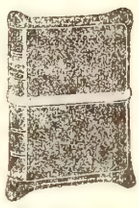
Commercial Building, St. Louis.

THE HOLY BIBLE

Newly edited by the American Revision Committee, A. D. 1901, being the

American Standard Edition of the

REVISED BIBLE



Will be published August 26th.

This is the edition authorized by the American Revision Committee and will bear their attestation on the back of the title page. Long Primer type, references, topical headings and indexed Bible maps. Prices from $1.50 to $9. Order early through your bookseller, or write for descriptive price list.

THOS. NELSON & SONS, Pubs., 37-41 E. 18th St., New York.

The Spiritual Side of Our Plea

By A. B. JONES

This new volume is a notable contribution to a better understanding of the spiritual significance and value of our Reformatory Movement. It accentuates a side of our plea which has been too much neglected by many. It deals, in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," and "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in our ranks.

Cloth ✕ 394 Pages ✕ Price, $1.50

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Sunday-School Periodicals

The Sunday-School Publications issued by the Christian Publishing Company of St. Louis, are in use in a little over ***Two Thirds*** of the Sunday-schools connected with the Christian Church in America, as shown by the statistics in the last Annual Year Book, among which are most of the prosperous and progressive ones. There is no good reason why a large proportion of the other fractional ***One Third*** should not also be thus furnished, as we have abundant facilities for supplying all. The List of Publications is complete in every particular, and supply every want. It consists, in part, of the following:

Four Lesson Annuals.

1. ***The Lesson Commentary*** for Teachers and Advanced Classes: $1.00 per copy, post-paid; $9.00 per doz. not post-paid.
2. ***The Lesson Helper*** for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; $3.60 per doz., not prepaid.
3. ***The Lesson Mentor*** for Junior Classes; 25 cents per copy, postage prepaid; $2.40 per dozen, not prepaid.
4. ***The Lesson Primer*** for the Primary Classes: 20 cents per copy, postage prepaid; $2.00 per dozen, not prepaid.

Four Lesson Quarterlies.

1. ***The Bible Student*** for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, $1.60; 50, $3.20; 100, $6.00.
2. ***The Scholar's Quarterly*** for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.
3. ***The Youth's Quarterly*** for Junior Classes: Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents per copy, per quarter.
4. ***The Primary Quarterly*** for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy per quarter.

Three Weeklies.

1. ***Our Young Folks***, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.
2. ***The Sunday-School Evangelist*** for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.
3. ***The Little Ones***, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6 1-4 cents per quarter.

Concerning Samples.

If your school has not been using these publications, samples of all, except the Lesson Annuals, may be had ***Free*** for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.

Christian Publishing Company, Publishers,

1522 Locust Street, - St. Louis, Mo.

Iowa.

Will our brotherhood of the state of Iowa give heed to a single request: You know already that the greatest convention that we have ever held in the state will meet in Cedar Rapids, Sept. 9-13. We have been praying and planning to make this convention one of great power and enthusiasm. Our people throughout the state need a rousing convention. Our people locally need the sympathy, help and inspiration of your presence. But do you want entertainment? We are preparing an entertainment directory. It will be printed and issued in book form on Sept. 8. It will contain all the names and addresses of people in our city who take delegates. It will also contain the names of the delegates whom they are to entertain. This means that you must drop us a card at once, informing us of the numbers giving their names coming from your church. You will get lodging and breakfast free. Dinners and suppers will be served at the church. When you get off the train you will be handed our directory. In it you will find your names together with names and city addresses of the persons with whom you stop. This will help you and will be a very great help to us. *But we must have your names* just as soon as we can get them in order to complete this directory. Make up your delegation at once and send in the name of every member of that delegation. Send all names to J. M. RUDY,

1948 First Ave., Cedar Rapids, Iowa.
Pastor First Christian Church.

Iowa Notes.

The church at Cedar Rapids extends a hearty invitation to all Iowa to attend the state convention there Sept. 9-13 In order to accommodate the large attendance that is expected, one of the largest auditoriums in the city has been engaged for the evening sessions. The railroads have granted a one and one-third rate for the round trip on the certificate plan. This convention will mean much to our work in northern Iowa and we should go there 1,000 strong.

Lawrence Wright is in a good meeting at Dumont. The excessive heat has made a large attendance out of the question. He has a good tabernacle, preaches good sermons and is having a good hearing. There was one baptism last Sunday. He is an architect as well as a preacher. He has the best tabernacle plans that I know of. Not a board is cut and the plan is so simple that any one can erect the building, and it is cheaper and better than a tent. Send $1 to him at Jefferson and he will send plans and specifications for different sizes:

J. P. Martindale closed a six weeks' meeting at Goldfield, July 28. There were two baptisms. The brethren speak very highly of his work. They have $1,100 subscribed for a church building and will organize with about 25 or 30 members.

Geo. C. Ritchie, who is now in an excellent meeting at Wellman, will soon close his work at Kirta to accept the pastorate of the First Christian Church, Salem, Ore. We are sorry to lose him. Don't fail to send in your statistical card and pay your apportionment for Iowa missions. B. S. DENNY, Cor. Sec.

Southern Illinois Ministerial Association.

The annual convention of the S. I. M. A. for 1901 was held at Cairo, July 22 to 25. The program had been carefully prepared by Clark Braden, pastor of the Cairo church. It was the purpose to lead the convention into a thorough study of the restoration movement and the proper attitude of the churches of Christ to other religious bodies.

No effort was spared in advertising the convention and it was well attended. The program called for lectures by President Rossborough, Clark Braden, C. C. Redgrave, W. L. Crim, C. W. Tate, W. A. Meloan, C. S. Towne. All of these were present and responded with able and helpful addresses except W. A. Meloan.

At the Wednesday evening session the convention, with great enthusiasm, adopted a resolution endorsing C C. Redgrave's illustrated lecture, "In the Footsteps of the Pioneers."

One pleasing feature of the convention was the large number of the older preachers in attendance.

On account of the unpleasant weather the convention adjourned at the close of the third day instead of occupying four days.

The following officers were elected: Presieent, G. W. Tate, West Salem; vice-president, R. H. Robertson, DuQuoin; secretary, Walter Kline, Robinson; treasurer, H. Y Kellar, Effingham.

WALTER KLINE, secretary.

Robinson, Ill.

Cheap Excursions to Utah.

While there are tourist rates to Salt Lake City and Ogden and return in effect every day, a special opportunity is afforded to visit the World's greatest sanitarium and health and pleasure resort through a series of cheap excursions to leave Chicago, St. Louis and Missouri river points July 1st to 9th inclusively, and September 1st to 10th inclusive, at rate of $40.00 from Chicago, $36.00 frem St. Louis and $30.00 from Omaha, Kansas City, St. Joseph, etc., etc. On July 10th to August 31st inclusive. round trip rate to St. Lake and Ogden wfll be $44.50 from Chicago, $39.50 from St. Louis and $32.00 from Missouri river stations; proportionate rates from intermediate points. These dates and rates are subject to change.

No place in the universe presents such a complement of attractions as Salt Lake City. It is the place of the great Mormon Temple and Tabernacle, the seat of ecclesiastical authority of the Saints and the home of their prophet. It is quaint and curious and picturesque in environment. The summer climate is incomparable. There are cool mountain and lake resorts near by, the greatest of which is Saltair Beach on Great Salt Lake. Here you can float upon the surface of the water almost a mile above sea-level. Within the limits of the city are Warm Sulphur and Hot Springs, parks, drives and beautiful canyons. Furthermore, the trip to Utah by way of Denver and Colorado Springs over the RIO GRANDE WESTERN RAILWAY in connection with either the Denver & Rio Grande or Colorado Midland railroads is one of unequaled splendor. The scenery is the most magnigcent in America. Send two cents postage for copy "Salt Lake City—the City of the Saints," to Geo. W. Heintz, General Passenger Agent Rio Grande Western Railway, Salt Lake City.

ONE OF THE.....
BRIGHTEST AND BEST
OF THE
One Dollar Religious Journals
IS THE
CENTRAL CHRISTIAN REGISTER
G. A. HOFFMANN, Editor.
If you are not already a subscriber to it, you may secure it for six months' trial (July 1, 1901, to January 1, 1902) by referring to this notice and sending
Only.... Thirty-Five Cents
Postage stamps will be accepted.
Christian Publishing Co., St. Louis

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

LIFE OF GEN. W. T. SHERMAN.

It may be difficult to believe, but it is nevertheless a fact, that we are offering the Memoirs of Gen. W. T. Sherman, written by himself—a magnificent volume of 954 pages, printed in large type on the best book paper and bound in finest cloth binding, for *Seventy-five Cents*, prepaid. This is the standard life of Sherman, published by the Chas. L. Webster Co. We have come into possession of a number of copies, which we offer thus cheaply. The regular price is Two Dollars. Our special price is

SEVENTY-FIVE CENTS

and we pay the postage. This is truly a phenomenal bargain, such as is seldom offered. The volume is illustrated, and the story of the experiences of the great soldier in California in the early days, in Mexico, through the great Civil War, and in the days of peace, is as interesting as a novel. Address,

THE CHRISTIAN PUBLISHING COMPANY,
.....St. Louis, Mo.....

Low Rates
....VIA....
B. & O. S-W.
....TO....
TWENTY-EIGHTH
TRIENNIAL
CONCLAVE
Knights Templar,
....AT....
LOUISVILLE, KY.,
August 27th to 30th, 1901,
TICKETS WILL BE SOLD
August 24th to 28th inclusive. Good returning to September 2nd, 1901, with privilege of extension to September 16th, 1901.
The B. & O. S-W. is the Best Line from the East and West.
NEW Roadbed, Service, and Equipment.
Depot located in heart of the city. Special storage tracks for private cars Consult our Agents before purchasing tickets elsewhere.
Illustrated Guide to Louisville and Map of the City will be furnished on application to any representative of the Company, or by addressing
O. P. McCARTY, General Passenger Agent, CINCINNATI, O.
F. D. GILDERSLEEVE, Dist. Pass. Agent, ST. LOUIS, MO.

Book Notes.

It is not out of place, we believe, for us to occasionally remind our patrons of what the Christian Publishing Company has done and is doing in both bettering and cheapening the literature of the Disciples of Christ. Some time ago we definitely announced that it would be our constant aim to make it as easy as possible for our people to secure good books, and this policy we have steadfastly adhered to. A new catalogue was issued, in which prices were very generally reduced. In many instances the price of books was reduced one-half, and in some instances even more. We grouped together certain sets or combinations of volumes, styled "libraries," and offered these at exceedingly low prices. We introduced the installment, or time payment plan, whereby responsible persons could replenish their libraries on very easy monthly payments. New books were issued at lower prices than formerly prevailed. In short, we have done everything in our power to induce the members of our churches to supply themselves and their families with good books. In doing this, we believe we have merited the gratitude and thanks and the practical support of all those who appreciate the value of good literature. It is with much gratification that we have read the hundreds of appreciative letters that we have received, and have seen the growth of our book business until it is now almost double what it was two years ago.

—

But we are by no means content with what we have accomplished, and the results. We make a conservative estimate when we say that out of the 1,200,000 members of our churches in the United States, not one person in two hundred ever buys a book of a religious character, or any volume of the distinctive literature of the Disciples of Christ! To the thoughtful person, this must be a startling statement. Books are published which, according to their merit and worth, should have a circulation of at least one hundred thousand among our own people, but the fact is that when any one of our books—and by "our books" we mean those volumes which are designed for our own brotherhood—reaches a circulation of two thousand copies it is regarded as a big success. Our people are not a book reading people. By their refusal or neglect to read religious literature they remain, in a great measure, ignorant of the great cause to which they are nominally devoted. Lack of knowledge must inevitably cause a lack of zeal and religious activity, and hence the cause suffers. The wise pastor, who desires an intelligent, zealous, cultured congregation, will not neglect to continually urge upon his people, in public and private, the necessity of securing and reading the best books of our own literature.

—

Continuing what we have been saying in the preceding paragraphs, we may mention one book—*The Reformation of the Nineteenth Century*—recently issued by the Christian Publishing Company. It is a volume of peculiar and especial interest and value to the Disciples of Christ, being the first and only complete and authentic account of the beginnings, the progress and the growth of our religious movement. It is the work of a number of the ablest men in our ranks, and is edited by the editor of the Christian-Evangelist, J. H. Garrison. The sentiment of those who have read this work is that it is the most important addition to our literature in ten years. It might naturally be supposed that such a work as this would be immediately desired by every Disciple of Christ who knew of its publication, and that we would have difficulty in printing and binding new editions rapidly enough to supply the demand for it. This is what *ought* to be, but it isn't. The book is selling well, compared with other books having to do with religious matters, but, to be frank, we have not nearly sold the 50,000 copies that we *should* have sold since the work was issued. It is altogether probable that most of those who read these lines will some day read *The Reformation of the Nineteenth Century*, and when they do, they will reproach themselves for not having done so sooner. It is a most helpful, instructive and interesting volume. It is printed on first-class paper and bound substantially, as is fitting for a volume that is to be often handled Price, postpaid, $2.00.

—

During the past year we have sold more copies of the several books written by Alexander Campbell than in many years previous. This is partly due to the great reduction in price of these works, especially when sold together as one set, and partly because of the general revival of interest in Mr. Campbell and his writings. Mr. Campbell is not our prophet and lawgiver, and we are in no sense bound to endorse, believe or practice what he wrote and taught, but, nevertheless, we owe a great deal to him as a great thinker, and the one who led tens of thousands out of the wilderness into the highways of truth. Every preacher among us, at least, should have Campbell's works among his books, and should thoroughly understand his doctrines. We are still offering Campbell's complete works, comprising eight substantial volumes and three pamphlets, together with Grafton's *Life of Campbell* and Garrison's *Alexander Campbell's Thelogy*, these forming our *Campbell Library*, for only $10. Any single volume of Campbell's may now be purchased for one-third less than the old price.

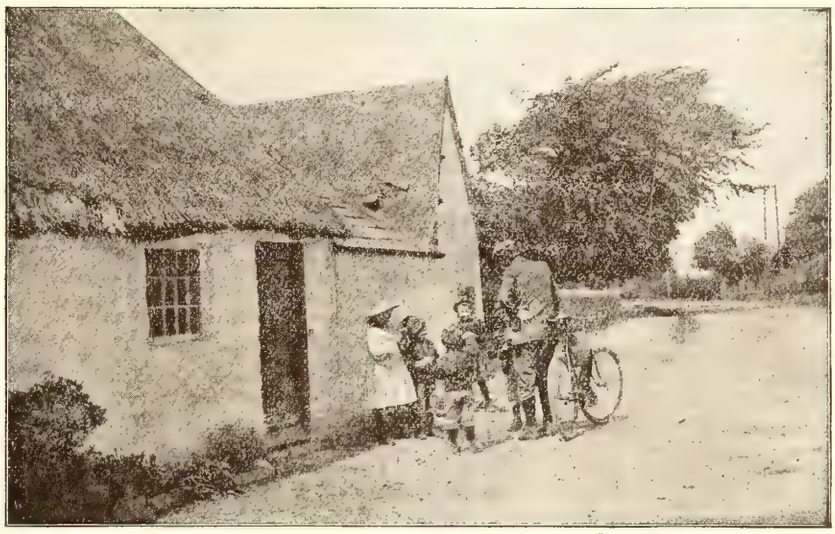
—

Hundreds of thousands of people are reading *The Crisis* this summer, taking a keen delight in following the fortunes of Stephen Brice, Virginia Carvel and the other characters in Mr. Churchill's charming novel. The book is worthy to be read by anyone, and well deserves the tremendous sale it is having. Whether viewed simply as a story, or as a history of the people, the customs and the politics of the Mississippi Valley during the period from 1855 to 1865, it is an admirable piece of literary work. The book may be secured from the Christian Publishing Co. Price, $1.50.

Wheeling Through Europe

BY W. E. GARRISON.

A Handsome Cloth-Bound Volume of 263 Pages, Illustrated with Half-tones from Photographs taken by the Author.



"A Roadside Conversation."—Specimen Illustration.

During the summers of 1898 and 1899 the author toured on a bicycle through England, Scotland, Wales, France, Holland, Germany, Switzerland, Austria and Italy. Traveling on a wheel, he was able to see Europe as it cannot be seen by the tourist who is whirled over the Continent by train. He has written most delightfully and entertainingly of his travels, of his experiences with odburate officials and unsophisticated peasants, of his struggles with the several European languages, of the customs of the common people, of Alpine scenery, Swiss lakes, etc.

PRICE, ONE DOLLAR.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS.

State of Ohio, City of Toledo, Lucas County. } ss.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL. } A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

all's Family Pills are the best.

Evangelistic.

ARKANSAS.

Gravette, Aug. 1.—Our meeting closed here last night with 41 additions: 28 baptisms, 9 from the Baptists, the others from M. E. and Presbyterians.—A. J. BARNES, pastor, E. E DAVIDSON, evangelist.

Little Rock.—The following items show the work of Arkansas state missions for the month. Brother Kincaid makes a good report for June: Sermons, 8; visits, 90; additions, 3; money raised, for all purposes, $115. Brother Monroe, at Mena, in June reports sermons, 15; additions, 4; baptisms, 3; pledges to state missions, $20; collected for state missions, $2.50. They have put in a baptistery costing $20. Brother Thompson has had to go home to recuperate after a severe attack of typhoid fever, leaving the pulpit at Pine Bluff vacant until he returns. Brother Walker, Arkadelphia, has had smallpox and been quarantined in his home. This, of course, has interfered with his work. Brother Ratliffe, Southwest District, reports 6 added at Wilton, and 4 at Cook Spring. When writing was in a meeting at Falcon. Joe Jones, Caddo Gap District, reports a meeting at Bethsaida in which there were 25 additions, 24 baptisms; and the same day he closed at Bethsaida he commenced a meeting at Amity, his home; one confession up to writing. Brother Jones has only had one night's rest in three weeks. As far as heard from this gives baptisms, 28; total additions, 30.—E. C. BROWNING.

ILLINOIS

Bunker Hill, Aug. 2.—We are just beginning a tent meeting here where there is no Church of Christ and but few members. It is pioneer ground.—E. O. SHARPE, MR. AND MRS. G. B. WILLIAMSON

Saunemin.—Four confessions recently.—J. C LAPPIN.

Windsor, July 29.—Had two additions at Humboldt yesterday, man and wife. He was a Baptist preacher and a good worker.—A. H. HARRELL.

INDIANA.

Danville, Aug. 1.—Four added here last Sunday. One by letter and three confessions, two of whom were teachers in city schools. I go to Monroe County for meetings during my vacation.—EUGENE T. MARTIN.

Jeffersonville, July 30.—On last Lord's day there were five additions to the church at Bethel in this county. Four were confessions. Next month we intend to continue the meeting. The Sunday school under the leadership of A. B. Hutsell is doing well.—F. E. ANDREWS.

INDIAN TERRITORY.

Grove, Aug. 1.—We commenced our meeting at Gravette, Ark., July 21 with 41 additions. Nine of these came from the Baptists, several from the Methodists and C. P's., one reclaimed and 25 by baptism. On July 30 I baptized 10 persons, four of whom were old, the youngest being 61 and the oldest 76. One of the remarkable features of this meeting was the large per cent. of persons above 40 who were baptized. I am now at Grove, I. T., for 10 days to see if I can collect the few scattered brethren here and set them to work. I go from here to Hartville, Mo.—E E. DAVIDSON.

IOWA.

Council Bluffs.—One confession and baptism at our Wednesday evening prayer-meeting this week.—W. B. CREWDSON.

Riverton, July 30.—I began a promising meeting here last night. Six were added to the Hamburg congregation in a schoolhouse meeting recently held. Audiences at Hamburg are smaller than ever before on account of the hot weather.—H. W. CIES, pastor of the church at Hamburg.

KANSAS.

Chanute, Aug. 2.—I have been located with Chanute Church two years last Sunday. Half time at Yates Center until Jan. 1. During the two years there have been 190 additions to the churches, 110 by confession. Preached 367 sermons. During the past year I held three meetings besides my regular pastoral work. I have decided to close my work here about Sept. 1, when I will be ready to locate elsewhere.—W. T. ADAMS.

MISSOURI.

Elmo, Aug. 3.—I closed a 11 days' meeting at Elmo, Friday night, Aug. 2, with five additions, as follows: Two confessions, two from the M. E. South and one from the M. E.—CHAS. L. BEAL, Central Christian College, Albany.

Huntsville, Aug. 5.—One added by letter yesterday morning. H. A. Northcutt will begin a meeting here Aug. 12. He held us a great meeting several years ago.—LOUIS S. CUPP.

Kirksville, July 30.—Have just closed two years' pastorate for the church in Kirksville, during which time there have been received into this church 296 members, 96 of these by statement, 70 by letter, 125 by confession and baptism. Have preached 156 sermons, officiated at 42 funerals, made 32 speeches, officiated at 32 weddings and made an average of 20 calls per day. We have enlarged our church at a cost of $6,500, all paid but about $500. We have not given as much for missions this year because of this work. I have also held seven protracted meetings during this time.—H. A. NORTHCUTT.

Princeton, July 29.—We have had six added since coming here—two by baptism, one by statement, one from the Latter Day Saints, one, an elder in the church from which he came, from the Christian Mission, and one last night from the Baptists. I find many marks of good work from my predecessor, H. S. Gilliam, who is now at Maysville. We raised for foreign work about $20, for state work about $17, for Orphans' Home, pledges and all, $130, for district work we pledged $15.—J. E. DAVIS.

Triplett, Aug. 3.—Twelve additions to the present; have to close Sunday night. Begin a meeting at Junction City, Ky., next week. Bro. Kerr, from Gallatin, is leading the music in our meeting here. He is a fine singer.—W. G. SURBER.

Windsor, July 30.—I have just closed a two weeks' meeting here with nine additions; Bible-school organized and money raised for a preacher. We want to locate some good preacher in Morgan county to work the different points.—R. B. HAVENER.

OKLAHOMA TERRITORY.

Chandler, July 29.—Three additions at Luther yesterday, and two at Valley View Annex the Sunday before. Our Christian Endeavorers in the church here are proving themselves pastoral helpers. They held one of the best services of the year last evening. I contemplate devoting a week or so in August to an Oklahoma tour.—A. M. HARRAL.

Norman, July 28.—I preached for the church at Norman this morning and evening. One confession.—J. G. CREASON.

TEXAS.

Denton, July 29.—Preached yesterday at Denton, where Bro. Hallam ministers. One confession and one addition by statement.—JOE S. RILEY.

San Angelo, July 29.—The church here is advancing, and it is said that a deeper interest is being shown by all than has been manifested in San Angelo for years. Improvements have been made upon the church edifice and parsonage. A Senior Endeavor Society has been organized with 28 members and increased to 32; 17 have been added to the church. B. B. Sanders and singer will conduct a revival for us this fall. We are going to make a special effort to collect a sum of money to be divided among our missionary societies, etc. Many of our members are now taking and reading our great weekly papers, and we are going to try to put a religious paper in every home.—FREDERICK F. WYATT, pastor.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

CHANGES.

A. A. Hibner, Effingham, Ill., to Wapakoneta, O.

H. H. Rama, Blair, Neb., to Holly Springs, Ia.

W. J. Dodge, Des Moines to Fort Dodge, Ia.

Charles A. Stevens, Fort Dodge, Ia., to Blackwell, O. T.

Melvin Putnam, Sedalia, Mo., to Vacaville, Cal.

Andrew Scott, Butler, Mo., to Pontiac, Ill.

S. K. Hallam, Roswell, N. M., to Denton, Tex.

Arthur W. Jones, Clarendon to Austin, Tex.

E. T. Stewart, Hoisington to Roper, Kan.

J. H. Stotler, Mt. Carmel to Centralia, Ill.

Jesse Gresham, New Castle, Wyo., to Fairfax, Mo.

B. E. Parker, Osage City to Stafford, Kan.

J. C. Davis, Hollister, Cal., to 2027 N. 6th Street, Kansas City, Kan.

George L. Snively, Jacksonville, Ill., to 903 Aubert Ave., St. Louis, Mo.

R. E. Thomas, Eureka, to Kankakee, Ill.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

Announcements.

Program

Of the Sixty-fourth Annual Convention of the Missouri Christian Missionary Co-operation, Mexico, Sept. 16 19, 1901. J. P. Pinkerton, Pres ; Levi Marshall, Vice-Pres.; W. S. St. Clair, Rec. Sec.

Monday Afternoon, Sept. 16.

C. W. B. M. Session.

Monday Evening.

7:30. W. E. M. Hackleman, Musical Director. Devotional Service, J. A. McKenzie, St. Joseph. Convention Sermon, J. B. Briney, Paris "What is thy name?" Acquaintance hour.

Tuesday Morning, Sept. 17.

9:00. Bible Study, President J. B. Jones, Fulton. Greeting to the Convention, A. W. Kokendoffer, Mexico. President's Address, J. P. Pinkerton, Jefferson City. Report of Bible-school Board H. F. Davis, St. Louis. Y. P. S. C. E. Superintendent's Report, C. E. Hill, Pleasant Hill. Report of State Board, T. A. Abbott, Cor. Sec. Report of Treasurer, R. L. Wilson, Slater. Sermon, C. S. Brooks, New London. Address, C. B. Newnan, Bible College, Columbia.

Tuesday Afternoon and Evening.

C. W. B. M. Session.

Wednesday Morning.

9:00. Bible Study, Pres. D. R. Dungan, Canton. Reports of Committees. Ways and Means, G. A. Hoffmann. State Missions, W. F. Richardson. State of the Cause, J. H. Garrison. Nominations, T. H. Capp. Foreign Missions, Levi Marshall. A. C. M. S., J. H. Hardin. Talks by the field men, E. J. Lampton, J. B. Jeans, Jos. Gaylor, Horace Siberell, etc. Address, Needs of the Southwest, D. W. Moore, Springfield. Church Extension, Geo. Darsie, Frankfort. Ky.

Wednesday Afternoon.

1:45. Devotional Service, H. S. Saxby, Kearney. Real Problems in State Missions, W. F. Richardson, presiding: 1. The Foreign Population. W. F. Haman, Windsor. 2. The Country and Village Church, F. A. Mayhall, Louisiana. 3. The Home, S. J. White, Cameron. 4. The Negro, His Past, Present and Future, H. A. Denton. General Discussion. Address, B. L. Smith, Cincinnati, O.

Wednesday Evening.

7:30. Devotional, W. A. Moore, St. Louis. Sermon, C. H. Winders, Columbia. Address, A. McLean, Cincinnati, O.

Thursday Morning.

9:00. Bible Study, Pres. J. W. Ellis, Albany. Reports of Committees: Schools and Colleges, J. B. Jones. Students' Aid Fund, A. N. Lindsay. Orphans' Home, W. S. St. Clair. Literature and Colportage, L. H. Otto. Resolutions, E. M. Smith. The Orphan's Cry, G. L. Snively, Jacksonville, Ill. Devotional, F. L. Bowen, Kansas City. Sermon, H. A. Northcutt, Kirksville.

Thursday Afternoon.

2:00. Devotional, J. T. McGarvey, Edina. Report of Obituary Committee with joint memorial services. Report of Committee on C. E. Work, C. E. Hill, chairman. C. E. Session in charge of State Superintendent C. E. Hill.

Thursday Night.

7:30. Devotional Services, led by Mexico C. E. Union. Consecration Sermon, S. B. Moore, Moberly. Program Committee.

The Episcopal Convention at San Francisco.

The meeting of this convention at San Francisco will afford an opportunity for many to travel over the Northern Pacific-Shasta Route. The Northwestern scenery of the United States, it is admitted, is of the grandest in the country and the fact that the Yellowstone Park lies in this section is proof of this. No one should miss the opportunity to travel over this route. Cheap rates will apply in one direction via direct routes and in the opposite direction via Portland and the Northern Pacific. For any further information and particulars and copy of Wonderland, 1901, send six cents in stamps to Chas. S. Fee, G. P. & T. A., St. Paul, Minn.

Illinois Christian Missionary Convention Program.

Springfield, Sept. 9, 10, 11, 12, 1901.

Monday evening.—Informal reception—parlors of the First Christian Church.

Tuesday, 9:15 a. m.—*Eureka College Aid Association.*—Report of treasurer, Miss Clara L. Davidson; report of field secretary, Miss Mary S. Hedrick; short talk, Miss Clara Boles; president's address, Mrs. S. J. Crawford; address, N. S. Haynes, Eureka.

C. W. B. M. Convention.—Conference—auxiliary work, led by Mrs. Sue T. Oder; programs, Mrs. Catherine F. Lindsay; prayer, Mrs. Mary G. Hawk; How Pay Current Expenses, Mrs. Laura M. Hannah; Our Auxiliary Member, Dr. Edith Haigh; Duty of Auxiliary to Children's Work, Mrs. Edwin Curry; Individual Responsibility, Mrs. Eleanor B. Putnam.

2:00 p. m.—President's address, Miss Annie E. Davidson.

Reports.—Corresponding secretary, Miss Anna M. Hale; treasurer, Mrs. S. J. Crawford; superintendent Young People's Work, Miss Minnie M. Dennis; Future Work, Dr. Edith Haigh. Conference. 1. Our Advance, Mrs. Mary Pickens-Buckner; In America, Miss Mary Towne; In the Regions Beyond, Mrs. Emma Karr; In Young People's Work, Mrs. Mary Herrick. 2. Victory at Last, Mrs. Jane C. Davidson.

7:30 p. m., Capitol Building.—Address, Our New Work, C. C. Smith; Harvest Home, Mrs. Emma Crow.

Illinois Christian Missionary Convention.—Wednesday, 9:00 a. m.—Reports—Corresponding secretary, J. Fred Jones; treasurer, J. P. Darst; committee on permanent fund, P. Whitmer; president's address, Russell F. Thrapp; Practical Methods of Enforcing our Plea for Christian Unity, Dr. Herbert L. Willett; sermon—The Compulsion of Responsibility, F. W. Burnham.

2:00 p. m.—Evangelistic Experiences, J. J. Harris, evangelist eighth district; Our Relation to State Missions; The Preacher, J. A. Harrison; The Church, J. A. Battenfield; The Papers, C. A. Young; Bible study, Dr. Herbert L. Willett.

7:30 p. m.—Capitol Building.—Address of welcome, Richard Yates, governor of Illinois; The Industrial Expression of Christianity, Prof. Graham Taylor.

Thursday, 9:00 a. m.—Business and reports; Chicago Evangelization, W. B. Taylor; Organization of the Church to Meet Present Needs, R. A Nichols.

2:00 p. m.—Christian Endeavor, W. F. Shaw, superintendent, The Relation of District and County Work, Miss Ida J. Swan; The Endeavorer a Free Trader, H. G. Bennett; three minute reports and suggestions from district superintendents; The Joliet Work, Col. D. H. Darling; The Church in Politics, W. H. Anderson, superintendent and attorney of the Illinois Anti-saloon League; Christian Education, E. V. Zollars.

7:30 p. m.—Capitol Building.—The Paramount Importance of State Missions, W. F. Richardson.

W. W. Weedon,
R. E. Thomas,
G. B. Van Arsdall,
Committee on Program.

New Century Knights.

This is the name of a new order of Knighthood which Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, is organizing. Many thousands are joining. Any boy of any age who can say: "*It is my purpose to BE something and to DO something for the betterment of the world, and my determination never to use profanity, alcohol or tobacco in any form,*" can join. Inclose a two cent postage stamp and you will receive the beautiful badge pin by mail *free*. Your name and address, if written plainly, will be printed in the St Louis Christian Advocate catalogue. Address W. B. Palmore, 1414 Locust Street, St. Louis, Mo.

The Cool Spots of Michigan

Are most easily reached via the Pere Marquette Railroad. Through car service from St. Louis and way points via Chicago to Bay View, Petoskey, Charlevoix, Traverse City and Harbor Springs. All of the popular Summer Resorts of Western Michigan are reached by the Pere Marquette. For handsome booklet describing the resorts, write H. F. Moeller, G. P. A., Detroit, Mich.

Special Catalogue No. 31 is yours for the asking. The expenditure of one cent for a postal card may save you several dollars in the price of books. Now is the time to secure a supply of literature for summer reading

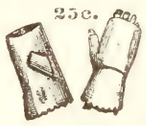
Christian Publishing Company.

Ask for And use Results The Best

B. T. Babbitt's Best Soap

Made by B. T. Babbitt, New York.

Sold by grocers everywhere.



25c. THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove Kid in Black, Wine, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes, 5½, 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., J Apollo, Cincinnati, O.

BLYMYER CHURCH BELLS. MORE DURABLE, LOWER PRICE. SEND FOR CATALOGUE AND TELL WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO, Cincinnati, O

ST. LOUIS BELL FOUNDRY.
STUCKSTEDE & BRO., Proprietors.
Church Bells, Peals and Chimes, Of Best Quality Copper and Tin.
2836 & 2838 S. Third Street, - St. Louis, Mo

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

WANTED—Pastors in the Christian Church interested in Parish Papers to know about our eight-page edition at a cent a copy. Co-operative Church Press, Wichita, Kansas.

WANTED—1,000 persons with money to invest, in small monthly installments if preferred, to write me for literature that will convince them that they can make a safe investment that will return a fair annual interest from the first, and an annual dividend, after six years, of from 50 to 100 per cent. Address, R. Moffett, 715 Logan Ave., Cleveland, O.

Christian Doctor wants good medical opening. Address Dr. M., care Christian-Evangelist.

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, forest shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

SCHOOL OF THE EVANGELISTS
Opens its doors to 30 more young men who wish to work their way to an education for the ministry. Applicants must be strong physically and free of the tobacco habit. $22.50 pays all fees for one year to the working student. Room for 20 pay pupils; $58.50 covers all fees for one year and the student does not have to work. Catalogue free. Address, Pres. Johnson, Kimberlin Heights, Tenn.

DO you have trouble in raising funds for the church? If you do, please write to us and we will help you. J. T. & A. Co., 607 Holland Bldg., St. Louis, Mo.

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

Family Circle

A Larger Blessing.

BY AARON PRINCE ATEN.

To every life there cometh both
  Unrest and restful joy;
In every soul some blessing is
  Though mixed with base alloy;
Amid the roses beautiful
  With perfume pure and sweet,
The hidden thorns with pointings sharp
  Our eager graspings meet.

Content dwells not within the heart
  That strives for better things,
And reaches on with eager grasp
  And flies on tireless wings
To reach the bounds where blessing comes
  In fullness to the soul,
And each in radiant rapture drinks
  The joys that o'er him roll.

Why not have larger blessing here:
  Amid the arid sands,
Though burning heat be ours to bear
  And few the helping hands?
To all our spirits fullness comes,
  If opened wide, our hearts
Responsive are to heavenly love
  That fills and ne'er departs.

Eldorado, Kansas.

The Bogy Man.

Perhaps most parents have learned, in this enlightened age, that a child cannot be frightened or bullied into any sort of goodness that is worth having. How many children, says a writer in the Woman's Home Companion, have been terrified by stories of the "Bogy Man," of "the wolf that will come and eat them," of "the policeman who will put them in the lock-up," till their fear of the dark amounts to positive agony. Bedtime should be an hour inseparably associated with the prayer at the mother's knee, followed by a quiet talk, after which the little one settles down to a restful sleep. But instead how often does it happen that the child is tucked in bed with the admonition, "Now go right to sleep, like a good boy, for if you don't there's a big dog over there in the corner that'll come and bite you!" Go to sleep! Sheer nervous terror keeps the child awake. How can he be expected to grow up anything but timid?

Another writer in the same magazine suggests a cure for naughtiness, which, if effective, ought to fill a long-felt want. Conscientious parents realize it is necessary to encourage good impulses, and also to train the child's moral nature through the education of his faculties; but it is hard to convince them that in respect of those venial faults most children exhibit quite early neglect is better policy than discipline.

Many times a child who accidentally finds naughtiness an interesting experiment would quickly weary of it if it were not for the commotion it makes in the family. To become an offender is to become important, and nothing is more agreeable to young or old than that. One is liable in times of tedium to attract attention in some way, even if it involves making one's self odious. The desire for notoriety is, in its incipient form, simply a determination to become the center of something, and children show it as often as and even more frankly than their elders.

Is it not then desirable to make a child's small attempts at intractability dull affairs to him, so that he shall forget them? Every act that we remember well we incline to do again, and the best thing that can happen to children is to have all their good acts marked by red letters, while their minor offenses are dropped into the gulf of forgetfulness.

How They Dine in Japan.

I think probably the most entertaining experience we had in Tokio, said Miss Lillian Griffin in the Baltimore Sun, was a Japanese dinner.

We had been invited to dine at the Maple Club, and at the entrance a bevy of small servants went down on all fours in salutation, removed our shoes and escorted us to the dining-room, a small apartment minus chairs, table, everything. We were expected to sit in native fashion, on our heels on the floor, which was covered with faultlessly white mats. Our places were marked by a circle of small, flat blue cushions. Sitting upon one's heels is a difficult position for foreigners to assume, and almost impossible to maintain. With inward misgivings, but with a show of great ease, I subsided upon my cushion and for fully five minutes my troubles seemed over. Alas! soon numbness attacked my astonished members, then paralysis; finally movement or inaction became alike torture. "How long can I stand it?" I thought, uneasily, as I looked toward my friend, and in her eyes caught an answering signal of distress.

At that moment a troupe of little serving-girls—musumes—entered with the dinner. First we were served with tiny handleless cups of tea and most beautiful confectionary, shaped into pink and green maple leaves and delicate rose-tinted waxen mysteries. They were works of art, but I quailed before them, and for me that course was purely ornamental. Before each of us was then placed a lacquered table about a foot high, holding several dishes. I have never been considered tall, but I felt awkwardly so for those surroundings, especially that doll's table and those toy dishes.

At first glance I did not recognize a single acquaintance among the delicacies; so I began to take an inventory of them. On a piece of glass were carefully arranged thin slices of raw fish and a small bowl of dark sauce. A plate was divided in halves by a slice of white and yellow cake made of sweet and Irish potatoes. On one side of this barrier was a small piece of boiled lobster, half a microscopic bird, preserved cherries and chestnuts; on the other, two sugar-coated Irish potatoes, one white, the other red. I next uncovered a lacquered bowl. It was filled with a brown soup, in which floated pieces of fish. My neighbors were eating this with chop-sticks. Tremblingly I took up the bits of wood and tried to do likewise. With every movement those detestable chop-sticks slipped in my fingers. I worked with desperate energy, but gradually the few solid portions of my soup crumbled to nothing. For fresh material I had to turn to a gelatinous substance called soy, on which rested a piece of broiled eel.

Two little girls served sake, the rice wine of Japan, from slender, long-necked vases. Here was a fresh trial. The sake, which tasted much like diluted sherry, was served hot. I felt proud of my fortitude when I had swallowed some with an unmoved countenance. There are some very elaborate ceremonial rules for drinking this wine, which, it is needless to say, we did not observe.

One after another new and curious delicacies were placed before me, until a signal was given and the musumes rose and retired to the end of the apartment. One side of the wall slid back and revealed a picturesque group of exquisitely dressed girls. They were the maikos, or dancing girls, and their accompanists, the geishas. At first the sight of painted, powdered, marvelously costumed dancers, trailing beautiful robes, and waving tinted fans, was charming; then the monotony of it impressed me. It was not really dancing, but posing, and such neat, exact posing that I felt as though looking upon some mechanical toy, and expected every moment it would run down. All the while the wailing voices of the geishas rose higher and higher, while with an ivory striker their delicate hands sounded the strings of the samisens, a most discordant instrument. As the last plaintive note ceases the screens were drawn, and we resumed our dinner. Other dances followed at intervals until rice was brought us as a last course, and the Japanese feast was over.

A Precaution.

There was a canny Scotch farmer, who, according to the Youth's Companion, had been suffering from the aching of a troublesome tooth, and went into Glasgow for treatment. The dentist, having examined the tooth, said kindly:

"It's a very bad tooth, and I should advise you to save yourself pain and take gas, which is only a shilling more."

He showed the machine to the old man and explained its workings; how he would fall asleep for a minute or two, and awake with the tooth and pain gone. The farmer at last consented, and took out his purse.

"Never mind paying now," said the dentist, loftily.

"Hoots!" replied the Scot. "A was na thinkin' o' that; but if A'm ga'en ta sleep A thocht A wad like ta count ma siller fust."

Grape-Nuts and Cream.

An Ideal Hot Weather Breakfast.

The selection of food for hot weather is an important question. We should avoid an excess of fats, cut down the butter ration and indulge more freely in fruits and foods easy of digestion. One meat meal per day is sufficient during hot weather.

An ideal breakfast is Grape-Nuts, treated with a little cream (which, by the way, supplies the necessary fat in a very digestible form), a cup of Postum Cereal Food Coffee, hot, or if cold, it should have a little lemon juice squeezed in; then some fruit, either cooked or raw; also perhaps two slices of entire wheat bread with a very thin spread of butter. A breakfast of this sort is so perfectly adapted to the wants of the system that one goes through the heat of the day in comfort as compared with the sweaty, disagreeable condition of one improperly fed. Once put in practice, the plan will never be abandoned during the hot days, for the difference in one's personal comfort is too great to be easily forgotten.

The Irish Language.

One hears so much of the Irish brogue that one may easily forget—or never know—that there is a real Irish language which is still spoken in some parts of Ireland. It is only very distantly related to English, and is a Celtic language akin to Welsh, the Gælic of the Scotch Highlanders, and the now extinct language of Cornwall. At the present time there is a Gælic literary revival in Ireland and many books are being published in that language. Thomas O'Donnell, an Irish member of Parliament, writes as follows in the Review of Reviews about the Irish language and its relation to the history of the island:

"Our language is the only thing that remains to us after the struggles of centuries. Our liberty and our own land have been taken from us. While that language remains it will ever act as a Masonic bond to link a people whom misgovernment has exiled all over the globe, and who would otherwise be lost in the multitude and lost to their country. Our national poet has said: 'The language of a nation's youth is the only easy and full speech for its manhood, and for its age, and when the language of its cradle goes, itself craves a tomb.' And again: 'A nation should guard its language more than its territories—'tis a surer barrier and a stronger frontier than fortress or a river.'

"The language and the mind of Ireland mutually reacted upon each other. While the language was in the first instance the product, the growth, of the Irish mind, leaving in its idioms and forms of expression distinct characteristics of the minds which evolved it, the minds of future generations of Irishmen were shaped and developed by the language, by its expressive beauty, its prayerful and religious tendencies, its mystic charms; they grew in the natural order, forming, each one, a link in the chain of national development, each the inheritor of the wisdom, the culture, and refinement of those preceding, each drawing from the store-house of the past; and thus has been developed, *not* in one generation, not by forced instruction, but by slow degrees, through nearly twenty centuries, the Irish mind and the Irish language. The Irish mind was, even in pagan times, essentially religious, chaste, and idealistic, docile, dutiful to parents, passionately loyal whether to earthly chief or heavenly King, self-sacrificing and unselfish—a fitting soil on which to sow the seeds of Christianity, a soil which has brought real enduring fruit, not its semblance, or the blossom, to decay on the appearance of the storm of self-interest or self-indulgence. That mind, with its simplicity, its sincerity, and its devotion to the cause of religion, has come down to us unstained, in a language which to-day, in the wilderness of irreligion, moral depravity, selfishness, and mammon-worship, speaks only of the beauty of a simple life, relating tale after tale to exemplify the worth of self-sacrifice, of chastity and purity. Our language breathes of the time when men and nations were younger, more beautiful, and less materialized than they are to-day."

For Dyspepsia

Take Horsford's Acid Phosphate.

Dr. T. H Andrews, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

The Bishop's Joke.

Bishop Watterson, of Nebraska, was once mistaken for a traveling salesman by one who met him in a railway train.

"Do you represent a big house?" asked the traveler of the bishop.

"Biggest on earth," replied the bishop.

"What's the name of the firm?"

"Lord and Church."

"Hum! Lord and Church! Never heard of it. Got branch houses anywhere?"

"Branch houses all over the world."

"That's queer. Never heard of them. Is it boots and shoes?"

"No."

"Oh, dry goods, I suppose?"

"Yes, they call my sermons that sometimes."

Getting Ready to Enjoy.

She was a little old woman, says The Northwestern Christian Advocate, who came on at a country station for her first journey by railroad. The other passengers smiled as they watched while she settled herself and her belongings as if she expected to travel around the world.

A young relative who was with her called her attention to a beautiful view of the lake, but she was so busy with tucking a veil over her bonnet that she gave it scant notice.

"Pretty soon, John. As soon as I get everything fixed all right, I'm goin' to sit back and enjoy myself," she said. "I always have been lottin' on a ride in the cars."

But her satchel, basket and box were not easily arranged to her liking and the forty-mile ride was brief.

"Already?" she exclaimed, as the name of her destination was called. "Why, I've hardly had a mite of pleasure from the journey yet! If I'd thought we were goin' to stop so soon, I wouldn't have wasted all my time fussin'."

The passengers smiled again, yet doubtless some of them were taking their life journey in much the same fashion.

A Musician's Diplomacy.

Artists and musicians who are solicited to give their services free for charity can not be blamed for feeling that those who make such requests ought to be prepared to meet them half-way.

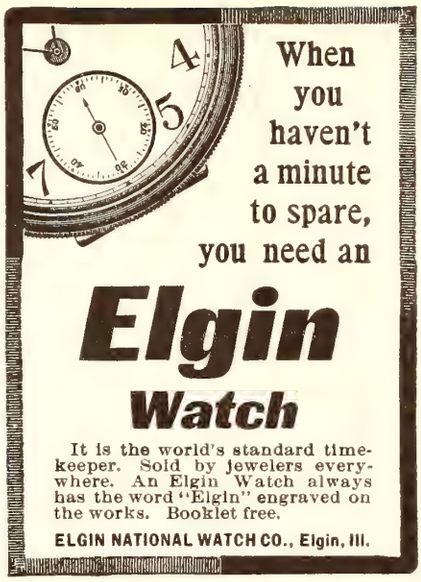
Madame Eames, recently in London, put the matter in a new light to those who invited her to appear gratuitously for charity, says the Saturday Evening Post.

She was one afternoon at Lord Charles Beresford's, and the next day received a letter from Lady Beresford saying that two ladies present had wanted to ask a favor, but in her presence had lost courage.

"But I am not afraid of you," wrote Lady Beresford, and proceeded to say that the ladies in question, who happened to be extremely wealthy, wished her to sing for nothing for a certain charity.

Madam Eames immediately sat down and wrote a reply. It was her duty, she said, to save herself as much as possible for her operatic performances at Covent Garden, which were stipulated by contract to be two days apart, so that she might give her freshest and best to the public. She felt, however, greatly attracted toward the charity named, and would make only one condition regarding the donating of her services. She had received 300 guineas (about $1,500) for singing at Mr. W. W. Astor's and about the same amount at other private concerts. She would gladly sing for nothing at the charity concert if each one of the ladies interested, who had so kindly asked her, would donate 300 guineas to the object for which the concert was to be given.

As yet no replies from "the ladies interested" have been received. But Lady Beresford, not being one of the "interested ladies," appreciated more fully the humor of the situation.



An Iron Will with Limitations.

Two men were arguing in their club. One, a fellow of ineffable conceit, was boring everybody with boasting of the power of his will, maintaining, with much violence, that his will was stronger than that of anybody's present. An English paper records the conversation. "You are wrong there," said one of the gentlemen, "and I will prove it. Go and stand in that corner, and I will have you out of it before I have commanded you the second time."

The smart one stood in the corner, and the quiet one said:

"Come out of that corner."

The other grinned and shook his head. The quiet man sat down and looked at him steadily. Five minutes passed, and then the smart man said with a sneer:

"Don't you think you'd better give it up? I don't feel any influence at all, and I can't stand here all the evening."

"Oh, as to that," replied the quiet man, there's no hurry. I am perfectly comfortable. You recollect that there's no time limit; you are simply to come out before I ask you twice. And as I don't intend to ask you again until a week from to-day, in order to give your strong will a fair and vigorous trial, we might as well take it easily."

The man with the iron resolution sneaked out of the corner, and the experiment was declared off.—*Youth's Companion.*

"Marian, you have a hole as big as a quarter in the heel of your stocking," said a mother to her little daughter.

"Mamma, you exaggerate so," replied the little one. "That hole isn't bigger than fifteen cents."

He Left.

A skeptical young man confronted an old Quaker with the statment that he did not believe in the Bible. The Quaker said:

"Dost thou believe in France?"

"Yes; though I have not seen it, I have seen others who have; besides, there is plenty of corroborative proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No, to be sure I won't."

"Did thee ever see thine own brains?"

"No."

"Ever see anybody else that did?"

"No."

"Does thee believe thee has any?"

The Young man left.

The Little God and Dicky.

Mr. Richard Carr Pendleton, aged seven or thereabouts, is the hero of Miss Daskam's latest story in McClure's Magazine. He has reached that stage of his education where his fond mother thinks it best for him to go to dancing-school—which same is his particular pet aversion. Much against his will he is being groomed for that function by his patient mamma. As the process proceeds, this monologue, representing her half of the conversation, filters through the crack in the door.

"Your necktie is on the bed. No, I don't know where the blue one is—it doesn't matter; that is just as good. Yes, it is. No, you can *not*. You will have to wear one. Because no one ever goes without. I don't know why.

"Many a boy would be thankful and glad to have silk stockings. Nonsense—your legs are warm enough. I don't believe you. Now, Richard, how perfectly ridiculous! There is no left or right to stockings. You have no time to change. Shoes are a different thing. Well, hurry up, then. Because they are made so, I suppose. I don't know why.

"Brush it more on that side—no, you can't go to the barber's. You went last week. It looks perfectly well. I cut it? Why, I don't know how to trim hair. Anyway, there isn't time now. It will have to do. Stop your scowling, for goodness' sake, Dick. Have you a handkerchief? It makes no difference, you must carry one. You *ought* to want to use it. Well, you should. Yes, they always do, whether they have colds or not. I don't know why.

"Your Golden Text! The idea! No you can not. You can learn that Sunday before church. This is not the time to learn Golden Texts. I never saw such a child. Now take your pumps and find the plush bag. Why not? Put them right with Ruth's. That's what the bag was made for. Well, how do you want to carry them? Why, I never heard of anything so silly! You will knot the strings. I don't care if they do carry skates that way—skates are not slippers. You'd lose them. Very well, then, only hurry up. I should think you'd be ashamed to have them dangling around your neck that way. Because people never *do* carry them so. I don't know why.

"Now, here's your coat. Well, I can't help it, you have no time to hunt for them. Put your hands in your pockets—it's not far. And mind you don't run for Ruth every time. You don't take any pains with her, and you hustle her about, Miss Dorothy says. Take another little girl. Yes, you must. I shall speak to your father if you answer me in that way, Richard. Men don't dance with their sisters. Because they don't. I don't know why."

The Biograph in Education.

The biograph, or moving-picture machine, has acquired wonderful popularity during the four years since its invention, but so far it has been used chiefly as a means of amusement—a grown folks' toy. A writer in Everybody's Magazine, who gives much information about the workings of the biograph, thinks there is a great future for moving pictures in the school-room. To the insular child what more impressive method of information as to what a warship is like in all its majesty, than to show him one in motion-photography. The children of the Central States will be shown waves dashing high upon the strand, or rolling in gentle billows on the bathing beach where children are at play. There are city children, too, who can be shown harvesting and haying scenes in the great West; cows, horses and all animals, wild and tame. And for both rural and urban youngsters the mutoscope will display the Indian, the Chinaman, the Zulu—all races of men and their manners and their customs. To the geography class the mutoscope will display the capes, rivers, cities, bays, towns and historic buildings that heretofore have been but names to the book-dazed scholar. He will be shown the Muir Glacier in its mighty disintegration, Vesuvius in eruption, and Niagara's resistless flood. It will take the scholar up the Danube or down the Mississippi, or show him the wondrous panoramas of London, New York, Paris, Bombay and Canton life. To the history class the mutoscope will show the great personages of to-day, as they live and move and have their being. What more vital suggestion of the war with Spain than the two views of the Spanish warship *Viscaya*, one showing her at anchor in New York harbor, her captain, in bitter jest, training his cannon on the city, the other a battered wreck upon the beach of Santiago a few weeks later?

The worthy Sunday-school superintendent was illustrating the text, "Whatsoever a man soweth that shall he also reap." Superintendent: "If I want to raise a crop of turnips, what sort of seed must I sow?" Children: "Turnip seed." Superintendent: "If I want to raise a crop of tomatoes, what kind of seed must I sow?" Children: "Tomato seed." Superintendent: "Very good. Now, if you want to raise a crop of good manhood, what kind of seed must you sow?" And an observer who kept tally reported that the school on test vote was a tie between turnip seed and tomato seed.

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scripture difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

YUCATAN CHILL-TONIC

The Stomach

of a sick person rebels at sweet medicines.

Yucatan Chill Tonic contains nothing sickening and is easily assimilated by the weakest stomach.

A trial bottle will convince any sick person of its superiority over all so-called tasteless, chill tonics. 50 cents a bottle, For sale by dealers generally. Made only by The American Pharmacal Co., (Incorporated) Evansville, Indiana.

NEW EDITION
Webster's International Dictionary
25,000 NEW WORDS, ETC.
Prepared under the direct supervision of W. T. HARRIS, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists and editors.
New Plates Throughout. Rich Bindings.
2364 Pages. 5000 Illustrations.
Better Than Ever for Home, School, Office.
Also Webster's Collegiate Dictionary.
WEBSTER'S INTERNATIONAL DICTIONARY
Specimen pages, etc., of both books sent on application.
G. & C. Merriam Co., Springfield, Mass.

OPIUM COCAINE AND WHISKY Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 26 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

AULT & WIBORG COMPANY
Manufacturers of Printing Inks
CINCINNATI. NEW YORK
CHICAGO. ST. LOUIS.
This Paper printed with Ault & Wiborg Ink

Wonderland 1901

the annual publication of the **Northern Pacific Railway** will be found a distinct advance, in some respects, upon even its immediate predecessor Wonderland 1900.

Its cover designs and eight chapter headings are by Alfred Lenz, of New York, from plastique models and are splendid examples of art.

There is within the covers of the book much historical matter, some of it new, as well as purely descriptive narrative.

The three principal chapters relate to the history of the unique **Northern Pacific Trademark**, the **Custer Battlefield** in Montana, and **Yellowstone Park.** Each is profusely illustrated, the Trademark chapter in colors. This trademark is of Chinese origin and is 5,000 years old. Its story is a strange one.

It is safe to say that **Wonderland 1901** will be in greater demand than any preceding volume of the Wonderland family, and, as heretofore it will be sent by Chas. S. Fee, St. Paul, Minn., to any address upon receipt of the postage, **six cents.**

MARION HARLAND

in her book "First Aid to the Young Housekeeper," says there can be little doubt of the saving in effort by use of most washing-powders and, if a trustworthy powder be used, of the saving to the fabric, over the old soap-rubbing way of washing. Users and imitators, both, have proved Pearline trustworthy.

With the Children.

J. Breckenridge Ellis.

XXII.—That Dog Collar.

Edgar lay a long time in the country road with his sprained ankle, and at last here came Nap; and it was beginning to be morning. "I taken the medicine all right," said the tramp picking up his pipe (which Edgar had not used in his absence), "and the doc said it 'twarn't too late. I tried to tell him about you a-laying out here under the heavens, but he brashed me away same's I was a fly. And I didn't see none of the women folks. Went to liv'ry stable, and telled of you being here, and there was your horse with the broken harness and a big hallyballoo over him, and they're coming after you; but they's so slow, I knowed I could beat um afoot, which I have did." Not long after the young man was taken to his hotel, where Dr. Larry ministered to his injury. As the day wore on, Pete did not improve, but Dr. Wells said it was a good sign that she grew no worse. Mrs. Morris would have gone in person to thank the young man for his night's ride, but she could not leave her daughter a moment. So she sent a grateful message by Arthur Pendleton. As it was now known that Pete had diphtheria, her sisters and intimate associates were all forbidden to come to school, that is, Madge and Jennie, Letitia and Arthur Pendleton, and Linda May Dudley. As it would be very important for Mrs. Morris to sit up that night, she went to bed after dinner to rest up for the watch, and Miss Dollie came to occupy her place. Madge had been sent to stay at Miss Dollie's till Pete should recover, lest she take the dreadful disease, herself. Letitia could not visit anybody but Linda May, because the other girls had not been exposed to the contagion. So when Miss Dollie left home to go and take care of Pete, Linda May and Madge were left alone in the house. Pretty soon Letitia came to spend the afternoon with them. It was a beautiful afternoon, and it was all the more fun because they knew school was going on, and they didn't have to be shut up in the schoolhouse. So of course they looked upon the day as that much time gained over and above Saturday and Sunday.

"Poor Pete!" said Letitia, as they sat on the edge of Miss Dollie's front porch, "*wouldn't* we have fun if she was here!" "No," said Linda May, "because if she was well enough to *be* here, we all would have to be going to school. I'm sorry she's sick as she is, but I'm glad what she's got has scared our teachers." "I wonder," said Madge, "how long there's danger of taking diphtheria? Wouldn't it be fun if Pete got well but they was still a risk of us taking it, and we could be holding that over the heads of everybody till next spring!" "I believe I *am* taking it," said Linda May. "There is the funniest place just under my knee—you ought to see it!" "Well le's see it," said Madge with interest. "You come on in the hall, then." They went and examined the place. "I know what *that* is," said Madge, "that's a chigger-bite." "It couldn't be a *chigger*-bite," Linda May reasoned, " 'cause I never play on the grass. I don't care, anyway, I have a funny feeling sometimes. 'Cause Pete took it in her throat's no sign I ain't taking it in my leg." "I am very sorry," said Letitia, "that this sickness is infectionary. I don't think it's fun to miss school, then have to catch up. We could be improving our *morals, now*, if Pete hadn't had it." "Aw, Tishy, Tishy!" mocked Madge. Letitia burst into tears. "Now, Miss Letitia Pendleton!" remonstrated Linda May. "Come on, let's play and have fun. And Madge, you quit calling her that." "She's madden I'm glad," chanted Madge, "but I know what would pleaser; bottle of—" "No fun sittin' *here*," said Linda May. "Well," said Madge, "what le's do?" "Somethin' *bad*," said Linda May. "I don't know what makes me feel bad but I do. Don't you?" "Shaw!" spoke up Letitia, forgetting that she was crying. "It takes Pete to be bad. You all don't know *how*." "I *do*," retorted Madge indignantly. "I can be just as bad as *anybody*." "I always feel like being wild when Aunt Dollie goes away from home," said Linda May, "I wonder why?"

"It's no fun," said Madge, "just sittin' here, *saying* how bad we are. We might as well be playing school. Oh, there comes Arthur, and he's got Lucifer!" At that moment Letitia's brother came up, leading the dog. "Say, Artie," called Linda May, "oh, let us have that dog to play with!" *I* don't care," said Arthur, "where's Miss Dollie?" "Gone." "How gone is she?" "She's just coming back in time to get supper." "Hurrah for her!" cried Arthur leading the dog up to the porch, "I've been to see Mr. Brown; he's laid up with his ankle; he asked me if I'd exercise this dog. Say! I want to go swimmin'. Would you kids keep this dog till I come back?" "When you comin'?" demanded Linda May apprehensively. "Oh, I'll be here in *time*. I won't be *gone* long." "Why don't you stay and visit *us?*" asked Madge. "Aw, I don't want to be sitting around talking to *girls*," said Arthur in deep disgust. "I want to swim. I ain't got no doll to nurse." "We're not nursing dolls," retorted Madge, "you stay an' we'll play Dare-base." "I don't want to play dare-base." "Well, we'll play ball, in the lot, and you can be first batter." "I don't like to play ball with girls," said Arthur frankly. "Let him go," said Letiria cuttingly; "he never had any maccommodation." "Yes, *we* don't want him to stay," said Linda May. "I don't see," observed Madge, "what he's hanging about *now* for." Even this was no use. Arthur hastened toward the mill-pond. The girls played "jacks" with a little rubber ball; then hopscotch; and "catch," with a larger ball; and "High Spy"; and By-down. And they had ever so much fun with Lucifer who, though a great coward, was of a kind disposition. They took off his collar to air his neck, and tried to teach him to "shake hands." But when you held your hand toward him he wanted to lick it, which was not pleasant. And it grew later and later, and Arthur did not come to take the dog away. But somebody came: Miss Dollie; and it was about an hour before they were looking for her. They were all in the sitting-room when they heard her voice; "Here I am, children; it's clouding up so, I was afraid to stay longer." The instant Lucifer heard her voice he jumped as if stung by a bee, stuck his tail with great force between his legs, and fled upstairs. Nor did he stop till he was under Linda May's bed, where he squeezed up against the corner of the room. But Miss Dollie did not hear his flight, and of course did not suspect his existence in her house. There was the collar and rope on the floor. Linda May grabbed it up frantically, put it on a chair and sat on it. In came Miss Dollie. "Here you all sit," she said cheerfully, "what good little girls! Letitia, your mother said you could stay and eat supper with us. We'd better have supper before this storm comes, for you know I always run to my cellar at the first big cloud. Linda May, run and shut up the little chickens." Linda May sat tight on her chair with the dog collar feeling pretty hard and sharp under her.

(TO BE CONTINUED.)

Hour of Prayer.

Frank G. Tyrrell.

The Wise Decision.*

TEXT: Thus saith the Lord of hosts: In those days it shall come to pass that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you. Zech. 8:23.

The despised race becomes triumphant. There are periods in Hebrew history when this prophecy seems to have had at least a partial fulfillment; when other nations stood in awe of them, and even sought alliance with them. There was wisdom in such an act. And there is wisdom to-day in seeking alliance with those people and those nations whose God is the Lord.

The Favored Race.

God did not leave himself without a witness in the world of nations; but in working out His beneficent plan for the race, He chose a man, a family, a nation, to whom He gave a revelation. In the third chapter of Romans, Paul asks, "What advantage then hath the Jew?" and answers his own question. "Much every way: first of all, that they were entrusted with the oracles of God" (Rom. 3:1,2). Among them God raised up prophets, lawgivers, judges, seers. Through them He wrought upon the surrounding nations and the entire world. The history of the Jews is one of the most unanswerable arguments for the truth of Christianity

In the midst of their wickedness and wanderings, in their exiles and captivities, God was with these people, and it was this great fact that made them the "observed of all observers." If they were steadfast and obedient God rewarded them; when they transgressed His law, He punished them, seeking thus their recovery. Now we are to look, not to Israel after the flesh, but to spiritual Israel. All who receive the living oracles with the obedience of faith, are His people, and them He favors with the blessing of His Spirit.

All Races.

Men of every tribe and tongue are coming into the kingdom of God. The lessons of history are not lost; the teachings of God's word are prevailing. National antipathies and jealousies are giving way before the gospel of redeeming love. Still the Jew is persecuted; but the fires of persecution begin to smolder, and burn low, wherever the knowledge of Israel's God prevails, wherever the living oracles are received, and interpreted in life.

The Jews themselves have rejected Messiah, and repudiated the gospels. But are they sinners above many among the Gentiles? For still the sad word goes forth, "Who hath believed our report; and to whom is the arm of the Lord revealed?" The children of pious parents wander away from their early teaching, and forsake the God of their youth. But again and again the universality of redemption is declared. "All nations, many peoples, all languages," it is prophesied, will return to God their Father, and rejoice in the Holy One of Israel. When we despise the Jew, when we echo the traditional prejudice, do we forget that "God hath made of one blood all the races of men"? The favor shown to the Jews is a favor to the world. "In thee and in thy seed shall all the families of the earth be blessed."

In His Paths.

"He will teach us of his ways, and we will walk in his paths" (Isa. 2:3). Isaiah beholds a glorious vision of the peace and happiness that will bless this wounded earth when God reigns. "They shall beat their swords into plow-shares, and their spears into pruning-hooks." The centuries roll by, and apparently this prophecy is forgotten; certainly it is unfulfilled. Yet as the centuries pass the dark shadows lighten. A peace congress becomes a possibility, even while war rages. An international court of arbitration is being formed; and men are seeing as never before the horrid brutality and devilishness of war.

No man, no nation, can honor God with the lips, while the heart is far from Him. A perpetual condition to the favor of God is obedience to His commandments. The Christians whom you know are growing into the image of Christ day by day, are docile, humble, studious. They are always ready to learn. They treasure the experiences that bring them nearer to God—life's crosses, and burdens, and griefs, as well as its sunny triumphs. If we have made this wise decision, let us be faithful. And then let us so preach, and teach, and live, that many others may believe. The gods of this world have blinded many eyes, and sorely afflicted many souls. Only the gospel can give deliverance.

Prayer.

We thank Thee, O God, that we have been led to decide our soul's destiny, by following Thee, and striving to walk in the way of Thy commandents. To this decision keep us faithful and steadfast, with victorious hope. Keep our hearts in perfect peace; enable us to quench the fiery darts of the adversary; and bless abundantly our efforts to bring others to this same blessed decision, through Christ Jesus our Lord. Amen.

*Prayer-meeting topic for August 14.

Every Lady Should Compete For This Prize.

The "HENDERSON ROUTE" is publishing a book of smart sayings of little children under the age of five years, and in order to get data for this publication they are offering two prizes. For the smartest saying a prize of ten dollars in gold will be given, and for the next smartest saying five dollars in gold.

In order to receive recognition all sayings forwarded must be accompanied with the full name, address, and age of the child.

A competent committee will have the contest in charge, and the winners will be promptly notified.

All sending in sayings will receive a copy of the book, without cost, when published, which will be handsomely bound and contain, in addition to the interesting sayings of the wee tots, a select number of fine half-tone pictures of children.

Address all letters to Mr. L. J. Irwin, General Passenger Agent, "Henderson Route," Louisville, Ky.

Quaint, Queer and Qurious

Salt Lake City.

The late Col. John Cockerell in the Cosmopolitan said: "There are three unique cities in America, and one of these is SALT LAKE CITY." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the RIO GRANDE WESTERN RAILWAY in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyon, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, for literature, etc.

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis.....	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo.....	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

CHESAPEAKE & OHIO RY.

21 DAY TRIP

St. Louis
—TO—
New York and Return

$38.50

ROUTE OF THE TICKET.

C. & O. RY. through the Alleghany Mountains to Old Point Comfort on the sea-shore.
OCEAN STEAMERS to New York.
(Meals and State Room Berth Included.)
HUDSON RIVER STEAMERS to Albany.
RAILROAD to Buffalo.
STOP AND SEE BUFFALO EXPOSITION.
LAKE ERIE STEAMERS to Cleveland.
BIG FOUR ROUTE to St. Louis.

NOTE.
Many other combinations from $37.25 up, including all Rail, Rail and Water, etc., etc.

E. B. Pope, W. P. A.,
C. & O. Ry. Big 4 Ticket Office, Bdw'y & Chestnut

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps, address
C. L. STONE, General Pass. Agt.
Louisville, Ky

Sunday-School.

W. F. Richardson.

Abraham's Intercession.*

One peculiar distinction of the Old Testament history, as contrasted with others of like early date, is that it makes its chief hero, and the founder of the Hebrew nation, Abraham, simply a man, and a very imperfect one at that. Other nations claim a god as their progenitor, and pagan myths are legion in their number, and marvelous in their stories of the power of achievement of their heroes. Abraham is a man among men, and the narrative of his faults and follies is told with absolutely no attempt at concealment or mitigation. We therefore read of the weakness of the faith of Sarah, who despairs of the fulfillment of God's promise through her, and gives to Abram her slave maid, Hagar, an Egyptian, as a second wife, that she may adopt as her own any children that may result from such union, and thus God's promise be fulfilled. Before Ishmael was born, however, her jealousy sprang up against Hagar, and she drove her from the home of Abram through continued hard treatment. God sent Hagar back, with an exhortation to patience under her hard lot, with the gracious promise, precious to the heart of any oriental woman, that her son should become a mighty leader of men and the father of a great nation.

Thirteen more years pass, after the birth of Ishmael, and Sarah is yet childless. Abram is ninety-nine years of age and his wife ninety. The Lord appears again to him, and repeats his promise, at the same time changing the names of Abram and Sarai to Abraham and Sarah. Thus the "princely" woman becomes more specifically a "princess," and the "exalted father" becomes the "father of a multitude." The rite of circumcision is given as the badge of Abraham's descendants and the sign of his covenant with Jehovah. Circumcision had been practiced among the Egyptians from ancient times, but was unknown among the Chaldeans and the peoples of Palestine, with the possible exception of the Phœnicians. But, as the rainbow already spanning the sky assumed a new meaning when made the sign of God's covenant with Noah, so circumcision became to Israel a sign of the covenant of grace which God had made with Abraham.

As Abraham sat one day beneath the oaks of Mamre, three strangers approached his tent. After the fashion of the country, they were offered the hospitality of his household, and he and Sarah ministered with their own hands to their wants. While they ate, one of them, who seems to have been highest among the chosen messengers, and to be called "the Lord," declared that the time was now at hand for the fulfillment of God's promise, and that before the year ended Sarah should bear a son. Sarah overheard this promise, and laughed to herself incredulously, but the angel rebuked her, saying, "Is anything too hard for the Lord?"

Rising from their meal, the divine messengers turned their faces toward Sodom, and Abraham went with them, to start them on their way, and, perhaps, that he might enjoy a comradeship which he felt was more than mortal. Pleased with his faith, and gratified that he still sought their company, the angels determined to reveal to him the purpose for which they visited the land. "The secret of the Lord is with them that fear him; and he will show them his covenant." Abraham was to be the father of the chosen people, and it was fitting that God should take him into his intimate counsel, for the instruction of generations to come. Besides, Abraham was already a faithful father in his own household, teaching them the way of the Lord, and leading them in the path of the upright. God would honor such parentage, in a time when the family life was suffering unspeakable degradation throughout all that part of the earth. So the angels told Abraham that they were going down to Sodom, to see if the reports of its corruption were true, with the implication that, if they found them so, they would execute the judgment of God upon its inhabitants. The two angels who accompanied him who is called "the Lord" then went on their way to Sodom, but "the Lord" waited to hear what Abraham might say. It is needless to speculate as to who this being called "the Lord" was. Some have believed him to be one of the chief angels, like Gabriel or Michael; while others have believed him to be the "angel of the Lord's presence," mentioned in Old Testament history, and probably him who afterwards became Jesus of Nazareth. He was manifestly one who represented Jehovah himself and stood pre-eminent among the angelic servants of God, if nothing more.

The appeal of Abraham is exceedingly earnest and touching. He was thinking of his nephew, Lot, who, though dwelling in Sodom, had refused to participate in the wickedness of its people, and deserved by contrast the name of a righteous man. He is pleading for him and his family, as well as the other righteous whom he believed to have a home in that center of vice. Not only so, but he is pleading for the wicked also, and asking that they be spared with the righteous. His prayer is very bold. "Be it far from thee to slay the righteous with the wicked. Shall not the Lord of all the earth do right?" Let Abraham's faith give us the answer to a thousand questions, when perplexed with doubts of God's kindly providence for man. The Judge of all the earth will do right. We may be blinded, so as to fail to see what is right, but he who can see the end from the beginning will make no mistakes, and from his judgments there will be no appeal, for they will approve themselves to every soul.

How persistent is Abraham in his prayer. If fifty righteous are found; wilt thou spare the city? If it lack five of the fifty? If there be forty? thirty? twenty? ten? And God never ceased granting his prayer till he ceased asking. Did he think that it was impossible there should not be ten good men in Sodom, that he stayed his petition when it reached that number? Or did he doubt the willingness of God to go further with his gracious response? We do not know; but we cannot help wishing that he had kept on asking, and it might be that the city would have been granted a further lease of life. Yet its exceeding corruption could not long have continued, when Lot alone represented the element of purity and reverence within its walls. Abraham went back to his tent at Mamre, but when, the following day, he looked toward the cities of the plain, he saw the smoke of their desolation rising toward the sky, and he knew that the ten righteous were not found.

*Lesson for August 18. Genesis 18:16-33.

The Reformation of The XIXth Century

A Series of Historical Sketches, dealing with the Rise and Progress of the Religious Movement inaugurated by Thomas and Alexander Campbell, from its Origin to the close of the Nineteenth Century.

Edited by J. H. Garrison

This great work, which has been eagerly awaited for some time, is now ready for delivery. It is truly a notable work—a splendid addition to the literature of the Disciples of Christ. It is the only complete and modern history of the current reformation, and therefore should at once find a place in the home of every earnest and zealous Disciple.

This history is divided into eight periods, as follows:

Introductory Period	*Chas. Louis Loos.*
Period of Organization	*B. B. Tyler.*
The Turbulent Period	*W. T. Moore.*
The Transition Period	*T. W. Grafton.*
Period of Revival of Home Missions	*Benj. L. Smith.*
Period of Foreign Missions	*A. McLean.*
Period of Woman's Work	*Lois A. White.*
Lessons from Our Past	*J. H. Garrison.*

Chas. Louis Loos was personally and intimately acquainted with the fathers of the reformation, and associated with them in their work. His statement of the origin of our movement, and of its early connection with the Baptists, is the most satisfactory which has yet been made. B. B. Tyler has for many years been an untiring student of the history of our movement. W. T. Moore was an active and prominent participant in the events of the period beginning with 1861. His sketch of Alexander Campbell is a masterpiece, and is alone worth the price of the book. T. W. Grafton, in his "Life of Alexander Campbell," and "Men of Yesterday" has shown his ability as an able historian. Benj. L. Smith, A. McLean and Miss White have been most conspicuously identified with the enterprises of which they write. The closing section, by J. H. Garrison, is the address delivered by him at the Jubilee Convention in Cincinnati, October, 1899.

"The Reformation of the Nineteenth Century" is a handsome volume of 514 pages, bound in cloth. It is an addition to that list of books which, whatever other books he may have, every earnest Disciple of Christ should possess. This history is not only a volume full of facts and information, but a story of absorbing interest.

Price, - - - $2.00

THE CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Pleasureville to Apostasy

Via Danceburg, Waltzville, Lagerton, Topersville, Saloon-siding, Devil's Curve and other bad places. A new book of thirteen chapters and selling rapidly at 25c. Circulars free. Write C. J. Burton, Christian University, Canton, Mo.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR AUGUST 18.

God's Requirements.

Deut. 10:12-14.

1. The fear of the Lord was one of the first requirements imposed upon Israel. Nor was this fear of the Lord merely the sort of fear that this word conveys to our minds to-day. It was fear which was filled with reverence, awe, and even love. The same fear of the Lord is required of us still. It is a wholesome, a reverent, a godly fear.

And there is danger in the modern idea of God's great kindness and gentleness that we shall forget the need for a very real fear of Him. God is after all an avenging fire; God punishes sin; God never allows the wrong-doer to escape retribution; the way of the transgressor is hard; fear of the arrows of the Almighty is a needful, a wholesome feeling. "The fear of the Lord is the beginning of wisdom."

2. That we shall walk in his ways is another of God's requirements. No emotion, no sentiment, will take the place of doing, of living, of ethical life. Down deep at the basis of all true religion is the bedrock of morality. Do right is one of the very first requirements of God.

It too often happens that we try to make up, by a flood of tears and emotion, for a course of wrongdoing It too often occurs that the Sunday is our time of tearful rebound from a course of conduct during the week which we cannot justify.

3 That we love God is another requirement which has always been laid upon his people. To love God is to love:

(1) Truth. God is absolute and unvarying truth. In Him there is no varying nor shadow of change from the standard of perfect truth. This means more, too, than mere truthfulness. It means faithfulness to Himself. To be true to oneself, to be friends with oneself, never to vary from what one believes worthy of oneself, this is truth. To love God is also to love:

(2) Beauty. God is the embodiment of the beautiful. "Whatsoever things are lovely" are found in Him. If we love Him we shall rejoice in what is high, noble, beautiful. The passion for a beautiful life is the highest aspiration possible to us. Never to mar, for a single moment, the symmetry of our lives; never to make a false stroke with the chisel in carving out the angel in the marble; this is to be the truest artist. There is no work of art like human life. To love God is to love:

(3) Goodness. God is good. Nor is this trait a negative, feeble, empty one. It is a strong, virile quality. Goodness is the physician whose sleep is on a knife edge, and who is ready any moment to go at the call of suffering. Goodness is the mother who suffers willingly, gladly, in behalf of her loved one. Goodness is the ever-living, ever-loving, ever-wakeful Father of us all.

Whoever fulfills the requirements of this text will be a child of God.

Kentucky University.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—oward Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

ELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

W. H. MAYFIELD, M. D., Surgeon in Chief. Dr. W. G. TYZZER, General Manager.

COLORADO'S

COOL RESORTS
BEST REACHED VIA THE
MISSOURI PACIFIC R'Y
DOUBLE DAILY SERVICE.
Through Sleeping Cars to San Francisco,
Via Pueblo, Glenwood Springs and Salt Lake City.
SUMMER EXCURSION TICKETS NOW ON SALE.
H. C. TOWNSEND, GEN'L PASS'R AND TKT. AGT.,
RUSSELL HARDING, THIRD V.-P. AND G. M., C. G. WARNER, SECOND VICE-PRES'T
ST. LOUIS, MO.

"THE ONLY WAY."
ST. LOUIS
TO
CHICAGO.
4 — PERFECT TRAINS — 4
MORNING, NOON, NIGHT AND MIDNIGHT,
EVERY DAY IN THE YEAR.
The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.
CHICAGO & ALTON RY.
Write for time-tables, rates, etc., to
D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

A handsome volume of 302 pages, bound in cloth. Sent postpaid on receipt of price, $1.00.

THE CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST STREET.

Marriages.

BUTTS—ERWIN.—Married, at the home of the bride's parents, July 16, 1901, Mr. Joseph F. Butts and Miss Minnie E. Erwin, both of Leon, Kan., W. E. Reeves officiating.

DURINGER—YOUNG. — June 9th, by Samuel B. Moore, George Duringer and Birdie Young.

ELLISON—CHEATHAM —Married, by J. J. Cramer at the residence of the bride's parents near Lockhart, Tex., July 17, Mr. Herbert J. Ellison to Miss Katie Pearl Cheatham.

HARLAN—BARNES.—In Moberly, Mo., July 17th, by Samuel B. Moore, J. R. Harlan and Nettie Barnes.

JONES—EWING —Married, at the Christian Church, Creighton, Mo., July 10, Rev. J. H. Jones, of Garden City, Mo., and Miss Maude Ewing, of Creighton.

MAYNARD—PETERSON.—In Moberly, Mo., June 5th, by Samuel B. Moore, Stanly T. Maynard and Miss Nellie Peterson, both of Moberly.

OWEN—MENEFEE —June 19th, by Samuel B. Moore, W. H. Owen and Miss Lena Menefee.

PEYTON—MOOMEY.—Married, at the Christian parsonage, Leon, Kan., July 15, 1901, Mr. Weaver Peyton and Miss Sinie Moomey, W. E. Reeves officiating.

SMITH—JACKSON. — Married, at the Christian parsonage in Lockhart, Tex., July 18, by J. J. Cramer, Mr. L. B. Smith to Mrs. Fannie Jackson.

WALTER—HUMPHREYS.—Married, at the Christian parsonage in Lockhart, Tex., June 26, Mr. August Walter and Miss Pearl V. Humphreys, J. J. Cramer officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

CLARDY.

Tuesday morning at five o'clock Zeno B. Clardy, one of our most highly respected citizens and lawyers, suddenly and peacefully breathed his last at his residence on Mesa Avenue. In the death of Zeno B. Clardy, El Paso, Texas, has lost one of its most valued and progressive citizens, and his taking away in the prime of life is a severe blow not only to his wife and daughter, but also to the entire community. He was a model husband and a fond, loving and indulgent father. No one knew him but to appreciate and honor him more. He was an ideal citizen, possessing the highest characteristics of a moral community. For the last seventeen years he has resided in El Paso, and during all that time he has carried a mien of the strictest rectitude. He was a devout and consistent member of the Christian Church. In 1884 he came here from Farmington, Mo., and a short time after his arrival formed a partnership with Judge Allan Blacker in the practice of law. Mr. Clardy was a Missourian, having been born at Libertyville of that state, where he spent his boyhood days, and was about 47 years of age. John E. Clardy, his father, was present at the funeral. Thursday morning at 9 o'clock the funeral services took place at the family residence and were largely attended by those who had come to pay their last respects. The services at the house were conducted by the Rev. J. M. Campbell, pastor of the church of which the deceased was a member, assisted by Rev. Henry W. Moore, rector of the Myrtle Avenue Presbyterian Church. The ceremonies at the grave were conducted by the Woodmen of the World, deceased being a member of that order.

GORE.

Dr. Abner E. Gore was born in Bullitt county, Ky., Oct. 12, 1823. With his father he moved to Missouri when but ten years of age. He was graduated in 1848 from the Louisville Medical College and practiced in Paris, Mo., until the time of his death, March 28, 1901. He was married March 28, 1850, to Miss Margaret Clark, who several years ago crossed over to the other side. Eight children were born to them, of whom but three survive. In early young manhood Dr. Gore became a Christian. The Christlike characteristics that thus early adorned his life qualified him for the eldership and for nearly fifty years he served faithfully in this capacity in the Paris congregation. Twice for a period of years he was chosen to be chairman of the official board and was serving as such at the time of his death. W. N. Briney.

Paris, Mo.

KENNEDY.

Mrs. Vida Elnora Kennedy was born in Marshall county, Ill., Dec. 27, 1876. She united with the Christian Church in Toluca, Ill., in the fall of 1893, and always took a deep interest in church work. She suddenly departed this life July 18, 1901, and leaves to mourn her loss a loving husband, an infant son, father, mother, three brothers, four sisters and many loving relatives and friends. Funeral services by the writer.

A. R. Adams.

ROBERTS.

Bro. B. F. Roberts died in Kirksville, Mo., July 18, 1901. He was born in Audrain county, Mo., March 14, 1874. He was a graduate of the American School of Osteopathy of Kirksville, Mo. A little more than a year ago he went to Lincoln, Ill., and began the practice of Osteopathy. He was very successful until his health failed. He was converted and united with the Christian Church at the age of 14, and was a faithful member all his life. The first money he made in his practice he divided with the Lord. He made some investments which promise to be successful, and which he also divides with the Master. Shortly before his death he made his will, bequeathing one half he had to his widowed mother and the other half to the various missionary societies of the church. Fifty or seventy five thousand dollars is a low estimate of what he leaves to his mother and the church. He appointed his brother Isom, who is pastor of our church in Marceline, Mo., as executor of his will. His funeral sermon was preached by the writer.

H. A. Northcutt.

Kirksville, Mo.

WOODROWE.

Mrs. Almira Woodrowe, who died at her home in Ottawa, Kan., Saturday, June 29, was born in Sangamon county, Ill., Jan. 17, 1830. June 28, 1851, she was married to Samuel Woodrowe. To them were born four children, two dying in infancy, Rhoda, who died in 1890, and Amanda who survives her. Mr. Woodrowe died while in the Civil War. Mrs. Woodrowe came to Ottawa, Kan., in 1880. For forty years she had been a consistent member of the Christian Church. Funeral services were held Monday morning, July 1, at 9 o'clock, by Rev. O. B. Cook. The interment was at Princeton.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Topical Outlines of the Midweek Prayer-meeting Themes for 1901 is a neat booklet of thirty pages, similar in style to the booklet issued last year, of which many thousand were used. Price, 25 cents per dozen. Christian Publishing Co.

BIBLE CLASSES,
C. E. SOCIETIES,
BETHANY CIRCLES

We desire to call the attention of all such associations as those named above to a new book, recently published by us, which should be read and studied by all the young people among the Disciples of Christ. This book is

The Reformation of the XIXth Century.

It is a history of the Disciples of Christ—the first and only complete, authentic, adequate history ever issued. It is the joint production of some of the ablest writers in our great brotherhood—Chas. Louis Loos, B. B. Tyler, W. T. Moore, T. W. Grafton, Benj. L. Smith, A. McLean, Lois A. White and J. H. Garrison. Never before has such a clear and correct account of the origin and early days of our reformation been offered to the public. Never before has there been written such a fair and dispassionate history of the "turbulent period" of the life of this great reformatory movement. Never before has the present generation had so excellent an opportunity to learn the facts connected with the organization and development of our several missionary societies. In short, this is a history that must stand as the standard work on the subject for many years to come.

Bible Classes, Christian Endeavor Societies and Bethany C. E. Reading Circles will find this a delightful volume for study. It is by no means a dry and didactic compilation of facts and statistics, but is a narrative of absorbing interest, which, when once begun, will assuredly be completed. We know of no work, after the Bible, that our young people can study with more profit. A better knowledge of the history of our great plea will give them a greater love and zeal for it.

The price of this work, single copy, is $2.00, postpaid, but we will be glad to quote, on application, special prices when several copies are ordered at one time.

The Christian Publishing Company, St. Louis, Mo.

The Christian-Evangelist's 1901 School Directory

MISSOURI MILITARY ACADEMY

8th Year. Fine New Buildings. 100 acres. Hunting, Fishing, Swimming, Boating. **Model School.** Phenomenal Success. Faculty, **University graduates of national reputation.** For booklet with full information, address
A. K. YANCEY, President, Mexico, Missouri.

MISSOURI VALLEY COLLEGE

Marshall, Missouri.

Course of Study as High as in any Eastern College

Beautiful grounds. Marshall is a beautiful city of 5,000 population, in Saline County, the richest County in Missouri. It is located at the crossing of the Chicago & Alton R. R. and the Missouri Pacific R. R. For catalog or other information write

President W. H. BLACK, D. D., - MARSHALL, MO.

Classical Course
Philosophical Course
Scientific Course
Mathematical Course
Linguistic Course
Conservatory of Music
School of Fine Arts
Academic Course
English Course
Biblical Course

Drake University, Des Moines, Ia.

COLLEGES OR DEPARTMENTS.

I. College of Letters and Science
II. College of the Bible
III. The Iowa College of Law
IV. The Iowa College of Physicians and Surgeons
V. The College of Pharmacy
VI. The Normal College—School of Pedagogy, Preparatory School, Commercial School, Primary Training School, School of Methods, Shorthand School, Kindergarten Training School.
VII. The School of Oratory
VIII. The School of Art
IX. The School of Music
X. The Des Moines College of Dental Surgery
XI. The Drake Summer School of Methods

NOTES.

The total enrollment, all departments, last year, 1,764, not counting the Summer Schools, 1,140.

Notable material improvements of the past summer: Completion of Auditorium; new portico and other improvements to Main Building; new Pharmaceutical Laboratory; new rooms for Business Department, new desks, etc.; new Bacteriological Laboratory; 3,500 square feet of cement walks; renovation of Gymnasium.

In faculty equipment the most notable thing has been: 1. Complete reorganization of the Department of Music, under the leadership of Mr. Frederic Howard, of New York; 2. The Bible College has been g eatly strengthened by the addition of Dr. Clinton Lockhart; 3. The Medical Department has been completely merged into the organic life of the University. The first and second years are now taught in the Science Hall on the Campus; 4. The Des Moines College of Dental Surgery has become an affiliated department. It will add eighty students to the College rolls. 5. The addition of many new teachers to the faculty of the University.

The University has made a steady and rapid growth in the twenty years of its history. It is expected the enrollment will reach 1,900 the coming year. The location in Des Moines, with its state and city libraries, its courts, hospitals, churches, societies, etc., is excellent in every respect. Send for general catalog, 200 pages, free.

DRAKE UNIVERSITY.
W. BAYARD CRAIG, Chancellor.

Central Christian College

....ALBANY, MO....

Seven Departments: Literary, Ministerial, Commercial, Shorthand and Typewriting Music, Elocution and Voice and Art. From these an Elective Course may be taken. Buildings commodious and healthily located. Electricity, telephone, comfort, good work. Faculty of graduates, capable and experienced. The tone of the college is emphatically Christian. Both sexes admitted on equal terms. Cost about $140 to $185. Session opens September 9 and 10. Apply to
J. W. ELLIS, Ph. D., Pres.

BETHANY COLLEGE

Founded in 1841 by

ALEXANDER CAMPBELL.

Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address
J. C. KEITH, CHAIRMAN FACULTY.

Christian University,

For Ladies and Gentlemen

D. R. DUNGAN, LL. D., President

College of Arts and Sciences. College of the Bible. Business College. Conservatory of Music. Faculty Strong. Instruction Thorough. Curriculum Up-to-date. Expenses very light.

FOUR COURSES OF STUDY.
Classical. Scientific. English Classical. Classical Biblical Course.

In no other school can the student find better facilities or better instruction. 3,000 catalogues now ready for distribution. Write for one. For any desired information address
PROF. A. J. YOUNGBLOOD, Canton, Mo.

Fifty-First Year

Christian College and School of Music

COLUMBIA, MO.

FOR THE HIGHER EDUCATION OF WOMEN.

Prepares for Advanced University Work.

Academic degrees of B. A., B. S. and B. L.

Schools of Music, Art and Elocution.

Twenty-five Instructors of the best American and European training.

Students from Sixteen States.

Magnificent New Dormitory, accommodating 150 students. Furnishings and equipment unrivaled. Rooms en suite; heated by steam; lighted by electricity; Hot and Cold Baths. Gymnasium; Library of 5,000 volumes; Physical and Chemical Laboratories.

Beautiful park of eighteen acres.

Tennis and Basket Ball.

"The new Christian College is a school which will rank with famed Wellesley. and other schools of the East."—*Dr. Frank G. Tyrrell.*

MRS. W. T. MOORE, MRS. L. W. St.CLAIR, } **Principals.**

For engraved catalogue address SECRETARY CHRISTIAN COLLEGE, Columbia, Missouri. Rooms should be engaged early.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | August 15, 1901 | No. 33

WM RIVERTON JAMOA
BOX 802

Contents.

EDITORIAL:
Current Events....1027
Democracy and the Moral Judgment...1029
Faith and Experience....1029
Who Deserves the Censure?....1030
Notes and Comments....1030
Editor's Easy Chair....1031
Questions and Answers....1031

CONTRIBUTED ARTICLES:
Choosing a Calling.—Clinton Lockhart..1032
Apostles and Modern Missions.—N. M. Ragland....1032
The Memorial Supper.—Edward Scribner Ames....1033
B. B. Tyler's Letter....1033
Theology in Preaching. — Steve J. Corey....1034
Prayer for Rain.—Mrs. Blanche H. Brown....1035
New York Letter.—S. T. Willis....1035
The passing of Symbolism.—Hugh McLellan....1036
Missouri as a Mission Field.—Elmer T. Davis....1037
Dregs of the War.—Burris A. Jenkins..1037
Why Our Conventions Should go Beyond the Central Territory.—J. T. Ogle....1039
A New Century of Missions.—A. M. Chamberlain....1039
A Duty of Preachers.—S. T. Martin....1039

CORRESPONDENCE:
The Opening of the Indian Lands....1041
Faith vs. Experience....1041
From the Rockies....1042
Missouri Bible-school Notes....1042
Jacksonville is Re-building....1042
Iowa Notes....1043
Scott County, Ark....1043
Texas Letter....1044
Wisconsin Notes....1044

MISCELLANEOUS:
Our Budget....1040
Church Extension Day....1045
Evangelistic....1046
Family Circle....1048
With the Children....1051
Hour of Prayer....1052
Sunday-school....1053
Christian Endeavor....1054

Subscription $1.50

THE UNKNOWN COURSE.

Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know;
And where the land she travels from? Away,
Far, far behind, is all that they can say.

On sunny noons upon the deck's smooth face,
Linked arm in arm, how pleasant here to pace!
Or, o'er the stern reclining, watch below
The foaming wake far widening as we go.

On stormy nights when wild Northwesters rave,
How proud a thing to fight with wind and wave!
The dripping sailor on the reeling mast
Exults to bear, and scorns to wish it past.

Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know;
And where the land she travels from? Away,
Far, far behind, is all that they can say.

Arthur Hugh Clough.

PUBLISHED BY
CHRISTIAN PUBLISHING COMPANY
1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

HOLLINS INSTITUTE

VIRGINIA. Established 1842.

For the higher education of young ladies. Extensive equipment, complete curriculum (studies elective). Faculty of 12 gentlemen and 23 ladies. Salubrious mountain climate. Out-door exercise and sports. Famous mineral springs—sulphur and chalybeate—on the grounds. For catalogue of 59th session address

JOS. A. TURNER, Gen'l Mgr., Hollins, Va.

HIRAM COLLEGE

A School for Both Sexes, Located at Hiram, Portage County, Ohio, Thirty-Five Miles Southeast of Cleveland.

A SPLENDID LOCATION.

Beautiful Scenery, Pure Air, Excellent Water: An ideal college town, modern, up-to-date, lighted by electricity and having a fine system of water-works.

GOOD BUILDINGS.

The buildings are comparatively new:
(1) Main building commodious and convenient in all its appointments
(2) A large and beautiful Christian Association building, erected five years ago at a cost of $30,000.
(3) Two excellent ladies' halls well furnished and supplied with modern conveniences.
(4) Music building for the accommodation of our large and growing music department.
(5) A library and conservatory building just completed, the gift of Abram Teachout, and a Warener & Swazey's nine-inch telescope, costing approximately $5,000, the gift of Lathrop Cooley.

LIBRARIES AND APPARATUS.

(1) A large and well equipped chemical laboratory.
(2) Two other laboratories, Physical and Physiological.
(3) A well selected library. Large addition to this library will soon be made.
(4) A good museum.
(5) A large and well furnished gymnasium.

COURSES OF STUDY.

(1) Four Classical Courses—Regular, Ministerial, Legal and Medical.
(2) Four Scientific Courses—Regular, Philosophical, Legal and Medical.
(3) Four Literary Courses—Regular, Ministerial, Legal and Medical.
(4) Five Special Courses—Music, Oratorical, Business, Art, Teachers'.
(5) Special elective course in any variety.

CORPS OF INSTRUCTORS.

We have a strong body of Professors and Instructors, twenty-four in number. They are, for the most part, specialists of large attainments, and are thoroughly abreast of the times.

LITERARY SOCIETIES AND RELIGIOUS ORGANIZATIONS.

Hiram has:
(1) Five literary societies of unusual strength and vigor.
(2) Two Christian Associations that contribute much to the religious life of the school.
(3) Several departmental and social organizations of special interest and value.

EXPENSES.

Expenses are very moderate. Good table board can be had for $2.00 per week; club board for $1.25 to $1.75. Room rent for fifty cents to one dollar. Tuition for four to five dollars per term for each study.

The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.

Under the auspices of the T. W. Phillips' Loan Fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to

E. V. ZOLLARS, Hiram, Ohio.

The Christian-Evangelist's 1901 School Directory

Central Christian College

....ALBANY, MO....

Seven Departments: Literary, Ministerial, Commercial, Shorthand and Typewriting Music, Elocution and Voice and Art. From these an Elective Course may be taken. Buildings commodious and healthily located. Electricity, telephone, comfort, good work. Faculty of graduates, capable and experienced. The tone of the college is emphatically Christian. Both sexes admitted on equal terms. Cost about $140 to $185. Session opens September 9 and 10. Apply to

J. W. ELLIS, Ph. D., Pres.

BETHANY COLLEGE.

Founded in 1841 by

ALEXANDER CAMPBELL.

Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,

J. C. KEITH, CHAIRMAN FACULTY.

MISSOURI MILITARY ACADEMY

8th Year. Fine New Buildings. 100 acres. Hunting, Fishing, Swimming, Boating. **Model School.** Phenomenal Success. Faculty, **University graduates of national reputation.** For booklet with full information, address

A. K. YANCEY, President, Mexico, Missouri.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES

29th year. Unprecedented prosperity. 23 Professors from **8 Universities** and **5 European Conservatories. German-American Conservatory. Wm. H. Barber, Musical Examiner,** present in person during May. Largest. Cheapest. Best. Address,

JOHN W. MILLION, Pres., 40 College Place, **MEXICO, MO.**

LIBERTY LADIES' COLLEGE

Phenomenal success. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.

AMERICAN MOZART CONSERVATORY

Chartered by the State. Professors **graduates with highest honors** of the **ROYAL CONSERVATORIES, BERLIN, LEIPZIG, LONDON: use the methods of these Conservatories.** A fine, upright **CONCERT GRAND PIANO,** quoted in Bradbury catalogue **$1,050,** a prize in May Festival Contest. Address **President C. M. WILLIAMS, Liberty, Mo.**

MISSOURI VALLEY COLLEGE { Marshall, Missouri.

Course of Study as High as in any Eastern College

Beautiful grounds. Marshall is a beautiful city of 5,000 population, in Saline County, the richest County in Missouri. It is located at the crossing of the Chicago & Alton R. R. and the Missouri Pacific R. R. For catalog or other information write

President W. H. BLACK, D. D., - MARSHALL, MO.

Classical Course
Philosophical Course
Scientific Course
Mathematical Course
Linguistic Course
Conservatory of Music
School of Fine Arts
Academic Course
English Course
Biblical Course

EUREKA COLLEGE.

ROBERT E. HIERONYMUS, Pres.
Eureka, Illinois.

Quiet City. Beautiful Grounds. Convenient Buildings. Athletic Park. Gymnasium. Physical Director. Popular Lecture Course. Occasional Special Addresses. Strong Literary Societies. Location Healthful. Influences Good. Expenses Moderate. Good Dormitories.

ENDOWMENT GROWING. CO-EDUCATIONAL.

Next Session Opens Tuesday, September 17, 1901.

COURSES:—Full Collegiate Training. Music and Art. Bible School. Preparatory and Commercial Departments. For full information, address the President.

Madison Institute, Richmond, Ky.

A First-Class Boarding School for Girls.

J. W. McGARVEY, Jr., Principal.

Faculty of ten teachers who were educated at leading American and European institutions and have made brilliant records as instructors; every one a specialist in her department. Music department exceptionally strong. No fussy teachers. School apparatus and general equipment excellent. Good table. Frequent illustrated lectures (free) by the principal on his recent travels in Egypt, Palestine and Europe. Delightful and healthful location. Only one serious case of sickness in ten years. Prices no higher than other first-class schools, nor than many inferior ones. Send for catalog.

KENTUCKY UNIVERSITY, LEXINGTON and LOUISVILLE, KY.

BURRIS A. JENKINS, A. M., B. D., President.

A University of the Christian Church.

FIVE COLLEGES.—Liberal Arts, Bible, Normal, Commercial and Medical.

Co-education. 1,108 matriculates last session. Well equipped gymnasium. Fees in College of Liberal Arts and Normal College $22, in College of the Bible $20, for nine months. Other expenses low or moderate. Reciprocal privileges. Next session of those colleges begins in Lexington on Monday, September 9, 1901. Next session of Medical Department begins in Louisville January 1, 1902. The Commercial College (in Lexington) may be entered at any time of the calendar year. The courses of study lead to the degrees of A. B., A. M., B. Lit., M. Lit., B. S., M. S., B. Ped., M. Ped., and M. D., and, in the College of the Bible and the Commercial College, to graduation without degrees.

For catalogues or other information address KENTUCKY UNIVERSITY, LEXINGTON, KY.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, August 15, 1901. No. 33.

Current Events.

The Cuban Presidency. It looks as if it may be a case of the office seeking the man in Cuba. There is a presidential office awaiting occupancy, but the natural candidates seem reluctant to accept it. Gen. Gomez has positively declined in a tone which sounds as if he means it, and has recommended Senor Palma for the presidency and Senor Maso for the vice-presidency. The latter would be glad to have first place on the ticket but is not anxious for the second, and Palma gives no encouragement to the consideration of his name. In a letter recently published, he apparently refuses to allow himself to be considered a candidate —though not definitely refusing the candidacy, to be sure,—and points out the great difficulties which the first administration will have to meet. The greatest of all is the probability that the President will not have a majority of the legislative assembly with him. There is a multiplicity of small parties, no one of which is likely to command a majority. Whatever policy the president might desire to carry out, he would most likely be blocked by an opposition which would be divided on any positive measure of their own but firmly united in opposing his. It is almost certain that there will be wide differences of opinion about making a treaty with the United States, about the arrangement of reciprocity treaties and about the payment of the army. Recognizing so clearly the difficulties and dangers which confront the first administration, it is not surprising if Senor Palma prefers to rest with his present honors without risking failure in so difficult an enterprise. It will be difficult, however, to find one whose ability and integrity more perfectly fit him for the overcoming, as well as thu anticipation, of the difficulties which will confront the first president of Cuba.

A General Strike Declared. As was expected, President Shaffer of the Amalgamated Association of steel, iron and tin workers issued a general strike order on Tuesday of last week to take effect Saturday night. So far the compliance with this order has not been sufficiently general to afford much gratification or encouragement to the leaders of the strike. About 16,000 men have gone out in addition to those who had already quit, but the refusal of the men in Chicago and vicinity to strike has been a disappointment to the leaders. The Carnegie Company's works, although employing no Amalgamated Association men, have been a storm center, for it was hoped that the union men there would make a sympathetic strike. This has not been done with any unanimity, though two or three hundred union men have made considerable trouble. President Shaffer wishes to make this the biggest strike in history to establish forever the supremacy of unionism. The building trades, the united mine workers and the Federation of Labor approve of the plan and have promised moral and financial support but have not responded favorably to overtures looking to a general sympathetic strike. During the past week the Steel Corporation has gotten control of the Shelby Steel Tube Works, capitalized at $13,000,000 and operating fifteen non-union mills. This is both a sign of strength and a means of filling the orders which are already on hand. The price of tin plate has gone up rapidly since the general strike order was issued by the Amalgamated Association. Europe doubtless looks on with pleasure and counts upon regaining through this disturbance some of her lost steel trade. The numerous steel strikes in England in recent years and the perversion of unionism which has given rise to them are assigned as one cause for England's loss of supremacy in the steel industry. Meanwhile the general public looks upon the strike with divided sympathy and scant interest, owing to the lack of a specific and substantial grievance on the part of the strikers. When capital combines, it endeavors to conceal the fact and the less recognition the combination gets the better it is pleased, so long as its definite purpose is accomplished. The labor combination, on the other hand, has gotten all it asks for in the way of wages, hours and conditions, and now goes on a strike to get recognition. It seems rather a childish procedure.

Homesteads and Speculation. With the allotment of claims and the sale of town lots at auction in the newly opened Indian lands, the troubles and complications incident to the opening are not all over. The man who drew the first number in the Lawton district and therefore had first choice of all the homestead claims chose a strip adjoining the whole south side of the town of Lawton. The land office may have been in error in allowing him to choose a tract a mile long and a quarter of a mile wide, instead of compelling him to take his one hundred and sixty acres in a square half a mile on each side. At any rate, it allowed it, and one could scarcely expect the lucky Mr. Woods to know more about the land laws than the land office itself knew, or to be more strict in their application. It is true, too, that it was not particularly gallant for him to cut out the young lady who drew second choice from access to the town, compelling her to take the claim behind his. But in a country where so few men in the cities give their seats to ladies in the street car, it can scarcely be legally demanded that one shall give up his farm to a lady on the frontier, or even choose a worse instead of a better tract of land to accommodate her. An attempt is being made to invalidate Mr. Woods' claim by proving that he is a speculator on the ground that he took the most valuable piece of land that he could find. The squatters who have overflowed from the town of Lawton on to his land are naturally anxious to have him evicted so that they may divide his land into town lots and keep it. But their claim bespeaks a love of neither justice nor courtesy, but plain avarice. We would be glad to see Mr. Woods forced to change the shape of his claim so as to give the lady a chance, if that is the law, but the attempt to prove that he is a speculator because, having drawn first choice, he took the best he could get, savors strongly of the ridiculous. On the whole, the effort of the authorities to prevent speculation appears to have been remarkably successful. The sale of town lots in Lawton has been the feature of the week. Business lots 25 by 150 feet have sold at from $250 to more than three times that figure. Most of the business that is done in the new towns is, of course, done in tents, but the erection of wooden buildings began almost simultaneously with the opening. Saloons, which were excluded during the first days, are now permitted and sixty of them have been opened in Lawton. It is gratifying to note that the churches have not been slow in securing lots and beginning work in the various new towns.

The Trouble in Colombia. The revolutionary disturbances of Colombia have developed into quite respectable magnitude, the most significant indications of which are that the United States has dispatched a war vessel to the Atlantic side of the Isthmus and has another in readiness to go to the Pacific side, and that diplomatic relations between Colombia and Venezuela have been broken off. The Colombian revolutionists are representatives of a radical party which wishes to overthrow the present conservative government and effect the reunion of Colombia, Venezuela and Equador into a "Great Colombia" federation such as existed prior to 1830. President Castro, of Venezuela, and President Alfaro, of Equador, are cooperating with General Uribe-Uribe, leader of the Colombian insurrectionists. The political uncertainty which is normal to the Latin-American states is an incentive to the presidents of Venezuela and Equador to participate in the movement. Recognizing this co-operation with the rebels, the troops of the Colombian government have unsuccessfully attempted an invasion of Venezuela, and the hostile interchanges between the two have led to the recall of the Colombian representative from Venezuela, the management of Colombian interests there being left in the

hands of the American charge d'affaires. It is reported, however, with less evidence of truth, that the alleged invasion from Colombia is in reality a domestic uprising in Venezuela against the arbitrary methods of Pres. Castro. The United States gunboat Machias is now at Hampton Roads fitting to proceed to Colon to protect American interests. The president of the Panama Railway Company has requested the government to send a warship also to the Pacific side of the isthmus. The battleship Iowa has been ordered from Puget Sound to San Francisco and will there be held in readiness to go to Panama if needed. The United States is bound by treaty to see that the way across the isthmus from Colon to Panama is kept clear if Colombia cannot do it, but there is no probability that interference will be necessary, and it will not be attempted until the local government has conspicuously failed to protect this trade route. We are not ready to take sides in the dispute between the Colombian government and the allied revolutionists, but it occurs to us that a Great Colombia with a broader base than any of the present republics might be less easy to tip over—and that would be an advantage.

Chinese Affairs. Li Hung Chang has been supplanted as viceroy to Chi Li province, so it is reported, by Yuan Shih Kai, formerly of Shan Tung province. Li is too feeble to administer the government in his province as actively as the turbulent times demand, and it is important that some one be put in command who can see that peace is preserved. The Chinese court is not altogether pleased with the arrangements that have been made for the evacuation of Pekin and complains that too many foreign troops are remaining under the guise of legation guards. The court wishes also to arrive at some definite understanding with Russia about the control of Manchuria before returning to Pekin, and it is not improbable that on one or both of these grounds the return will be delayed until at least January.

The Return of von Waldersee. Count von Waldersee, late commander-in-chief of the allied forces in China, reached Germany last week on his return from the East. Whatever general enthusiasm might have been aroused by his advent was overshadowed by the mourning for the death of the Dowager Empress. It is doubtful, however, whether the enthusiasm would have been very hearty in any case. The value of his services is generally recognized, but among the intelligent classes there is also an appreciation of the fact that he did not do what he was sent out to do. He did as much of it, doubtless, as any one could have done, but the mistake was in supposing that he would have a united international force at his command and a definite enemy against which to wield it. Arriving in China he found that there was no war and no enemy and that the relation between the forces of the various powers and their German commander-in-chief was not exactly what he had expected it to be. A field-marshal on the ground was plainly a supernumerary. Under the circumstances it is not surprising that, in his frantic efforts to do something worthy of his rank, he made a good deal of unnecessary war upon unarmed villagers who had no thought of constituting a hostile force until he compelled them to assume that attitude. It was really a very trying situation and Count von Waldersee behaved indifferently well under the circumstances. He probably earned his salary, but any special rewards which he may receive will be wholly gratuitous.

The Empress Frederick. The death of the Dowager Empress Frederick of Germany has been followed by a period of mourning in England as well as in Germany. She was the eldest daughter of Queen Victoria and, as the Princess Victoria, wore her mother's name. The funeral services, although simple and unpretentious, in accordance with her expressed wish, occupied several days from first to last and were of an impressive character. After the services at Kronberg, where the Empress died, the body was brought to Potsdam near Berlin where King Edward, accompanied by Queen Alexandra, came to attend his sister's funeral. Like her husband, she was a pronounced liberal in matters of government. At the time when she came to Germany as wife of the crown Prince Frederick William. Bismarck was at the height of his power. Being rigidly opposed to constitutional government, he saw danger in the liberal tendencies of the heir apparent and his English wife and by his interference with her affairs caused her no end of annoyance. Upon his representations to the old Emperor, even the education of her children was taken out of her hands and they were placed under tutors who would instill into them a belief in their divine right to arbitrary sovereignty. Her eldest son, the present Emperor William, learned the lesson all too well. Shortly after his accession to the throne, the Iron Chancellor—whose belief in the divine right of kings was equivalent to a belief in his own divine right to rule the king and the country through the king—was forced to step down. It was a tribute to the force of character of the Empress Frederick that she could arouse such opposition from the Chancellor. He was forced to deal with her as with an opposing statesman. Yet her many virtues won her a place in the hearts of both the German and the English.

A New Edict in South Africa. Mr. Chamberlain's statement of a week or two ago, that the time for leniency had passed and that a more rigorous policy would henceforth be pursued against the Boers, received its explanation, in part at least, in the proclamation issued August 7 by Lord Kitchener under instructions from the colonial secretary. According to this proclamation, all leaders of the Boers who are in arms resisting His Majesty's forces and all members of the late governments of the Transvaal and Orange Free State are to be permanently banished from South Africa unless they surrender on or before Sept. 15. Meanwhile the cost of maintaining in the concentration camps the families of burghers who are still in the field shall be held against the burghers as a charge upon their property. It is not precisely apparent what the British government expects to gain by this edict. It is by no means likely that its terms can be conveyed to all the scattered commandoes of Boers in the field before the date fixed; and if it could be, it is still less probable that any considerable number of them, having endured the hardships which they have endured, would consider a threat of banishment a sufficient incentive to surrender. As for holding the cost of maintaining their families as a charge against their property, the suggestion conveys a grim humor when one remembers that the remaining property of most of these same burghers consists of a rifle and a blanket. With the former they will doubtless be glad to repay any debts as opportunity offers. As a business proposition, the British concentration camps are a series of credit boarding-houses with very poor prospects of pay. Lord Milner left England for South Africa on Saturday of last week, accompanied by Gen. Lyttleton. The presence of Gen. Lyttleton in the expedition has naturally started the rumor that he is to succeed Gen. Kitchener in command. Lord Milner is personally so unpopular and so little trusted by the Boers that his presence even in Capetown will be a hindrance to any possible future peace negotiations.

Brevities. Preparations are being made on a large scale for the Schley inquiry. At his request, officers are being summoned from Guam and China to give testimony.

M. Santos-Dumont, after a fall with his balloon near the Eifel Tower, was seized by Parisian women, overjoyed at his escape, and violently Hobsonized. Is not the Deutsch prize of $20,000 a sufficient incentive to aeronautics without the addition of an osculatory booby prize in case of failure?

At the recent convention of the Catholic Total Abstinence Society at Hartford, Conn., Archbishop Ireland said that it is no longer true that there are more drinkers among Catholics than in other religious bodies, though he admitted that it was formerly true. The society has over 85,000 members.

Secretary Wilson having returned from his tour of inspection through the corn belt reports the conditions more serious than the department had before been inclined to admit. The loss will be most severe in Nebraska, Kansas and southern Iowa. The total corn crop is now estimated at 1,100,000,000 bushels, not much more than half of the estimate six weeks ago.

By a bold and successful robbery, the Selby Smelting Works, forty miles north of San Francisco, were relieved of gold bullion to the value of $283,000. Within a week the culprit confessed under promise that he would not be prosecuted and pointed out where he had hidden the booty. He now claims the $25,000 reward that was offered for finding himself.

Gen. MacArthur's report for the Philippines for the year ending July 4, when he was succeeded by Gen. Chaffee, contains much discussion of general commercial and industrial topics. The report of casualties from May 5, 1900, to June 30, 1901, is as follows: Americans: 245 killed, 490 wounded, 118 captured, 20 missing; Filipinos: 3,854 killed, 1,153 wounded, 6,572 captured, 23,095 surrendered. The capture of Aguinaldo is characterized as "the most momentous single event of the year," a military transaction "unique, isolated and complete in itself."

Democracy and the Moral Judgment.

Ruskin has somewhere in his "Modern Painters" a remark to this effect: that the opinion of a majority is trustworthy only in those cases where the opinion of each individual is more likely to be right than to be wrong; but that in cases where it is more probable that any single individual will be wrong than that he will be right, it is safer to follow the minority. The theory of probabilities, which is a mathematical law as certain in its action as the law of gravitation, justifies this saying. If there is even a slight probability in the case of each separate individual that he will be right, then there is a practical certainty that the majority will be right if the number of votes is large enough. And vice versa.

This principle is laid down by Ruskin as preliminary to the proposition that public opinion is not a trustworthy guide in judgments of artistic excellence, since every untrained individual is more likely to admire that which has no real artistic merit than that which is meritorious. Carlyle virtually places political questions in the same class in which Ruskin places questions of art—that is, among things of which the public is more apt to judge wrongly than rightly. His famous dictum, that the combined opinion of thirty million fools is not likely to produce wisdom, is true enough as an abstract proposition, but its application rests on the assumption that the thirty million people *are* fools. To say that the common man is a fool in matters of politics—that is, that he is more likely to judge wrongly than rightly—is an assumption which would destroy the basis of democratic government.

There are, to be sure, governmental questions which are essentially technical and upon which the judgment of untrained minds, in whatever numbers, is absolutely valueless. Such matters as the tariff, the principles of national finance, currency and banking, contain so large an element of pure technicality that the offhand opinion of any number of men without a corresponding technical training is about as valuable as their advice would be in arranging the specifications for building a battleship. These are questions of statesmanship and should never have been allowed to get into politics.

But the foundations of democracy are not destroyed when one has admitted the worthlessness of a popular vote to settle the details of naval construction or tariff schedules. Democracy rests upon a broader and firmer basis than this. It is founded upon this principle: that there is in government an element, and the most important element of all, which is not technical or professional and in which the common man's opinion is more apt to be right than to be wrong. This is the element of morality, which is paramount in civil government as in individual conduct; and the appeal to the moral judgment of men can always be made safely when it is unconfused with other issues. It is not morally safe to do as the majority does, but it is usually safe to act according to those principles of morality which the majority of civilized men accept. Moral questions—the recognition of the rights of man and his civil duties—are the foundation of all large politics. Other matters, such as private interest, the eloquence of a demagogue, or deception by false leaders, may turn the scale, but the consensus of the moral judgment is generally right. A corruptionist, even a known corruptionist, may be elected to office, but only by stealing the livery of virtue. There is scarcely a community in the United States where a corruptionist could be elected with the right of bribery as an issue.

When the people are deceived and the majority goes wrong, there is in a democracy always the right of appeal to a higher court—from the people ill-informed, with minds inflamed by party zeal and distracted from the real moral issue, to the same people better informed and more calmly intelligent. Every reform has this task before it, to separate itself from the partisan controversies which by habit arouse the passions and prejudices of men, and to present itself as a purely moral proposition. So can it secure the most general acceptance among a people who, however prone they may be to err in judgments of art and public finance, can usually be counted upon to choose the right side of a purely ethical alternative. Upon this principle democracy can find a firm foundation.

Faith and Experience.

The article elsewhere, entitled "Faith *vs.* Experience," affords an interesting study. A thoughtful man, such as the author of the article, does not write statements without seeing, in his own mind, reasons for them. What, then, is his conception of salvation, which enables him to write certain sentences in this and in his former article, to which our editorial note, which he quotes, was appended? He had stated, in his former article, that "the divine presence and help" of the Holy Spirit is "a matter of faith and not a matter of personal experience." Our objection to this reasoning was that it put faith and experience in a false relation to each other, making them mutually exclusive terms, a position which he reaffirms in this article. In saying that "the whole of our religious life comes through faith," we meant, of course, that it has its source, its legitimate cause, in faith. We cited the scriptural passages—"we walk by faith, not by sight," we are "saved by faith,"—and then raised the question whether we do not have a "personal experience of salvation." Our brother thinks not. It is obvious, then, that he is not thinking and writing of a salvation that means a new feeling toward God, a new feeling toward sin, a new sense of reconciliation with God, and of joy in the Holy Spirit, a new power to resist temptation and to depart from iniquity, new aspirations, new hopes and a new outlook on life, but of something that takes place in the mind of God, of which man is wholly unconscious until it is communicated to him by some statement which he accepts by faith. In other words, he seems to have in mind as his full conception of salvation the abstract idea of the remission of sins as an act of God.

He says: "The love of God, the gift of His son, the death of Jesus for our sins, His resurrection and ascension, are facts of which we have no knowledge except as we believe that they are facts." These facts are, of course, matters of revelation, but having been accepted by faith and acted upon, the soul, thus believing and acting, acquires an experience, through faith, which corroborates and confirms the evidence upon which he believed, and gives him additional certitude.

He also says: "Repentance, confession of faith, baptism, prayer, etc., are commands of which we have no knowledge except as we believe that the Lord has commanded us to do them." Not stopping now to point out the fact that the commands referred to meet the profoundest religious needs of the soul, which existed as facts of human nature long before the commands were given, is it not self-evident that when repentance and faith, prayer, etc., occur, the soul is profoundly conscious of these experiences and of their adaptation to meet its needs? In other words, are these psychical changes less matters of personal experience because they were originally matters of revelation of God's will, received through faith?

Again, our brother says: "We have no knowledge of the forgiveness of sins, the resurrection of the dead and eternal life, except as we believe God's promises." The forgiveness of sins, regarded as an act of God, is of course a matter of revelation, to be conveyed to the mind of man in the way God may choose, but it is associated with such psychical conditions as faith, repentance, the obedient spirit, of which we can have personal knowledge. So also our Christian life, and that of the church universal, furnishes an additional proof of the resurrection of Christ, and hence of our resurrection; and eternal life has its beginning here in the soul of the believer, who by the presence of this life within him gains complete assurance of his future life.

With a conception of salvation that does not seem to enter the realm of consciousness, it is not strange that our brother should regard the phrase, "a personal experience of salvation," as "very questionable." In proof of this he says: "If it means that we know, by personal sensations, that we are saved, it is erroneous, for then it substitutes experience for faith." Why does our brother use so vague a term as "sensations"? Certainly repentance and faith do profoundly affect the mind and heart and will, and, when accompanied by obedience, they result in a sense of peace and joy of which the soul is as conscious as it is of any other experience. Why should this evidence of personal consciousness be placed in opposition to faith, instead of being regarded as a confirmation of faith, of faith brought to the highest degree of certitude? Was it not this experience that enabled Paul to say, "I know whom I have believed"? Is this not what the same apostle means, also, when he says that "the Spirit Himself bears witness with our spirit that we are the chil- of God"? And is this not what John means when he speaks of "the witness within you"? Neither of these inspired writers had any thought of substituting this internal experience for faith, nor have we any such thought. We never reach a point here, in our Christian experience, when we cease to "walk by faith," but religion would become a barren fact if it brought no personal experiences of peace and of joy and of victory over sin, confirmatory of faith, and making faith a living and present reality in our lives.

Who Deserved the Censure?

While the Sampson-Schley controversy is being launched upon its career as a full-grown official investigation by a naval court, another disturbance in the navy has come up and has apparently been settled. As reported in an earlier issue, Senator Chandler, who was Secretary of the Navy under President Arthur, has complained of the uncomplimentary reference to himself by Rear-Admiral Robley D. Evans in his book, "A Sailor's Log." Another official inquiry was threatened, but Mr. Hackett, acting Secretary of the Navy, in the absence of Mr. Long, has cut the Gordian knot by reprimanding Admiral Evans and sending a copy of the reprimand to Senator Chandler as the pound of flesh which was due to him. If it would help to salve his wounded honor, the ex-Secretary might have this reprimand of his enemy framed and hang it over the head of his bed where its benediction could be upon him night and morning.

But what was it all about? In 1884, when Mr. Chandler was Secretary of the Navy, Admiral Evans was assigned to duty as inspector for the Fifth Lighthouse District, which extends along the Atlantic coast from Havre de Grace, Md., to Beaufort, N. C. The lighthouse service had fallen into bad condition through the appointment of keepers as reward for political services. It was the duty of the inspector to examine the appointees, but pressure was brought to bear to get the favorites through the examination whether competent or not. In one case where an appointee was found upon examination to be hopelessly unfit, the inspector refused to pass him. It was reported to the Secretary of the Navy that he was "interfering with political conditions in the Fifth District." Without inquiry or opportunity for explanation, he was relieved of his position and placed on reduced pay. Admiral Evans's comment which has aroused the ire of the ex-Secretary is as follows: "It was, of course, a gross injustice and caused no end of comment in the newspapers; but I took it as quietly as possible and have always felt contented that I was not personally known to the man who could so far degrade the high office he held. The navy had in some ways degenerated into a job lot, at least in the eyes of those who used it for their own purposes, and was sometimes let to a very low bidder. . . . . However, I had felt the sting of insects before in my life and did not consider them of much importance."

This, it must be admitted, is not the language of profound reverence for one's superior officer, and it may be open to criticism under the canons of naval etiquette; though it seems to us that there is a vast difference between criticising a former secretary who has now no connection with the department, and criticising one who is in office at the time of the criticism. It is not denied that Admiral Evans bore himself with all due meekness toward Mr. Chandler so long as the latter was secretary.

But the principal question which Admiral Evans's words raise in the plain man's mind is not, Are they polite? but, Are they true? Is it a fact that positions in any department of the navy were given as a reward for political services when Mr. Chandler was secretary? that a lighthouse inspector was punished by the Secretary for trying to keep up the efficiency of his district by preventing the appointment of incompetent favorites? We do not know whether this is true or not farther than what Admiral Evans says about it in his book. But it is strangely ominous that there was no investigation to determine whether the charge is true, and that even in the censure, which Mr. Chandler now wears as a trophy at his belt, there is no question of the truth of the statements. If not true, the charges are well worth denying. On the surface of the case it appears that Mr. Chandler as Secretary was guilty of degrading his office for the accommodation of political spoilsmen, whom he encouraged at the expense of one important department of the service; while Admiral Evans is guilty of indiscretion in mentioning matters about which it would have been more discreet and courteous to keep quiet. Perhaps that censure got into the wrong envelope.

Notes and Comments.

"Ignorance is the only devil," said a preacher recently who was very desirous of being epigrammatic. If his remark be true, it must be admitted that he preached like one possessed. But the statements about both theology and demonology uttered by one so thoroughly possessed by his own demon of ignorance are perhaps not wholly trustworthy.

A writer in the Sunday-School Times objects to the use of the so-called "sanitary" communion outfits with individual cups and suggests that, if the situation has become so desperate as to call for this remedy, it is time to cleanse the church roll and to weed out the unsanitary members. It might be hard to satisfy a bacteriologist with this procedure, for he would find germs in the cleanliest saint, but there is a sense in which an occasional weeding out of unsanitary members would be a benefit to almost any church.

A sober-minded contemporary quotes a slang-laden description of a ball game which was printed in the Yale Record and inquires apprehensively, "What is to become of our language when such language is sent out from one of our oldest and largest universities?" There is no need for alarm. The Yale Record is a comic paper. So long as our oldest and largest universities send out slang for the sake of its humorous absurdity, the language is safe. The danger will come when, at universities and elsewhere, slang is used as ordinary language without recognition of its absurdity.

"The most common of those feelings which present obstacles to the pursuit or propagation of truth," says Bishop Whately, "are aversion to doubt; desire of a supposed safe medium; the love of system; the dread of the character of inconsistency; the dread of innovation; undue deference to human authority; the fear of criticism; regard to seeming consistency." It cannot be denied that these are formidable barriers both in the pursuit and propagation of truth. Some of these qualities of mind, however, kept within proper limits, may also prevent the acceptance of certain things presented as truth, which are not truth, but only plausible errors. It is easy, however, for conservatism to degenerate into opposition to what is new, and the defense of what is old. In such case it ceases to be conservatism and becomes the powerful though unconscious ally of radicalism.

A good work in behalf of the destitute orphan children in Cuba is being done by Mr. Elmer E. Hubbard, formerly a missionary to Japan, who is now operating a series of industrial homes in Matanzas, Cuba. Poverty always follows in the wake of war, and the homeless and helpless must be provided for. The Hubbard Homes are under the auspices of the undenominational Cuban Orphan Aid Society, and the trustworthiness of the management is vouched for by Mrs. Mary Lowe Dickinson of the King's Daughters, President Angell of the University of Michigan, the editors of the Outlook, and many other well known persons. $2.50 a month sent to Miss Grace Williams, secretary, 610 Woodland Street, Nashville, Tenn., will feed, clothe and educate one child. The cause is a thoroughly worthy one.

Prof. Triggs has added Longfellow and Oliver Wendell Holmes to his list of doggerel poets. Every time he utters one of these critical estimates, he gives the public some new information about himself. But the public now knows all it cares to know about Prof. Triggs. The methods of Brann's Iconoclast applied to literature reach the point of stupidity very quickly. The public is prepared to hear with indifference the further utterances of Prof. Triggs, even if, in a wild attempt to make himself interesting, he discounts Homer because he was accounted orthodox in his day, puts Virgil's Eclogues in the same despised category with Watts's hymns, degrades Dante into a mere vender of moralities, and rules Milton out of court entirely. Let us be thankful that Shakespeare at least is safe, for Prof. Triggs has already classed him with John D. Rockefeller—and what greater honor could Shakespeare ask? Prof. Triggs is the sort of person who may be expected at any moment to join in the apotheosis of Elbert Hubbard.

Some statistics showing the growth of the Presbyterian Church (North) in this country during the past thirty-one years were published last week by the Herald and Presbyter. We note that throughout the entire period there has been a healthy parity between the number of ministers and the number of churches. In 1870 there were 4,238 ministers and 4,526 churches. At the present time there are 7,532 ministers and 7,779 churches. In each case only a few extra churches, indicating that the noxious practice of half-time, quarter-time and no-time preaching does not prevail. The membership has a little more than doubled within the period covered by the statistics and is now 1,025,388. The annual net increase for the past four or five years has been about two per cent., which is somewhat less than the average for the entire period. It is interesting to note that the statistics show almost as many adult baptisms as infant baptisms. The record of contributions shows that,

unlike the Disciples of Christ, the Presbyterians give more to Home than to Foreign Missions, and the amounts for both are surprising compared with our meager totals: for the present year $1,252,159 for Home Missions and nearly a million for Foreign Missions. In addition to these there is a contribution to the work of education which averages annually well into the hundred thousands. The total amount of money raised for the present year is over sixteen million dollars, 25 per cent. of which is for missions and benevolences, and 75 per cent. for the maintenance of the local congregations.

Editor's Easy Chair
or
Macatawa Musings.

Macatawa Park has been a sort of theological center during the past week. Each forenoon, from ten o'clock to twelve, has been devoted to the study of Christ's teaching as given in the synoptic gospels. Prof. Lloyd, of the Pacific Congregational Theological Seminary at Oakland, California, has been the lecturer. His themes have been, "Jesus' teaching about God;" "Jesus' teaching about himself;" "Jesus' teaching about the spirits (Holy Spirit, angels, demons, devils);" "Jesus' teaching about the kingdom of God;" "Jesus' teaching about man;" and "Jesus' teaching about the gospel and the Old Testament." Each lecture is followed by what the doctors would call a "quiz." The attendance has not been very large, for the discussion has been on a plane rather above the range of thought of the ordinary church member who has no special interest in Bible study. Those attending, however, have felt themselves fully repaid by the painstaking, conscientious and fearless studies of Prof. Lloyd. His omission of the fourth gospel from his studies, in this course, is not because he discredits it as a work of John, but because it is constructed on so different a plan as to make it difficult to study it in connection with the synoptics. And yet we are convinced that outside the class room, at least, it is better to present the teaching of Jesus as a whole, making the synoptics the basis of the study and supplementing it with John's teaching.

Prof. Lloyd is a reverent but independent student of the Bible, and his New Testament studies are entirely based on the original Greek, with which he is very familiar. He has little patience with the outcry against those who are conducting the most rigorous investigation to ascertain all about the facts of the Bible and let the whole truth be known. At the close of an able lecture last evening on "Martin Luther," after describing in glowing terms his courage and heroism in standing for the truth against the Pope, the emperor, cardinals and princes, he said it was but mockery, however, for men to sound the praises of Luther for his devotion to the truth, while smirching the reputation of Bible scholars to-day who are devoting themselves with singleness of heart to biblical researches. It is much easier, however, for us to admire heroic and independent thinking in the abstract, or in persons far removed from us in time and place, than in the concrete men and women with whom we come into familiar contact. Our Savior said something about men building the tombs of the prophets whom their fathers had stoned. Human nature is not very different now from what it was then, and the probability is that God's prophets will continue to be stoned, in one way or another, while the world stands, or at least until the millennium dawns.

On Wednesday evening of this week we had a lecture by our own talented George H. Combs, of Kansas City. His theme was "Christ in Modern Literature," and it was one of the most brilliant lectures ever delivered on the Macatawa platform. Bro. Combs has a wide acquaintance with modern literature, has a keen insight into its spirit and tendency and very unusual ability in interpreting and characterizing authors and their works. Bro. Combs would undoubtedly succeed admirably in the lecture field, but it would probably be at the expense of his record as one of our most successful pastors. This lecture of his on "Christ in Modern Literature" has been expanded into a small volume, the MS. of which is in the hands of the publisher, awaiting its fate. It is a timely topic, and if the lecture is a fair sample of the style and judicious treatment of the whole book, we hope it may soon see the light. Nothing is clearer to the reader of modern literature than the fact that Christ is pushing his way to the front in literature, as He has in art, and that He is continually taking larger possession of the entire life of mankind. The most popular works of fiction within the last quarter of a century have dealt largely with the Man of Nazareth, and his spirit has invaded much of modern fiction where his name is not mentioned. This is only one of the many indications that He is rising to his rightful sovereignty over the world. The eighteenth century story writers saw fit to ignore the great Galilean Prophet, but nineteenth century authors have found Him not only the noblest but the most popular theme. No doubt this is partly due to the fact that the Christ of mediæval theology is giving place to the Christ of the New Testament, and as this later Christ, who was the original Jesus of Nazareth, is being lifted up, He is drawing all men unto Himself.

During the past week we have had a succession of glorious days terminating in magnificent sunsets. The weather has been all that could be desired, and Macatawa Park never looked lovelier to our eyes than at present. The colony of Disciples who make this their summer home continues to grow. Cincinnati has made the latest contribution in the persons of the two Misses Wilson, who, after visiting several places in the lake district, have settled down here for a few days of quiet rest before they return to their profession of teaching. In spite of the forenoon assembly sessions, even the preachers find a little time for fishing. The most exciting incident in this line, during the past week, was the capture of a muskallonge by Dr. J. H. Hardin and wife. They were not hunting for a muskallonge, but it came along and had no better sense than to take Bro. Hardin's hook, and suffered the natural consequence of so rash an act. When it came to the surface, having no landing net —and an ordinary landing net would have been useless—the bold fisherman thrust his hand into the mouth of the great fish and landed it in his boat, receiving some lacerations of the skin, which he presents as evidence of the truthfulness of the story. But he took other precautions to guard his veracity. In the presence of witnesses the great fish measured 38 inches and weighed 11 1-4 pounds. Of course this leaves the Liberty pastor the hero of the rod and line —for the time being. We are thinking of taking a day off and seeing what can be done to preserve our prestige as an expert angler.

Questions and Answers.

What is it to "hunger and thirst after righteousness"? *Beta.*

It is to have an intense desire to be righteous and to enjoy communion with God. It implies a recognition of one's own demerit, dissatisfaction with present attainments, and a deep purpose to press on to better things. Jesus has promised that those who thus hunger "shall be filled."

Is Paul speaking of the sins of the unregenerate or of church members at Rome in Romans 3? *N. Montgomery.*

In the chapter referred to, the apostle is showing that both Jews and Gentiles are under condemnation, and the quotation made from the Old Testament is a description of unregenerate people. It is a dark picture of human life, unrelieved by the regenerating power of the gospel.

What is the best remedy for religious indifference? I seem to have lost my first love, and would gladly regain it. *X.*

Repent, and do thy first works. Forget your own feelings and go to helping somebody else to be happier. Indolence is the bane of Christian life. Do something each day that is distinctly unselfish, and do nothing that you know Christ would not approve. So shall you soon experience a return of your "first love."

In recent numbers of your paper, and also in your S. S. lit rature, I notice that you point out Friday as the day of Christ's crucifixion. Is such a position in accord with the Master's words (Matt. 12, 40), or is it merely our foolish clinging to the fables of the Roman Church? *Chester A. Baird.*

This is the view of the best biblical scholarship of the ages, and is not in conflict with the words of Jesus in the passage cited when they are understood in harmony with the Jewish custom of counting time.

When speaking of the church, is it right for a Christian to use the words "your church," "my church," "the church of my choice," etc.? *N. H. Kent.*

According to New Testament usage, the word church has two meanings: the whole body of believers and the local congregation. Since denominations are unknown to the New Testament writers, there can, of course, be no scriptural warrant for calling a denomination a church. The use of the terms in question is legitimate enough if the reference is to local congragations, but not otherwise. A denomination may be "mine" or "yours," but the whole church universal would better be left in the possession of its founder and called the Church of Christ.

Choosing A Calling

By CLINTON LOCKHART

Professor of Biblical Literature in Drake University.

That moment is a great crisis with a young man when he is selecting an occupation for life. It is often unfortunate that he must decide without knowing what he is most fitted to do, or even what he will be expected to do in any given calling. To persons in such a dilemma kindly suggestions are usually welcome.

It is a fact, as sad as it is frequent, that a young man will sometimes make such a choice through a mere whim in disregard of the highest considerations. Here, if anywhere in life, we should expect the most exalted principles to guide and the noblest possible ends to be sought. It is too important a field for the sway of wild fancy.

On the other hand, those who advise young men in this matter ought to be considerate of their peculiar yearnings and talents, so as not to push a man into a calling for which he is wholly unfit. Neither should we imagine that all men ought to enter any one occupation; for there can be too many in any business. However, there is not much danger that strictly humanitarian occupations will be crowded.

There is no doubt that many young men quickly dismiss all thought of such an occupation as the ministry on grounds which really are favorable to its adoption. One objects because the ministry requires a high standard of character and devotion to God. But is not that the very reason for becoming a minister? Is it better to chose an occupation which allows loose morals and wayward life, or one which demands our noblest manhood? Ought not our calling be just as great a stimulus to worthy character as possible, that it may stay us from the current that bears too strongly at the best toward evil? It is a great mistake to select a work for life that tends to bad habits, when there are many callings which ennoble the character and sweeten life. The ministry requires just what every good man should want, just what he should require of himself; and the wise man will put himself in position to develop the best that is in him.

Another objects to the ministry because it demands too much scholarship. This necessitates much work and expense, besides some years of time to prepare. Very true; but the education is worth far more than the work, expense and time devoted to some pursuit that makes only a financial return and leaves the laborer as ignorant as before. Some young men avoid an occupation that requires learning because study is irksome to them, or, plainly, they are too lazy. Well, the ministry does not need that kind. Men who are industrious, who appreciate an education, and are willing to do the work necessary to get it, can get it, and will be able to use it to their own honor. Wisdom suggests the choice of a calling that will train the mind and make of the man the most that he can become. Poverty need not be an obstacle; for most of the best-instructed ministers educated themselves by their own efforts. Some of the best students in all our colleges are those who make their own expenses as they go. Thus they wring fortune out of poverty, and find the richest wealth in the very dust of discouragement. The best occupation for a brave man to choose is the one that will compel the best preparation.

Others object to the ministry because of its publicity and exposure to criticism. Certainly the public man is likely to hear some things said of him that will not delight his soul; but on the other hand, the good man will hear far more that will make him happy, so that the objection is fully offset. But adverse criticisms are a blessing to wise men. They know that such expressions by the people usually have some foundation, and that it is a privilege to search out one's errors and correct them. The truly great man wishes as many criticisms as possible that he may improve by them and attain to the greatest excellence. Mark it: excellence is always worth all that it costs. But publicity has other advantages. It furnishes the best incentives to worthy effort that one can have, and so it develops the best thought and the most praiseworthy conduct. Especially the publicity of a minister is also a valuable safeguard to his character, a perpetual restraint upon his irregularities. This is a priceless boon to him who is wise enough to profit by it.

Aside from these considerations, the ministry has strong attractions for men of the highest aims:

1. Humanity is suffering everywhere for the want of the Gospel message, and the number of men is insufficient to supply this growing demand. The cry of humanity is always the call of God.

2. Probably in no other occupation can a work so great and far-reaching be accomplished. The character and happiness of the individual, the civilization of the race and the salvation of souls are the fruitage of faithful ministration.

3. There can be no better field for the exercise of the noblest manhood and the most exalted talents. No man has abilities too versatile or too precious for a work so varied in its possibilities and so lofty in its character.

4. A ministerial education is less technical and more general, less professional and more popular, less exclusive and more widely valuable, than almost any other. It is the kind that blesses a man whether in one occupation or another, the kind that all men need, and it is worth its cost even if the calling were not followed.

5. Facilities for education for the ministry are encouraging; instruction abreast of the times, tuition free, living available by work while in college. Likewise the study necessary to the prosecution of a minister's work with success is pleasant to secure and creditable to possess.

6. In the work itself the companionships are the best, the fellowships the sweetest, the purposes the highest, and the results the most comforting.

7. While no earnest minister need fear a want of financial support, which with the man of high instincts is always a minor consideration, the peace that follows the rescue of one soul from the ways and woes of a sinful life and death is worth more than the wages of the most successful secular profession.

The old advice, "Do not enter the ministry if you can help it," while it duly recognizes the need of sincerity and conscience, is insufficient to reach the youth that really desires to know what reasons exist for his choosing such a work. It is evident that many worthy young men would undertake this divine duty if they but knew the value and the need of their labors. Nevertheless, the world does not need indifferent, unworthy or incompetent ministers, and the church does not want them. Yet the call is not for men of rare talents only. Men of moderate powers can be useful. Not orators, not enthusiasts, not prodigies are needed, but faithful men, willing to prepare for the work and to do it, trusting to God and eternity for the full and final reward. The ministry speaks for the best that is in a man, challenges his best abilities; but it asks only for the best in common men of faith and love. The position is a place of responsibility and honor in the army that battles for the cause of man and God, that seeks to serve and preserve the interests of the whole race. The work appeals to the patriot, to the philanthropist, to the humanitarian.

Des Moines, Ia.

Apostolic and Modern Missions.

By N. M. Ragland.

1. Evolution is the greatest of terms in science. It is the *method*, not the *cause*, of creation. The greatest word in the history of Christianity is missions. It is the method by which the church has carried out our Lord's last commission. The pattern for missions is found in the life of Jesus and in the example of his holy apostles, who were guided by the Master's oral teachings and the inferences of the Divine Spirit. Apostolic missions was the most original, far-reaching and benevolent enterprise that ever engaged the attention of thoughtful men. The messengers of the cross were possessed of an absorbing desire to make known the glad tidings. To this gracious message they gave an host of tongues. They threw themselves into the conflict with Judaism and paganism with consuming zeal and tireless energy. Their conduct is suggestive of a remark of the late Prof. John Stuart Blackie: "Christianity is a charge of cavalry, dashing onwards like a storm, to break the solid squares of an opposing infantry bristling with many spears." The conflict and the conquest begun in Jerusalem was carried into every part of the vast empire. The conditions were favorable for such an enterprise. Gibbon says: "The people considered all religions equally true; the philosophers considered them equally false, and the magistrates considered them equally useful." This secured for Christianity protection and respectful consideration. In the latter part of the first century, however, this policy was changed and the Christians became objects of frequent and frightful persecutions.

2. Modern missions began around the close of the eighteenth century. The men who inaugurated this enterprise for the evangelization of the world were moved by the same spirit that guided the apostles. William Carey said: "We must take every

opportunity of doing the heathen good. Laboring night and day, we must instruct, exhort, and rebuke with all long-suffering and anxious desire for them, and above all, must be instant in prayer for the effusion of the Holy Spirit upon the people of our charge." Beginning at Serampore, Carey and his associates planted churches in various parts of India. They established schools of various grades and founded a Christian college. They translated and published the Holy Scriptures in thirty-six languages and dialects. Adoniram Judson translated the entire Bible into the Burmese tongue, and planted churches in Rangorn, Ava, Mandenain and other centers, from which the light of the gospel radiated into the regions around. The example of these first modern missionaries has been followed by all the boards that have sent missionaries to the foreign field. The American Board says: "The purpose of missions is the conversion of lost men; organizing them into churches; giving these churches a competent native ministry, and conducting them to the stage of independence and self-propagation." This purpose is identical with that of the apostles.

3. Comparison of apostolic missions and modern missions reveals the pleasing fact that they are essentially the same in all important particulars. The only differences are in changed conditions and circumstances. The good seed of the kingdom and the soil of the heart remain the same from generation to generation. Men are still restless and reaching out after God. The gospel continues to be the best hope of the world. The inspired word, the Divine Spirit and God's providential care are with the missionaries in every part of the world as they were with the apostles in the midst of the Roman empire. The faith, the zeal, and the fidelity of those who are enlisted in preaching the gospel in all lands, are as great as that of those who carried the gospel from Jerusalem to Rome. The motives of the modern missionary are as high and as holy as those of the great apostle who counted not his life dear to himself, so that he might finish his course with joy, and the ministry, which he had received from the Lord Jesus, to testify the gospel of the grace of God. Under all the circumstances the results of modern missions have been as great and as satisfactory as those of the apostles in the first century. In the hearts of the men and the women on the foreign field is written: "God is our Father, and the Father of all men. All men are brothers." To this religion of humanity they have dedicated their lives, which they are ready to offer up, if this religion may be the religion of all men.

The Memorial Supper

BY EDWARD SCRIBNER AMES

The purpose of the supper is best expressed in the words of Jesus: "This do in remembrance of me." He was not afraid of being forgotten, but he wanted to be remembered for a particular work. The world remembers too many, and less worthy ones, to forget him. He was confident of the spread of his kingdom and of the endurance of his message, but the supper reveals how careful he was to magnify the essential feature, the central principle of his mission. The same anxiety to be rightly understood moved him once to ask the disciples, "Whom do men say that I am?" While others said John the Baptist, or Elias, or one of the prophets, Jesus was quick to approve Peter's reply, "Thou art the Christ." It was his lowly service of love, shown forth most fully by his broken body and shed blood, which he sought to impress by the symbolism of the bread and wine.

The first thing which strikes one in this memorial is its utter simplicity. The church has since tried to magnify the religion of Christ by elaborate ritual, and relics, and material monuments, but these are impotent beside the tokens which were consecrated by our Lord himself. After all, the simple, commonplace things are often the most significant. A tiny insect, brushed aside in disgust or trampled under foot, may reveal to the scientist, through its delicate organism and wonderful adaptation, a vision of infinite wisdom and care. The flowers, the grass, the birds, the common things of life, were ever expressive to Jesus of the divine presence and providence. Natural things are closest to the God of nature, and, therefore, they most easily become symbols of his life and truth. The bread and wine easily became suggestive of the Man who satisfies the deepest hunger and thirst of human souls. The communion service has become to the whole of Christendom a dramatic epitome of the entire Gospel. It carries the imagination quickly to the heart and to the farthest reaches of Christian truth and service. It reveals the divine love and courage and trust of Jesus. It uncovers the depths to which sin could degrade men, blinding their eyes to the beauty and righteousness of the true Messiah.

The memorial supper illustrates the power of truth to transform apparent defeat into glorious victory. Jesus is remembered for his death. Most men are remembered, if at all, for some event of their life. How easy it would be to select for perpetuation an attractive moment in the life of Christ. The Transfiguration, or the Triumphal Entry, would seem easier to preserve than the ignominious death. But the success with which Christianity has made the cross its emblem is the evidence of the power of love to exalt anything through which it serves the world. It is the illustration, too, of the fact that all the progress of the race toward justice and knowledge and peace has come by way of the cross. The cross of Jesus is the divinely perfect example of what occurs in all nature and in every individual where there is growth. That which thou sowest is not quickened, except it die. The crushed rose and the sorrow chastened life yield true fragrance. Pioneers sow their bodies on battlefields and a nation springs from the soil. Reformers die, and freedom is ever born anew for the enslaved in body and in mind. Christ, in his death upon the cross, revealed the way, the way in which love and power ascend to the throne everywhere in life. The death of Jesus is the consistent culmination of his life in such a world. It is his life, so different from all others, that makes his death unique. The cross is the luminous point at which all the virtues of his character become visible in their perfection. He is the Savior to every man who makes that vision his own ideal and guide.

It is for this reason that the communion service is more than an indulgence in sentiment or formal ceremonial. It aids the imagination to hold vividly the essential principles of the Christian religion, and therefore keeps many a man and woman to a purer and more purposeful daily life. It is this practical and spiritual value which has perpetuated the Supper through all the Christian centuries. It lives in the church not because its observance was commanded, but because it really ministers to holy living. The tendency which to-day is discarding the sacramental elements of religion can only touch the accessories of the observance of the Lord's Supper, for the institution itself is not a sacrament. It is the normal and natural means by which the church renews love and faith in her Lord and Master, and thereby increases her likeness unto him.

B. B. Tyler's Letter.

To a student of American Christianity the history of the Disciples of Christ—their origin, aim, program, progress, and present position, numerically, doctrinally, financially, socially and educationally, is a story of surpassing interest. I know of nothing equal to it in the entire history of the church. They are, without doubt, a unique people. What has been accomplished by them along a number of lines is simply wonderful. What of their future? Will their progress in days to come equal their growth in the days that are gone? This question no man can answer. Doubtless there are persons who believe the future has for the Disciples of Christ victories greater than any that have been gained in the past. If this optimistic view shall be realized I will certainly rejoice.

Every great movement in religion as in every other department of life must crystallize about a leader or leaders. This is inevitable. The Disciples were blessed, wonderfully blessed, in their leaders in the early period of their history. Great men for their times and in their places were the Campbells, Stone and Scott. They were born to lead. Isaac Errett, in his day and for his peculiar work, was the peer of any member of the historic quartet here named. The characters of these men made them leaders and commanders of the people. Commanding characters will always be needed. Such men will always have influence.

The men with whom this nineteenth century movement for the reunion of the divided church, by a return in faith and in life to the Christianity of the New Testament originated, were educated gentlemen. They were worthy to be called scholars. As scholarship is to-day, they are hardly to be accounted such; but in their day and in the United States, and in the part of the country in which they wrought, they were certainly worthy of this name. They read, they thought, they had convictions, they were men of positive speech, and they were as courageous as martyrs. Great men were our fathers! Men of their character are as much needed now as at any

previous period in the history of our race. The future of the Disciples of Christ depends on the presence among them of men whose characters are Christian and whose attainments give them standing among men of culture. The questions pressing for solution now are quite as difficult as, if not more perplexing than, were the questions in the early part of the last century. If great and good men were needed to solve the questions of that period, men equally large, intellectually and morally, are needed to successfully grapple the problems before us at the beginning of this twentieth century of the Christian era.

The average preacher among the Disciples to-day is superior to the average man in the ministry forty years ago. This period is mentioned because it is covered by the memory of the writer. The young preacher in 1901 is, in his equipment for work, superior to the young preacher in 1861. We are on a much higher level now in this respect than we were then; and to me this is a reason for gratitude and hope. But if our young men are better fitted for their work than were the men of forty years ago they ought to preach the gospel more effectively than did the men of the former period. But do they? I do not know. Sometimes I fear they do not. More, I fear, is made of their doubts in their public discourses and less of their deep convictions.

The men with whom this movement began not only believed in learning, in education, in scholarship, they were themselves educators. Their belief was manifest in their works. Thomas Campbell was a teacher, Alexander Campbell was a teacher, Barton Stone was a teacher, Walter Scott was a teacher. Not long had they been at work in the field of religious reform when institutions of learning of college grade were founded. They saw that an educated ministry was an essential. But for Bethany College their work would have been a failure. The debt of the Disciples of Christ to their schools is enormous. I wonder if they appreciate the magnitude of the debt. We speak eloquently and with emotion of the heroes of the mission field. I would not detract one iota from the popular estimate of their heroism; but I desire to mention in close connection with them the men and women who have given their lives to the cause of education. They too are heroes.

F. M. Green, in his "History of Hiram College," just from the press, has done his part to show the importance of the work of his alma mater, and so to show the debt of the brotherhood of Disciples of Christ to this school founded less than ten years after the beginning of Bethany College. As the Buffalo Seminary preceded Bethany College, so the Western Reserve Eclectic Institute prepared the way for Hiram College. The work on Hiram Hill has been dignified and thorough above the average. It has sent out since its humble beginning, fifty years ago, an army of teachers and preachers—preparing one man to be the executive of the nation. Hiram graduates have a right to be proud of the achievements of their alma mater. Men and women have been trained in this institution to fill worthily every responsible station in life—not simply those of teacher, preacher, congressmen, president. Hiram graduates are found in every useful vocation and position. Their names and character of service are given in an appendix to this book. It ought to be borne in mind that what Hiram and all the colleges of the Disciples have accomplished has been with an exceedingly imperfect equipment. Their schools have been deficient in the teaching force, in apparatus, in endowment. Their hands have been tied all these years. If so much has been done without endowment, with insufficient apparatus, and a small teaching force, what may we not expect when these deficiencies shall have been remedied? Hiram is in better condition than at any previous period in her history. The endowment now is in the neighborhood of $300,000. Within a few years past new buildings have been erected. Improved apparatus has been secured. Hiram College is in better condition to do good work than ever before.

F. M. Green's book ought to be extensively read. The story is well written. The author is in sympathy with his theme to the point of enthusiasm. The facts recorded on the pages of this volume are tremendously important to the Disciples. Every reader will receive an inspiration that will cause him henceforth to live on a higher plane. The work of college education in general will be aided by the circulation of this book. Our educational work is one. The success of one institution is a help to all.

THEOLOGY IN PREACHING

By STEVE J. COREY

Henry Ward Beecher once said that his least concern lay in having a theology, but that he was anxious to have religion. The religious teaching of the great preacher would have been much stronger and more lasting had he cared less for divorcing theology from religion, a thing which really cannot be done. The man who preaches without a real basis of theology, sails a ship without a rudder. We have been prejudiced against systematic arrangement of Christian doctrine by the cold, intellectual, and dogmatic theology of the past, but escape from a system of doctrinal belief we cannot, nor dare we. Doctrinal speculation is lifeless, but the decrying of true theological thinking is coming to be a vice of this age. We ought to thank God that we can in a measure systematize his truth. Theology is but the theory of religion, and any one who puts two facts concerning God and his redemption together, has the beginnings of theology. And who does not do it? Consciously or unconsciously we philosophize as naturally as we repeat prose. Revelation does not present to us a system of belief, but it is there, and we must arrange it. God has given us a dissected map—we have the pieces and the key, and it is for us to complete the map.

Does not one of the weak points of present day preaching lie in the absence of real doctrinal teaching? Is there not a great need for the statement over and over again of the great fundamental truths of the Christian faith? Christianity is an ethical system, but ethical teaching is not the beginning nor the whole of it. The staple of preaching is doctrine. The uppermost thought in every preacher's mind should be, that man is lost and that Christ saves. These great truths his people need first, last and always. He must teach Christian ethics—he cannot forget daily duties, but these things are secondary. They are the outcome of his theology not the basis of it. How many preachers feel that all of their earnestness in condemning evil habits and encouraging virtue has no more weight than a feather. What is the trouble? The heart of the matter has not been reached. The scriptural way of dealing with sin has been forgotten. The great eternal fact of alienation from God, and redemption through Christ, must come first. To preach Christ is the best way to preach morality. The great doctrinal verities are the arrows for the sinful heart.

To preach in this way a man must have a theology. He must have a system of belief. No forensic oratory, no interesting illustration, no impassioned appeal, will take its place. The people must be *taught*, and the staple of that teaching must be doctrine. The fact that we as Disciples of Christ have no creed but the New Testament does not exonerate us from having a theology, a system of doctrine; it makes it all the more necessary. We have no general binding statement of doctrine, but from this very fact each man must have his own. Why should we forever tremble at the thought of "a theology"? Is it because we fear the repetition of the sad tragedy of the final and binding dogma of the church in past centuries? It is about the last thing we need fear in this age. Rather let us fear the tragedy of a flabby and toothless religion, which accepts everything in general and nothing in particular—a religion without a definite system of belief, without a theology. "Doctrine without duty is a tree without fruits, but duty without doctrine is a tree without roots."

Must it be forever thought that every man who thinks along theological lines is dry? That doctrinal preaching is fossilizing? There never was a greater delusion. To be sure, doctrine as a mere dogma is always dry. But doctrine shot through by experience, fused by personal conviction, is living and powerful. The hearts of the people are hungry for it. The world is dying for it. Without it preaching is a farce, and the evangel a travesty. The preacher may not call it a "system of theology," but if he has no definite ideas of Christian doctrine, his teaching (if indeed it can be called such) will have no more permanency than a bridge constructed by a man who knows nothing of mathematics. A man without a basis of doctrinal belief may inspire for a time, but, if he is to reach, teach and mold people in a way that will last, he must believe something and know what it is. And will theological preaching reach the ordinary people? Will it not be too dry and unsightly, and will they understand it? That depends. A skeleton is unsightly, but covered with the form of an Apollo Belvidere one is startled into admiration. And is the skeleton any the less needful because of the beauty of the form? Did Paul hesitate to send doctrinal teaching to the Romans or Ephesians?

And would not our congregations compare favorably with the conglomeration of slaves, ignorant soldiers and newly converted and illiterate idolaters to whom these doctrinal discussions were addressed? Is not the modern cry for "simplicity" three-fourths intellectual laziness? There is no greater mistake than to suppose the common man will be driven away from church by strong doctrinal preaching. It is what he needs; it is what his heart craves. Let the minister of the gospel neglect it at his own peril.

Rochester, N. Y.

Prayer for Rain.

By Mrs. Blanche H. Brown.

[The following article is selected from among several which have been called out by the article entitled "What Shall we Pray For?" by H. H. Todd in our issue of August 1. An editorial statement of a position opposed to Mr. Todd's has already been made.—Editor.]

In the Christian-Evangelist of August 1st, Bro. H. H. Todd asks the question, "What Shall we Pray For?" and answers by saying, "Not for rain."

Can God send rain in answer to prayer? If he did in the days of Moses, why not now? Has he changed the laws of the universe since Christ came? Jesus said to the sea, "Peace, be still!" Has God less power over the elements than he had two thousand years ago? Our brother will not maintain that God has less power than he had in the Judean age, or that it is less possible for him to send a direct and immediate answer to prayer.

But *will* he? Our brother answers "No." Why? "Because we live in a spiritual kingdom, under a perfect moral law, and physical manifestations are no longer needed to teach us how to walk by faith." True. And every Christian will agree that spiritual welfare is vastly more important than temporal welfare. Our brother says that the promises of temporal blessings which were given during the Judean age, "Jesus took away, and if restored again it must be shown in the teachings of the Holy Spirit" and he asks for "a single clear text after the day of Pentecost and apostolic days, where God proposes in any manner to interfere with the laws of nature for man's sake." Will he give us "a single clear text after the day of Pentecost," or before it, which will prove conclusively that Jesus took away these promises?

We have the record that God did answer the prayers of his children in those former days. But we do not know that he "interfered with the laws of nature" in so doing. Even then the rain fell "upon the just and upon the unjust," as it does to-day. If God interfered with nature's laws in those days, what proof have we that he will do so no longer? If on the other hand, in those days he operated through natural laws in bringing about the fulfillment of his promises, why should we suppose that these laws, though unknown to the scientific world, are not still in existence, to be used as God sees fit in dealing with his children?

In Matt. 6:7, 8, Jesus cautions his disciples against vain repetitions, "For your Father knoweth what things ye have need of before ye ask him." He does not say "Therefore do not ask." But he says, "After this manner pray ye," and gives to them that grand, sweet petition to "our Father." And in that prayer he says, "Give us this day our daily bread." Did he mean this instruction for those only who sat under the sound of his voice? Is that prayer not available to the disciple of the twentieth century? Like Paul, "We know not what we should pray for as we ought."

The letter of James was written after the day of Pentecost. Let us hear him: "The prayer of faith shall save the sick, and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray for one another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James did not say, "Send for one of the twelve," nor did he say "The effectual fervent prayer of an apostle availeth much." Bro. T. would have said, "Send for a skillful doctor." Perfectly right and proper. God has never at any time promised to "interfere" in behalf of his children, if they are too lazy or too stingy to avail themselves of the material aids which he has placed within their reach. "This ought ye to have done and not to have left the other undone."

James goes on, "Elias was a man, subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain and the earth brought forth her fruit." If these words bear no profit to those who live under the new dispensation, why did James, inspired by the Holy Spirit, write them so many years after the day of Pentecost? If they are applicable only to those who lived at that time, then where is the verse of Scripture applicable to the disciple of today, and how shall we discern between them?

Our brother says that in his observation "such prayers have been a miserable failure." I very much like that paragraph in his article in which he says, speaking of disasters, "and when men receive them in humility and subjection, then are they chastened as sons." Jesus came to earth to teach the love and fatherhood of God, and throughout his mission here he was ever mindful of the sufferings of those around him. Was he more compassionate than the Father who sent him?

I am reminded of a little home scene. My little four-year-old daughter comes to my side, leans her curly head against my arm and looks eagerly, pleadingly, into my face, as she holds before me an apple: "The wind was blowing and it fell on the grass and it looks like it is good, may I eat it?"

"No," I answer, "it is not ripe."

The blue eyes fill with tears, the baby lips quiver and the sweet voice falters, as she pleads, "It *looks* like it is ripe. I know it wouldn't make me sick. I would like to eat it."

I love my little daughter. I am touched with pity for her disappointment, but can I grant her request? From very love I must refuse, though I can not explain to her nor can she comprehend the reason why. Her prayer has been a "miserable failure." What must she learn from this? Not to ask for things that are hurtful to her? Perhaps. But how is she to discern what is hurtful? She must go on asking for what she wants subject to such knowledge as she possesses, and must leave the granting or refusing to the judgment of her parent.

The wisest human being on earth is an infant before the wisdom of God. And even as the little child before its earthly parent, so, it seems to me, ought we before our heavenly Father to make our requests, asking for just what it seems to us it is right we should have. And we should ask in faith believing. Believing what? That within two or even six days our prayer will be answered in exactly the way and manner we expect or request it? No. We must leave the answer to his infinite judgment. We must ask in faith, believing that our request will be granted if it is right and best that it should be so.

Are the proclamation of Gov. Dockery and the prayers of the people a failure? No. The showers that have fallen may not fulfill the letter of the request, but if the people receive them with thankful hearts, remembering that God's wisdom is above our wisdom, "in a spirit of humility and subjection, then are they chastened as sons."

In the garden of Gethsemane, Jesus cried, in agony, "O, my father! Let this cup pass from me!" adding in sweet humility, "Nevertheless, not as I will, but as thou wilt." Who would dare to say this prayer was a miserable failure? Yet, the cup did not pass. He drank it to the dregs, and in that dark hour was made perfect through suffering.

As to the prayers to God in time of war, no prayer should ever be offered except in humility and subjection, remembering that while both sides believe themselves right, one must be wrong, and frequently both are wrong. We must not forget that the children of Israel were not always successful, but were punished for national sins and even carried into captivity. I believe the God of right still directs the destiny of nations.

Georgetown, Ill.

New York Letter.

By S. T. Willis.

It is difficult to take the eyes off the grandeur of the ceaseless surging of the sea long enough to write the New York Letter. We are enjoying the delightful breezes and the fine surf at Bethany Beach, the new resort of the Disciples of the East. It has been my privilege to see most of the popular sea-side resorts of the north Atlantic Coast, many of them of world-wide fame, and I am free to say I have never seen a finer natural beach anywhere than this. If properly managed this resort can be made into an ideal resting place for the Disciples of Christ. It has several miles of beautiful sandy beach, without a rock or any other obstruction. The bottom slopes gradually out to sea a distance of several hundred yards, and the surf is absolutely clean; the foam and sand are a lovely white. Fifteen acres in the midst of this tract of land has been deeded to the Maryland, Delaware and District of Columbia Missionary Society, to be used by the Disciples of Christ for the purpose of a summer religious assembly. A large number of Disciples have purchased lots, and some have built. Others intend doing so before the next season.

The large octagonal auditorium, with a seating capacity of several hundred, was dedicated on July 12, when a large and enthusiastic congregation was present.

The deed to the assembly grounds was placed in the hands of the officials of the Missionary Society. A number of services have been held, and several persons have become obedient to the faith. Among those who have visited the beach this season are F. D. Power, E. B. Bagby, Dr. H. Penrod, Mrs. Lattimore, Mrs. J. M. Pickens, E. H. Bondurant, J. Scott, I. Kitchen, J. H. Tibbetts, Miss S. Sweeny and J. G. Thompson, of Washington City; from Philadelphia, G. P. Rutledge, D. C. France and family, and I. Scithens; C. L. Thurgood and wife, and W. S. Kidd and family from Pittsburg; Earl Wilfley from New Castle; Mr. Folsome and family from Youngstown, Ohio; J. A. Hopkins, Rockville, Md.; Mrs. Laura Wheeler of Baltimore; G. Dudley of Lemoine, Pa.; S. Evangs of Millville, Del.; S. T. Willis and family from New York, and others. D. C. France, a Disciple of Philadelphia, was made mayor of the town of Bethany Beach and a number of persons were elected commissioners by the lot holders under the laws of Delaware. It is the desire of the management to add Chautauqua features to the program in the coming seasons.

More and more public institutions are encroaching upon the sanctity of the Lord's day and stated divine services in the Lord's house. The question of opening the public libraries of New York is being discussed in literary circles of the metropolis. Dr. Billings, head librarian, who is on intimate business terms with Andrew Carnegie, is quoted as favoring the opening of the branch libraries at certain hours on the Lord's day. This opinion is shared by others, and is strengthened to some extent by the success of the experiment of opening the Metropolitan Museum of Art on Sunday afternoons. But, while both the public library and the art museum are educational institutions, the case relating to them is by no means parallel. In order for one to get the benefit of the great art exhibit one must visit the museum and study its varied riches within the building that houses its treasures. None of the exhibits can be taken out and studied. It is not so with the library. The circulating and traveling departments, which will be numerous, furnish reading matter of every class to be taken to the homes of those who wish it, and the books may be secured at any time and kept two weeks. But if the keeping of the libraries open on the Lord's day either directly or indirectly makes for the moral and religious advancement of the people, as well as for their intellectual enlargement, the best element of New York will approve of it.

The holding of religious services recently at "Haymarket" dance hall in the tenderloin district of New York was one of the significant advance movements of the army of the Lord against the very ramparts of Satan. There is, perhaps, a no more deadly pitfall for the feet of virtue in Gotham. The Haymarket is a notorious, disreputable place. Many are the victims who have lost their virtue in this infamous place. It was frequented by the lewd among the moneyed class, and, therefore, has always been strongly guarded by the influence of the conscienceless rich. But it has been the custom not to open the place until about 10 P. M., and then remain open all night. But the proprietor, willing to increase the revenue, has turned the place over to the Rev. Joseph Jones of the Jerry McAuley Cremorne Mission. Mr. Jones, with a band of loyal helpers from the Y. M. C. A. and some of the great missions, began holding services there on July 28 with apparent good results. It is something like the reformatory work which has been done in past years in other parts of the city, such as Water Street, the Five Points and the Bowery Mission district. Moral and Christian heroism is always at a premium under such conditions. It is encouraging to know, for instance, that brave young men of the Brooklyn Christian Endeavor Union have banded themselves together to send a delegation of good men on each of the trolley cars making evening trips to Coney Island to sing hymns on the cars in order to counteract the influence of the vile songs being carped by evil minded young men who travel the line, making night hideous with their vile effusions. The Christian courage of these young men certainly is commendable.

The Passing of Symbolism

By HUGH McLELLAN

The modern spirit is a scientific spirit. The scientific spirit calls for the facts. The days of old were the days of symbolism; ours is the day of realism. There was a day when the rich folk of the earth showed their wealth by symbols. They lived in palaces and castles, not so convenient and comfortable, possibly, as a modern dwelling, but complete in symbols of wealth and luxury. Each battlemented tower, each escutcheon was a symbol of wealth. My lord had diamonds set in his snuff box, not that it made the snuff any better, but it stood for grandeur. He had diamonds in the lid of his watch. There were gold buckles on his shoes, and so on. My lady! why, "she had rings on her fingers and bells on her toes." The household servants were all liveried and every appointment was in keeping. These were the symbols of wealth and station. It sometimes happened that a man retained the symbols longer than he retained the means, and then he seemed richer than he was. To-day the symbol has almost disappeared. Messrs. Carnegie, Sage, Morgan and Rockefeller are all plain men. They are remarkably simple and unostentatious in their style. They wear no jewels and dress with almost severe plainness. One would not think by merely seeing Mr. Carnegie on the street that he was able to give away ten million dollars in one gift. He is satisfied in the fact of his ability and needs no show. This is the modern spirit—reality, sincerity, facts. Not look rich, but be rich. Not display your money, but give your money. Not symbolize your wealth in dead ornament, but energize your wealth in living institutions.

There was a day when the old merchantman of the sea, the sailing ship, carried on her prow an elaborate figure-head. Neptune, Triton, and all the sea-nymphs in gilded glory took their station under the jib. These carved representations of the sea powers bobbed up and down to the laborious wallowings of many a leaky tub. These symbols of rule over the mighty deep, with their cheap gilt, were but tragic irony to the sailor who felt that there was but a leaky plank between him and death. The figure-head is gone. To-day the ocean liner has simple, unadorned lines. They do not need symbols of power; they have power. Triton is not under the jib; he is in the boiler. Not what is on her, but what is in her makes her go. The modern motto is not symbols of speed, but speed.

The decay of symbolism is seen also in the decay of oratory. Not that the art of public speaking is declining. On the contrary, it is gaining power. One of its forms only is dead. The oration lies under a splendid pall of words. Words thick as autumnal leaves cover its meagre form, and all the flowers of rhetoric are piled upon its breast. The oration died because it could not tell the facts. It sought symbolism and neglected realism. It emphasized beauty at the expense of truth. It apostrophized, it symbolized, it typified, it lied, it died. The modern address or speech is a power because it is sincere; and because, discarding useless and ambiguous symbolism, it tells the facts.

When we turn from these small instances to larger principles, we see that the whole process of divine revelation has been a development from the symbol to the reality. The beginnings of religion, with its tabernacle and altar and smoke and hyssop and priests, was a period of symbolism. The New Dispensation is the day of fact. The incense is gone, but prayer remains. The priest is gone, but the soul, leaving its dark sins, still draws near to God. The lamb without spot is not upon the altar, but Christ, the Lamb of God, is in us the Hope of Glory. God in olden days looked out upon the world, his face hidden in the symbolic veil; now the veil is lifted and the world gazes transfixed upon the face of Jesus. Immanuel! A sinner is not drawn by an abstraction. The prodigal world will never return to kiss a figure of speech. The world is hungry for facts. God is the great Fact. The world will come back to him.

Is not this principle a prophecy of the passing of all symbols, and the certainty of eternal life? Matter is symbolism. The world of matter is but the beauteous symbol of the spiritual energy which created it.

> "The spacious Firmament on high
> With all the blue ethereal sky"

is but the symbol of the divine life and wisdom. Are not the houses and factories, the bridges and ships, the material symbols of the life and energy of man? His very body is but the pantomimic sheet on which Life throws its shadow. Surely, in the process of the suns these symbols will pass and the eternal facts appear. Not evidences of God, but God. Not symbols of love, but love. Not manifestations of life, but life. Not darkly through a glass, but face to face.

Richmond, Ky.

The question of questions is not "What think ye of Christianity?" but "What think ye of Christ?" It is impossible to keep the sunlight and reject the sun.—*D. J. Burrell.*

Missouri as a Mission Field.

By Elmer T. Davis.

Of our 1,675 churches in Missouri nearly 1,000 have no regular preaching, not even once a month. What will be the lives of thousands of our children who are raised under the influence of these churches? They are being taught by example that if they have been baptized into Christ and do nothing particularly bad they do not have to support or attend the preaching of the gospel to be a Christian; that it is not a duty but simply a choice; and the preaching of the gospel to them dwindles to a mere matter of entertainment. They attend any church they desire or stay at home or wherever they can enjoy themselves the best. A few years ago a religious canvass of this city revealed the fact that over 1000 people who were members of the Christian Church were not in fellowship with any church in the city and of course did not support them with any regularity in attendance or financial help, and many more think if they attend the morning service that entirely relieves them from church work the rest of the day. If this indifference is not caused by the way they were raised, what is the cause of it?

We are compelled to acknowledge that the attendance of our city churches is not nearly what it ought to be. Thousands of people who have belonged to the Christian Church are in the theaters instead of the church on Lord's day evening. One reason given for this condition is that our young people in the small towns go away to school and when they come home they don't want to listen to a man preach unless he is educated. But that excuse certainly could not keep them away from our city churches. The trouble is they don't even have an uneducated man to preach to them, not even one Lord's day in the month, for their parents and friends don't hire a man to do it, which to them is the best proof under heaven that it is not a necessary part of the Christian life. When they come to the city they bring the same standard of a Christian life with them, and church-going is only one class of entertainment. If they desire to attend, they do; if not, they look for some other entertainment, and the theater as an entertainer is so far ahead of the church that the hundreds of empty pews and the crowded theaters tell the result when Sunday night comes.

Is it the goal of our ambition to build church-houses and allow them to rot down in idleness? Is this the fruit of "our plea"? Is this the result of preaching the "old Jerusalem gospel"? No wonder three-fourths of our churches give nothing for missions! How can a church that has not enough interest in the gospel to preach it to its own children be expected to send it to Africa or China? If it is important to build up a church extension fund to build new church houses, if it is important to send our home evangelists into new fields where we have no house, no organization and no influence, how important it is for us to enter these fields where we have a good house, some faithful members and some influence, to revive the work and have the gospel regularly preached.

This field is a large one in nearly every state and a great part of this work must be done by our pastors. A two weeks' meeting will in many places start these churches into regular work, and thousands of our young people may be trained to grow up in knowledge and favor of our Lord and to endure hardness as good soldiers of Jesus Christ and to glorify our Father by bearing much fruit.

Dregs of The War By BURRIS A. JENKINS

III.

Late the next night, when the services were over, the locust trees in Nelson Payne's great bluegrass yard were waving over groups of guests, loath to retire into a crowded house. Sixty in all were sleeping, those nights, in this one house and barn. The fresh straw of the recent threshing enclosed in brand-new sheeting served for beds, and these literally covered the floors of every room, men occupying all the rooms on the east side of the wide hall and the hall itself, women all on the west side.

To be near their horses most of those dusty riders of the previous night's exploit were sheltered in the barn, taking turns at keeping guard. Nelson Payne was a fiercer partisan than his daughter Adelaide, and counted it well-nigh a virtue for the southern born to retaliate for injuries, fancied or real. He could see none of the border depredations save those committed by northern bushwhackers, and those he magnified tenfold. His home, then, had always been a house of refuge to the hunted gang.

An outsider, however, would never have known that aught save the most peaceful concerns were in the minds of that gathered company. The croquet balls were clicking in the moonlight, small bits of white cloth being tied upon the arches to locate them in the uncertain light, and shouts of laughter broke from those at play; couples here and there strolled in secluded corners; groups were gathered in chairs or on the grass "swapping yarns"; children shouted at "Puss in the corner," "Drop the handkerchief," "King William," "Hide and seek," and other ingenious games; and even the elder folk sometimes sold dignity for a taste of childhood and joined in the rout. Baskets of fruit added to the pleasures of the night; and great, sweet-hearted, luscious watermelons—melons such as none but black Missouri soil can grow—burst open with delights.

Had one peered into the rail-fence corners in the great barn lot, or even farther down the road toward the woods pasture, he might have noted one or two solitary figures keeping watch upon the approaches. This and an occasional whispered consultation among certain of the farmers were the only tokens of a disturbed state of mind.

It had been rumored during the day that a Chicago detective agency had sent a posse of men into the county, and it was expected that at any time they might appear upon the scene. Little share in the night's entertainment were they likely to receive!

On the steps of the porch and on the grass all around was gathered the largest group, in the center of which in a great old "split-bottom" arm-chair—he had refused the black mohair best parlor rocker—sat the aged preacher, Raccoon John Smith, of Kentucky. Marvelous tales of personal experience in pioneer preaching, saddle bag stories, moving incidents of persecution, ostracism and denominational jealousies, but most of all a flowing humor that made the stout farmers almost laugh their leathern lungs out, held his little audience as his preaching had held the large one.

Frequently the old man turned his eyes toward the rear rank of his listeners where sat the unmoved and serious young Confederate major. The adroit old preacher was all the while talking at this immobile face, just as in his preaching it was his custom to aim his message at one man. He was, one might say, playing for his opening. Gradually he led the conversation around—he was always master of its trend—to the point he desired.

The war was not a difficult theme to reach in any company of the day, but his must be a master hand who could harp upon its strings with harmony. The aged warrior of the faith touched lightly upon the causes of the conflict; expressed no opinion about slavery, but gently declared his mind that money and not blood should have purchased the liberty of the blacks; doubted whether even then war could have been avoided; and was glad that when all was done the Union was not dissolved. He spoke tenderly of the number of his sons in the faith, most of whom had been clad in gray, who were sleeping on the battlefields, and of the broken-hearted homes, both north and south, where Rachels would hear no comfort. On the border warfare and the outrages committed by both sides he touched tactfully,—felt that much bitterness might be avoided, much more peace of mind be found, if all could discern in these acts their true irresponsible complexion. War was an unsettling horror. Justice, difficult enough to deal out at the best, could not in such times be faithfully administered.

Gentle and tender, so consummately kind, were the tones of the patriarch's voice! It was not so much what he said—the same things had been uttered before in every man's ears who was present—but it was the manner of his saying, so thrilled with the sympathy of nearly three score years and ten, so appreciative of the wounds he was touching, so mindful of the memories he stirred. Toward the last of his words he looked full into the face of Scott Cameron and saw the tears spring and flow. The old man was surprised to find so ready a conquest, and the fierceness so soon giving place to weeping. Something must have prepared the way, he thought. But when he saw the heart had been touched he reached out for the will.

"So, brethren," he continued, "there is but one thing for us, young and old, to do. The lost cause so dear to the hearts of most of us here is forever lost. Let us bury it with the dead; and as David did who mourned in sackcloth while his son lay dying, but arose and anointed his face when his son had died, anointed his face and turned to the duties he owed his people, so should we do. Back to our farms and our homes, desolate though they may be, back to slenderer resources, to a strenuous pov-

erty, to blackened and shattered hearths, it is ours to go. Our hearts will ache a thousand times for good old days, but God is over all. He gave and he took away—are we men enough to say, 'Blessed be his name'? If so, we'll be still better men for saying it. Will you do it?"

The old man was now leaning far forward and resting his shaking hands upon the arms of his chair as he looked intently into the white faces that were turned to his in the moonlight, especially into the face of Scott Cameron. There was, for a moment in that little circle, a silence so deep it could be felt; then some one broke it with a choking gasp, another with a sob. Then a deep voice answered,

"I will."

Then another and another and another. The Elder watched Scott Cameron, saw his lips move, but was not certain whether he spoke the pledge. One who sat beside the young man, however, heard his scarce audible words,

"By heaven, I will."

"Thank God," murmured Adelaide, and put her hand in his.

They two soon walked away from the group about the porch. Although this was their first meeting since that at the stile a week before, for a long time no word passed. Not a word of upbraiding could she speak, not even an inquiry. She left it to him to say what he would. At last when they were far past the group at the well and had come where the huge chopping-block lay beside the woodpile under the elm, he sank to his knees and, with his arms about her waist, his face buried in his sleeve, wept like a little child. The sobs of the strong man shook her as the storm shakes a willow; she smoothed his hair, kissed his head, murmuring all the time she knew not what, and waited for the tempest to subside.

At last he spoke:

"I am ashamed, Adelaide—you'll—I'm weak!"

"No. You are strong."

"You told me not to go! I wish to God I had not gone!"

She waited for further word.

"His blood is on my hands!"

She shuddered but asked after a pause:

"Whose blood, Scott, dear?"

"Allen Thompson's, who was murdered at Blue Glen. He was a captain in a Tennessee regiment, who fought at Corinth where I was wounded. He took me off the field to the rear and was kind to me—and now—his blood is on my hands!"

Adelaide could not repress a second shiver, but she begged him to go on, hoping for some better turn to the affair.

"He was on the train last night. We stopped it and passed readily through the forward cars and smoker, holding up all the passengers. Jesse Young and I were doing this work, while others stood guard outside. There was no resistance till we came to the platform of the first coach back of the smoking car. There a man stepped out to meet us, armed with the emergency axe from the coach. I recognized him instantly, but before I could cry aloud Jesse fired and the man fell. I would go no further, but worked all in vain with the dying man. Thank God he did not know me! Will he *ever* know me—ever see me? I can never face him! His blood is on my hands!"

And he sobbed again.

"Not so bad as that, Scott, not so bad," murmured the girl, though she knew that before the law he was accessory. She did all in her power to soothe him; they talked long and earnestly; and when they separated he took, perhaps, less morbid views of the affair.

As he stepped into the barn he found his comrades lying about upon the hay in the dim light of lanterns or playing poker on a wagon seat.

"Been getting religion, Scott?" said one, and the game ceased as all turned sneering or frowning faces toward him and laughed or growled. Evidently he did not stand well with the gang. He made no reply, but stood looking about him until his eyes rested on the leader's face.

"Jesse, I'm going to quit the gang."

"Um-m-m, state's evidence?"

"No. But I'm done."

"Looked as if you were done last night, when you took to slobberin' over that dead fool!"

"But, Jesse, he was a Confederate!"

"What do I care if he was a tin angel? In another minute he'd a had me—and you—you struck up my right hand. I had to shoot with my left. Lucky for you I didn't shoot you! If I'd thought a minute I would!"

Scott did not condescend an explanation of his relations with the murdered man. He simply said:

"I thought I was working against Federals only, and to avenge southern blood. That's the way you've always put it to me. But when it comes to murdering Confederate soldiers you can count me out."

The young veteran knew, and Adelaide had warned him, that he took his life in his hands when he crossed the threshold of that barn, and he had laid his weapons on a grain bin in token that he felt his helplessness. He knew that his record would belie the charge of cowardice in thus throwing himself on their mercy, and he did not care to have more blood upon his hands.

"Well, go, then," said the leader. "Get religion, turn state's evidence, what you will, but—have you told anything already?"

Scott blushed and stammered, then straightened himself and replied:

"Yes! I told the whole thing to one person."

There was a hissing of anger from all the gang, and weapons leaped from their holsters.

"Who in —— was it?" growled Jesse, through clenched teeth.

Cameron hesitated, then replied, "I will not tell you."

"You won't!"

Scott saw the silver flash of Jesse's pistol as he raised it to the level, and heard the click of the cocking; then there was a swift rustling, rushing sound in his ears, and something came between him and the threatener.

"I'll tell you, Jesse, whom he told. It was I!" cried Adelaide, and the weapon slowly dropped, while a hush fell on all the gang.

"And I'll tell you more—more that you men ought to have sense enough to know—that Scott Cameron is not the man to turn state's evidence. Never in this wicked world! He's a braver man than any of you cowards here, else he would never have stepped into this barn to-night. He's brave enough to live an honest life besides. But that's no matter—

"Whose barn are you in? Who has helped you out of more than one scrape before? If you respect my father—"

A low whistle from the lot outside brought every man to his feet.

The sentry hurried in, breathless, and reported the posse a few hundred yards down the road. It was too late to fly, even had that been the plan; so weapons were quickly hidden, though handily near, cards concealed, lanterns extinguished, sleep feigned, and all things given a peaceful appearance.

One lantern only was left burning, and that by Adelaide's direction. She held it, and with it the couple stepped out to meet the newcomers. Scott had never been engaged in any previous escapades, and so was not known as an outlaw.

"Who's in this barn?" asked the leader of the Chicago men; but before he got an answer he added, "Hold that lantern a bit higher, madam. By heaven, that face is worth all our night's riding to see—with apologies to your husband there. But who's in the barn?"

"Guests, sir," replied Adelaide.

"Guests, eh? Same story. Hanson, I swear the whole state of Missouri must be sleeping in this county to-night. Sixty in one place, fifty in another, twenty in a dozen others. How many in your place, madam?"

"Sixty, sir."

"There you are again. I'm not going to poke around any more haymows and kick out sleepy grangers. I'm tired of this thing. Let's go on to the town and come back in the morning. I'd be glad to see the madam's face by daylight—and we can check off her sixty guests then, eh, ma'am?"

"You will be welcome, sir."

Lafe Hanson, the sheriff, began to protest. Adelaide and Scott heard him growling in undertones into the leader's ears. Then the latter burst out impatiently,

"That's what you're always saying—'Worst old rebel in the lot. Sure to find him here!' I'm tired of it, and going to town to bed! Jesse Young, in my opinion, is not sleeping in any crowded barn to-night."

"O, Jesse Young," volunteered Scott, "if it's he you're looking for, I saw him and two of his friends riding down the gulch road about sundown to-day, toward the river at the ferry." And he spoke the truth.

"There," said the leader. "There's the first real clue we've had to-day. You deserve to possess such a wife! Toward the ferry, eh?"

"Yes, the Gulch ferry."

"Did he say he was going to cross?"

"Said he was thinking of reaching Lone Elm to-night."

"That settles it. No sleep to-night, after all. Lone Elm is—how far is it?" asked the Chicago man.

"About ten miles, I should say."

"And he crossed at the ferry in that direction?"

"I didn't say he crossed. He was riding toward the ferry and said he had a mind to cross."

"Well, I'll bet he did. I would, if I were he. Thank you for your information. This is the kindest reception we have had

to-night. Good-bye. Try and see you again."

Lafe Hanson growled imomderately as they rode towards the big gate. But those who stood in the lot heard the leader say,

"I don't have a high regard for your detective qualities, Lafe. I tell you you must throw in a word of flattery now and then. All people like it—though, by thunder, I meant every word I said about that young woman! That's what loosened them up. And theirs is the likeliest tale we've heard to-night. I'm bound for Lone Elm or bust, and you can go where you please."

"Well, have your own way," said Lafe. "You'll at least know this country better when you're through!"

(TO BE CONCLUDED.)

A New Century of Missions.

By A. M. Chamberlain.

The nineteenth century has been called "The Century of Missions." In view of the long obscured record of that first century in which the apostles of our Lord did herculean deeds of evangelism, the name is perhaps not a misnomer; but, if the church is to be true to her charge, the close of the era now opening will have seen the title transferred to a new claimant. The nineteenth century has, it is true, rediscovered the real function of the church as an organization: has shown that she has real life only as she seeks something besides her own welfare and perpetuity, but many things have combined to prevent the church of the nineteenth century from fully or even largely living up to the ideal of church activity. Time need not be spent in bewailing the paralysis of effort growing out of a "divided Christendom," for, apart from that, it is to be doubted if in any section of the church universal there is a real wealth of that spirit which should permeate all church life. Individuals live with their own entrance into "heaven" as the main objective: congregations strive for the enlargement of their numbers: missionary activity is a side issue to be urged upon the attention of the church, to be supported with a meagre offering extorted as a sort of "holy blackmail" by the courageous and long-suffering pastor.

With the opening of a "New Century" there is room and there is hope for better things. There is no people so well placed as we for a return to the primitive missionary motive. We have neither creed discussion nor general church politics to divert attention from the one vital purpose. Our only great gathering is one whose sole object is the advancement of missionary activity and interest. It remains but to secure at this gathering as a matter of established custom the presence of at least one representative from every missionary congregation, and we shall be on the borderland, at least, of proper emphasis upon the question of missions. With the opening of the twentieth century, and with our first Twentieth Century Missionary Convention, a long stride in that direction should be taken. It has been our habit in the past to gather a few hundreds of the more active workers each year in what we have called a National Convention. The time is opportune for a great change. The recent occurrence of our Jubilee Convention has emphasized the possibility of great gatherings that shall stir the church from center to circumference with a new access of missionary zeal. I do not hesitate to say that every congregation should look upon it as a duty to have at least one representative at Minneapolis.

The time should soon come when this personal relationship to our national conventions will be the general rule of congregational life. When all is left to the individual initiative, many are debarred from attending by the question of personal expense. With the establishment of the idea of congregational representation this need be a barrier to none. No one can doubt the great gain to the spiritual life of all the churches if they were adequately represented each year at such an assembly. Every church should look upon it as a duty to send their pastor to the national missionary gathering. It is not as a favor to him alone, but as germane to their own growth. What such a step will mean for the growth of the church is simply incalculable and in these early days of the new century it must be brought about. Let every reader and every church do their part so that this first missionary convention of the twentieth century shall be in spirit and method as well as in name an epoch-marking gathering.

Why Our Conventions Should Go Beyond the Central Territory.

By J. T. Ogle.

There was a great stir in Thessalonica when the skeptical Jews said, "These that have turned the world upside down, are come hither also." That was a glorious advertisement for the gospel as preached by Paul and his companions. But his personal presence *in the city* was absolutely necessary in order to impress the people with his message.

As a people, we have literally "turned the world upside down" in all the central part of our country. But little more than a vague "rumor" of us has reached the far east and the north of this goodly land. Here we are all but unknown. Our great conventions have usually been held in sections of the country where we are strong, and are recognized as a factor in the religious work of the age.

Many of our preachers have but little conception of the burden of the work that rests upon our ministers who are laboring just beyond the strongholds of our people. They stand practically alone, endeavoring to impress an unknown message of an unknown people upon the community, and that in the presence of religious bodies well known and centuries old.

In my judgment it is but the part of wisdom that our great conventions should go from the center to the very outskirts of our brotherhood, that our power and influence may be felt in these communities for good. It is home missionary work on a grand scale, and a work that will tell for good through the coming years.

If it was thought a wise thing to do, and money and time well spent in sending the leaders of our foreign work to visit the mission stations in the heathen world, what can we say of taking our conventions beyond the central territory and into the very heart of as grand and noble a people as live on the globe? Its influence will "tell for ages, tell for God" and good.

For this reason vast numbers of our people should attend the convention at Minneapolis, October next. Where, heretofore, but meager newspaper reports of us have gone, let thousands of consecrated men and women, whose lives are on fire with the plea that we love, go. Let us go by states and territories in such numbers that we will impress all the Northwest with our greatness, and make the future efforts of our people easier in all that region. This can be done by a large attendance. May there be such a gathering in Minneapolis that the skeptics, if indeed they be found there, may say, as of old, "These that have turned the world upside down, are come here also!"

America is the ripest mission field on the globe to-day. The salvation and hope of the world depends largely upon the evangelization of America. Our life as a people should beat in strong pulsations against every part of this country where we are practically unknown. Our coming convention, as one great heart-throb, should send new life pulsating through the religious veins of all the northwest of our country.

May we not disappoint the brethren of Minneapolis who are so exceedingly anxious to extend to us such generous entertainment.

Guthrie, Okla.

A Duty of Preachers.

By Sumner T. Martin.

One of the first duties every preacher or elder owes to the church is to see that it is put into line with all of our general missionary enterprises. Church extension will appeal to him very strongly. The wisdom of the plan that sends out a loan to help build a church, and when it comes back with its accrued interest sending it out again to do the same, and so on forever, must make every man with means feel like investing in such an enterprise, and so building himself a monument in the redeemed lives of men and women whom his money have won to Christ. The 2,700 homeless churches call to all of us with comfortable church houses to render prompt and generous aid. For it is a well-known fact that the homeless church is looked upon as a transient church. The house lends it permanency in the estimation of the community and so brings to it strength which it would otherwise miss. I earnestly hope that each church will be ambitious to reach its apportionment, and so help reach the half million by 1905.

Omaha, Neb.

A Change Breakfast.

Getting Ready for Warm Weather.

As the warm days approach, it is well to give some thought to an easy way to prepare breakfast. A food that is already cooked and simply needs to be treated with a little cold milk or cold cream, is ideal on that point, and such a food can be found in Grape-Nuts, at 15 cents per package.

It is sold by all grocers, and is so highly concentrated that not more than three or four teaspoonfuls are required for the cereal part of the meal. This makes the food very economical and does not overtax the stomach with a great volume.

Our Budget.

—Church Extension Day, Sept. 1.

—Take the collection on the appointed day.

—As a plain business proposition for business men, nothing is more convincing than the church extension plan. It is a dividend-paying investment.

—The opening of the new Indian lands and the locating of a dozen new towns furnished an opportunity for Christian expansion. The church extension board seized the opportunity and secured lots in all the important new towns. Churches will be planted which will grow up with the country and which will help the country to grow up right.

—Brother G. E. Ireland, late of Wabash, Ind., who was recently called to the pastorate of the Carondelet Church, St. Louis, began his work at the latter place last Sunday. The congregation is small and weak, but it has possibilities, and Brother Ireland is the man to develop them. We need a strong church in the southern part of the city. Brother Ireland will be a valuable accession to our force of ministers in St. Louis.

—T. J. Shuey, of Valparaiso, Ind., has been called to the church at Rock Island, Ill. Since the resignation of T. W. Grafton a year ago the church has had no continuous pastor and is in need of a strong man to lead it. Rock Island has 19,000 inhabitants and ninety saloons, and is a field which calls for the most aggressive sort of church work. Brother Shuey will not be able to be with the church steadily for about three months.

—Dr. W. T. Moore sailed from England on "The Oceanic" of the White Star Line, on the 7th inst., accompanied by his son Paul and Miss Ellen Coop, daughter of Frank Coop, of Southport, England. "The Oceanic" is due at New York Aug. 13th. Bro. Moore has arranged to have the Commonwealth carried on without the direct assistance of himself or his son. William Durban, our English correspondent, will continue to write for it.

—The Kansas State Misssonary Convention will be held at Hutchinson, Sept. 9-13. A rate of one and one-third fare on the certificate plan has been secure from all points in Kansas and from Kansas City and St. Joseph, Mo. Lodging and breakfast will be furnished free. Those who expect to attend should send their names to D. Y. Donaldson, pastor of the Christian Church, Hutchinson, Kan. A. McLean, John E. Pounds and G. W. Muckley will be among the speakers.

—Bro. Daniel Trundle, of Elma, Wash., had a serious accident recently while returning from Ray's Mill, where he had gone to preach. He was thrown from his bicycle, breaking his collar bone and receiving other injuries. In this condition he remounted his wheel and rode on home five miles. It is profitable for the public to note occasionally that a preacher may possess what the worldly-minded call "sand." The church at Elma, after many struggles, much of the time without a pastor, has begun to thrive under Bro. Trundle's administration.

—We have received a pamphlet entitled "Economic Redemption or Hard Times; The Cause and Cure," by Henry F. Lutz, pastor of the Christian Church at Canton, O. It is probably not new, since the introduction is dated 1897, and the reference to "the present hard times" is scarcely applicable to the condition of the country just now. The argument is that hard times are not caused by under-protection, but by wasteful use brought about by moral depravity which finds its most vigorous expression in the liquor traffic. To abolish this would be the most effective cure for hard times. A sermon by Mr. Lutz on "Recent Gigantic Combines and the Lessons they teach," appears in the Pittsburg Press of July 8.

—D. D. Boyle, now of Kingman, Kansas, has been called to become state evangelist for Texas.

—Frederick F. Wyatt is open to engagements for one or two revival meetings in the near future.

—J. A. Lytle, of Rochester, Ind., will be at liberty after September 1 to correspond with churches needing pastoral or evangelistic work.

—The twenty-first annual meeting of the Audrain county (Mo.) Christian Missionary Co-operation will be held at Mexico, Mo., Aug. 19-21.

—The annual convention of the fourth district of Nebraska will be held at Wakefield, Neb., Sept. 27-29. W. L. Ireland is corresponding secretary for the district.

—C. G. McNeill can put any church needing a pastor in communication with three good, experienced men. He may be addressed at 535 Garrard Street, Covington, Ky.

—F. J. Stinson, who has been retained as pastor of the church at Bethany, Mo., is appreciated by his fellow-townsmen, as is evidenced by notices in the local papers.

—W. A. Fite, formerly of Windsor, Mo., and a recent graduate of Kentucky University, has accepted the pastorate of the church at Palmyra, Mo., where he will begin Sept. 1.

—The fourth annual meeting of the churches of Christ in Knox county, Ind., will be held at Maria church, Sept. 1. John L. Brandt, of Valparaiso, will be the principal preacher, and a basket dinner will be served.

—Robert E. Swartz, who has been living at Iowa City, Ia., to educate his children, wishes to take up ministerial work again and can be addressed at that place by churches wishing to correspond with him.

—Disciples of Christ visiting the Pan-American Exposition can secure entertainment in Christian homes by addressing J. P. Lichtenberger, pastor Jefferson Street Church of Christ, 175 Laurel Street.

—Mrs. Sarah L. Bostwick, of Argenta, Ark., National President of the C. W. B. M., colored, calls upon all the colored auxiliaries to report to her at once their work during the past year and to send as many delegates as possible to the Minneapolis convention.

—We are informed by L. S. Cupp that the wife of Bro. W. D. McCulley, pastor of the Christian Church at Wellsville, Mo., died last week of heart failure, leaving two little girls, aged four and two. Bro. McCulley has the sympathy of his brethren.

—Bro. and Sister Wiseman have resigned the pastorate at Miller. Both are preachers and can be secured for pastoral work. The church at Miller wishes to secure a young or middle-aged married man as pastor; $600 and parsonage. Address R. W. Barnes, clerk.

—Receipts for foreign missions still show a loss. During the week ending Aug. 8 the receipts were less than for the corresponding week last year by $347.33. The drought must surely be the cause of this decrease. The end of the year is rapidly approaching and churches should make haste to make good this deficiency.

—W. H. Waggoner has spent twenty-one weeks this year lecturing on missions in Kansas, Iowa and Nebraska. He is now taking a two weeks' vacation at the Old Salem (Illinois) Assembly, and will go from there to a missionary institute at Virginia, Ill. His missionary maps and lectures are unique.

—The congregation at Asherville, Kan., a little band of about fifteen, is rejoicing in the possession of a new building which was dedicated out of debt July 28. Mrs. Clara Hazelrigg had charge of the dedicatory services, assisted by Bro. Smith, of Glasco, and J. N. Beaver, of Osborne, Kan. The amount raised to pay off all obligations was $468.

Rheumatism

What is the use of telling the rheumatic that he feels as if his joints were being dislocated?

He knows that his sufferings are very much like the tortures of the rack.

What he wants to know is what will permanently cure his disease.

That, according to thousands of grateful testimonials, is

Hood's Sarsaparilla

It corrects the acidity of the blood on which the disease depends, strengthens the stomach, liver and kidneys, and builds up the whole system. Try Hood's.

—The sixth of the anti-Mormon tracts by R. B. Neal, of Grayson, Ky., is entitled "Smithianity or Mormonism Refuted by Mormons." It consists of a reprint of the letters written in 1831 by Ezra Booth, a Methodist circuit rider who was an early convert to Mormonism, and who after seeing its workings was converted back again. 63 pages. 15 cents.

—Cecil J. Armstrong has resigned the pastorate of the South Side Christian Church, Lexington, Ky. The resignation was accepted under protest, to take effect Jan. 1, when he finishes his work for the M. A. degree in Kentucky University. During his two years' pastorate the membership was almost doubled and the church has averaged about $2 per member for missions. His future work is not yet determined.

—J. P. Holmes, of Paris, Tenn., has been called to the pastorate of the Highland Park Christian Church at Chattanooga, from which W. M. Taylor recently resigned after a seven-year pastorate to go to Porto Rico. Bro. Holmes was at Knoxville, Tenn., for three years, and during the past year has been doing field work among the churches of central Tennessee with great success. He is a vigorous and aggressive young man, a Lexington graduate, and has already made an excellent impression.

—The board of church extension has sent Dick T. Morgan, an experienced lawyer and business man of Perry, Okla., as its agent to secure lots in all the important town sites in the newly opened Kiowa, Comanche and Apache territory. Boggess' ride at the opening of "the strip" was brilliant and effective, but since the government has changed its method of distributing free land the church extension board must change its method accordingly. Mr. Morgan is a man who can be trusted to get anything that is getable for the Church Extension board.

—On Aug. 4 the Central Christian Church and the First Christian Church of Lincoln, Neb., were united into one congregation. The work has for some years been in a divided state, which has been a serious hindrance, and the reunion is believed by all who are on the ground to be an important advance step. There is no change in the organization or officers of the First Church and its present pastor, T. J. Thompson, will remain indefinitely. The membership of the First Church was 367; that of the united congregation is about 440.

CHANGES.

Carey E. Morgan, Richmond, Va., to Currin, Va.

H. F. Burns, Holden, Mo., to Des Moines, Ia.

A. F. Armstrong, Ottumwa, Ia., to Mermoson, Tex.

Wilford Field, West Salem to Dieterich, Ill.

J. F. King, Litchfield to Waverly, Ill.

Eugene Burr, Orange to Anaheim, Cal.

S. A. Hoover, Springfield to Warrensburg, Mo.

John Mullen, Oak Harbor to Bays, O.

S. O. Burks, Miami, I. T., to Iberia, Mo.

Correspondence.

The Opening of the Indian Lands.

Oklahoma has been in the eyes of the entire country since the President's proclamation opening the Kiowa, Comanche, Apache and Caddo reservations for settlement. The rush into the territory far surpassed anything that we were anticipating. Fifty thousand was the estimate in the beginning, but the registration showed 167,000 people anxious for claims. El Reno was the principal place for registering. That little town seemed very metropolitan for awhile. It was a sight worth seeing. The writer went there on Friday of the second week to get his name in the box. The prairie schooner was coming from every direction. Trains were unloading people by the thousands. Tents were pitched on every vacant spot. The fakir was in his glory, and easily fooled many of the home-seekers. The notary coined money, because every one who registered had to go before a notary and have papers made out. The writer went to a booth away from the main part of town, and fell in line as No. 400. It took about fifteen minutes in line before my number was reached. It took just a minute or two to register. After coming from the booth some little time was spent seeing the sights. Everything that human ingenuity could devise to get a man's money was in El Reno. Every man, woman and child who resided there had some scheme to get a little of the "root of all evil," even to the preachers. It was a rare opportunity, and one that would not return again.

Probably your readers will be more interested in knowing of our plans for church work in the new country. This has been a subject of long consideration before the Oklahoma board. After a great deal of deliberation, it was decided to secure some of our most active pastors in the territory for the three county seat town sites set aside by the government. These men work the new fields, and the churches for which they preach keep up their salaries Bro. J. M. Monroe, of El Reno, was chosen for Anadarko; Bro. A. B. Carpenter, of Norman, for Lawton, and Bro. V. Williams, the field superintendent, goes to Hobart for a short time These are all men of fine ability and great judgment. The plan is for these men to have each a tent, gather the people together, and begin at once to hold services. When town lots are sold, they are to buy the very best. The church extension board is behind us with the necessary money. By this means we will be among the first to plant the cause of Christ.

In addition to these three county seat towns, there will be other places springing up that will need looking after. These will be taken by us in much the same way. There is to be a new town called Sickles on the Rock Island railway. This town is already sanctioned by the government. The promoters of the place reside at Geary, where I was working. As soon as the government passed favorably on the town, I went to the manager to get church lots. He assured me of two, with deed to same free of cost. I took the precaution to arrange this matter so that the lots are a certainty.

During the excitement of registering and drawing the writer was at Geary, on the border of the new country, trying to give permanency to that new work. Under the intense excitement it was difficult, but the work is a success. Money was raised for a minister, and Bro. Renfro, of Weatherford, was chosen, and will work the two points. A Sunday-school and C. E. were organized, and prospects are bright.

The writer was not one of the lucky men in drawing. But some of our preachers secured claims. Bro. W. M. Hollett, pastor at Perry, was successful, as was also J. A. Tabor, evangelist of central district, Indian Territory, and also O. P. Cook, pastor at Ottawa, Kan. There may be some others. The drawing was fair, and those who drew nothing must make the best of it. Many persons registered who had no rights. The man who drew number one in the El Reno district had 4,000 acres of land. Uncle Sam laid violent hands on him. One man registered seven times under seven different names, and drew three numbers. He also went behind the bars. The last report is that more than 300 have been arrested for various things of this kind. This will leave many claims vacant at the end of 60 days. Such claims become subject to homestead laws, but there are hundreds of people waiting to settle on them.

Our work is most prosperous. There are many preachers wanting to come this way, some of them of national reputation. Bro. Dameron has about thirty letters in answer to an advertisement. Bro. Williams and I have a long list of names. We cannot locate all of them, but we hope to bring some of them to Oklahoma. Keep your eyes on us and expect good reports.

C. H. HILTON,
Territorial Evangelist.

925 F St., Perry, Okla., Aug. 7, 1901.

"Faith" vs. "Experience."

The inference of Bro. Franklin is that since the "divine presence and help" of the Holy Spirit is "a matter of faith," it is therefore "not a personal experience," raises the question whether a Christian can have any personal experience of a religious character, since the whole of our religious life comes through faith. "We walk by faith, not by sight." We are "saved by faith." Have we no "personal experience" of salvation?—*Christian-Evangelist, June 27, p. 814.*

"We live by faith," but we have, nevertheless, the experience of living. The whole of our religious life does *not* come through faith. The love of God, the gift of his Son, the death of Jesus for our sins, his resurrection and ascension, are facts of which we have no knowledge except as we believe that they are facts.

Repentance, confession of faith, baptism, prayer, etc., are commands, of which we have no knowledge except as we believe that the Lord has commanded us to do them. We have no knowledge of the forgiveness of sins, the resurrection of the dead, and eternal life, except as we believe God's promises.

"Faith is the assurance of things hoped for, the proving of things not seen." Faith and experience *are* "mutually exclusive"; even though it be granted that they "are related as cause and effect."

But experience begins in faith. There is the experience of believing, the experience of hope, and the experience of obedience. Indeed, the entire Christian life is an experience. But, "personal experience of salvation," is a very questionable phrase. If it means that we know by personal sensations that we are saved, it is erroneous; for then it substitutes experience for faith. The "things not seen," and "the things hoped for," are made real to us by faith. There is no other way by which the soul may lay hold on them. When God was "minded to show unto the heirs of promise the immutability of his counsel," he did not give them "a personal experience" in confirmation of his word, but "interposed with an oath," and swore by himself. These are the "two immutable things" which anchor the soul to things not seen (Heb. 6:17, 18). God did not give Abraham a "personal experience" that he would have a son the next year, but told him so, and "Abraham believed in the Lord, and his faith was counted to him for righteousness."

We may experience joy and peace in believing. We may have, and ought to have, a large experience in obedience. But when we would reach out after "unseen things" we must have faith. "Whom, not having seen, ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly" (1 Peter 1:8.)

We may have very much "personal experience of a religious character," for "the whole of our religious life," does *not* "come to us through faith." "The life I now live," and which "I live in faith," is, in every activity of it, a "personal experience." This personal experience may be "related to faith as effect to cause"; but the effect can never in any sense take the place of the cause.

"This is the victory that overcometh the world, even our faith."

JOSEPH FRANKLIN.

Bedford, Ind.

[See editorial on page 1029.]

How the Present Was Received.

A friend sent to a preacher in North Carolina Lockhart's Principles of Interpretation as a present, and received the following: "I cannot think of anything that could have pleased me better. I am proud of it. The axioms are solid, the rules simple and the examples clear."

The Cool Spots of Michigan

Are most easily reached via the Pere Marquette Railroad. Through car service from St. Louis and way points via Chicago to Bay View, Petoskey, Charlevoix, Traverse City and Harbor Springs. All of the popular Summer Resorts of Western Michigan are reached by the Pere Marquette. For handsome booklet describing the resorts, write H. F. Moeller, G. P. A., Detroit, Mich.

STAMMERERS
A PERMANENT CURE
can be obtained at THE PENNSYLVANIA INSTITUTE, the most delightful summer resort in the East, for stammerers. Located in beautiful suburbs, within three squares of a three-thousand-acre park. Fresh, invigorating air; pure spring water; scientific treatment; every convenience for permanent cure; best of references; hundreds of cures. Prof. Louis Lewis, 25 years instructor in Physical Culture in Girard College, writes to the President of The Pennsylvania Institute: "I consider you thoroughly capable of curing those afflicted with speech impediments." Endorsed also by B. L. Smith, Cor. Sec. A. C. M. S., Cincinnati, Ohio. Write at once for illustrated Summer Announcement to CASPAR C. GARRIGUES, President, N. W. Cor. 40th and Brown Sts., Philadelphia, Pa.
STUTTERERS

BORDEN'S EAGLE BRAND CONDENSED MILK
FOR NURSING AND GENERAL USE
SEND FOR "BABIES" A BOOK FOR MOTHERS.
Borden's Condensed Milk Co.,— New York.

From the Rockies.

Since coming to our new field I have been asked by several of our old friends in the east to report our work in Salida. After pleasant years spent in Iowa I find myself in a beautiful little city of four thousand very energetic people, some mining, but our people are mostly railroaders. We have D. & R. G. shops with a monthly pay roll of over $90,000, this much money from one source alone turned loose in the midst of eighteen saloons, four large gambling houses and their attending evils makes a lively town and a difficult field for church work to prosper in. But the inspiration of the many majestic hills and the snow-capped mountains looking down upon us gives strength. It seems as though our Lord is "apart" in a mountain to pray while we are left in the valley to watch, and so we bend to our labors.

In May, I was introduced, with Mrs. Walters, to this work. I am not disappointed with what I find. This is a church like many another one that has come to the front through many trials. Although without a pastor for over seven months previous to my coming, the work still grew in strength if not in numbers. In our brotherhood we have but thirty-seven churches in Colorado and only fourteen of them are self-supporting, of which the Salida church is one. Something over one hundred resident members are to be found. All audiences are very small in this country, I am told. I am quite sure our own are not large, but can notice a gradual increase during the last few weeks. Not by leaps and bounds, but gradually we are growing, both spiritually and numerically. Two additions recently.

Our midweek prayer-meetings are very inspiring, a large attendance every week, seldom less than forty. The Christian Endeavor gives one Sunday afternoon in each month to the inmates of the poor house, four miles from town, when by a carry-all, supplied by the missionary committee, twenty young people go and conduct a prayer-meeting which is longingly looked forward to by the old people. Through the missionary committee, the society has made arrangements to place a Bible in each room of our largest hotel, also in the D. & R. G. hospital and poor house At our public drinking fountain we are to place two cups with our society emblem engraven thereon. From the Endeavor Society comes $35 a month to support our home church work. Our C. W. B. M. supports one teacher in the foreign land and is having good meetings at home.

Bro. Leonard G. Thompson was with us in July and presented the needs of our state work and received an offering of $20. We surely know Colorado is a great mission field, sixty miles is our nearest neighboring church in the faith. We need more consecrated young men who will take up the ministry among us. We have no flattering report from the Salida church, but we are being felt in this community.

F. F. WALTERS, pastor.

Salida, Col., Aug. 6.

Jacksonville Is Rebuilding.

When the great fire of May 3 laid waste the city everybody asked, "Will it be rebuilt?" The answer was always "yes," but sometimes with a rising inflection, followed by a sigh and "but it will take a long time." The debris had to be cleared away, plans made and insurance collected. It all took time. The papers kept saying what would be. Some of the most chicken-hearted and tender-fingered wearied at waiting or saw no soft place to take hold and left the city. But it has come—the rush of building—saws, hammers, trowels, pile-drivers, steam-hoisters, make music day and night. "Acres of ashes" is a thing of the past. New Jacksonville, greater Jacksonville, is at hand. Workmen are here from all over the country. There are frequent delays for material. The railroads never did such a business. The Clyde Steamship Company has put on two new and very large boats, the Apache and Arapahoe, between Jacksonville and New York, and has enlarged two others. Church work is below par. Our only chance for a central place to meet is in the M. E. temporary building 4 P. M. Sunday. This is near where our new building is being erected.

The first sleepers for the main floor of the church were put up to-day. The basement is seven to nine feet in the clear. We are grateful for the help that has come to us from our sister congregations and trust many others will do likewise. It is good to be a part of the body of Christ in times of affliction.

J. T. BOONE.

Missouri Bible-school Notes.

The school at Sturgeon will hold its rally Oct 7. Of course all up to date schools will, and we will furnish the programs. What number will your school need?

The minutes have gone to all superintendents and ministers and will go to any others writing for same. Examine carefully, write us freely.

Hannibal is another of the Missouri schools that will observe Rally Day the first Sunday in October and will use the regular program. Levi Marshall and J. W. Mounce will lead and it is to tell on all the winter's work.

At the Atchison county meeting, held at Rockport, the schools made a much better showing than at the meeting one year ago, and Jesse Gresham is now the county superintendent.

At the Holt county meeting, T. B. Dry, who has just located with Maitland, was made county superintendent, and now if the school superintendents will co-operate with him we will again have Holt in the front rank, as was the case years ago.

One of the good features of the Breckenridge district meeting was the presence and active participation of men like Judge J. W. Alexander and F. J. Britton, for with all his work in that judicial circuit, Judge Alexander has never neglected his church work, and is now an elder and the Bible-school superintendent at Gallatin and the president of the district co-operation.

It is asked, "Is the purpose of the rally, Oct. 7, to raise money for state Bible-school work?" Not at all, but to revive all the departments of the school at the close of the hot summer and to enlist all for the winter campaign, for many schools that meet their apportionments promptly will keep the day, as for instance Breckenridge. Their school pledge is paid in full, but the rally will be held and if an offering is taken likely it will go to general home missions. B. L. Smith, Y. M. C. A. Building, Cincinnati, O., will cheerfully furnish all schools full programs that wish to observe the day instead of the fourth Sunday in November. Emphasize, agitate Oct. 7.

Salem, Nodaway, has a good home department with thirty members, eight of whom have joined the main school and fourteen of whom have never missed a lesson nor failed in making an offering to the school. In eight months the department more than paid its way, putting money into the treasury of the school.

Order your Rally Day programs early; will furnish them free. They will be first-class.

H. F. DAVIS.

Commercial Building, St. Louis.

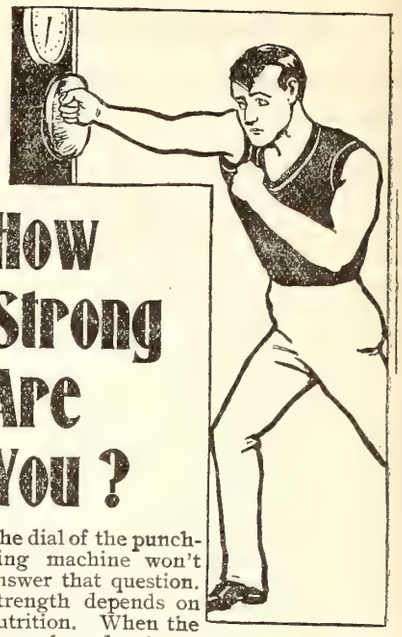
Starks' Headache Powders

ABSOLUTELY HARMLESS.

Dr. J. F. Kincheloe, Conway, Ark., says: I have used STARKS' HEADACHE POWDERS in my practice and my family, and have taken them myself. I find them not only good, but very good, and ease pain effectually.

Irvan S. Tinker, Plainville, Conn , says: Enclosed find stamps for more of STARKS' HEADACHE POWDERS. I like them very much. 10-cent package at all druggists. Sent by mail, postpaid.

STARKS & CO., MIDWAY, KY.



How Strong Are You?

The dial of the punching machine won't answer that question. Strength depends on nutrition. When the stomach and other organs of digestion and nutrition are diseased, the body fails to receive its full supply of nourishment and hence grows weak. That is why no man is stronger than his stomach.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and the allied organs of digestion and nutrition. The food eaten is then perfectly digested and assimilated and the body is made strong in the only possible way—by nutrition.

"I was troubled with indigestion for about two years," writes Wm. Bowker, Esq., of Juliaetta, Latah Co., Idaho. "I tried different doctors and remedies but to no avail, until I wrote to you and you told me what to do. I suffered with a pain in my stomach and left side and thought that it would kill me. Now I am glad to write this and let you know that I am all right. I can do my work now without pain and I don't have that tired feeling that I used to have. Five bottles of Dr. Pierce's Golden Medical Discovery and two vials of his 'Pleasant Pellets' cured me."

Dr. Pierce's Pleasant Pellets stimulate the liver.

Low Rates

....VIA....

B. & O. S-W

....TO....

TWENTY-EIGHTH TRIENNIAL CONCLAVE

Knights Templar.

....AT....

LOUISVILLE, KY.,

August 27th to 30th, 1901,

TICKETS WILL BE SOLD

August 24th to 28th inclusive. Good returning to September 2nd, 1901, with privilege of extension to September 16th, 1901.

The B. & O. S-W. is the Best Line from the East and West.

NEW Roadbed, Service, and Equipment.

Depot located in heart of the city. Special storage tracks for private cars. Consult our Agents before purchasing tickets elsewhere.

Illustrated Guide to Louisville and Map of the City will be furnished on application to any representative of the Company, or by addressing

O. P. McCARTY, General Passenger Agent, CINCINNATI, O.

F. D. GILDERSLEEVE, Dist. Pass. Agent, ST. LOUIS, MO.

Iowa Notes.

Church Extension September first.

State convention September 9-12.

Reduced rates on all railroads. Ask agent for certificate and return at one-third fare.

Select your delegates early and send their names to J. M. Rudy, Cedar Rapids.

The Cedar Rapids people are prepared to entertain 1,000 delegates and will be disappointed if they do not come. A souvenir program directory will be printed and a copy given to each delegate. Get up a crowd and go.

C. F. Sanderson, of Chariton, will succeed Robert Smith at Lenox.

Lee Furgeson, of Hopkins, Mo., has been called by the Bedford church.

H. H Rama has moved to Holly Springs and I suppose has taken the pastorate of the church.

F. L Davis will attend Drake and preach for the church at Lacona full time next year. This is a good choice for both pastor and people.

Evangelist J. S. Beem and R. A. Givens will hold a meeting at Eagle Grove. Bro. Beem starts to-day to begin the work.

The Marion Co. Board has selected Lawrence Wright to hold the meeting at Bussie. He will begin as soon as the Dumont meeting closes.

B. F. Hill, one of the best pastors and evangelists in Missouri, can be secured for work in Iowa. His address is California, Mo.

Geo. Munroe, of Des Moines, a scholar and preacher of experience, can be secured for an Iowa pulpit

W. B Golden, a Newlight preacher who recently came to us, is ready for work. He is a good pastor and is said to be especially strong as an evangelist.

A good dentist who is a member of the Christian Church can be put in correspondence with a good location by dropping me a card.

There are scores of places in Iowa where there are a few disciples cut off from church privileges, some of whom are very much interested in the conquest of Iowa. In Carroll there are a few whose faith and works deserve special mention. A few months ago there were a half dozen or more disciples in Carroll who were determined to let their lights shine, they accordingly began meeting for prayers. Later the ladies began meeting for work and prayer, hoping to get enough money together to start a church. They were pleased with the results, but as some of the leading workers have moved away, leaving them with little hope for an organization in the near future, they have turned their earnings over to the I. C. C. that they may be used in the Lord's work. The sum amounted to $24.60, enough to hold a meeting in some needy field. We trust that other isolated disciples will follow the worthy example set by the Carroll brethren.

There has been quite a little said of late about the number of pastorless churches in northwest Iowa. The conditions in that part of the state are peculiar, There are a large number of weak congregations in the district that could barely give a man support for one-fourth, or at the most, one-half of the time and in many cases they are too much isolated to co-operate with other congregations, and, as a result, a preacher or a church must starve or live on half rations. In spite of this fact, 55 churches have regular preaching, 15 have none, three uncertain and four cannot be called churches. This is bad enough, but not as bad as has been stated. These results are gathered from the reports that are daily coming in. These conditions should challenge our most heroic efforts for Iowa missions.

B. S. Denny, Cor. Sec.

August 10, 1901.

To Introduce Quickly Into a Million Families

THE SATURDAY EVENING POST

(Founded by Benjamin Franklin, 1728)

Will be sent to any address every week from now to January 1, 1902, on receipt of only

25 Cents *Silver or Stamps*

Politics — Business

The unrivalled success of The Post in handling questions of national import is due chiefly to the fact that its contributors are the men who mould the policy of the nation, and who stand at the head of our greatest and most successful business enterprises. Such men as:

HONORABLE GROVER CLEVELAND
SENATOR ALBERT J. BEVERIDGE
HONORABLE THOMAS B. REED
SECRETARY LYMAN J. GAGE
POSTMASTER-GENERAL CHARLES EMORY SMITH
PRESIDENT LOUBET, of France
RIGHT HONORABLE JAMES BRYCE, M. P.
SENATOR CHAUNCEY M. DEPEW
THOMAS W. LAWSON, Boston Banker
CHARLES M. SCHWAB, Am. Steel Corpor'n
CHARLES R. FLINT, Am. Rubber Co.
S. R. CALLAWAY, Pres. Am. Loc. Co.
HONORABLE JAMES H. ECKELS, Banker
ROBERT C. OGDEN (Wanamaker's)
JAMES J. HILL, Pres. N. P. R. R.
CLEMENT A. GRISCOM, Am. Line S. S. Co.
HARLOW N. HIGINBOTHAM Of Marshall Field & Co.

The End of the Deal, by Will Payne. A story of love and business which vibrates between the Chicago wheat pit and an old broker's pretty daughter.

A Most Lamentable Comedy, by William Allen White. A four-part novel dealing with the game of politics in Kansas.

The Fire-Fighters, by H. E. Hamblen. An exciting series of stories of the life of the old volunteer firemen who ran with the machine before the war.

Tales of Old Turley, by Max Adeler. Six new stories by the author of "Out of the Hurly-Burly"—the first humorous work he has done for twenty-five years. A country town just before the war is the scene.

The Diary of a Harvard Professor, by C. M. Flandrau. A new series of deliciously clever little tales in which the author of The Diary of a Harvard Freshman views college life through the spectacles of Professor Fleetwood.

The Curtis Publishing Company, Philadelphia

Scott County (Ark).

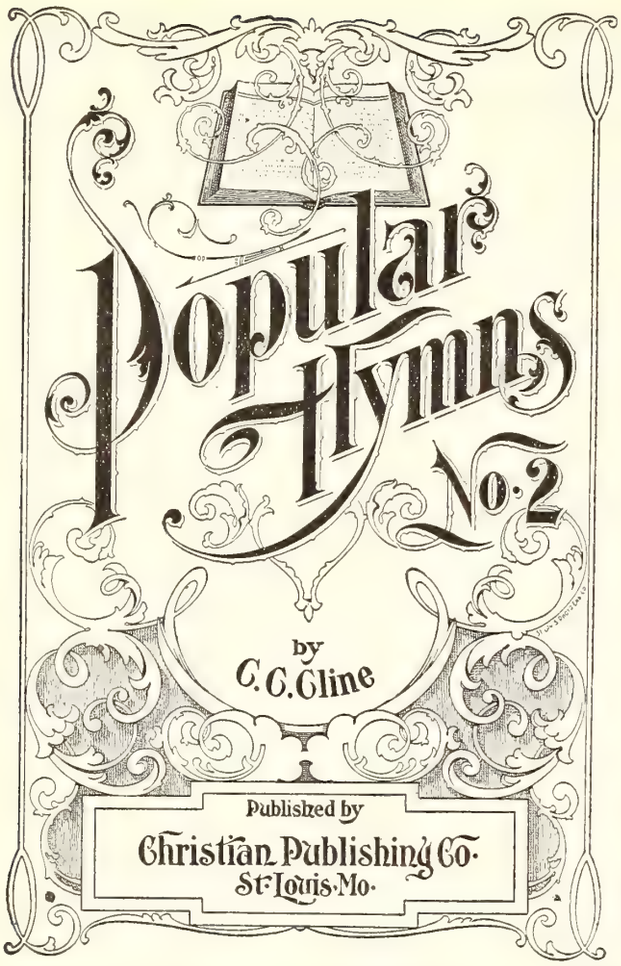
Scott county is crossed east and west by three good valleys, cut off from the north by the Ozarks and the Arkansas river. We once had seven congregations, but war and other influences have left us in a weak condition. We now have about 500 brethren scattered over the county, too weak in any one locality to accomplish much. We have a good church property at Waldron, the county seat; congregation weakened by deaths and removals. The incoming railroad will open up the country. Already men and capital have begun to locate. We want to move to the front with the church work. We are, during the summer, holding grove meetings every fourth Sunday six miles east of Waldron. The grove is virtually the Colony church at present. The pulpit at Waldron is occupied every first Sunday by W. H. Winters, and every third by J. W. Bratcher. G. P. Young, W. H. Bryan and Thos. Self have so far been the principal speakers at the grove meeting.

So far a large per cent. of our Colony men have been preachers. I attribute it both to their need of homes and to their good judgment in locating in a place where homes are cheap and prospects favorable for large developments in the near future. Bro. Bryan is now moving his family from Nevada, Mo. We want brethren who will work the farm and help to build up the church to come and occupy the land while it can be secured for less than the price of two years' rent in the north.

W. A. Streato r.

Waldron, Ark.

Those who have purchased and read **The Reformation of the Nineteenth Century** are most enthusiastic in their praise of the book. It should be borne in mind that this book is not merely a reprint of the articles that ran through the *Christian-Evangelist* during 1899. The several authors have completely revised, rewritten and amplified their contributions, adding a great deal of entirely new matter. We urge all our readers to send at once for this volume. It will give them a clearer and better understanding of the origin, growth and triumph of our cause than they can otherwise gain. Price, postpaid, $2.00. Christian Publishing Co



A New Music Book

EVANGELISTS will find the Gospel Proclamation in song a department of the book eminently suited to every phase of a successfully conducted revival.

SINGING EVANGELISTS will be pleased with the analytical classification, enabling them without reference to indices to find a suitable song on a moment's warning. The rich variety and power of the solo and special song department, selected specially for his use in revivals, will be joyfully received.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos, with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed, unless it be to keep in the style.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing. The Solos, Duets and Quartettes may be impressively used to enrich every session of the Society.

S. S. SUPERINTENDENTS who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. **Popular Hymns No 2**. contains 256 songs.

STYLES AND PRICES:

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth,	$ .30	$3.00	$25.00
Board	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Texas Letter.

S. D. Dutcher, late of Mexico, Mo., is doing a fine work at Oklahoma City, O. T. Their beautiful house is too small and they are beginning to plan for a new and larger one.

C. McPherson, of Ft. Worth, thinks the Texas brethren should have one great annual rally upon some such plan as the "Bethany encampment" of Indiana. There are others who believe this a wise move, and it is probable that the matter will receive proper attention at our lectureship in December.

J. W. Marshall and Theodore E. Fittz have just closed a great meeting at Troy. There were 82 additions, 63 of whom were baptized.

Cleveland will dedicate a new house in August. Jno. L. Andrews has recently held them a very helpful meeting.

R. D. Shultz, the popular pastor at Galveston, has called to his assistance a "pastoral helper." He did not send to Harvuot at Cincinnati for her, as many are doing, but selected Miss Lillian Bush, of Allen. They were married July 16; and our readers wish them great joy and usefulness.

Some things are enough to chill the ardor of our soldier boys. Two of these are to be seen in Texas. Albert Sydney Johnston, one of the brightest and bravest soldiers of any age or army, was killed at Shiloh. His body was brought to Austin and buried, but the grave is unmarked until this day. The battle of San Jacinto was the birthday of Texas' independence. Seven hundred volunteers met fifteen hundred Mexican regulars and slew and captured them all, including Santa Ana, the dictator of Mexico. A treaty followed which acknowledged the independence of the new republic. A stone shaft erected in 1881 is the only mark to be seen. The graves are unkept. The wooden rails that once fenced them off are rotten and fallen. The rank growth of the river bottom is undisturbed, and the cattle roam in freedom over this famous field and tread upon the graves of these noble heroes. Surely this is the basest ingratitude, and every lover of true patriotism hangs his head in shame at the sad sight.

Nathaniel G. Jacks has resigned his work as state evangelist of Mississippi and will make a tour of the west. He will spend September and October in Texas, and will be glad to visit many of our churches. Address him at Jackson, Miss.

Alvin, one of the unfortunate churches in the Galveston flood, has so far recovered as to rebuild, and now has a delightful house in which to worship.

S. K. Hallam, late of Roswell, New Mexico, locates at Denton. A good field, a good church and a good preacher ought to guarantee a good work.

W. S. Knox died in Waco, July 28. He was a young man of 27 years. His life was clean and his brain strong and he gave promise of great usefulness as a preacher. He leaves a wife and two children, who have the sympathy of all in their deep sorrow. His death was caused by typhoid fever.

Our colored brethren of Waco have laid the corner stone of a $2,500 house. This is good for our "brothers in black," and they deserve encouragement at the hands of all.

G. D. Smith and Graham McMurray are in a good meeting at the Ross Avenue Church in this city. Both of these brethren are tent-makers. One is an undertaker and the other a printer, and it is the judgment of many that they should give themselves wholly to the ministry of the word. If they could give themselves thus to the work much good would result, for both are men of power.

Dallas, Tex. M. M. DAVIS.

Wisconsin Notes.

We effected an organization of 24 members at Ladysmith last night. We look for others. The outlook is good. This is a new town in the northwestern part of the state and a new county seat of a new county (Gates) and having splendid water power, the Flambeau River, the prospects are good for this being quite a city in the not very distant future. A good, strong church here means a great deal. One man has agreed to give $400 toward a church building. Bro. W. O. King is the "bishop" here.

Our new work at Manitowoc is in a prosperous condition. Recently organized a Bible-school there with nearly 40 scholars.

The trustees of the Retreat Church house have turned the building over to the state. Your evangelist went down there a few days ago to look after it, and if possible make some disposition of it.

Bro. Kreidler, of Milwaukee, reports the work in flourishing condition.

We are sorry Bro. Wetzel is talking of giving up work at Richland Centre He has done a good work there and ought to be retained.

Remember state meeting, Sept. 19-22.

J. H. STARK, State Evangelist.

Ladysmith, Wis., Aug. 5.

[The brethren in Wisconsin may well mourn the departure of Bro. D. N. Wetzel from Richland Centre. But he is leaving one good work for another equally good. He is to become an accredited representative of the Christian Publishing Company, in which capacity we hope the brethren will receive him cordially, both for our sakes and out of respect for his own sterling worth.—EDITOR]

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL. } A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Church Extension Day, Sunday, September 1

Save and Succor.

It is a noble tning to rescue a man from drowning. It is enough to stir the hearts of men and angels to see some brave fellow, with his life in his hand, rush into a mad stream and snatch a doomed man from the waves. But if he were to leave him on the bank with no provision for his complete restoration, but only changed just a little the time and place of his death, none would shout his praises as a rescuer.

Our brave evangelists are rescuing the lost by the hundreds and the thousands from the black streams of sin, and church extension is the beautiful and busy handmaiden, standing on the banks of the stream nursing them into vigor and strength. Will you not give her a substantial word of cheer on church extension day? M. M. Davis.

Dallas, Texas.

The Marked Dollar.

The corresponding secretary of the board of church extension is making his second general tour of California and the Pacific coast this summer. When he came into our state eight or nine years ago the churches knew comparatively nothing about church extension. Many congregations did not know that our brotherhood had a loan fund by which churches could be erected on the easiest terms. His was necessarily a flying trip, but it was a campaign of state-wide education.

Everywhere in hamlet or city where Bro. Muckley had gone I heard but one word: "Church extension is *the* business proposition of the brotherhood." In the few years since Bro. Muckley's first visit thousands of dollars have come to California churches in loans from the extension board. Not one dollar of these loans has been lost. The inspiration to the church comes from the fact that the money is in our own hands, and every dollar returned starts out immediately to house some neighbor. Every dollar is a "marked" coin—it bears on its face the marks of our Lord Jesus—it goes about everywhere doing good.

Henry Shadle,
Cor. Sec. State Board N. California.

Houseless Churches.

Church extension has become a wonderful factor in our progress to-day. Without its help our work would be greatly retarded, especially in Oklahoma, where it seems the Disciples have almost taken possession of the land. Most of the churches erected in the territory have been aided by this fund, and because of this timely assistance we are getting a solid footing.

It is said that the Congregationalists mourn because they have three hundred unhoused churches in the United States. But just think of it, we have twenty-seven hundred churches without houses! We are organizing new congregations at the rate of more than three hundred a year. Many of these will appeal to our board of church extension for assistance in building houses of worship, but these appeals will be in vain unless we greatly increase our offerings to this fund. We must do this. Let the preachers and elders take the matter in hand and see that every church of the brotherhood reaches its apportionment.

"A half million for church extension by 1905," is the new watchword. We can reach the half million mark if we try. The amount in the fund is now nearly $300,000. Ever keep in mind the fact that since the beginning of the work of our church extension more than a dozen years ago, not a single loan has been lost, but the ministry of this fund has proved a blessing to our great brotherhood. Help this fund to continue its mission of usefulness in the Church of Christ by making liberal offerings. Charles Hazelrigg.

Mulhall, O. T.

A Typical Instance.

The geographical position of Redlands, Cal., is unique and strikingly beautiful, the easternmost town of the great San Bernardino Valley and the first stop of importance as you enter southern California from the east and therefore fittingly chosen as the place to extend a formal welcome to our nation's chief magistrate on his recent visit to our state, beautiful for situation nestling among her orange groves on the range of hills forming the southern boundary of the valley, the great San Bernardino range opposite, towering, snow-capped, running westward to the sea.

Redlands is the last link in a great chain of orange growing towns, running 70 miles eastward from Los Angeles. Twelve years ago Redlands was a raw village with a half dozen newly set out orange groves. To-day she is a city of 6,000 with fifty square miles of productive orange and lemon groves immediately tributary and is still growing and developing at an astonishing rate. It is one of the "show towns" of the state, its glorious situation and climate, beautiful homes and churches, famous oiled drives, dustless yet dry, culminating in matchless Smiley Heights, bring the tourists by thousands to return later as residents. Notwithstanding its importance, Redlands is the only town of any size in southern California where the Disciples have no place of their own where they can meet together to break bread and to welcome the brethren and strangers within her gates. For four years we have met in halls, part of the time with and part without a preacher.

Four years ago the brethren bought a splendid corner lot which they have held on to with desperation until now, when by the generous and well timed aid of the extension board, their eyes are gladdened by the rising walls of a beautiful little church. The importance of this field in the estimation of the brethren of the state is shown by the fact that the churches of southern California responded to its appeal for aid in building by the gift of over $500. The church has nearly doubled in membership the past year and with the help of those who will move in during the next year or two, ought to make short work of the extension loan. The board of church extension never made a better investment than in Redlands.

Paul McReynolds, pastor.

Redlands, Cal.

A Homeless Child.

Whose heart has not been saddened at the sight of a homeless child, and at the blighting experiences in the life of such a child? Yet, how similar are the experiences of our 2,700 homeless churches, and we are adding to these one new organization almost every day. The problem before us to be solved is, shall we leave these churches to die by the wayside or make our extension board able to "go out in the highways and hedges and gather them in," and by a little timely aid enable them to overcome the obstacles and build a house and thus make permanent the work. I have helped to build nine churches in the last few years, and five of these were made possible by a timely loan by the extension fund. I will build three this fall in Oklahoma and most likely two of them will have to be helped by the board.

The fact that we have 127 national, state and district boards, who must look to our church extension for the necessary help to make permanent the many new or weak churches which they are establishing or assisting, makes it imperative that we should supply well the needs of the board from whose hands these blessings fall.

The fact that no loans have been lost and that the four per cent. charged covers all expenses, shows the wisest administration by the management and should call forth the heartiest response on the part of the brotherhood.

Our new watchword, "A half million for church extension by 1905," is neither beyond our means to give or the needs of the work, and we believe that no church will discredit itself by failing to raise its apportionment, if the preacher and elders will lay the matter properly before the church.

H. W. Newby.

Guthrie, Okla.

Topical Outlines of the Midweek Prayer-meeting Themes are still in active demand. Every Church should have an abundant supply. Price 25 cents per dozen copies. Christian Publishing Company, St. Louis.

NEW TESTAMENT COMMENTARIES

During the past two years there has developed among the Christian people of America a great revival of interest in the study of the Bible. Never before in the history of Christianity were so many people zealously and earnestly studying the Bible, endeavoring to know more of its contents and its meaning. Everywhere there are being organized classes and clubs for Bible study. In consequence of this movement there is a brisk demand for Bible helps—books that have hitherto been sold chiefly to preachers. The people are inquiring for the best commentaries and exegetical works to aid them in their study of the Bible. We are glad to be able to announce that we are fully prepared to supply Bible students with the best books to meet their requirements. A few of these we list here:

COMMENTARY ON MATTHEW AND MARK. By J. W. McGarvey. A volume of 392 pages, cloth-bound. The former price ($2.00) has been reduced to $1.50.

COMMENTARY ON LUKE. By J. S. Lamar. A splendid book by a grand man. Cloth, 333 pages. Reduced from $2.00 to $1.50.

COMMENTARY ON JOHN. By B. W. Johnson, the well-known commentator. This is a cloth-bound volume of 328 pages. Price reduced to $1.50.

STUDIES IN ACTS. By W. J. Lhamon. One of the finest works of recent years. Bound in cloth; 420 pages; price, $1.25.

COMMENTARY ON ROMANS. By Moses E. Lard. A book of 485 pages, bound in cloth. Price, recently reduced, is now $2.00.

COMMENTARY ON HEBREWS. The author, R. Milligan, was one of our most gifted men. Cloth, 395 pages. The reduced price is now $1 50.

PEOPLE'S NEW TESTAMENT WITH NOTES. By B. W. Johnson. Two volumes. Vol. I. contains the Four Gospels and Acts; Vol. II. covers the Epistles and Revelation. A concise, but complete work, of as much practical value to the average man as a commentary in 15 volumes costing $30.00. Bound in cloth. Price, per volume, $2.00; per set, $4.00.

Please note that former prices of these works have been reduced 25 per cent. Many thousand copies were sold at the original prices, but we desire that many more thousands shall have the help and benefit of the thought and genius of these eminent Bible scholars. In the case of a class, club or association organized for Bible study, we suggest that a fund be raised to purchase this list of books, and other works, for the joint use of the members. A full description of the volumes in the above list will be found in our 100-page General Catalogue, mailed free on receipt of request. Address,

The Christian Publishing Company, 1522 Locust St., St. Louis, Mo.

Evangelistic.

ARKANSAS.

Gravette, Aug. 7.—Our meeting closed here last week, resulting in 41 accessions to the church. The church was strengthened and built up and much good done otherwise. Bro. Davidson is a good evangelist.—A. J. BARNES, pastor; E. E. DAVIDSON, evangelist.

Hebron, Aug. 5.—I closed a meeting with the church here last night. The meeting continued nine days, and nine were added to the church, seven by confession and baptism. It was one of the best meetings of the little congregation's history.—E. S. ALLHANDS.

ILLINOIS.

Bloomington, Aug. 7.—One reclaimed and one confession at Armington recently.—W. D. DEWEESE.

Jacksonville, Aug. 5.—There were two large audiences yesterday and four additions, our pastor, Geo. L. Snively, preaching. There have been 391 additions to the church during Bro. Snively's ministry here—an average of more than two each Lord's day.—J. WALLACE BROCKMAN.

Williamsville, Aug. 5.—There were three additions at our morning service yesterday.—W. W. WEEDON.

INDIANA.

Anderson.—The work at the East Lynn church, Anderson, Ind., is holding up through the weather very encouragingly. We are having our house painted and papered and set in good shape. We also hope to have a new organ put in soon after its completion. I begin a meeting at Bethany church, five miles from Anderson, where I preach once per month, on Aug. 18.—R. B. GIVENS.

IOWA.

Council Bluffs, Aug. 5.—Our second year starts out well, fine audiences and 15 additions at our 11 A. M. service yesterday. Bro. J. F. Adair, of Missouri Valley, was with us and preached a good discourse in the evening. We also had one confession and baptism at our Wednesday evening prayer meeting last week.—W. B. CREWDSON.

KANSAS.

Horton, Aug. 12.—One by letter since last report.—L. H. BARNUM.

Leavenworth, Aug. 12.—One confession here yesterday.—S. W. NAY.

MISSOURI.

Chillicothe, Aug. 10.—Two more baptisms last Lord's day and one by commendation.—FRANK W. ALLEN.

Farmington, Aug. 12.—We had three additions the first Lord's day in August and four yesterday.—R. M. TALBERT.

Fulton, Aug. 12.—Had five additions at Richland church the second Lord's day, three by confession and two by statement. A. W. Kokendoffer will hold us a meeting this month.—FRANK J. NICHOLS.

Joplin, Aug. 5.—During July we received 3 additions here—all by confession. On July 14 Bro. Simpson Ely preached us a fine sermon. The week following he visited his mother and other relatives four miles south of here and preached of evenings in a grove on the banks of Shoal Creek, resulting in nine confessions. We have opened a mission Bible school at 21st and Byers Avenue, that gives great promise.—W. F. TURNER.

Kirksville, Aug. 6.—There were three confessions here last Sunday and one to unite by letter.—H. A. NORTHCUTT.

Ravenwood, Aug. 12.—Just closed a three weeks' meeting at this place, held by home forces, which resulted in 21 added to us; 10 confessions, six reclaimed, four by statement and letter. It is the largest meeting in the history of the congregation. A new period now dawns upon our history. It has been a struggle; it will now be an opportunity.—ELLIS B. HARRIS.

Troy, Aug. 10.—On Sunday last in the presence of a large assemblage I baptized Rev. O. J. Gary in the Cuivre River at Moscow Mills. Bro. Gary, who with his wife united on that day with the Christian Church, was an M. E. minister of twenty years' standing, of good repute and honest report, and being a man of wealth was not under temptation to change his views for lucre.—G. J. ASSITER.

Versailles, Aug. 12.—My last meeting was at Gravois Mills and not at Windsor, as stated in your last issue of CHRISTIAN-EVANGELIST and Register.—R. B. HAVENER.

Victor, Aug. 5.—I began a meeting here yesterday with two confessions in the morning and four last night. Outlook is good and the brethren are all hopeful for a great revival in the work.—D. B. MCCANON.

Victor, Aug. 12.—Our meeting now eight days old and 15 added to-day, all by confession and baptism, two of these were from the Presbyterians and one from the Methodists. Interest is unabated and we continue.—D. B. MCCANON, pastor and evangelist.

NEBRASKA.

Deweese, Aug. 5.—Three additions at Ox Bow yesterday, one by confession, two from the Evangelical church, with more to follow. Good audience and deep interest.—E. W. YOCUM.

TEXAS.

Amarillo, Aug. 1.—I have just returned from an eleven days' meeting at Quanah; 26 additions, 12 by baptism, three from Baptists, balance by statement. They will at once employ a preacher for all his time. One addition here yesterday. This church calls me for another year.—VOLNEY JOHNSON.

NEBRASKA.

Ulysses.—Reports from the Plainview congregation, where Thos. Maxwell ministers, show three confessions in June and ten in July. This is a model country church. The meeting at Lushton closed with one added. Subscription is to be pushed for a house, which is much needed. J. E. Wilson closed his work at Chadron, Aug. 5.—W. A. BALDWIN, Cor. Sec'y.

SOUTH CAROLINA.

Orangeburg, Aug. 5.—Two confessions at Evergreen church since last report; one confession and one from the Baptists at Erwinton.—M. B. INGLE.

Announcements.

Iowa C. W. B. M.

Program for the Twenty-first Annual C. W. B. M. Convention of Iowa, to be held at Cedar Rapids, Sept. 9, 10.

MONDAY.

2:30 P. M.—Devotional, Mrs. J. M. Rudy, Cedar Rapids. Welcome. Secretaries' Hour. conducted by state secretary. 'The Work of the District Secretary," Mrs. Lou R. Brown, Southwest District. "The Needs of the Field," Mrs. Carrie Hoffman, Northwest District. "County Co-operation," Miss Florence Mills, Central District. "Helps and Hindrances," Mrs. Edith Jordan, Southeast District. "Development of the Workers," Mrs. Martha Sargent, Northeast District. "Open Discussion."

7:30 P. M.—Devotional. Address, Mrs. Louise Kelly, Emporia, Kan. Birthday gifts.

TUESDAY.

9:00 A. M.—Devotional, Mrs. S. B. Ross, Martelle. Reports: State Secretary and Awarding of Banners, Annette Newcomer; "Secretary of Young People's Work," Mrs. Ella B. Sellards; "Treasurer," Mrs. Letta P. Ashley. President's Address, Mrs. Florence Haggard. Workers' Hour, conducted by Mrs. Kelly.

1:30 P. M.—Devotional. Committee Reports Anniversary Hour, conducted by Mrs. Lou R. Brown. "Departed Workers," Mrs. Mary P. Fuller, Des Moines. "Living Workers," Mrs. Ida M. Slayton, Des Moines. Mispah Service. Harvest Home.

ANNETTE NEWCOMER, State Sec.

Des Moines, Ia.

A Trinity of Devotional Books

BY J. H. GARRISON.

The Heavenward Way;

Or, Counsel to Young Converts. 186 pages. Revised and enlarged. Price, in cloth, 75 cents; morocco, $1.25.

Alone With God.

A Manual of Devotions. A Series of Meditations, with forms of prayer for various occasions, and for private use. Price, in cloth, 75 cents; morocco, $1.25.

Half-Hour Studies at the Cross.

A series of short devotional studies on the death of Christ, designed to be helpful to those who preside at the Lord's Table, and a means of spiritual culture for all who participate. Price, cloth, 75 cents; morocco, $1.25.

The three books in cloth will be mailed to one address for $2.00; in morocco, [illegible]

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

SABBATH OR LORD'S DAY

By D. R. DUNGAN, author of "On the Rock," "Moses, the Man of God," etc. It is a powerful argument against Adventism, and the observance of the Sabbath, or seventh day of the week, as the day of rest and worship. Dr. Dungan is a man well versed in the Scriptures, and gifted with sound sense and good judgment. He is a strong and convincing writer. This work should be placed in the hands of those who have been disturbed by the teachings of Adventists.

PRICE, 25 CENTS.

THE CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

GENTLEMAN of good ability and thorough business experience desires position as bookkeeper, office manager, treasurer or secretary. Highest references, moderate salary. Address, A. R., care CHRISTIAN-EVANGELIST.

$4,000 Stock of Clothing, hats and furnishings for sale in good town and county, Christian Church with 250 members. Poor health cause for selling. Dunbar & Cullins, Blockton, Ia.

WANTED—Pastors in the Christian Church interested in Parish Papers to know about our eight-page edition at a cent a copy. Co-operative Church Press, Wichita, Kansas.

WANTED—1,000 persons with money to invest, in small monthly installments if preferred, to write me for literature that will convince them that they can make a safe investment that will return a fair annual interest from the first, and an annual dividend, after six years, of from 50 to 100 per cent. Address, R. Moffett, 715 Logan Ave., Cleveland, O.

Christian Doctor wants good medical opening. Address Dr. M., care CHRISTIAN-EVANGELIST.

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, forest shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

SCHOOL OF THE EVANGELISTS

Opens its doors to 30 more young men who wish to work their way to an education for the ministry. Applicants must be strong physically and free of the tobacco habit. $22.50 pays all fees for one year to the working student. Room for 20 pay pupils; $58.50 covers all fees for one year and the student does not have to work. Catalogue free. Address, Pres. Johnson, Kimberlin Heights, Tenn.

DO you have trouble in raising funds for the church? If you do, please write to us and we will help you. J. T. & A. Co., 607 Holland Bldg., St. Louis, Mo.

The Christian-Evangelist's 1901 School Directory

Columbia Normal Academy

Approved by State University.

OFFERS Excellent preparation for University. Prepares for any grade of Certificate, County or State. Columbia Business College is a Department of the School.

GEO. H. BEASLEY,
S. B., Pe B., Principal.

Catalogue Free..... COLUMBIA, MO.

College and Health Resort.

CARR-BURDETTE COLLEGE AND CONSERVATORY OF MUSIC, ART AND ELOCUTION. "THE WELLESLEY OF THE SOUTH" offers to Northern Girls the best educational facilities of the best Northern College at the *minimum cost.* See if this is so by writing *at once* for our free catalog and artistic Brochure with 53 engravings of Carr-Burdette. Liberal reduction for two or more. Address, MRS. O. A. CARR, SHERMAN, TEXAS.

COTNER UNIVERSITY.

LIBERAL ARTS. MEDICINE. DENTISTRY.

College of Arts located at Bethany (Lincoln), Nebraska. A. B. Degree in Classical, Sacred Literature, Philosophical and Normal Philosophical Courses. Courses in English Bible and Business. Depts. of Music and Elocution rank high. Expenses low as consistent. Fall Term, Sept. 9 and 10. For Catalogue address the Secretary.

BUTLER COLLEGE

Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

WESTMINSTER COLLEGE, FULTON, MISSOURI.

A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,

John H. MacCracken, Ph. D., Pres.

Christian University,

For Ladies and Gentlemen.

D. R. DUNGAN, LL. D., President.

College of Arts and Sciences. College of the Bible. Business College. Conservatory of Music. Faculty Strong. Instruction Thorough. Curriculum Up-to-date. Expenses very light.

FOUR COURSES OF STUDY.
Classical. Scientific. English Classical. Classical Biblical Course.

In no other school can the student find better facilities or better instruction. 3,000 catalogues now ready for distribution. Write for one. For any desired information address,

PROF. A. J. YOUNGBLOOD, Canton, Mo.

William Woods College

School enters Twelfth Year Out of Debt. Endowment $40,000. Buildings, Site, Beautiful, Healthful, Attractive. Well selected and efficient teachers. Literature, Art, Music, Elocution, Stenography, Typewriting. Next session opens Sep. 3rd, 1901. For catalogue address, **J. B. JONES, Pres., FULTON, MO.**

Ward Seminary for Young Ladies, Nashville, Tenn.

"An ideal Christian home." **Seminary** and **special** courses in **Language, Literature, History, Science, Music, Art; Faculty, 30. Certificate** admits to Wellesley, Baltimore Woman's College. **Nashville** affords **unusual advantages** in Lectures, Recitals, and opportunities for **practical education. Patronage,** 35th yr., **20 States; enrollment largest** in the history of the Institution; applicants turned away for want of room. **36th yr., Sept. 19.** For **catalogue,** address **J. D. PLANTON,** LL.D., Pres't.

Female Orphan School

OF THE

Christian Church of Missouri.

A high grade ladies' college. Established 1873. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.

Beneficiaries received free. Half Beneficiaries. $50 per term. Full pay Pupils, $80.

A PLEASANT, REFINED CHRISTIAN HOME. Correspondence solicited.

E. L. BARHAM, President.
Camden Point, Mo.

Mary Baldwin Seminary

FOR YOUNG LADIES.

Term begins Sept. 5, 1901. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 225 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Prin., Staunton, Va.

HAMILTON COLLEGE,

LEXINGTON, KENTUCKY.

The Leading College of the Christian Brotherhood for the education of young women. Its record, buildings, equipment, faculty, the best. Opens thirty-third session second Tuesday in September. Very reasonable rates. For particulars and catalogue apply to B. C. HAGERMAN, PRESIDENT.

THE UNIVERSITY OF MISSOURI

Columbia

Has departments of Language, Science, History, Philosophy, Economics, Sociology and Pedagogy; and also of Medicine, Law, Engineering (Civil, Electrical, Sanitary and Mechanical), Agriculture, Dairy, Husbandry, Horticulture, Entomology, Veterinary Science. Household Economics and Mechanic Arts. Instruction is given in Military Science and Tactics, also, and in Stenography and Business Forms. All departments open to women and free as to tuition. In Academic department only one degree (A. B.) and all work elective. Campus contains fourteen buildings supplied with water, steam heat, and gas or electricity. New Green-house and Laboratory of Horticulture, Botany and Entomology. New laboratories of Physiology, Anatomy, Bacteriology and Pathology in the Medical department. Furniture, Library and equipment for scientific and technical work all new. New Parker Memorial Hospital. Eighty-seven professors and other teachers. Examinations for entrance are held during the days (5-9 Sept.) preceding the opening of the University. For cadetship apply to your senator or representative. For catalogue address IRVIN SWITZLER, Registrar, Columbia, Mo. School of Mines with thirteen teachers and several buildings at Rolla, Mo.

The Randolph-Macon System

of

Endowed Colleges and Correlated Academies

for men, women, boys and girls. These are

NOT CO-EDUCATIONAL,

but five institutions each of the first rank in its class, located at five different places, are organized into a system under one Board and one general management. **Money and time are saved and greater efficiency secured** by the combination. Illustrated catalogue mailed free on application to

WM. W. SMITH, Chancellor,
College Park, Lynchburg, Va.

☞State age and sex of proposed student.

Where will you attend School?

VALPARAISO COLLEGE AND NORTHERN INDIANA NORMAL SCHOOL

One of the

Largest and Best Equipped Colleges in the U. S.

offers exceptionally fine opportunities for doing a high grade of work in the following

DEPARTMENTS: Preparatory, Teachers', Scientific, Classic, Engineering, Oratory, Pharmacy, Musical, Fine Art, Law, Commercial, Phonography and Typewriting, Review.

The institution is well equipped with buildings, apparatus, library, etc. (The new Science Hall recently completed, has laboratory facilities sufficient for accommodating 400 students working at one time.) Each department of the school is supplied with everything necessary for its special work. For example,

The Pedagogical Department is not only supplied with a full reference library, consisting of all the latest and most approved books treating on professional work, but it has also excellent apparatus for experimental purposes.

The Commercial Department is provided with a more extensive line of offices than has ever been attempted by any other school.

The Pharmacy Department is one of the few in the United States that has laboratory facilities for doing all the work. What is true of the equipments of these departments is true of the other departments. Attention is called to this to show that while the

Expenses here are about one-third as great

as at other high grade schools, yet the advantages are the best. Tuition, $10 per term. Board and furnished room, $1.50 to $1.90 per week. **Fall term will open september 3, 1901.**

Catalogue free. Address,

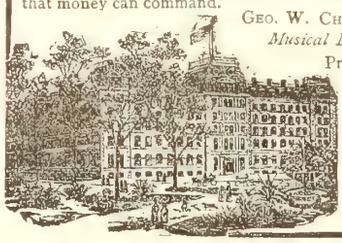
H. B. BROWN, President,
or **O. P. KINSEY** Vice-Pres., Valparaiso, Ind.

This entire building and two annexes are required to accommodate the 1,800 students attending the

New England CONSERVATORY OF MUSIC

Accessible to musical events of every nature. The best masters in music, elocution and languages that money can command.

GEO. W. CHADWICK,
Musical Director.



Prospectus sent *free.* Address Franklin Square, Boston, Mass.

POSITIONS Guaranteed Under Reasonable Conditions.

Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue

DRAUGHON'S PRACTICAL BUSINESS Colleges,

Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Galveston, Tex., Montgomery, Ala., Ft. Worth, Tex., Little Rock, Ark., Shreveport, La.,

Cheap board. **Car fare paid.** No vacation. Enter any time. Best patronized in the South. **Bookkeeping, Shorthand, Etc.,** taught by mail. Write for price list Home Study. **Scholarship Free by doing a little writing at your home.**

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

CHRISTIAN COLLEGE AND SCHOOL OF MUSIC

FIFTY-FIRST YEAR

Magnificent New Dormitory Accommodating 150 Students

Sixteen Gold Medals Awarded in May, 1901

Best Equipped School for Girls in the Southwest.

Regular College course prepares for advanced University work. Schools of Music, Art and Elocution. Students from 16 States. 25 Instructors of best American and European training. Beautiful Park of 18 acres. Tennis and Basketball. A Christian home and high-grade College. Rooms should be engaged early. Next session begins September 16. For engraved Catalog address

MRS. W. T. MOORE, MRS. L. W. ST. CLAIR, } **Principals.**

Secretary Christian College, COLUMBIA, MO.

Family Circle

My Dreamery.

By W. S. Whitacre.

My home is in a busy world
Whose restless throng is round me whirled,
Intently striving for some goal—
For some wealth, a precious soul,
A fleeting pleasure, or a name
Upon the dazzling scroll of fame,
The winning of a higher place,
The running of a fleeter race,
The gaining of a selfish end,
The helping of a needy friend—
But when I'm lonely, so to speak,
I leave this busy throng and seek
My Dreamery.

The duties of the passing day
Will often lure my thoughts away,
The competition and the strife
That enters into every life
To kindle vain ambition's fire,
Will often fill me with desire
My lagging efforts to renew,
And greater things to dare and do.
When I would strive to emulate
I often find the stress too great
And realize that I am weak—
'Tis then I turn aside and seek
My Dreamery.

Above the turmoil of the street,
Beyond the sounds of noisy feet,
Away from sights and sounds that mar
My peace and quiet, and afar
From dust and din of worldly strife
That blights so many hopes in life,
An unpretentious castle stands
That was not reared by human hands,
Wherein I find a safe retreat,
Where all my facts and fancies meet.
The name this little castle bears is Mind;
And there within its walls I find
My Dreamery.

My Dreamery is filled with scores
Of things I love—its very floors
Are laid with thoughts that never die,
Its pictured-covered walls are high,
Its dome extends beyond the blue,
And piercing many a planet through,
It reaches heaven's gates ajar
And enters where the angels are.
There is no tongue or pen can tell
Of my companions—they that dwell
Within the castle walls with me,
My thoughts, and they alone can see
My Dreamery.

Mt. Vernon, Ill.

A Railway Incident.

"Three things declare a man," said the old Jewish rabbi—"his voice, his purse, and his anger." Had he lived in these days he would surely have added a fourth—his "railroad manners." The following good story from the "Boston Record" will illustrate:

A gentleman prominent in legal circles in Boston was recently riding in a train, and in the seat before him was a young and gaily-dressed damsel. The car was pretty full, and presently an elderly woman entered, and finding no seat vacant but the one beside the young woman mentioned, sat down beside her.

She was a decently-dressed woman, but apparently of humble station, and she carried several clumsy bundles, which were evidently a serious annoyance to her seatmate. The young woman made no effort to conceal her vexation, but in the most conspicuous manner showed the passengers around that she considered it an impertinent intrusion for the new-comer to presume to sit down beside her.

In a few moments the old woman, depositing her packages upon the seat, went across the car to speak to an acquaintance, whom she discovered on the opposite side of the aisle. The lawyer leaned forward to the offended young lady and courteously asked if she would change seats with him.

A smile of gratified vanity showed how pleased she was to have attracted the notice of so distinguished-looking a gentleman. "Oh, thank you ever so much," she said, effusively. "I should like to, but it would be as bad for you as for me to sit beside such an old woman."

"I beg your pardon," he responded, with undiminished deference of manner, "it was not your comfort I was thinking of, but the old lady's."—*The Pacific.*

Mixing Their Metaphors.

Few things are more joyous to an audience than the mixed metaphors of an orator. The Irish race is famous for its contributions to merriment in this particular. The Academy gives three illustrations.

"You are," said a late Lord Mayor of Dublin, "standing on the edge of a precipice that will be a weight on your necks all the rest of your days."

"The young men of England," remarked an English clergyman, "are the backbone of the British Empire. What we must do is to train that backbone and bring it to the front."

And this is from a member of Parliament: "Even if you carried these peddling little reforms, it would be only like a flea-bite in the ocean."

How Much They Pay.

When I was rector of a church in Baltimore (says an Episcopalian bishop) I used to see a dear old lady in the garb of a Quaker very often in the congregation of the church. One of the wardens said to me:

"Mrs. Blank is a great friend of yours."

"I am glad to hear it," I replied.

"Yes," said the warden, "she said to me, 'I love to hear your pastor preach, but I should love him so much better if he did not receive money for it.'"

"But," said the warden, "he pays $20,000 a year for the privilege of preaching to us."

"Does he, indeed? And how so?" asked the old lady.

"Well, we both were educated at the same time, we are about of an age, and I earn $23,000 a year at my profession, while he receives only $3,000."

"I tell thee," said the dear old Quaker, "I shall always hear him hereafter with a great deal more pleasure."

"Hard-hearted."

Ex-President Harrison, a man who was unjustly accused of being a cold and unemotional man, told this story about Senator Edmunds who bore a similar reputation with equally little justification:

"There was an important bill to be considered in the senate, in which I had an especial interest. I said to him: 'Senator Edmunds, I want you to be sure to be present this afternoon to help me with my measure.' He replied: 'I shall not be there.' 'You must,' I said, 'I cannot,' he determinedly continued; 'I have an invalid daughter, you know, who is the idol of my heart. I am trying to make life just as happy for her as possible. I promised to read to her this afternoon, and I intend to do so, if the wheels of the government stand still.' The senator's eyes were full of tears as he talked, and I said to myself that, while people think Edmunds as cold as an iceberg, they did not know him."

The Woman Who Wrote.

A women there was, and she wrote for the press—
As you or I might do;
She told how to cut and fit a dress,
And how to stew many a savory mess,
But she never had done it herself, I guess—
Which none of her readers knew.

O the hour we spent, and the flour we spent,
And the sugar we wasted like sand,
At the hest of a woman who never had cooked—
And now we know that she never could cook—
And did not understand.

A woman there was, and she wrote right fair—
As you or I might do;
How out of a barrel to make a chair,
To be covered with chintz and stuffed with hair,
'Twould adorn any parlor, and give it an air!—
And we thought the tale was true.

O the days we worked, and the ways we worked,
To hammer and saw and hack,
In making a chair in which no one would sit,
A chair in which no one could possibly sit
Without a crick in his back.

A woman there was, and she had her fun—
Better than you or I;
She wrote out receipts and never tried one,
She wrote about children—of course she had none—
She told us to do what she never had done—
And never intended to try.

And it isn't to toil, and it isn't to spoil,
That brims the cup of disgrace—
It's to follow a woman who don't know beans—
A woman who never had cooked any beans—
But wrote, and was paid to fill space.

—*Congregationalist.*

Breakfast on Drink.

Coffee Makes Many Dyspeptics.

"Coffee and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee, for I had a chronic case of dyspepsia and serious nervous troubles, which did not yield to treatment. I was so addicted to coffee that it seemed an impossibility to quit, but when I was put on Postum Cereal Food Coffee, there was no trouble in making the change, and to-day I am a well woman.

"One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee and use Postum instead. Went so far as to send her a sample from my box and give her directions. She now uses nothing but Postum Food Coffee and told me a short time ago that she was perfectly well.

"It is easy to make good Postum, once a person becomes accustomed to it. Put four heaping teaspoons to the pint of water and after it comes up to a boil, see that from that time on it boils fifteen or twenty minutes, then use good cream and you have a drink that would be relished by the queen. Be sure and put a piece of butter size of a pea in the pot to prevent boiling over." Mrs. Lizzie Whittaker, Kidder, Mo. Postum is sold by all first-class grocers at 15 and 25 cents per package.

Tom's Mistake.

On the station platform two men stood waiting for their train. Another man, with a pick and shovel on his shoulder, was passing on his way to work. He was not more than fifty or fifty-five years old, but his gait was stiff and labored, and there was a pronounced stoop in the figure. His overalls, once brown, were lime-bleached and faded to a soft "old rose," and bagged dejectedly at the knees. The face under the weather-beaten cap was stolid and listless. As he slumped along in his heavy cowhide boots, he apparently embodied that most persistent and most pathetic figure which mediæval Europe called the "serf," and more modern Europe calls the "peasant," and the census enumerator of America of to-day sets down as "unskilled labor." As he crossed the track the elder of the two men on the platform pointed him out to his companion.

"That man and I were schoolmates. He was not dull at his books, and ought to have made a better condition for himself in life."

"What's the matter with him? Does he drink?" asked the younger man.

"No; nothing of that kind has hindered him. When he was about fifteen years old he was offered a dollar a day to dig a cellar. This seemed large wages to him, and he left school and took the job. He was proud of his size and strength, and this offer made him feel so independent that he rather looked down on the rest of us boys. He never went back to school. He found work to do which required no technical skill, only muscle used under an overseer's direction, and he kept at it. I remember Judge Haines, one of the school committee, met Tom—his name is Tom Mahan—and said to him: 'My boy, you are making a mistake and doing a foolish thing. If you must work, why don't you learn a trade?' 'I'd have to give my time three or four years for nothing. What would be the use of that? I'm as strong as a man, and I'm getting a man's wages now,' said Tom. 'Strong?' said the Judge. 'Are you as strong as one of my horses? They work for their keep, but I have to pay the man which drives them thirty dollars a month besides his keep; and the man who shoes them gets three dollars a day. If strength counts for so much, I wonder the horses don't strike and look for a job laying brick or carpentering.' But Tom thought the Judge was only joking with him. He couldn't see why he should give his time to learn a trade or some profitable business, and work for nothing, as he said, when he could work for wages, and so he went his own way."

"There are thousands like him," said the other man. "They never learn to do any special kind of business, and never seem to realize that the reason the trained blacksmith, or the skilled carpenter, or the salesman gets higher wages than they do is because he has given time to learning to use his head as well as his feet and hands. If boys would only keep the important fact in mind that muscle—mere physical strength—is always one of the cheapest things in the labor market, and that so far as price is concerned it matters little whether a man furnishes it, or a horse, there would be fewer men to be classed as 'unskilled labor.'"—*Youth's Companion.*

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo.
Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improved ments.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. Mayfield, M. D., Surgeon in Chief, Dr. W. G. Tyzzer, General Manager.

Maxims of Business.

In Gordon Graham's Letters from a Self-Made Merchant to his Son, now appearing in the Saturday Evening Post, occur the following bits of business philosophy:

Baron Munchausen was the first traveling man, and my drummers' expense accounts still show his influence.

Adem invented all the different ways in which a young man can make a fool of himself, and the college yell at the end of them is just a frill that doesn't change essentials.

It's the fellow who thinks and acts for himself, and sells short when prices hit the high C and the house is standing on its hind legs yelling for more, that sits in the directors' meetings when he gets on toward forty.

Pay day is always a month off for the spendthrift, and he is never able to realize more than sixty cents on any dollar that comes to him. But a dollar is worth one hundred and six cents to a good business man, and he never spends the dollar.

If you gave some fellows a talent wrapped in a napkin to start with in business, they would swap the talent for a gold brick and lose the napkin; and there are others that you could start out with just a napkin who would set up with it in the dry-goods business in a small way and then coax the other fellow's talent into it.

I always lay it down as a safe proposition that the fellow who has to break open the baby's bank for car-fare toward the last of the week isn't going to be any Russell Sage when it comes to trading with the old man's money.

Queer Inventions.

Inventiveness is not usually regarded as a feminine characteristic, even by those who know that almost any woman will use a hairpin to cut the leaves of a magazine, button her gloves, fasten flowers to her belt, or pick a lock.

The records of the Patent Office, however, contain a long list of women inventors, says a writer in the Youth's Companion, who has been delving in those most interesting archives. Women have received patents for a car-coupler, a valuable improvement in the printing-press, a trousers-stretcher, a mustache-guard, a shirt-front protector and other things which fill the world with sunshine; but all these devices must hide their diminished heads before the combined traveling-bag and bath-tub.

When folded, this commonplace-looking object is an ordinary traveling-bag of generous size, and may be used as such, but a little pressure on a button or two reveals its true character. Four concealed legs shoot out, the frame opens until it forms a level and continuous rim, what appeared to be leather is seen to be colored india-rubber, and behold a tight and commodious bath-tub!

For the traveler who possesses one of these devices the dustiest journey has no terrors; the greedy landlord is powerless. When the train stops at the wayside watering-tank, he has only to seize his hand-bag and slip out into the sage-bush. He returns refreshed and clean, the envy of his less fortunate fellow travelers.

Another woman has established her hold on posterity by the invention of the combined washing-machine and seesaw. This is a pleasing device for turning work into play, and letting some one else do it.

It consists of a frame which supports a plank seesaw and a revolving drum containing the soiled clothes. The seesaw is connected with the drum by two walking-beams. When the children begin to "teeter," the drum revolves. Meantime the "lady of the house" sits back in the shade on the veranda, and prepares her paper for the next meeting of the club. The clothes will be rubbed white long before the children are tired, and by prohibiting the use of the seesaw except on Mondays, wash-day becomes a joy to the whole household.

What is the steam-engine or the cotton-gin beside such boons as these!

One day a beggar man asked a passer-by for a quarter, with which to buy food for his starving family. The passer-by threw him a coin, and was hastening upon his way, when he heard a voice calling him to pause. It was the beggar man. "Sir," cried he, "the coin you gave me was not a quarter. It was a five-dollar gold piece. Here is four dollars and seventy-five cents in change." Was he not an honest beggar man?

"It is remarkable," said the political aspirant to his confidential friend at the club, "how differently people are affected by the same thing."

"How do you mean?" inquired his friand.

"Well, I was thinking of my speech. It kept me awake four nights, and put everybody who heard it to sleep in half an hour.

"One of my ancestors," said the haughty Miss May Flowerstock, "was driven out of England for religious reasons."

"Huh!" retorted the unassuming Miss Jones, "two of mine were driven out of the Garden of Eden for the same reason."

"I wouldn't cry like that, my little man," said the benevolent old gentleman in a soothing tone. "Well, you can cry any way you want to; this is my way," replied the small boy uncomforted.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

"Settling With 'Yours Truly.'"

It seems that a crowd of little fellows were overpowered by that barbarian instinct which sooner or later masters all genuine men—to "take to the woods." I suppose it is the solitude, the shadow, the aspiration kindled in the mind by following the great trunks upward with the eye, that exert upon them such an irresistible charm. Well, they "took to the woods" every Saturday afternoon, and just inside of the vast shade they built a little cabin, over the door of which they nailed a board, containing these words:

"Any feller that defayces a tree or kills a byrd in these here woods will have to settle with— Yours truly,
Jim Brown, Tom Duncan,
John Smith, Dan Johnson."

Now, where in the world those boys acquired the principles embodied in that brief "Declaration," I am sure I do not know; but if I were going to try to find a youngster to learn my trade or run my errands, I should be pretty likely to try to get hold of one of the members of that quartet; for a boy that loves trees and birds, and is willing to make the "feller" that defaces or kills them "settle," has the sort of stuff in him that I am looking for.

I suppose I might be a little bit liberal about the trees, much as I love them. For, if some young chap who was "dead in love" should be overcome by his feelings and carve on the smooth bark of an old beech his own initials and those of his best girl, and then cut out a big heart with an arrow stuck through the center, my sympathy would make me wink charitably at his sacrilege. I may have done it myself!

But, when it came to birds, I would draw the line as sharp as the boys did. I should like to see those four youngsters form a hollow square and meet some foeman worthy of their steel! It they did not put up a good fight, I should lose my guess. "Settling with yours truly" would not be a "picnic" if I know anything about the kind of material such lads are made of!

We need more of them grown to manhood—men that will make wrong-doers "settle with yours truly," men who have masterful affections and convictions, men who love something or other enough to make them willing to die for its protection, if need be.

That was the kind of stuff they made old John Brown of Ossawattomie out of! He felt toward a black man just as those boys felt toward trees and birds. He put up his sign away out in Kansas, and any one could read it if he could read at all. "Whoever mars the image of God almighty in one of these black men will have to settle with— Yours truly,
John Brown."

One of the great troubles of the age in which we live is that we have not the moral force to make men "settle." The very best people in the community permit all sorts of vandalism to be perpetrated with nothing more than a feeble little whisper of remonstrance. Scoundrels start saloons right before their front doors; barbers and confectioners put in "slot machines" within a hundred feet of our schoolhouses where their children are; lynchings are perpetrated in their streets; rascally combinations are made between business men to rob them; justice is perverted in their courts; and all they do is to lift a little feeble and ineffectual "protest."

That was not the way our forefathers treated the British! They made them "settle with yours truly"!

The longer I live, the more clearly I see that the way to treat all wrongdoers is to make them "settle," and we never ought to forget that "nothing is ever settled until it is settled right"!

There is hardly a city in the world so big that four solid, determined men with the spirit of those little fellows in their bosoms could not bring to the bar of justice the worst criminals and crush out the most strongly intrenched crimes.

For one, I shall not soon forget that lesson, and I am hunting for those boys so as to propose myself as a candidate for the "Society of Settlers."—*Charles Frederic Goss, in Christian Endeavor World.*

"United States" is Singular.

We commented recently upon the frequent ungrammatical use of the term "United States" with a plural verb when the nation, as a nation, is referred to, and we said at that time that the question had been settled by history, culminating in the civil war, which proved that this nation is one and inseparable. It is, therefore, grammatically singular, and it is actually one. The Chicago Record-Herald has taken the matter up and quotes the defense which Hon. John W. Foster makes for using the singular form in his recent book, "A Century of American Diplomacy." After considerable research he has shown that the use of "United States" as a singular noun has developed with the idea of federal unity, and that both have been unquestioned since 1860.

"I have found," said Mr. Foster, recently, "that in the early days of the republic the prevailing practice was the use of the plural, but even then many public men employed the singular, and of late years the latter has become the rule. Among statesmen who have habitually used the singular verb are: Hamilton, Jefferson, Seward, Blaine, Edmunds, E. J. Phelps, Webster, Benton, Fish, Frelinghuysen, Motley, Reid, Gresham, Silas Wright, Marcy, Evarts, Bayard, Charles Francis Adams, Depew, Olney.

"Of living professors of international law Woolsey, of Yale; Moore, of Columbia; Huffcut, of Cornell, and James C. Carter, of New York, use the singular. Andrew Jackson was the first president to adopt the singular verb in official papers. In the earlier messages of presidents the plural form is usually found, but since Lincoln all of them, including Grant, Cleveland, Harrison and McKinley, have invariably used the singular. In the divisions of the Supreme Court during the first half-century the plural form is generally used, but the singular appears occasionally. In later years the court has used the singular. The same remark applies to treaties with foreign nations."

For Debilitated Men.
Horsford's Acid Phosphate.

DR. J. B. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

25c. THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove-Kid in Black, Wine, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes, 3, 4, 5, 6, 7, 8, 9. Write for terms to agents
Hopkins Glove Co., J Apollo, Cincinnati, O.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

OPIUM COCAINE AND WHISKY
Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address
B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

Wheeling Through Europe

By W. E. GARRISON. The story of two summers (1898 and 1899) spent on a bicycle in England, Scotland, Wales, France, Holland, Belgium, Germany, Switzerland, Austria and Italy. The author's account of his experiences is always interesting, and often very humorous. The book is illustrated with fine half-tone plates made from photographs taken by the author. It contains 263 pages, and is finely printed and bound.

PRICE, $1.00.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

Wonderland 1901

the annual publication of the **Northern Pacific Railway** will be found a distinct advance, in some respects, upon even its immediate predecessor Wonderland 1900.

Its cover designs and eight chapter headings are by Alfred Lenz, of New York, from plastique models and are splendid examples of art.

There is within the covers of the book much historical matter, some of it new, as well as purely descriptive narrative.

The three principal chapters relate to the history of the unique **Northern Pacific Trademark**, the **Custer Battlefield** in Montana, and **Yellowstone Park.** Each is profusely illustrated, the Trademark chapter in colors. This trademark is of Chinese origin and is 5,000 years old. Its story is a strange one.

It is safe to say that **Wonderland 1901** will be in greater demand than any preceding volume of the Wonderland family, and, as heretofore it will be sent by Chas. S. Fee, St. Paul, Minn., to any address upon receipt of the postage, **six cents.**

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps, address
C. L. STONE, General Pass. Agt.
Louisville, Ky

With the Children.

J. Breckenridge Ellis.

PETE.

XXII.—That Dog Collar.—Continued.

"Linda May!" remonstrated her Aunt Dollie, "did you hear me tell you to go and shut up the chickens before this storm?" Her little niece did not budge. How could she? Would she get up and let Miss Dollie see that there was a dog collar and rope under her? Linda May tried to gain time. "But oh, Aunt Dollie, how did you leave Pete?" "She is very sick," was the reply, "poor little darling, she just lies there starving for a drink of water, but afraid to drink, it hurts her so. But run along, child, I hear it thundering." "Oh, no, Aunt Dollie, that's just a wagon going over a bridge." "Well, wagon or thunder, you'd better go this instant to those little chickens," said the old lady sharply. "Go on, Linda May," said Madge, "*I* want to sit in your chair." So Linda May got up very cautiously and Madge squeezed behind her, and sat on the collar and doubled-up rope before Miss Dollie could see them. You would have thought they were sitting hens, afraid their eggs might get cold. Linda May went to see about the chickens. They were hatched the first day of October, and Miss Dollie "'lowed to have them for Christmas." Miss Dollie got her steak out of the refrigerator, and spread it on the kitchen table and began to beat it. She stood right where she could see Madge, and she talked to her between the blows of her hammer, so Madge had no chance to slip the dog collar away. It was of iron, and Madge felt it making a round ring on her, it was so sharp. Suddenly Miss Dollie said, "Madge, run and look at the sky."

"Oh, Miss Dollie," said Madge, squeezing to the chair, "I can't tell a *thing* about clouds." "Well, you can look in the west and see if it looks dark over there." "Yes, go on, Madge," said Letitia, "I want to sit in that chair." "That must be a wonderful chair," said Miss Dollie, "I believe I'll come and sit in it myself." Madge gasped. But Miss Dollie couldn't come on account of the steak. I think she was joking, anyway. Little did she dream of the wicked plot of those girls! So Letitia perched upon the dog collar, and Madge went to look at the sky. And now if Miss Dollie sends Letitia on an errand, I don't know what we *will* do. Oh, yes, here comes back Linda May. "Letitia," she said in a low voice, "do you want me to sit on it awhile?" "No, go on away." "Oh, let me, it's fun." "I won't," said Letitia. "Linda May," called her aunt, "you go and get down the glass jar with the maple syrup from the top of the cupboard. There are two jars there, side by side, and one's empty. Do you think you can do that, Linda May?" "Yes, ma'am. I'll lift and see which is the heavy one, and then get it down." "Very well, but be careful, Linda May. And take that chair Letitia is sitting on, and get up on it so you can reach the jar." "There's a closer chair to the press," said Linda May. Just then Madge came in saying, "Miss Dollie, which way *is* west?" "Bless the children!" cried Miss Dollie, giving the steak a whack that almost made it cry out, "I'd rather do it all by myself."

Linda May dragged another chair to the cupboard and climbing up, tested the weight of one of the jars. It was so light that she knew it was the empty one. So she exerted her strength on the second, to lift it down. Now there wasn't much maple syrup left in that jar, but she pulled on it as hard as if it had been brimming full. In consequence, it tipped almost over, and as the syrup had been frugally watered by the grocery-man before he sold it, it was very thin. Accordingly it began to pour down upon Linda May's head, although the top of the jar was still on. Linda May was so astonished and frightened at what her aunt would say (and what is more to the point, what she would *do*,) that she just held the jar tipped over in her rigid hands, and the little stream of maple syrup continued to trickle out upon her hair. Madge and Letitia saw her, and their mouths flew open, but they were too excited to utter a sound. "Linda May," called Miss Dollie, "have you found the maple syrup?" "Yes, ma'am," answered Linda May faintly. At that Madge began to laugh and couldn't stop. That made Letitia laugh till the tears came to her eyes, and Linda May, as if quite desperate and entirely deprived of her senses, turned the jar upside down and got its contents down her neck. She felt sticky. Miss Dollie at the sound of the laughter laid down her hammer. But just then a terrific crash of thunder shook the house. "The cellar! The cellar!" screamed Miss Dollie, and she fled. They came after her, Madge and Letitia convulsed with laughter and Linda May scared and miserable. When they got in the cellar, a few drops fell slowly and painfully as if wrung out of a half-dry cloud. Then the sun came out. The tornado was over. They went back to the house, and Linda May was set to washing her hair. All Miss Dollie said was that she ought to have got the syrup herself. But she said it in such a *way* that Linda May didn't know what might happen *later*. Then they found that the steak was gone; not a bone of it was to be seen. Miss Dollie accused Mrs. Mitchell's cat, and was loudly indignant. She said all her troubles came on her at once. But the girls looked at each other. Their eyes said, "Lucifer!" Oh, why hadn't Arthur come after that dog in time? Where was Lucifer now? What was he doing? Doubtless eating that steak! When Letitia ran to the cellar, she had looked wildly about for a place to hide the dog collar and rope. In her haste she had put it under a white garment that lay in a little chair in a corner of the room. This little garment was Linda May's night-gown which Miss Dollie had been mending that afternoon. When the meatless supper was over, Miss Dollie announced that Letitia had permission to stay all night. Letitia said, "It will give me much pleasure, Miss Dollie." She was always just that polite to grown people. Madge would have clapped her hands; Pete would have capered; Linda May would have said, "I'm glad," in similar circumstances. Miss Dollie improved them that evening, she read aloud to them from "Talks about Geography for Children." Suddenly it occurred to Letitia that it wasn't so much fun "staying all night." Then they grew sleepy. Madge and Letitia were to sleep together. That paired Linda May off with her aunt. "Get your gown," said Miss Dollie, bringing the lamp. Linda May was about to pick it up, when she felt the dog collar and rope under it. There stood Miss Dollie with the lamp! So Linda May grabbed up the collar and rope inside her gown and carried them to the bedroom. When Miss Dollie was putting the lamp on the bureau, Linda May slipped the collar and rope in her own side of the bed. They undressed and pretty soon were asleep. Linda May kept the collar and rope tight in her arms as long as she was awake. But as soon as she fell asleep, she began to dash out her arms and legs as if she were swimming,—according to her custom. At last the rope worked down and looped about Miss Dollie's ankle. Miss Dollie suddenly gave an agonized scream. "A snake in the bed!" she cried, she made a wild plunge and the cold iron collar slid down between her knees. Miss Dollie gave another blood-curdling scream and rolled out upon the floor. Lucifer, who had been sound asleep under Madge and Letitia's bed, heard the voice he feared, and began to howl in an ecstasy of terror. Madge and Letitia, hearing the dog under the bed, woke up. "Robbers!" cried Madge. "Robbers!" cried Letitia. "A sna-a-ake!" cried Miss Dollie, standing in the dark on a chair, with her gown gathered about her. Linda May began to cry.

(TO BE CONTINUED.)

Do Your Bones Ache?

Do you have that "tired feeling?" Do you feel "all out of sorts?" Has your tongue a "fur" coat? You have Malaria in your system nad unless you get rid of it you are a candidate for a seige of Typhoid Fever. You can avoid this by using Yucatan Chill Tonic (Improved) the wonderful new Malaria Killer. This remedy cures all malarial diseases by going to the root of the disease and driving out the poison and building up the system. Your dealer has it, or can get it. Insist on the genuine. Price 50 cents a bottle. Made only by The American Pharmacal Co., (Incorporated,) Evansville, Indiana.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR PIPE ORGANS.
637-641 S. Ewing Avenue, St. Louis, Mo.
Please mention this paper when writing.

BLYMYER CHURCH BELLS. [illegible] BELLS, MORE DURABLE, LOWER PRICE. [illegible] CATALOGUE FREE. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO, Cincinnati, O.

Home Study Courses.

Rapid courses by mail in the Bible, Greek, Philosophy, Hermeneutics, Christian Evidences, etc., leading to diploma and degree. Terms $1.00 per month. Circulars free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Hour of Prayer.

Frank G. Tyrrell.

The Heavenly Mansions.*

TEXT:—In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.—John 14:2.

There are times, no matter how deeply interested they may be in their work, when tired toilers long for rest. They have borne the "burden and heat of the day," and welcome the cool shadows of evening. Rest and reward are sweet to them. Is it not perfectly natural that the servants of God should experience like emotions?

Our Father's House.

We are always children. Gray hairs and wrinkles may come, father and mother may join the silent majority, we may be engrossed in the affairs of life, yet through all these changes, we cherish the tenderest recollections of the childhood home. Now, God is our Father. And there can never be a grander conception of heaven than God's dwelling-place. One is not more at home in his own house than in his father's. And then, in our Father's house, there are added comforts and pleasures. We are free from responsibility. We have the joy of the Father's presence.

In this house—and it must be altogether splendid—Jesus says there are many mansions, literally, "abiding-places." These are fitted to our necessities. We shall want nothing in these mansions. And there is solid comfort in the reflection that in them we are to abide. This life is full of change. It seems impossible to root one's self in a community. We are always going from place to place, and at every move we must needs break tender ties. But there we shall "go no more out forever."

A Place for You.

As plain as language can make it, Jesus says, "I go to prepare a place for you" (John 14:2). Is there any room for the discussion of the question, whether heaven be a place or not? Different it will be, no doubt, from any place we have ever seen, however glorious; but that it is a place, with metes and bounds, exits and entrances, the Bible clearly teaches. The language the sacred writers use to describe this "place" is no doubt figurative. We shall not expect to see a city with real gold on the streets, and twelve gates, each gate a solid pearl. But there is no doubt that the reality, when we do see it, will far surpass this brilliant picture of it.

Is this place—an abiding place, a place of rest—is it "for you"? These words are addressed to the disciples, and to them as the representatives of all disciples. Are you, then, a disciple of Christ? And are you pressing on from one degree of knowledge to another? If you have obeyed the gospel, if your life is "hid with Christ in God," then the heavenly mansions are for you. The Master prepares for the servant. We cannot doubt that the preparation will be splendid. He prepares our summers and our winters, our harvests, our days, and our nights. He prepares our eternal homes.

Not Troubled.

Jesus was going away, and at this thought the disciples were saddened. In this language of interceding, protesting love, He comforts them. Would that these words might be chanted in the ear of every sorrowing, weeping soul the wide world over. "Let not your heart be troubled." Do not submit to it. Trouble is something you can prevent; you can forbid it access to your hearts and homes. Do not be troubled, cast down, discouraged, when your work seems fruitless; toil on, and leave the harvest with Him. Nor yet when sickness prostrates you; for the Great Physician is by your side. Say with the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Bereavement and heartache are unavoidable; but the faithful disciple has a faithful Lord, and he will not fear.

Small cares, petty annoyances, trifling vexations, can all be put aside if we trust Him. "Ye believe in God!" that is enough. Faith is the victory! How can we be troubled, abashed, fear-smitten, if we remember that in spite of unworthiness, we are the objects of Christ's tender care? He who prepares a place for us, and bids us be untroubled, will receive us unto Himself. That means the joy of everlasting abode with Him. So let us look at the present through the future, not vice versa. For that future will glorify this meagre, trying present.

Are you going to disappoint the blessed Master? After His anguish and sorrow, after the pain He suffered, after the preparation He has made, will you not enter in? And if you will not, what then? There is another place, prepared not for you, but for the devil and his angels. Into that pit go the impenitent and the faithless. "These shall go away into everlasting punishment, but the righteous into life eternal."

Prayer.

Almighty God, we have tasted the joys of forgiving love. We know that this life is full and rich because of the advent of Christ. We have walked through shadowed valleys, yet not alone. Sorrows and tempests have but driven us nearer to Thee. As friends slip away from us, and our bodies wax weaker and weaker with age, we long for our house of many mansions May the joy of anticipation strengthen us for the remaining days of our pilgrimage, and through Christ Jesus may we at last have an abundant entrance. Amen.

*Prayer-meeting Topic for August 21.

The Episcopal Convention at San Francisco.

The meeting of this convention at San Francisco will afford an opportunity for many to travel over the Northern Pacific-Shasta Route. The Northwestern scenery of the United States, it is admitted, is of the grandest in the country and the fact that the Yellowstone Park lies in this section is proof of this. No one should miss the opportunity to travel over this route. Cheap rates will apply in one direction via direct routes and in the opposite direction via Portland and the Northern Pacific. For any further information and particulars and copy of Wonderland, 1901, send six cents in stamps to Chas. S. Fee, G. P. & T. A., St. Paul, Minn.

Quaint, Queer and Qurious

Salt Lake City.

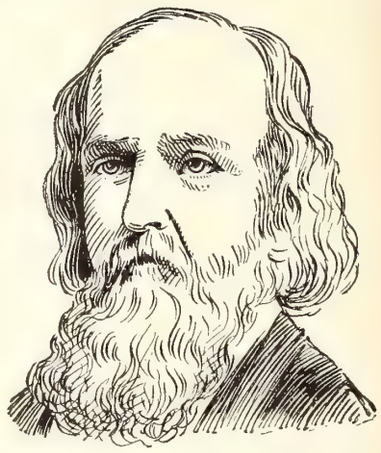
The late Col. John Cockerell in the Cosmopolitan said: "There are three unique cities in America, and one of these is SALT LAKE CITY." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the RIO GRANDE WESTERN RAILWAY in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyon, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, for literature, etc.

For Well People.

An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wiechold gives pretty good advice on this subject, he says: "I am 68 years old and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets

"My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, peptones and diastase, and after using them a few weeks I have never ceased to thank him for his advice.

"I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well regulated household from Maine to California and in Great Britain and Australia are rapidly pushing their way into popular favor.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages at 50 cents and for a weak stomach a fifty cent package will often do fifty dollars worth of good.

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO.

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis ...	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo.....	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,

Broadway and Chestnut.

Or Address

C. L. HILLEARY,

A. G. P. A., ST. LOUIS

Sunday School.

W. F. Richardson.

Abraham and Isaac.*

Filled with horror and fear by the awful destruction which had visited the cities of the plain of the Jordan, Abraham moved his camp further to the south, within the territories of Abimelech, the king of Gerar. Here for the second time he was led by fear for his life to pass off Sarah as his sister, in which deception she concurred. But the Lord in some way revealed to Abimelech the true relation that existed between them, and the action of that rude chieftain of a desert tribe is in marked contrast with theirs. They must have felt keenly the rebuke which he administered, and it probably corrected their seeming propensity to sacrifice truth for safety and caused them henceforth to trust God more implicitly.

At the appointed time, as foretold by the angel, Sarah gave birth to Isaac, the child of promise, and he was circumcised on the eighth day. At the feast which celebrated his weaning, Hagar, the mother of Ishmael, was seen by Sarah to mock, or deride the young child, and she perhaps concluded that some plot would be contrived by Hagar to make way with Isaac, and thus secure the honor of the inheritance for her own son. The sight aroused all the jealous nature of a wife and mother, and Sarah at once demanded that Hagar and her child be sent away and not allowed to share with Isaac the property and promises that belonged by right to him. Abraham's affectionate nature rebelled against such a seeming wrong, but God told him to do as Sarah demanded, and that he would care for the banished child and make of him a great nation. The descendants of Ishmael became the hardy people whose home was amid the rocky fastnesses of the land known afterwards as Edom, south of the Dead Sea.

The favor of God was so manifestly with Abraham as to attract the attention of Abimelech, who proposed a covenant of fidelity between them and their children. This covenant was ratified at the well of Beersheba, one fed by a living spring, which yet furnishes abundant water for the grazing flocks of the shepherd and for the thirsty traveler. And Abraham sojourned many days in the land of the Philistines.

It might be supposed that Abraham had been sufficiently tried when we remember all the difficulties through which he had passed in response to the expressed will of Jehovah. But the supreme test was yet to be applied. The law of sacrifice had early suggested to men the principle that the more precious the object offered the more acceptable the gift. Hence, human sacrifices had early found a place in the religion of many nations. Abraham had seen such offerings in his native Chaldea. Egypt was familiar with the practice. The Canaanites "made their children to pass through the fire unto Molech." Later in the history of the chosen people we find the king of Moab offering his eldest son upon the walls of his capital, while the Gibeonites demand the sacrifice of seven sons of Saul as an atonement for his violence toward them. The Valley of Hinnom attains to a base notoriety for its human sacrifices during the reigns of the evil kings Ahaz and Manasseh. When we remember these facts, and that the life of a son was believed to be absolutely in the hands of the father, we will see that God's command to Abraham to offer up Isaac could not bear the aspect of horror with which we would view it to-day, or even Israel would look upon it at a later date. Yet the fact that God did not allow Abraham to consummate the offering showed that it was not the will of God that man should offer "the fruit of his body for the sin of his soul."

The command is put into words which must have pierced the very heart of the patriarch. "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Had such a command come to Abraham at the beginning of his life of faith, he could hardly have obeyed. But God will not try us beyond our strength, and only after the habit of obedience had become a "second nature" to Abraham does he subject him to this supreme test. And what a test it was! His tender love for the child of his old age, his only son; the promise of God that through Isaac his seed should be called, a promise that, to all human wisdom, seemed impossible if Isaac died in his early youth; these motives plead with mighty power against the command of Jehovah. Abraham's faith triumphed. The writer to the Hebrews tells us that Abraham believed that God would raise up Isaac from the dead and thus fulfill his promise. Thus does a true faith lay hold upon the invisible and anticipate that which man hath never seen.

Abraham's obedience was very prompt. He arose early in the morning and made his way to Moriah, probably the mountain known by that name upon which the temple was afterwards built. The fifty miles of journey was passed in three days. Leaving the servants at the base of the mount, Abraham and Isaac ascend its sides, the lad bearing upon his shoulders the wood on which he is to be burned, as his great prototype, the Son of God, bore his cross up the side of Calvary. To Isaac's pathetic inquiry, "Father, where is the lamb for a burnt offering?" Abraham, with breaking heart, replies, "My son, God will provide himself a lamb for a burnt offering." Did he somehow feel that God would spare him the final trial of actually slaying his son, or did he only mean that God's will must be done at any cost, even if the lamb be the darling of his heart and home?

The sacrifice was complete. Abraham had already suffered the awful pangs of death in the binding of his dear boy and the lifting of the knife to slay him. No keener would have been his anguish had it descended into Isaac's tender flesh. And Isaac himself had concurred in the sacrifice, for we can only believe that he at last yielded himself to be bound and laid upon the altar. "Abraham, Abraham!" the voice of God called out. And the glad assurance is given him that he need not carry out his purpose, but that Jehovah will accept the ram caught in a nearby thicket instead of Isaac. God swears by his own infinite self that the promise made before to Abraham shall be fulfilled. And Abraham with gratitude calls the place Jehovah-jireh, "God will provide." It was the supreme moment in Abraham's life when he stood beside the smoking sacrifice that had become Isaac's substitute, and looked forward to the Lamb of God that should take away the sin of the world. Thus did Abraham rejoice to see the day of the Christ, and he saw it and was glad.

*Lesson for August 25, Genesis 22:1-14.

BIBLE CLASSES,
C. E. SOCIETIES,
BETHANY CIRCLES

We desire to call the attention of all such associations as those named above to a new book, recently published by us, which should be read and studied by all the young people among the Disciples of Christ. This book is

The Reformation of the XIXth Century.

It is a history of the Disciples of Christ—the first and only complete, authentic, adequate history ever issued. It is the joint production of some of the ablest writers in our great brotherhood—Chas. Louis Loos, B. B. Tyler, W. T. Moore, T. W. Grafton, Benj. L. Smith, A. McLean, Lois A. White and J. H. Garrison. Never before has such a clear and correct account of the origin and early days of our reformation been offered to the public. Never before has there been written such a fair and dispassionate history of the "turbulent period" of the life of this great reformatory movement. Never before has the present generation had so excellent an opportunity to learn the facts connected with the organization and development of our several missionary societies. In short, this is a history that must stand as the standard work on the subject for many years to come.

Bible Classes, Christian Endeavor Societies and Bethany C. E. Reading Circles will find this a delightful volume for study. It is by no means a dry and didactic compilation of facts and statistics, but is a narrative of absorbing interest, which, when once begun, will assuredly be completed. We know of no work, after the Bible, that our young people can study with more profit. A better knowledge of the history of our great plea will give them a greater love and zeal for it.

The price of this work, single copy, is $2.00, postpaid, but we will be glad to quote, on application, special prices when several copies are ordered at one time.

The Christian Publishing Company, St. Louis, Mo.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR AUG. 25.

Daily Prayer.

(Ps. 34:1 22.)

"I will make it the rule of my life to pray every day."

The need for daily talk with God is as evident for a Christian as the need for daily sustenance is for a human body. No physique can be sound that is not constantly renewed by food and sleep. So, no soul can be kept sound that is not fed of God and does not repose upon God.

Different bodies need different sorts of sustenance. Some need food of one kind, some of another. The food that one would thrive on might be unwholesome for another, and vice versa. So, I take it, this matter of prayer—a grave problem for some people—must be solved in one way for one, and in a different way for another. What feeds your soul? There is the true test question. Which sort of prayer most satisfies your cravings?

Is it prayer at night or morning by your beside, in your room? Is it the bright, fresh thanksgiving and praise of morning, when the heart leaps up to meet the sun? Is it the prayer for the day's guidance? Or is it the night's petition that most satisfies you—the yearning for forgiveness, the desire for truer, better living, the craving for the rest and comfort of the weary and heavy laden? If it is these that fortify and encourage one for the strife of life, then it is these the Endeavorer should have.

But there are those who do not find in these stated times their highest and most needed sustenance, but find it rather in moments of meditation, snatched at times from the business of life, moments on the porch or on the grass in summer, moments before the fire in winter, moments in the quietude of the church building before service (would that more people would come early for this very purpose!), moments on the after-dinner couch or on the public highway between strenuous endeavors. For those who have found these odd times sustaining, such moments should be assiduously cultivated.

Still others find their best communion with God in the very thick of life. For them the turmoil and the strife speak of God; for them the clash of the reaper, the rattle of utensils, or the roar of industry and trade are broken by the still small voice that can be heard only in the inner chambers of the soul. For them every moment is lived as in the sight of God, and is conscious of His presence. This, after all, is the highest attainment of the philosophy of that great father of modern thought, Kant. He declares that all life should be lived in the sense that God is here. And is this not the spirit of the Psalm that heads our lesson? For those, then, to whom business is a constant prayer, this God-consciousness is the best of all spiritual sustenance.

And so for each of us there is the proper spiritual food. Never need the righteous beg bread. It is always to be found. If a child ask bread, will Our Father give him a stone? One of us can eat strong meat, another herbs, another milk, "sincere" milk.

All this is not to say that all these means of spiritual strengthening may not be utilized by us all. Let each one use any one or all of these. The stated times of prayer will refresh in us the constant assurance of God's presence and will enable us to find, all the more frequently, moments of meditation. And meditation, in its turn, will compel us to frequent kneeling in the sight of God; while the constant living and working as unto Him will create in us the desire for all kinds of prayer.

Kentucky University.

"THE ONLY WAY."
ST. LOUIS
TO
CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,
EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Burlington Route

THE LINE
TO
DENVER.

The Burlington has two daily trains,
ST. LOUIS TO DENVER.

SCHEDULES

No. 5. "NEBRASKA-COLORADO EXPRESS."	No. 15. "KANSAS CITY-DENVER EXPRESS."
Leaves St. Louis.....2.05 p. m.	Leaves St. Louis.....9.00 p. m.
Arrives Denver.....6.15 p. m.	Arrives Denver.....7.10 a. m.
Via St. Joseph.	Via Kansas City.

With this great train service to Denver, the Burlington is recognized as the best line to the Rockies.

VERY LOW COLORADO EXCURSION RATES ALL SUMMER.

For illustrated publications on Scenic Colorado, her health resorts, stopping places, railroad rates, etc., apply at City Ticket Office, Burlington Route, S. W. Corner Broadway and Olive Street, or write the General Passenger Agent, 604 Pine Street, St. Louis, Mo.

Marriages.

BAKER—HAGER.—Married, in Paris, Mo., Aug. 7, 1901, C. H. Strawn officiating, Mr. Francis M. Baker to Miss Celesta M. Hager, both of Monroe County, Mo.

DEARMAND—JOHNS.—Married, at Carthage, Mo., Aug. 7, 1901, Mr. Alonzo De Armand, Ventura, Cal., and Miss Emma Johns, Carthage, Mo., W. A. Oldham officiating.

JEFFERSON — WATERMAN. — Married, at the home of Col J. W. Jefferson, Springfield, Ill., July 22, Prof. S. M. Jefferson, of Kentucky University, Lexington, Ky., and Miss Anna Waterman, of the New England Conservatory of Music, Boston, J. E. Lynn officiating.

JUDD—STUTKO.—On July 31, at Council Bluffs, Ia., Giles Judd, of South Omaha, Neb., and Mabel Stutko, of Council Bluffs, Ia., were united in marriage, W. B. Crewdson officiating.

JOHNSON—THORN.—Married, at Garfield, Wash., Aug. 4, 1901, R. M. Messick officiating, O. H. Johnson and Mrs. Martha A. Thorn, both of Garfield.

JOHNSON—SIMPSON.—Married, at Garfield, Wash., Aug 4, 1901, by R. M. Messick, John W. Johnson and Miss Winnie M. Simpson, both of Garfield.

LEWIS—LAIRD.—Married, at Portland, Ore., July 15, 1901, by R. M. Messick, Dr. J. H. Lewis, of Nez Perce, Idaho, and Miss Dora B. Laird, of Eugene, Ore.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

ALDERMAN.

A. D. Alderman, died at his home in this city, after a brief illness, July 27, 1901. He was born in Ohio in 1846, but moved here soon after his marriage, about 25 years ago. He had been a member of the Christian Church for more than 30 years, much of the time an officer. He was at the time of his death a deacon in this congregation. He was a Christian in a very large sense. To him Christianity was something practical and real. His life's record, with its eternal influence for good, was written indelibly on the hearts of his family and many friends. His service in the church and his life as a Christian citizen are an everlasting monument to his memory.

O. P. COOK.

Ottawa, Kan.

DUNN

Phoebe C. Dunn died at her home in Marion, Ia., July 24, 1901. She was born in Morgan county, Ohio, March 15, 1832. She was married to Wm. Dunn in 1848. In 1855 they came to Marion, Iowa, where they lived together until he was called to the better world April 28, 1898. Since his death she has spent her summers in Marion and her winters in San Diego, Cal., and other southern resorts. She has been a faithful member of the Christian Church since her girlhood. Her devotion to the cause of Christ and humanity is emphatically told by the several liberal bequests named in her last will and testament as follows: Drake University, Des Moines, $1,000; Church Extension of Christian Church, $1,000; Home for Friendless, Cedar Rapids, $500; Christian Church, Hammond, La., $200; Home for Aged Women, Cedar Rapids, $500; Home Missionary Society, Christian Church, $1,000. Mrs. Dunn deeded to the Christian Church in Marion her homestead of two lots, with fine brick residence. She had previously donated to the church $1,000 as a subscription to the fund for a new house of worship which was built a few years ago. Sister Dunn, as well as her husband, had a wide circle of friends and were noted for their generous hospitality. Her funeral service were conducted at the home by J. A. Seaton, ex-pastor, and J. G. Encell, present pastor of the Christian Church in Marion, on Friday, July 26, at 6:30.

J. G. ENCELL.

HARTSOCK.

Mrs. A. A. Hartsock, of Tama, Ill., died suddenly while visiting her sister, Mrs. M. E. Picket, at Ft. Dodge, Ia. She was born in Franklin county, Ohio, May 22, 1834, and when five years of age removed with her parents to Warren county, Ind. In 1853 she was united in marriage with Hezekiah Briggs, and in 1857 they came to Tama county, Ia. Her husband gave his life for his country, being killed at the battle of Champion Hill, 1863. In 1869 she was married to Hon. William Hartsock, who died at Tacomah, Wash., Feb. 4, 1892. She leaves five children, one brother and two sisters. At the age of 14 she united with the church, and she never severed from her faith or failed to live a true Christian life. She was one of the charter members of the W. C. T. U. of Tama county, and her voice was ever heard in the temperance cause. The funeral services were conducted at the Christian Church by R. H. McGinness, pastor, and D. McMasters, of the Baptist Church.

SHOOKMAN.

Nicholas Shookman, a deacon in the New Haven (Mo.) Church, died July 29, 1901, of consumption, aged 66 years, 8 months and 9 days. He was born Nov. 21, 1834, and lived all his life in Franklin county. Bro. Shookman obeyed Christ in 1885, and was a most faithful follower, dying with his face toward the Sun of Righteousness. He was an honest, honorable, manly man, and a loyal soldier of Christ. The church and community have sustained a great loss. He leaves a widow and five children.

G. E. JONES.

WALLING.

Helen May Walling, daughter of Geo. R. and Nellie May Walling and granddaughter of Mr. and Mrs. W. W. Hopkins, was born Aug. 1st, 1899, and departed this life July 28th, 1901. Helen was an exceptionally bright child and her departure leaves a vacant place in the household in which she lived that is sorely felt. Her life was short but it was full of sunshine and has left impressions that time will not efface. Her intelligence was far in advance of her age. The funeral services were conducted by Bro. Quisenbury, pastor Fifth Christian Church, this city.

W. W. HOPKINS.

St. Louis, Mo.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.

10 copies,	per quarter,	$ .20;	per year,	$ .75
25 copies,	"	.40;	"	1.50
50 "	"	.75;	"	3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy,	per quarter,	$ .10;	per year,	$ .30
10 copies,	"	.40;	"	1.25
25 "	"	.90;	"	3.00
50 "	"	1.60;	"	6.00
100 "	"	3.00;	"	12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text n both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy,	per quarter,	$ .10;	per year,	$ .40
10 copies,	"	.70;	"	2.50
25 "	"	1.60;	"	6.00
50 "	"	3.00;	"	10.50
100 "	"	5.50;	"	20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each ch ld in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies,	1 mo.,	$ .15;	3 mos.,	$ .30;	1 yr.,	$1.00
25 "	"	.25;	"	.60;	"	2.40
50 "	"	.45;	"	1.20;	"	4.60
100 "	"	.75;	"	2.10;	"	8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth mor commendatory notices than any other periodic ever issued by our people. The Sunday-schoo. pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco .....$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen.....$ .50

Christian Publishing Co., 1522 Locust St., St. Louis

Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

Sunday-school teachers who follow the quite general custom of giving reward cards to the members of their classes, should not fail to carefully read and examine page 72 of our General Catalogue, where will be found a descriptive price list of a great many varieties of handsome cards, ranging in price from 20 cents per 100 to 3 cents each. We handle, also, fine cards designed as special gifts or rewards, at higher prices. Our cheaper cards are supplied in a wide variety of styles, with or without Scripture texts. On account of the cost, and the very small margin of profit at which cards are sold, we cannot send free samples of cards. We have prepared, however, a *special package* of sample cards, which give the teacher an idea of the beauty and excellence of the several grades we supply, and this package we will send to any address for 25 cents. The cards in this special package are worth far more than 25 cents. They are put up as samples only, and only one package can be sent to one person. We will gladly send, free of charge, a copy of our catalogue.

The writer of these paragraphs has made many very pleasant traveling acquaintances through the wearing of a Christian Endeavor pin or badge on the lapel of his coat. Often, when on a tedious and lonesome journey, he has been greeted, in a railway coach or on the deck of a steamer, by an outstretched hand and a cheerful—"My name is Smith, from Chicago. I see by your badge that we belong to the same organization, and I'm glad to meet you," and the remainder of that trip has been pleasant and the end of it came all too quickly. Every active Christian Endeavorer should wear the emblem of the society. These emblems, or badges, are made in several styles and sizes, and are sold at prices ranging from 15 cents to $1.50. On page 83 of our General Catalogue the several styles and sizes are illustrated, and prices are quoted. This catalogue will be sent free on application. It contains, also, complete price list of all manner of supplies for Christian Endeavor societies.

Very soon, now, the "revival season" will be at hand. The first-class, active, wide-awake church is always and at all seasons engaged in evangelistic work, as a matter of course, but it is during the autumn and winter that the greater number of "protracted meetings" are held, and it is then that our congregations arrange for special evangelistic efforts. Every congregation that is planning for such a protracted effort during the coming season should now be getting ready for it and preparing the way for the evangelist who is to come later. Next to the prayerful consecration of the church members and the practical demonstration, in their lives and conduct, of the transforming power of the gospel, the best thing to do to make ready for a "great ingathering" is to make a general, but judicious, distribution of tracts. By means of these may be sown the seed which will bring forth a rich harvest later on. Our churches have never realized the value of this method of spreading the truth and reaching the hearts of the unregenerated. When valuable tracts and pamphlets are so cheap, there is no reason why any consecrated, active Christian should not, on his own account, make a careful and systematic distribution of this form of literature among those of his friends and acquaintances whom he desires to see converted and brought into the church. As a matter of course, care and discretion should be used in the distribution. If there lives next-door to you, for example, a devout and pious old lady, who belongs to some pedobaptist body and whom you desire to teach "the way of the Lord more perfectly," it is scarcely judicious to hand her C. P. Evans' excellent tract, *The Evils of Intemperance*, or Ely's pamphlet, *Tobacco*. These will do very well for the young man in the next block who is busily engaged in promoting that branch of agriculture known as "sowing wild oats," and to whom it will hardly be worth while, in his present moral and spiritual condition, to give a treatise on the form of baptism. On pages 60, 61 and 62 of our General Catalogue will be found the price list of a very large number of tracts and pamphlets, published by us, on a wide range of subjects. Prices run from 1 cent to 25 cents for single tracts, but large discounts are made when any considerable number are ordered. Some tracts may be had as cheaply as *25 cents per hundred*.

There is now scarcely a community in the United States which has not a teacher, propagandist and practitioner of "Christian Science," or else has not had visits from some peripatetic disciple of "Mother" Eddy. There can hardly be a doubt that "Christian Science" is now at the height of its glory. Mrs. Eddy, the "author and finisher" of the new faith, is a very old and feeble woman, and we may expect to hear of her death any day—unless, indeed, the fact of her death be concealed, that the faith of those who believe her immortal may not be shaken and their contributions cease—and when it becomes known that she is dead, the disintegration will begin. It is likely that several ambitious disciples of the cult will claim the succession to the leadership, and the result will be division, secession, and presently annihilation and innocuous desuetude. So mote it be! Meanwhile, intelligent Christian people should thoroughly prepare themselves, that they may be ready, at any time, to point out each inconsistency *non sequitur*, fallacy, misstatement, etc., etc., in the tortuous arguments and explanations of the proclaimers of this new gospel, and to defend Christianity against the assaults of "Mother" Eddy and her followers. If you wish to know just what "Christian Science" is and what it teaches, and want to learn this without laboriously going through a volume of several hundred pages, procure a copy of *Christian Science Dissected*—a pamphlet of 64 pages which the average person can read carefully in a couple of hours, and which has been pronounced by many the fairest and most effective attack on Eddyism that has yet been published. This pamphlet was published a year ago, and has had a very large sale. It will be mailed to any address for 25 cents.

Do you know about how many stars are visible to the naked eye on a clear night? Can you tell the distance from the sun to Jupiter? What is the circumference of the moon? How many satellites has Saturn? Perhaps you can answer these questions, but you might be asked hundreds of other questions concerning the universe in which we live and the geography of space (if we may be permitted that term) and make but a poor showing. The average man or woman, otherwise intelligent and well-informed, knows precious little about the solar system, outside the little planet on which we live. This is rank provincialism. If you have not read it, send 50 cents for a copy of *Wonders of the Sky*, by W. J. Russell, and learn something of what is going on all about. This volume is an elementary book on astronomy, not written as a text-book, but as a pleasing and delightful narrative, a description of the "Wonders of the Sky." It is a book that the young folks will delight to read. It is most beautifully bound in cloth, stamped in silver and gold with appropriate design. Price, postpaid, 50 cents.

Lessons in Soul-Winning, by E. H. Kellar, is a book that should be carefully studied by every Christian who is striving to do his part in the salvation and regeneration of his fellow men. In a paragraph above we have spoken of the use of tracts in preparing for a series of evangelistic services. The object of these tracts is chiefly, of course, to prepare the minds and hearts of the unsaved to receive the message which the evangelist will deliver. *Lessons in Soul-Winning* is designed to assist the Christian worker in his efforts to supplement the teaching of the tracts and the message of the preacher by personal appeals to those who are almost persuaded—"not far from the kingdom." This work has received the strongest endorsement from many prominent Christian workers, both in our own brotherhood and in other religious bodies. Its suggestions are eminently practical, and the book is characterized by its good, common-sense, straightforward style and tone. It contains 184 pages, and is issued in two bindings—cloth, red edges, price 75 cents; in paper covers, price 25 cents.

It is an unfortunate thing that so many books written for young people, and more especially books designed to warn young men and women of the peril and danger of many popular amusements, and to point out to them safe and righteous paths, have been written by men who apparently forgot, while writing, that they were ever young themselves, and who, moreover, give unmistakable evidence that they are wholly ignorant of many of the things which they unsparingly condemn. The young man or young woman who begins to read such a book does not go far into it until he or she discovers that the author is making statements of alleged facts which the reader knows are *not* facts, and the book is speedily thrown aside in disgust, though the reader may have been one who was in grave need of advice and admonition concerning questionable amusements. Happily, however, *all* books of advice for the young are not thus defective. Pre-eminent among the volumes of this nature which are characterized by good sense, by fair and temperate statements and by accurate and honest judgment is the late work by W. J. Russell—*What is Your Life?* This book is pure gold, and, as we have more than once declared, it is easily worth $10,000 to any young person who will read it, and faithfully follow its precepts. It is unlike the majority of books of good advice to the young, moreover, in that it is actually a work that young people enjoy reading. The author has made frequent use of anecdote, incident, illustration and quotation, and has produced a work of lively interest, which is certain to be read, to the last sentence, by every one who begins it. Every parent should put this book into the hands of his children, and induce them to begin it; it will not be necessary to urge them to finish it. It is a beautifully printed and bound volume, and the price is only $1.00.

THE CHRISTIAN PUBLISHING COMPANY,
St. Louis, Mo.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—onward Cale, 120 E. Market St., Indianapolis, Id.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | August 22, 1901 | No. 34

Contents.

EDITORIAL:
Current Events....1059
A Building of God....1061
The Small College....1061
Professor McDiarmid....1061
Earthiness in Literature....1062
The Education Society....1062
Notes and Comments....1062
Editor's Easy Chair....1063

CONTRIBUTED ARTICLES:
The Old Book in the New Crucible.—J. J. Haley....1064
B. B. Tyler's Letter....1065
The Tapestry Weavers (poem).—Anson G. Chester....1066
English Topics.—Wm. Durban....1066
Faith, A Condition of Spiritual Life.—John Augustus Williams....1067
Prof. Hugh McDiarmid.—F. M. Green....1068
The Spiritual Side of Our Plea.—N. J. Aylsworth....1068
A Work of Benevolence.—J. N. Jessup....1069
Dregs of the War.—Burris A. Jenkins....1069
A Statement of Fact.—B. L. Smith....1070
Motives for Large Conventions.—C. M. Chilton....1070
The Young People and Our National Convention.—Carlos C. Rowlison....1070

CORRESPONDENCE:
The Promised Land....1073
Indiana Items....1074
Ohio Items....1074
George P. Rutledge....1075
Kansas Letter....1076
Church Extension Day....1077
Illinois Convention, Sept. 9-12....1078
The Minnesota Convention....1078

MISCELLANEOUS:
Current Literature....1071
Our Budget....1072
Evangelistic....1079
Family Circle....1080
With the Children....1083
Hour of Prayer....1084
Sunday-school....1085
Christian Endeavor....1086
Marriages, Obituaries....1087

Subscription $1.50

Where did yesterday's sunset go,
When it faded down the hills so slow,
And the gold grew dim, and the purple light
Like an army with banners passed from sight?
Will its flush go into the golden-rod,
Its thrill to the purple aster's nod,
Its crimson fleck to the maple-bough,
And the autumn glory begin from now?
Deeper than flower-fields sank the glow
Of the silent pageant passing slow.

It flushed all night in many a dream,
It thrilled in the folding hush of prayer,
It glided into a poet's song,
It is setting still in a picture rare;
It changed by a miracle none can see
To the shifting lights of a symphony;
And in resurrections of faith and hope
The glory died on the shining slope.
For it left its light on the hills and seas
That rim a thousand memories.

William Channing Gannett.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

BETHANY COLLEGE.

Founded in 1841 by

ALEXANDER CAMPBELL.

Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,

J. C. KEITH, CHAIRMAN FACULTY.

Christian University,

For Ladies and Gentlemen.

D. R. DUNGAN, LL. D., President.

College of Arts and Sciences. College of the Bible. Business College. Conservatory of Music. Faculty Strong. Instruction Thorough. Curriculum Up-to-date. Expenses very light.

FOUR COURSES OF STUDY.

Classical. Scientific. English Classical. Classical Biblical Course.

In no other school can the student find better facilities or better instruction. 3,000 catalogues now ready for distribution. Write for one. For any desired information address,

PROF. A. J. YOUNGBLOOD, Canton, Mo.

Where will you attend School?

VALPARAISO COLLEGE AND NORTHERN INDIANA NORMAL SCHOOL

One of the

Largest and Best Equipped Colleges in the U. S.

offers exceptionally fine opportunities for doing a high grade of work in the following

DEPARTMENTS: Preparatory, Teachers', Scientific, Classic, Engineering, Oratory, Pharmacy, Musical, Fine Art, Law, Commercial, Phonography and Typewriting, Review.

The institution is well equipped with buildings, apparatus, library, etc. (The new Science Hall recently completed, has laboratory facilities sufficient for accommodating 400 students working at one time.) Each department of the school is supplied with everything necessary for its special work. For example,

The Pedagogical Department is not only supplied with a full reference library, consisting of all the latest and most approved books treating on professional work, but it has also excellent apparatus for experimental purposes.

The Commercial Department is provided with a more extensive line of offices than has ever been attempted by any other school.

The Pharmacy Department is one of the few in the United States that has laboratory facilities for doing all the work. What is true of the equipments of these departments is true of the other departments. Attention is called to this to show that while the

Expenses here are about one-third as great

as at other high grade schools, yet the advantages are the best. Tuition, $10 per term. Board and furnished room, $1.50 to $1.90 per week. **Fall term will open September 3, 1901.**

Catalogue free. Address.

H. B. BROWN, President,
or O. P. KINSEY Vice-Pres., Valparaiso, Ind.

The Christian-Evangelist's 1901 School Directory

MISSOURI MILITARY ACADEMY

8th Year. Fine New Buildings. 100 acres. Hunting, Fishing, Swimming, Boating. **Model School.** Phenomenal Success. Faculty, **University graduates of national reputation.** For booklet with full information, address **A. K. YANCEY, President, Mexico, Missouri.**

MISSOURI VALLEY COLLEGE Marshall, Missouri.

Course of Study as High as in any Eastern College

Beautiful grounds. Marshall is a beautiful city of 5,000 population, in Saline County, the richest County in Missouri. It is located at the crossing of the Chicago & Alton R. R. and the Missouri Pacific R. R. For catalog or other information write

President W. H. BLACK, D. D., - MARSHALL, MO

Classical Course
Philosophical Course
Scientific Course
Mathematical Course
Linguistic Course
Conservatory of Music
School of Fine Arts
Academic Course
English Course
Biblical Course

EUREKA COLLEGE.

ROBERT E. HIERONYMUS, Pres.
Eureka, Illinois.

Quiet City. Beautiful Grounds. Convenient Buildings. Athletic Park. Gymnasium. Physical Director. Popular Lecture Course. Occasional Special Addresses. Strong Literary Societies. Location Healthful. Influences Good. Expenses Moderate. Good Dormitories.

ENDOWMENT GROWING. CO-EDUCATIONAL.

Next Session Opens Tuesday, September 17, 1901.

COURSES:—Full Collegiate Training. Music and Art. Bible School. Preparatory and Commercial Departments. For full information, address the President.

Madison Institute, Richmond, Ky.

A First-Class Boarding School for Girls.

J. W. McGARVEY, Jr., Principal.

Faculty of ten teachers who were educated at leading American and European institutions and have made brilliant records as instructors; every one a specialist in her department. Music department exceptionally strong. No fussy teachers. School apparatus and general equipment excellent. Good table. Frequent illustrated lectures (free) by the principal on his recent travels in Egypt, Palestine and Europe. Delightful and healthful location. Only one serious case of sickness in ten years. Prices no higher than other first-class schools, nor than many inferior ones. Send for catalog.

CHRISTIAN COLLEGE AND SCHOOL OF MUSIC

FIFTY-FIRST YEAR

Magnificent New Dormitory Accommodating 150 Students

Sixteen Gold Medals Awarded in May, 1901

Best Equipped School for Girls in the Southwest.

Regular College course prepares for advanced University work. Schools of Music, Art and Elocution. Students from 16 States. 25 Instructors of best American and European training. Beautiful Park of 18 acres. Tennis and Basketball. A Christian home and high-grade College. Rooms should be engaged early. Next session begins September 16. For engraved Catalog address

MRS. W. T. MOORE, MRS. L. W. ST. CLAIR, Principals.

Secretary Christian College, COLUMBIA, MO.

Drake University, Des Moines, Ia.

COLLEGES OR DEPARTMENTS.

I. College of Letters and Science
II. College of the Bible
III. The Iowa College of Law
IV. The Iowa College of Physicians and Surgeons
V. The College of Pharmacy
VI. The Normal College—School of Pedagogy, Preparatory School, Commercial School, Primary Training School, School of Methods, Shorthand School, Kindergarten Training School.
VII. The School of Oratory
VIII. The School of Art
IX. The School of Music
X. The Des Moines College of Dental Surgery
XI. The Drake Summer School of Methods

NOTES.

The total enrollment, all departments, last year, 1,764, not counting the Summer Schools, 1,140.

Notable material improvements of the past summer: Completion of Auditorium; new portico and other improvements to Main Building; new Pharmaceutical Laboratory; new rooms for Business Department, new desks, etc.; new Bacteriological Laboratory; 3,500 square feet of cement walks; renovation of Gymnasium.

In faculty equipment the most notable thing has been: 1. Complete reorganization of the Department of Music, under the leadership of Mr. Frederic Howard, of New York; 2. The Bible College has been greatly strengthened by the addition of Dr. Clinton Lockhart; 3. The Medical Department has been completely merged into the organic life of the University. The first and second years are now taught in the Science Hall on the Campus; 4. The Des Moines College of Dental Surgery has become an affiliated department. It will add eighty students to the College rolls. 5. The addition of many new teachers to the faculty of the University.

The University has made a steady and rapid growth in the twenty years of its history. It is expected the enrollment will reach 1,900 the coming year. The location in Des Moines, with its state and city libraries, its courts, hospitals, churches, societies, etc., is excellent in every respect. Send for general catalog, 200 pages, free.

DRAKE UNIVERSITY.
W. BAYARD CRAIG, Chancellor.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, August 22, 1901. No. 34.

Current Events.

Democratic Conventions. All who are interested in forecasting the future of the Democratic party will find food for thought in observing the various state conventions of the party. During the past week nominating conventions were held in Virginia and Pennsylvania. The latter formulated a platform which—very wisely—adheres strictly to state issues. To have attempted to formulate a declaration of approval or disapproval of the party's national leaders and doctrines during recent years, would have introduced a wholly superfluous element of discord. It is useless to expect unanimity either for or against free silver as a present issue, and the state convention which spends time debating that question this year is going out of its way to look for trouble. There are three years yet before the national platforms of 1904 are due and the Democratic party is entitled to take that time in deciding what shall be its attitude toward the issues and leaders of the last two campaigns. It is a big question and they will need the time. The political "sooners" who are hastening to get their states on record for or against reorganization are not doing a service to their party. Pennsylvania in particular has issues enough of her own without trying to forecast the national issues of 1904, and it is gratifying to note that the convention saw its opening. Common honesty in the transaction of public business is an issue which, though not strictly local, needs very much to be localized in Pennsylvania. Neither free silver resolutions nor anti-free silver resolutions availeth anything when the legislature is for sale. The Virginia Democratic convention, which also met last week, likewise confined itself for the most part to state issues. A noncommittal resolution of admiration for all the leaders of the party "from Jefferson to Bryan" was adopted without comment, though a previous declaration by a delegate against Bryan and free silver had been greeted with moderate applause.

The Strike at a Standstill. The operations of the striking steel workers during the past week have been directed chiefly toward South Chicago and the mills of the Carnegie Company. In neither of these directions have the results been encouraging to the Amalgamated Association, though the leaders of the strike declare that, in spite of surface indications, the tendency is in their favor. The members of the association in the South Chicago mills have persisted in disobeying the strike order and as a result two lodges have had their charters revoked. The mills at Joliet, Milwaukee and Bay View, however, have joined the strikers, so that neither side has any marked advantage in the west. The Carnegie mills at Homestead and Duquesne have been the most important centers of interest. After trembling in the balance for some time between the two parties the men decided to strike, but their places were promptly filled by non-union men and no time was lost in the operation of the mills. The lower Union mills are added to the list of strikers. On the whole, the strike appears to be temporarily at a standstill. Unless it can be extended far beyond its present proportions it cannot hope to accomplish its object. The belief that they are "fighting for existence" has been industriously instilled into the men and most of them no doubt believe it. It was announced a few days ago that Mr. Morgan has a plan for allowing the employees of the steel corporation to acquire an interest in the concern by buying stock on time payments. Such a plan ought to be in operation in every large business and it would provide a method of industrial co-operation even more practical and just than the plan of profit-sharing which many companies now practice. But Mr. Morgan's suggestion would have had a truer ring of sincerity if it had been made at almost any other time than when there is a strike on hand and sixty thousand dissatisfied workmen to be conciliated.

Tammany's Troubles. The Tammany braves have again fallen upon evil times and are beset by conditions which encourage their enemies and perplex their friends. The police investigation, in which Justice Jerome has been the leading spirit, has uncovered official rottenness at every point which it has touched. There is evidence to show that certain police captains were in the habit of giving warnings by telephone to the joints which they were about to raid. The raids satisfied the public, the warning satisfied the joint-keeper, and the joint-keeper doubtless satisfied the police. It was a good scheme while it lasted. The situation has become so serious that there is even a possibility of the indictment of Deputy Commissioner Devery, who was chief of police until the force of unfavorable public opinion became stronger even than his pull and he was forced to step down one place. Evidence is now being collected for the grand jury. The interest is increased by the imminence of the New York mayoralty campaign. Gov. Odell and Mr. Platt have both declared themselves in favor of nominating an independent Democrat at the head of the Republican ticket, in the hope of getting the decent people of both parties on one side. Tammany has a right to be troubled. It does not expect its representatives on the city pay-roll to be good, but it does expect them to be careful. Some of them are about to commit the sin of getting caught—which is the only crime of any consequence in the Tammany calendar. The return of Mr. Croker from Europe is anxiously awaited by the braves, who are confident that when "the old man" returns everything will be all right and Justice Jerome will receive the punishment which all aggressively honest men deserve.

The Protocol Signed. The public, weary of waiting, will be relieved to learn that the representatives of the Powers in Pekin have signed the protocol embodying the provisions for the punishment of the Boxers and the payment of indemnity. It would have been gratifying if this consummation could have been reached in time to make it a part of the celebration of the first anniversary of the relief of the besieged legations, but it was a few days too late for that. Although the casual observer cannot but have the impression that the representatives of the Powers have taken an unconscionably long time in arriving at the decisions embodied in this protocol, it must be borne in mind that they had really a very complicated problem to deal with. They had to determine not only the amount of the indemnity and the manner of payment, but—what was a much more serious problem—the way in which China should raise the money to make the payments. The rearrangement of the tariff schedule was an important feature in this problem. We have trouble enough when we undertake to readjust our own tariff, when we have nobody to please but ourselves, and it is little wonder that difficulties were encountered in making a schedule for China which would be satisfactory to all the interested parties. It is a matter of congratulation for American exporters that flour and cereals have been retained on the free list. The services of Mr. Rockhill, our special commissioner, which have been brought to an end by the signing of the protocol, have been exceptionally intelligent and efficient. Every demand or suggestion which our government made through him was acceded to by the other representatives, with the one exception of our plea to have China let off with a lighter indemnity. Mr. Rockhill will shortly return home. Minister Conger has returned to China, arriving in Pekin the day after the signing of the protocol. It is reported that the Chinese emperor has issued an edict setting Oct. 6 as the date for the departure of the court from Singan Fu en route for Pekin. No attempt will be made to settle the Manchurian question until the arrival of the new Russian minister late in the fall.

Chinese Exclusion. The present Chinese Exclusion Act will expire by limitation in a little more than a year and it will be for the next Congress to decide whether it will be re-enacted or allowed to

lapse. It is probable that the question will be discussed with a good deal of warmth before it is settled. During the last ten years the interest of the United States in the trade of the Orient has been multiplied many fold, and there is in some quarters a feeling that we cannot make any very effective bid for Chinese trade unless we cultivate more friendly relations with the Chinese who wish to come to our shores. The attitude of organized labor is, of course, unwaveringly against the admission of the Chinese, but there are others who assert that the Chinese have never shown a tendency to emigrate to this country in numbers sufficient to endanger either the American workingman or American institutions. Chinese exclusion is logically an extreme development of the principle of protection. Both embody the principle that, while competition regulated by unionism may be safe enough within the boundaries of one country and among a fairly homogeneous population, it is not safe when applied internationally and among races whose scales of living are radically different. Under the operation of the present law during the past ten years the number of Chinese in the country, as shown by the census of 1900, has decreased by 20,000.

The Return of General MacArthur. On last Sunday General MacArthur arrived in San Francisco. His term of office as military governor of the Philippines ended July 4 when the office of civil governor was established and given to Mr. Taft, while General Chaffee succeeded to the post of military commander. General MacArthur had been in command in the Philippines three years. Any judgment upon the way in which he has performed his work necessarily involves a judgment of the whole Philippine situation. It may, however, be said that his course has been eminently satisfactory to the administration. During the three years of his command, the insurgents have been reduced from a state of general and troublesome activity to almost complete quiescence. "While the conditions are not perfect," says General MacArthur, "they are gratifying. A few groups of armed insurgents are still at large, but they will soon surrender, as their power is broken and they are not being aided by the natives. These natives have come to see that surrender does not mean death and they are coming in every week with their rifles. Throughout northern Luzon the insurrection has been dead for some time and there is freedom of movement. Still, a large criminal class there commits depredations on Americans and natives, though the latter suffer the most severely. The natives are eagerly seeking the establishment of civil government, that they may root out these bands of criminals. There is every reason to believe that the whole country will soon be perfectly safe for travelers."

Wireless Telegraphy. One of the most successful experiments which has yet been made with wireless telegraphy was the sending of a message by the Marconi system from the in-coming steamship Lucania to the Nantucket lightship at a distance of 72 miles. It was in fact more than an experiment; it was a demonstration. After leaving the coast of Ireland, communication was kept up with a station on the coast for ten hours and the sending of the message to the Nantucket lightship while still 287 miles east of Sandy Hook cut off ten hours more. In this way the Lucania, which is one of the fast ships, was cut off from communication with the world only a trifle over four days. Several lines intend to equip their vessels with wireless telegraphy outfits, and their dispatches via Nantucket will become a regular feature of the daily marine news.

Colombia and the Monroe Doctrine. In spite of official assurances that the trouble in Colombia is not more serious than has occurred several times during the past decade, it is impossible to resist the impression that something more important is at least strongly threatened. But then, something is always just about to happen in those South American republics. The actual hostilities, so far as the reports of the past week show, are no more serious than before, but with the sending of warships to the scene by the United States, France, Germany and Russia, the affair takes on an international coloring. It is, however, virtually conceded by both France and Germany that, by the treaty between the United States and New Granada in 1846, it becomes our duty and privilege to interfere before any other Power to protect foreign property and keep open the trade route across the isthmus. The Monroe Doctrine, moreover, would apply to forbid any European Power to interfere except in so far as might be necessary to protect the property of its own citizens. There is a general belief that our government will interpret its treaty obligations as binding it to side with the present government of Colombia against the concerted attacks of the Colombian rebels, Venezuela, Equador and Nicaragua. The participation of the latter is only conjectural. If it should be real, there will be more reason for interference by our government.

Cows and Consumption. At the Tuberculosis Congress, held lately in London for the study of this dread disease and the methods of exterminating it, the greatest interest was aroused by Dr. Koch's report of his discovery that tuberculosis in cows is an entirely different disease from tuberculosis in the human species and can not be communicated either by inoculation or by drinking the milk of the diseased bovines. His actual experiments, to be sure, proved only that cows are immune from the contagion of human consumption, but it is argued that the converse of this proposition must also be true. The eminent physicians who composed the congress did not unanimously agree to this argument, but on the whole the tendency was toward the opinion that most of the cry of danger from the milk and flesh of consumptive cows is a false alarm. It is still worth while to keep up a strict inspection to prevent the sale of diseased meat, but it is a comfort to know that the beverage of childhood can be confidently indulged in as the cup which cheers but not inoculates.

Brevities. A severe storm visited the gulf coast last week and did much damage in Mobile and New Orleans. It was nothing to be compared with the Galveston disaster, but the dwellers along that coast can be excused if they feel a bit nervous whenever the water begins to rise.

The gifts to American colleges and universities during June are given by a statistician as $12,817,082—and the University of Chicago is not in the list.

The new tariff schedule for the Philippines has been completed at Washington but will not be made public until it has been promulgated in Manila, about Oct. 1. It is estimated that it will produce a revenue of about $12,000,000 a year.

It is reported that the California prune crop this year will not be more than one-third of the usual yield. This will be a hard blow to the boarding-house industry, but it will manage to keep its head above water unless there is a simultaneous failure of the hash crop.

The Transit Company did a good work in St. Louis by allowing poor children to ride free to the parks during the heated term. This is a very practical sort of missionary work. The parks are too often so far removed from the crowded parts of the city that those who need them most see least of them.

Mr. Lipton's yacht, Shamrock II., which is to make the annual attempt to win the America's cup, has made its voyage across the Atlantic and arrived at New York. The experts pronounce it a very fast boat in anything but a gale and think that, whether the Constitution or the Shamrock II. wins the race, it will be a close contest.

The Democrats say that Senator Hanna is the only logical Republican candidate for the presidential nomination in 1904, and some Republican papers have suggested that Mr. Gorman's nomination by the democracy will be inevitable if he is sent back to the Senate for Maryland. How nice it would be if each party could nominate the other's candidate!

Judge Harney of the Montana Supreme Court is to be impeached for yielding to the influence of woman and money in a decision which gave $10,000,000 worth of copper mining property to F. A. Heinze and his associates. He is already convicted of conduct impossible to any decent citizen and it only remains to be seen whether Montana will consider decency upon the bench a matter of any consequence.

Unless the drought is forgotten as soon as the first rains fall, it may prove a valuable lesson on the subject of irrigation. No wonder the farmers forget about irrigation when there is plenty of rain. People would forget about fire insurance too if there were not a fire in the neighborhood every few days. But drought comes either to the whole community or to none of it and furnishes no warning except to those who suffer. We must learn to irrigate. A recent Kansas law permits the condemnation of land for this purpose. Gen. Noble, ex-Secretary of the Interior, recently stated that he intended to devote the rest of his life to the study and encouragement of irrigation.

"A Building of God."

The above phrase, as used by the apostle Paul in his comforting message concerning the future life, found in the fifth chapter of the second Corinthian letter, refers to the spiritual body which is to take the place of this earthly body when the latter, by reason of age or disease, has ceased to serve the purposes of the spirit. He says that while we groan in these earthly bodies we do not desire to be unclothed, or disembodied, but to be clothed upon with our house which is from heaven. In this mixing of metaphors the apostle is intent only upon expressing the strong desire of the human heart for another house to live in when this earthly house shall be dissolved—"a building of God, an house not made with hands, eternal in the heavens." There is an instinctive feeling of aversion in the human soul against being disembodied. Hence the Scriptures do not offer us a bodiless future existence. We shall have bodies, real bodies, though not of the same material substance of which these earthly bodies are formed. They will be adapted to the spiritual world as our present bodies are adapted to the material world in which we live. God will build them.

In another place Paul speaks of Christians as "God's building." This is the great spiritual edifice of which Christ said, "On this I will build my church." Christ is the great master builder on this enduring structure, which is composed of the spirits of men purified by faith and conformed to the image of Christ. While Christ is the builder of this house, He calls to his assistance all who have his spirit to labor with Him in fashioning human souls into living stones for this building of God.

But there is another "building of God," or "house of God," of which we wish to speak, that has relation to the life that now is, as well as that which is to come. We refer to the building or house erected for and dedicated to the worship of Almighty God. The church, in its local sense, as a body of believers called out from the world to serve God and to advance the interests of his kingdom, longs for, and requires, embodiment in a material structure to serve its uses, just as the human spirit requires a body in order that it may perform its functions as a rational personality. The homeless or houseless church is something like a disembodied spirit. It cannot accomplish its work or fulfill its divine mission in any adequate sense without a building. So important is this to its growth and its spiritual development that it cannot be left wholly to the local congregation, for in many cases the young church, in its infancy, is not able to house itself. In our evangelistic zeal many churches have been formed and have been left without a place in which to meet and worship God and carry forward their religious activities. To meet this condition of things the Board of Church Extension was organized, which by a well devised business method secures and appropriates funds for this purpose, which, in due time, return to the board with interest added and go out again on the same benevolent mission. Under its beneficent operations hundreds of homeless churches have been housed, and have been put in the way of becoming efficient and successful organizations in their respective communities. These buildings of God men must erect.

Nothing so businesslike, so economical, has ever been undertaken among us as this method of church extension. In the first place, it is not a charity, and does not cultivate the spirit of pauperism. This in itself is of immense value to churches as well as to individuals. Its help is a loan which accomplishes the purposes of a gift in its immediate results, and then returns to the board with interest to bless another church. In the second place, it calls out gifts from the community in which the church is erected, which would not otherwise be made, and thus adds immensely to the sum total of liberality in the churches and to the total value of church property. And, again, it cultivates the business habit of doing things which has proven very beneficial to many churches. Besides all this, the fund is a perpetual stimulus to scattered Disciples to meet and organize themselves for worship and work, as they have assurance that when they have done their utmost they can find a helping hand in the Board of Church Extension. It would be difficult to exaggerate the value to our cause and to Christianity in general, of the introduction of this practical business method into Christianity. It is not strange that many persons possessed of means, part of which they wish to consecrate to the use of the church perpetually in the future, should devote it to church extension, either on the annuity plan or as a "Named Loan Fund," or in any other way in which the board receives gifts for its use.

The first Lord's day in September has come to be generally known among us as "Church Extension Day." It is the time set apart for an offering from all the churches for the benefit of this fund. It is not in the power of all to donate large sums in either of the ways mentioned above, but these annual offerings furnish an opportunity to all to have a permanent investment in this feature of church work. The fund has been so wisely managed, its results have been so beneficent, that it is commending itself more and more to the favor of the churches, and there should be a corresponding increase in the liberality of these annual offerings. We have hitherto frequently given special numbers of the CHRISTIAN-EVANGELIST for the benefit of the annual offering to this fund, but in our judgment and that of the corresponding secretary, the time has come when this is no longer necessary, but when a simple reminder as to the time of the offering is all that is needed. Let us hope that this confidence in the intelligence and liberality of the brotherhood will not prove to have been misplaced by the results of the September offering.

The Small College.

The question which occasionally arises whether the small college or the university is the more useful, is about as pertinent as a dispute as to the relative importance of the top and the bottom of a ladder. They are different things with different work to do and, although they are in some respects opposites, they ought never to be mutually antagonistic. In our zeal for large things it is to be hoped that we will never think that the day of the small college is past. Its place is permanent. It must continue to stand near the people as the concrete embodiment of the ideals of higher education and as the most immediate means of acquiring it. The small college with its limited resources—for that is usually the only thing that keeps it small—cannot compete with the heavily endowed universities in the training of specialists, and it is foolish for it to try. But as a means of diffusing liberal education among the rank and file of the people, who have no desire to become specialists and who cannot go far from home for their schooling, the small college must remain a permanent factor in our educational machinery.

The university, on the other hand, has a sphere of its own. The public mind has become confused in this country by the shadowy distinction which has been made between the college and the university. A good little school, with four college classes and a standard for admission about up to the middle year of a first rate high school, would acquire a commercial college or affiliate with a dental school in a neighboring city and the result would be a university granting all the degrees from A. B. to D. D. Even the greatest of the universities have contributed to the confusion by the fact that each of them usually contains within itself a college as one of its departments. The collegiate or undergraduate department of a university can of course come into competition with other colleges, though the university itself cannot do so. It would tend to a clearer understanding if the university proper—that is, the postgraduate departments in which specialists are trained—were separated from its one college that it might co-operate more cordially with all the colleges which ought to be its feeders.

Jealousy among institutions of learning is almost as revolting a spectacle as jealousy among churches. It would be impossible if there were a clear understanding of those respects in which their work is one, and hence should be harmonious, and of those respects in which it is different, and hence cannot clash.

Professor McDiarmid.

The death of Professor Hugh McDiarmid of Hiram College will be a surprise and a shock to his many friends. He was a man or marked ability and had filled a large place among the Disciples of Christ as a preacher and pastor, as the editor at one time of the Christian Standard, as president of Bethany College, where he succeeded A. McLean, and during the last few years as a professor in Hiram College. His was a busy and a useful life, and though his three score years and ten were not yet spent, he had well earned the reward into which he has now entered. His type of mind was naturally conservative and in the defense of his views of truth he developed an argumentative style of writing which was a formidable instrument. He was unceasing and unsparing in the defense and advocacy of the truth as he understood it and resisted with all his powers anything which in his judgment had a tendency to undermine the authority of the Scriptures. At our request, the article which appears on page 1068 has been prepared by Bro. F. M. Green, whose long connection with Hiram and whose recent authorship of The History of Hiram College particularly fit him for this service.

Earthiness in Literature.

We do not use the term "earthiness" as a synonym for baseness, brutality and sensuality, but as expressive of a certain sturdy virtue. So long as it is conceded that the earth is the Lord's and the fulness thereof, we must believe that there is a sense in which earthiness is no vice but a source and sign of honest strength and health and sanity. It is inevitable that one should recall in this connection the Greek myth of the giant who wrestled with Hercules—or perhaps it was with Atlas—and every time he touched foot to his mother earth his strength became twice as great as it had been before. The results of such geometrical progressions are always very surprising, and it was no wonder that his antagonist found him invincible on his own ground.

Would it not be a blessing to the literary world and to every one who loveth or maketh a book, if this giant's secret of finding strength through keeping at least one foot on the earth should become a thoroughly open secret among all writers? When one reflects upon the futile efforts of the feeble fledglings who essay to emulate the eagle's flight, who pierce the clouds, dally with the lightnings and lose themselves in empty space, the practical question suggests itself—What for? What is the use of all this eloquence in the upper air, this heaven-defying rhetoric, this mist-enshrouded poesy? If literature were only an amusement, these would do very well, for it must be fun to play with solar systems like a box of dominoes, and there are writers who evidently find absorbing entertainment in hide-and-seek among the clouds. They are welcome to their sport wherever they find it, but only those deserve to be seriously considered as contributors to real literature who keep their feet upon the earth. Literature is both an expression of civilization and an instrument of civilization. It must live where men live. It may look up and lift up, but it may not cut loose from all human concerns and *go* up to the misty upper depths of rhetorical bombast or over-subtlety of analysis.

Spoken literature, oratory, has passed through its period of soaring and has come to be a practical and useful instrument which a thoughtful man can employ without forfeiting his self-respect. But most of the writers of fiction, which is at once the bulkiest and the most important department of contemporary literature, have yet to learn how to keep their feet on the earth without putting them in the mire. It is a striking fact that some of the most successful books of recent years have been books devoid of technical literary merit. They have been popular, not because the untutored public has a genius for admiring the wrong thing, but because the untutored public found in them a degree of earth-born strength which, even though unaccompanied by purely literary merit, was preferable to the cloud-begotten subtleties which weaker men have clothed in better style. It was altogether to the credit of the public that it bought David Harum by the hundred thousand and that it leaves the works of Mr. Henry James to the patronage of those who have reputations to sustain as lovers of literature. A recent reviewer rightly interprets the public mind in saying: "Whenever we are overwrought by Mr. James's delicacy of touch in spinning the shadows of a film, we feel around for the recuperative grasp of a horny hand, and sigh for the 'be gosh' of our fathers who, however fatally they may have split their infinitives, never split hairs."

The recuperative grasp of a horny hand is not literature, but it is a healthy touch and has helped many a man to a clearer view of the realities of life, and it brushes the cobwebs out of the mind. The choky feeling which comes when one begins to talk about the old red barn, and the willows down by the creek, and the old swimmin' hole, and the old oaken bucket, is not a feeling of literary appreciation, but it has run many a book into a tenth edition and is altogether a wholesome thrill. It is one way of keeping one's feet on the earth—not the only way, but one of the most obvious. When one can acquire command of literary technique without losing the smell of the soil and the odor of the fields, then we have literature that is both popular and good.

The Education Society.

The American Christian Education Society, which was organized at the congress at Lexington, under the sanction of a vote of the General Convention at Kansas City, ought to have prominent recognition at the Minneapolis convention. This is a new and highly important organization which will fill a place in our co-operative work where there has hitherto been a distinct and distressing gap. The Presbyterians and other denominations have educational societies co-ordinate with their missionary societies and disburse hundreds of thousands of dollars through them annually. There is no more reason for leaving our educational interests to be managed purely as private enterprises, than for going back to anti-society methods of missionary work. Large things can be accomplished only by co-operation. Hitherto we have done small things in education, and have done even these with great difficulty, because we have lacked co-operation. There is no danger that the Education Society will assume a dangerous degree of authority over our colleges. The colleges are well protected by their charters and their control is vested in their respective boards of trustees. But there are many things which the brotherhood can do through the Education Society to promote the harmony and effectiveness of our several institutions of learning.

It is not proposed, however, to establish a mere committee of advisers. A missionary society constructed on that principle and with no treasury, would be recognized as a feeble institution. It must have money, and it can be useful in educating the people to give money for education and in helping them to give it where it will do the most good. For instance: Suppose there is a prosperous brother who could give fifty thousand dollars for education and is favorably disposed toward that cause, but has no special interest in one of our schools more than another. He knows in advance that if he sends for the representative of any school he will be advised to give his money to that particular school. The representative of one school has the needs of that school before his mind and upon his heart; he cannot be expected to view the whole field dispassionately and in true perspective. Knowing this, the rich brother either does not confer with the representative of one school; or he unduly discounts his appeal as an ex parte statement; or he confers with representatives of several schools, and in the midst of their various appeals, which seem to be conflicting forces, he is unmoved by any. In any case, the rich brother probably gets puzzled and ends by giving nothing at all.

How much simpler it would be for him if he would remember that we have an Education Society. If he knows where he wants to give his money, well and good. If he has no means of choosing among the several colleges, let him give the money to the Education Society which, being composed of men who know our educational needs and who can view the whole field without prejudice or passion, will put it where it will do the most good.

Surely this is a practical and much needed organization, and one deserving general support. It is not a private enterprise, but is authorized by the General Convention. It needs money, as every enterprise does which expects to accomplish anything. The payment of five dollars a year constitutes one an annual member, and ten dollars a year for five years pays for a life membership. See the statement from the treasurer in Our Budget. The Education Society ought to make a good showing at the Minneapolis convention where it makes its formal debut.

Notes and Comments.

Santos-Dumont, the Brazilian aeronaut who has been astonishing Paris by flying around the Eiffel Tower and almost fulfilling the conditions for winning the Deutsch prize, is not without his rivals. Seven other ambitious aeronauts have their machines either ready for the trial or in process of construction with the same object in view—the winning of the hundred thousand francs and everlasting fame. With eight air-ships tilting at the Eiffel Tower and nearly a dozen arctic expeditions racing for the pole, it appears that two of the principal tasks of the twentieth century may be performed before its first year has expired, and two new realms may thereby be added to man's domain. The wireless telegraphy problem will perhaps be solved about the same time.

Are there to be no silent men of action left in the world? Such were at one time the admired of all admirers, but now, alas! every man who does something gets himself interviewed, says something foolish and has to send his aureole back to the factory for repairs before the new has worn off of it. The German papers are complaining that Count von Waldersee has been talking too much since his return from China two weeks ago. From this it appears that the faculty of superfluous and infelicitous talk is not confined to men who have done something. It is bad enough for a man to talk about the things which he has done, but for one to become garrulous on the subject of the things which he has not done is intolerable. It is suspected that the Count has his eye on the position of Chancellor, which is now occupied by a much younger and more vigorous man than himself.

One of the amusing features of current politics is the way in which Republican papers emphasize the popularity of Mr. Bryan and the Kansas City platform by way of discouraging the reorganizers. One would think that they had suddenly become free silver organs.

The transatlantic line of steamers from Chicago via the Great Lakes and the St. Lawrence has been suspended owing to exorbitant rates of marine insurance on this route. Our enterprising neighbor would better try the Mississippi-and-Gulf route the next time it aspires to the unique honor of being an inland seaport.

Admiral Cervera refuses to say whether he thinks he was whipped by Sampson or Schley at Santiago. Perhaps he cherishes a secret hope that the court of inquiry will compromise by declaring in his favor. Really he does show up to very good advantage at this distance of time, even if he did lose the fight.

It is suggested that there may be no director-general for the World's Fair of 1903, the heads of departments forming a council for general supervision. In that case, will it illustrate the truth that "too many cooks spoil the broth," or that "in the multitude of councillors there is wisdom"? Our English proverbs are so convenient to apply to either side of any question.

It is said that during the last two weeks the Navy Department has received 40,000 letters containing advice about the Schley-Sampson investigation. Evidently all the people who talk too much have not yet gotten into the navy. Until the Courtof Inquiry has given its decision—and as much longer as possible—the man in the street and the man in the office will do well to emulate Admiral Cervera and the cautious clam.

Government reports show that alcohol, internally administered, does not quicken the activity of the brain even temporarily. Yet many men use it as a mental stimulant and think they can not do their best work without it. All it really does is to dull the sense of duty and obscure the consciousness of one's shortcoming. There is a world of difference between being bright enough to succeed and being stupid enough not to know that you have failed. Alcohol produces only the latter condition.

A transport, containing 400 teachers of both sexes, bound for the Philippines, stopped at Honolulu long enough to allow 30 couples of the pedagogues to get married. The voyage across the Pacific is so much longer than that across the Atlantic that matrimony has to be substituted for quoits and shuffle-board as a steamer game. That section of the sea must have been exceptionally brilliant with 30 honeymoons shining at once. The ship has gone on its way and the young couples are happy—in fact they are in transports.

The Glasgow International Industrial Exhibition, which is now being held, partakes of the sober temperament of its Scotch projectors. It is short on Midway features and long on instructive exhibits of industry and commerce. It is complained that the people are not interested in it. The talk about expositions as great popular educators is all right, within limits, but the average exposition crowd wants fun. It can be reached and instructed (if not educated) through the Midway, if it is the right sort. It is at this point, the amusement concessions, that the world's fairs of the future will find either their greatest success or their direst failure.

The Interior (Presbyterian) has the following astute parable on the creed question which will serve to indicate that Dr. Gray at least and some others of his denomination are not helplessly bound like Siamese twins to the defunct body of any Westminster confession or other creed:

Thou shalt not make unto thyself any graven image nor any likeness of anything in heaven above, the earth beneath nor the waters under the earth, to bow down to and worship it. The Romanists make saints in the likeness of gods and worship them, and then make a Pope and hierarchy in the likeness of the saints and pay homage to them, and thus get two removes from God for their object of piety. We act on the same principle in regard to the Word of God. We make what we call a likeness of the Scriptures and worship it. Then we make little creedal gods in the likeness of that and worship them. And when we have persecuted the Shadrachs, Meshachs and Abednegos and the Daniels who refuse such homage, thrown them into dens of ecclesiastical lions, we get up furnaces of heresy trials and roast them, and then we go home, eat and drink and wipe our mouths and say, "Behold, we have done no evil."

Editor's Easy Chair
or
Macatawa Musings.

There is something in this cooler northwest breeze which has prevailed for several days, and in the fierce growling of the gray wolves of the lake, that reminds one that the summer is rapidly passing and that autumn with her red banners will soon be here. The cooler water has brought in the perch, and all this morning a fleet of rowboats lay out upon the blue waters of Lake Michigan near the piers, and in full view of our veranda. This is a great time for amateur anglers, for everybody can catch perch. But a rising wind has filled the lake with whitecaps and driven the small boats to shelter. Not, however, until an abundant supply had been laid in for table use. While perch-fishing does not meet the demands of your genuine lover of the ancient art of angling, it is not bad sport to sit in a boat rocked gently by the swell of the waves, and see your fish coming up through the clear depths of water, on your hook, to be landed in the boat. When you add to this the economic value of the sport, its popularity is not surprising.

On a recent afternoon we had a little experience in fishing from the same boat with two distinguished theologians, who proved themselves to be as unsuccessful fishermen as they are successful preachers. We were, of course, fishing for game fish, and more than once we had desirable and promising "strikes," but they would come right in the midst of some theological discussion and would find us unprepared to make the most of them. Once the doctor from Kentucky was so surprised by the "strike" that he threw his fish clear in the rear of him. The Chicago doctor, being engaged in some fine philosophical or metaphysical distinction, would allow the fish to eat up his bait without impaling one on his hook. It was not the first illustration we have had that theology and ichthyology do not necessarily go together. When the apostles went fishing we imagine they left their theology at home. Their example should be followed in this respect as in others.

The Assembly here came to a graceful and enthusiastic close on Sunday night last. Prof. Lloyd, who had given the series of Bible lectures during the week, preached on Lord's day afternoon to a large and very appreciative audience. It was an able exposition of the text, "Blessed are the pure in heart, for they shall see God." In the evening the beach service was largely attended in spite of the chilly atmosphere. The writer led the meeting and called upon several for short speeches, including Chaplain Claude E. Hill, of Missouri, Bro. Grim, of Chicago, and Prof. Lloyd, who made some farewell remarks, as he was to leave on the boat that night. He spoke appreciatively of his treatment by the people of the Park, and of the many expressions of appreciation of his work by those who had been helped by his Bible studies. At the close of his remarks, the leader of the meeting said that as all the people of the Park could not take him by the hand, and tell him good-bye, he would do it for them, and clasping his hand, he told the Professor how the people loved him for his works' sake, and bade him God speed in his good work. "God be with you till we meet again," was sung, and our brother went on his way rejoicing at the evidence of good accomplished.

Thus ends Macatawa Assembly for 1901. That it has helped many to a better understanding of the Bible, and hence to a stronger faith, was made manifest by many expressions which were made to the lecturer himself and to others. Catholics as well as Protestants, non-Christian as well as Christian, heard him with profit, according to their own testimony. He might be classed as a higher critic, because he thoroughly believes in the right and duty of applying the severest scientific principles of literary and historical investigation to the Bible; but he is a reverent believer in the divine message it contains to men. He refuses, however, to be turned aside from the necessary conclusions resulting from the application of these principles, because they run across preconceived opinions and theories, venerable with age and sacred in the minds of many people. For this reason he no doubt receives something else besides blessing and good wishes from the people. From some remarks he dropped we judge he has felt the keen sting of misrepresentation and misapprehension. But what does that amount to, to one who believes in God and is conscious of rendering Him honest service?

Just as we close these lines, we are to leave Macatawa Park for a few days to preach and conduct some Bible studies at Fountain Park Assembly in northern Indiana. We will probably have something to say about this place in our next.

Macatawa Park, Aug. 15.

The OLD BOOK IN THE NEW CRUCIBLE

By J. J. HALEY.

I. The Crucible of Science.

I have no intention of discussing in detail the well worn question of science and religion. It is not my purpose to endeavor to reconcile science and the Bible. Where I do not recognize contradiction it is not likely that I shall waste time on schemes of reconciliation. Between science and religion there is no conflict, nor the semblance of it. It is indisputable as a matter of contemporaneous history that some men's interpretation of religion and other men's deductions from supposed scientific data do not readily harmonize, but between two things that occupy such widely different spheres as material science and a spiritual faith, there is and can be no real antagonism. It is conspicuously a fact, or was in the very recent past, that several of the foremost leaders in the scientific domain were outspoken opponents of the supernatural in Christianity, chiefly on account of the failure to find a place for the miraculous in their scheme of an evolutionary universe. This arose not legitimately from either science or the supernatural, but from a mental one-sidedness frequently characteristic of specialism, that forces one scientific principle out of its own field of action to intermeddle in the affairs of another. From the chronic habit of looking at one half of the world, and that the material half, spiritual perception was dulled, and the mental all-sidedness of vision and development was lacking to see all round the periphery of truth, and through the upper as well as the lower half of the circle.

We have no quarrel with men when they bring to light scientific facts, or apply scientific methods to the investigation of all kinds of questions. In all experiment, observation, and research, designed to add to the world's stock of accurate and available knowledge, we bid them God speed. It is only when they venture to label extravagant speculations, conjectural hypotheses, and reckless deductions from doubtful or half established premises, science, which other men employ as a kind of fulcrum to disturb the equilibrium of our faith, that we have a right to demur, and do emphatically demur. When we remember that the truest science is constantly in a state of flux, that it is progressive, and subject to change and modification with the process of the suns, that the science of today may not be the science of to-morrow, that the scientific facts of this week may be the unscientific moonshine of next week—when such facts as these are considered, they should make us extremely cautious in basing conclusions derogatory to revealed religion upon such slender and uncertain premises. A failure to regard this acknowledged instability of science, and a reckless disposition to base conclusions upon what is only conjectured to be true, has caused some very eminent men to make themselves ridiculous in trying to forge weapons out of such materials to destroy the faith of men in the word of God. We have nothing but admiration for genuine science, and men of science, but we object to having, even in the name of science, conjectures thrust at us for facts, and speculations proposed as substitutes for the realities of moral consciousness and the ascertained truths of divine revelation.

It will be interesting and suggestive and pertinent to the subject in hand to briefly trace the history of what *was* known as the conflict between science and the Bible. A few years ago materialistic science won conspicuity, if not distinction, in making war upon the Bible, or more properly speaking, upon Archbishop Ussher's chronology of the Bible, and the orthodox interpretation of Genesis, on two questions: The origin of life and the antiquity of man. The doctrine of evolution, as propounded by Darwin and his followers, was laid hold upon by agnostic scientists to discredit the biblical idea of creation and to annihilate the notion of a personal creator. The mystery of the world was to be explained on naturalistic grounds. The miraculous must go, and God must step down and out. Before this could be done, however, the origin of life must be accounted for without the agency of the supernatural, and the date of man's appearance on the planet must be pushed back into an antiquity so remote as to be beyond conceivable calculation, in order to give the evolutionary forces time to work their products into shape. The first business of this skeptical scientism was to explain the beginning of life on the globe without the intervention of a personal creator or the use of a launching miracle; hence the doctrine of spontaneous generation which was proclaimed all over the world as a fact of science. This new demonstration that matter under certain chemical conditions contained the power and potency to originate life was to do yeoman service for infidelity in overthrowing the biblical doctrine of a miraculous creation.

But how do matters stand now? Spontaneous generation is an exploded fiction of a bastard science. It is a demonstrated certainty by a series of protracted and careful experiments long ago made, that the idea of the spontaneous generation of life is an unproved assertion, if not a sheer delusion, an imagination of enthusiasts and not a fact of science. The only defence now is to place it in the realm of faith, without evidence, and say that the conditions prevailing a million years ago on the planet might have been so different from what they are now as to make spontaneous generation possible. Yes, and they might have been such as to make it impossible, and "might have been's" are hardly of sufficient solidity to make a foundation for science. It is now confessed that the scientific and biblical doctrine of Biogenesis, that life springs from life, is victorious all along the line. Even Huxley declared that life is not the product of organization, but that organization is the product of life.

But this compulsory change of front did not damp the ardor of skeptical scientists in their search for the origin of life without God, although it is now universally conceded in scientific circles that it is not the function of science to deal with origins. The reader will readily recall the now familiar story of Prof. Huxley and his bantling Bathybius. In 1868 Her Majesty's ship the Porcupine in her deep sea soundings brought up a quantity of sea mud, a slimy ooze from the bottom of the North Atlantic Ocean, which on being submitted to examination by the famous professor, was pronounced by him capable of producing life. This discovery was hailed with a shout of exultation all round the world, and profane philosophers did not hesitate to declare that Bathybius would turn God out of doors. Frederick Strauss over in Germany, of whom we then heard much in connection with his mythical theory of the life of Jesus, in his last book, published a short time before his death, stated that the chasm between the organic and the inorganic always seemed to him impassable until the discovery of Bathybius. By that discovery the chasm was bridged and he no longer needed to think of miracles or of God. Infidels clapped their hands and laughed and the laugh seemed to go against the Bible.

On a subsequent expedition in the interest of science, the ship Challenger was charged with special instructions to bring up some more of Bathybius for the purpose of further experimentation. The sea mud was obtained according to order and was preserved in alcohol, but on being submitted to investigation by a qualified chemist, lo and behold! it was found to be nothing in the world but sulphate of lime, or plaster of Paris! The farce was played out and men laughed, but this time it was from the other corner of the mouth. This ridiculous affair brought another change of front—Bathybius was carried to his grave without benefit of clergy to repose in wakeless oblivion—and men of science were confronted with the old necessity of conceding that life must have had a divine origin, just what the Bible had been telling them all the time. That famous declaration of Prof. Tyndal from the chair of the British Association in 1874 that he "found in matter the promise and potency of every form and quality of life" is rendered by Prof. William Crookes, one of the latest presidents of that honored scientific assembly, "I find in spirit the promise and potency of every form and quality of life." Truly the physical science that was an alien from the commonwealth of Israel and a stranger to the covenants of promise, in 1874, is by a quarter of a century's marvelous transformation not far from the kingdom of God in this year of grace, 1901!

While science was engaged in carrying forward these characteristic illustrations of its instability in respect to the origin of life, similar efforts were being made on the kindred question of the antiquity of man. Of course, if evolution without an evolver is the right solution of the mysteries of the world, not only did life originate itself, but countless myriads of years must be allowed for the development of the various forms of life. These extravagant speculations and dateless calculations regarding the practical infinity of years stretching between us and the beginning of the history of life brought their advocates into conflict with the doctrine of the Bible that man's origin upon the earth is of comparatively recent date. The old book was again in the crucible with the usual result, now apparent in

the light of history. In the year 1798, Napoleon Bonaparte, with his army, entered the town of Denderah in central Egypt. There he found two interesting and apparently ancient temples. From one of them —the smaller—the roof, carved with certain figures, was carefully taken down and carried to Paris. When examined there by learned men it was found to be what is technically termed a zodiac, and, from certain marks, they inferred that it was at least seventeen thousand years old. Soon after this discovery, and under its influence, a professor in the University of Breslau wrote a book with the flaming title: "An Invincible proof that the World is at least ten times older than Moses supposed when he wrote the Book of Genesis." Many believers in the Bible were alarmed by the discovery, and for a time they were in much fear of mind. But some time later Champollion discovered the method of reading such inscriptions as were found on this zodiac, and when he carefully examined it, he discovered, among other things, the name of Augustus Cæsar inscribed upon it, proving that it was not older than the Christian era! Thus another scientific fiasco came to end, leaving Moses, as usual, in possession of the field.

Several years ago Mr. Horner went to Egypt to investigate the rate of deposit of the delta in the Nile valley. He calculated that a very small number of inches was deposited, in the form of mud, each century. In digging down through the mud he brought up a piece of pottery from a great depth. On calculating the number of feet and reducing them to inches, he came to the conclusion that the piece of pottery was ten or twelve thousand years old. Of course that proved the existence of man with the capability of framing such pottery many thousands of years before the creation of Adam! Later still, however, a piece of burnt brick, undeniably Roman, was brought up from a lower depth, proving on the same line of argument that Egypt had been subjugated by the Romans many thousands of years before there were any Romans! Sir Chas. Lyell based his argument for the extreme antiquity of man upon the rate of deposit of the Nile delta, but the discovery of this Roman brickbat knocked the bottom out of his argument.

(TO BE CONTINUED.)

B. B. Tyler's Letter.

In my letter of July 11, I spoke of the wonderful credulity of men. The names of Joe Smith, T. J. Shelton, John Alexander Dowie, Mary Baker G. Eddy and Charles Cullis, were mentioned as persons who have been remarkably successful in gaining the confidence of the people. I said: "Before Mrs. Eddy there was Cullis in Boston." This remark gave offense. In my letter of August 8, I published a note written by an irate brother. I promised to give, at an early date, an account of Dr. Cullis and his work.

Charles Cullis was born in Boston, March 7, 1833, and died in Boston, June 18, 1892. He was brought up in the Episcopal Church. In his boyhood he was averse to the Sunday-school and to the study of the Bible. The time came, however, when he adopted as his motto, "Have faith in God." He graduated from the University of Vermont in the twenty-fourth year of his age. After completing his medical studies he returned to Boston and began successfully the practice of medicine. While he was making preparation for his professional career he received the rite of confirmation in the Episcopal Church. His religious life was formally correct. His young wife died; she was the idol of his heart. In the midst of his overwhelming sorrow he vowed to devote his income, above his personal expenses, to works of charity and religion. This vow he kept. But new trouble came to him. He began to be dissatisfied with his condition before God. From this unhappy experience he emerged so as to be able to say, "I will take every promise in the Bible as my own, just as if my own name, Charles Cullis, were written in it." About this time such words as the following in the Bible arrested his attention: "I am the Lord that healeth thee." "He that healeth all thy diseases." "They shall lay hands on the sick and they shall recover." "The prayer of faith shall save the sick," etc. He began to pray for the restoration to health of such as were ill. Meantime he continued to practice medicine. One who became intimately associated with Dr. Cullis in his work said at the dedication of the "Cullis Consumptives' Home" in Boston:

"Some fifteen years ago I became acquainted with Dr. Cullis. I learned some of the sweetest lessons of my life at his feet. I learned salvation for the body as for the soul. My companion was examined by a doctor who stands at the head of the treatment of diseases of the eye in this city, and he pronounced her case incurable. Nine years she had been a sufferer, and for two years sat in a shaded room. Dr. Cullis prayed with her a minute and anointed her, and told her to trust in the Lord and accept his word for her healing. She was healed before the week was out, with her eyes as perfect as mine, has used them as much as I have used mine, and yet that oculist sat down deliberately and said, 'There is no help! We know about this matter just as well as we know a mathematical proposition.'"

This is a sample testimony as to the efficacy of Dr. Cullis's prayers.

In 1862 he began to desire to open a private hospital or home for consumptives who were excluded from the public hospitals of Boston on the ground that they were incurable. In January, 1864, he began to realize his desire in respect to this enterprise. The evening of January 19 a trifling sum of money was given to him, unsolicited, by a friend who knew of his plans for a consumptives' home. This was the beginning of a number of successful enterprises carried on, it is claimed, by faith in God and prayer to him. The following is a list of the institutions belonging to this work of faith: The Consumptives' Home, the Orphans' Home, the Spinal Home, the Deaconess' Home, the New Beacon Hill church, the Boydton Institute, the Boydton church, and the Willard Tract Repository. The Boydton Institute and the Boydton church are located at Boydton, Virginia. There is also a college for the training of Christian workers in Boston. There are branches of the Willard Tract Repository in New York, Philadelphia, London and Bombay. A number of papers are published, the best known of which is the one called "Times of Refreshing." It is claimed that the money to support these enterprises comes without solicitation and in answer to prayer. In this immediate connection a quotation from page 164 of "Dr. Cullis and His Work," by Rev. W. H. Daniels, is pertinent. Mr. Daniels says: "At length the Doctor reached the point where he felt free to open his mind to one of his wealthy friends, who at once promised a thousand dollars."

The Hon. Elijah Morse was one of Dr. Cullis's supporters. He first sought Dr. Cullis as medical adviser and afterwards as a friend and helper in many ways. He often said that he valued the doctor as "a business man of unusual sagacity." And this without doubt he was. The first contribution toward the erection of the Consumptives' Home was made by a friend who had become acquainted with the desires of Dr. Cullis. In the annual reports, which were freely distributed, much is made of the financial side of the work; the amount of money received the first year was $5,916.28. The second year the income was $6,950.55 for current expenses. Dr. Cullis was, as Mr. Morse said, "a business man of unusual sagacity." The most successful solicitation is that employed by Dr. Cullis.

Did all recover who entered the Consumptives' Home? Let us look into the annual reports. For the year closing September 27, 1866, nine are reported cured, twenty-nine as having died; the next year one was cured and twenty-nine died. The next year the annual report says that three were cured and sixty died. The following year three were cured and fifty-eight died. The sixth year six were cured and fifty-one died. In 1871 eighteen were cured, it was claimed, and fifty-nine, it was confessed, died. No. Not all who entered the Consumptives' Home regained health.

The Rev. Mr. Daniels says on page 93 of "Dr. Cullis and His Work":

"But, as a whole, the city of Boston is a good deal given to faith. Almost any fledgling religion, to say nothing of some that are falling to pieces through age and decay, can make a few converts in Boston: hence the very strangeness of the faith of Dr. Cullis—strange only from its close and literal following of the word of God—began to call forth no small admiration."

June 29, 1874, Dr. Cullis was immersed by the Rev. Edward Edmunds of the "Christian" Church. So far as I know he continued in the fellowship of the Episcopal Church to the day of his decease. It is certain that he had the confidence, the esteem, and the benediction of Bishops Huntingdon and Brooks.

The work of Dr. Cullis in Boston was closely akin to that of George Muller in Bristol, England.

This word of apology is due the friends of Dr. Cullis and is hereby offered. The followers of the Reverend Mary Morse Baker Glover Patterson Eddy own church property valued at $12,000,000; but not one free dispensary, home or mission for the poor. Not one. The work of Dr. Cullis was, and is, benevolent. The names of Charles Cullis and Mary Morse Baker Glover Patterson Eddy ought not to appear in the same connection, and I hereby apologize to the friends and admirers of Dr. Charles Cullis.

Denver, Col.

The Tapestry Weavers.

By Anson G. Chester.

I.

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs, they study it with care,
The while their fingers deftly move, their eyes are fastened there.

They tell this curious thing besides of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork, that his marvelous skill is learned.

Ah, the sight of its delicate beauty, how it pays him for all his cost!
No rarer, daintier work than his was ever done by the frost.

Then the master bringeth him golden hire, and giveth him praise as well,
And how happy the heart of the weaver is no tongue but his own can tell.

II.

The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving ever, till the mystic web is done.

Weaving blindly, but weaving surely, each for himself his fate—
We may not see how the right side looks, we can only weave and wait.

But looking above for the pattern, no weaver hath need to fear,
Only let him look clear into heaven, the Perfect Pattern is there.

If he keeps the face of the Savior forever and always in sight
His toil shall be sweeter than honey, his weaving is sure to be right.

And when the work is ended, and the web is turned and shown,
He shall hear the voice of The Master, it shall say unto him, "Well done!"

And the white-winged angels of heaven, to bear him thence, shall come down;
And God shall give him gold for his hire—not coin, but a glowing crown!

Buffalo.

English Topics.

Personalia.

Some intercourse this week with Mr. and Mrs. Chapman has given me intense pleasure. These two young people are missionaries of our F. C. M. S., to which they are a true credit. They have been spending a week in England on the way to America from Constantinople, where they have spent three years, chiefly in preaching the gospel amongst the oppressed Armenian race, a large colony of that nationality being located in one quarter of old Stamboul. In consequence of Mr. and Mrs. Chapman's having taken up that work, Mr. and Mrs. Shishmanian settled at Sivas, in Asia Minor. The account given by Mr. and Mrs. Chapman of Turkey and the Turks, as well as of the mission, is full of varied interest. That the work is very difficult goes without saying. Where is missionary labor easy? By the time this letter appears these two bright young people will be in their American home. They will be able during their stay in America to interest many an audience. Dr. W. T. Moore is still on his visit with us, but hopes to sail from Liverpool for Boston by the S. S. Commonwealth, in company with Dr. Lorimer. Bro. Winders has just departed from our shores for his home at Columbia, Mo., after enjoying what he says has been a tour full of enjoyment in England, Scotland, and on the Continent. He has been preaching sermons here and there which I have heard described as magnificent. If some of us could have our way in ordering the affairs of the universe, he should not go back. I am sorry to have to say that we are about to lose the genial presence and valued work of our tried and able friend, Paul Moore, who has for several years managed the affairs of the "Christian Commonwealth" as Director. His health has been impaired of late to such an extent that another English winter might be perilous, and therefore he has wisely come to the conclusion that, at any rate for a considerable period, he must locate himself on the American side of the Atlantic. May he soon be restored! All the Moore family will now be settled again in America, after having become as much English as American. I should think they must be puzzled to know which they are. What after all is the difference? With joy I hear that our dear old friend H. S. Earl is on his way to this country. He will be welcome indeed.

College Newspapers.

Every month a delightful little illustrated academic paper reaches me, by the courtesy of Mrs. W. T. Moore and Mrs. St. Clair. It is the "Christian College Chronicle," of Columbia, Mo., edited by those two ladies. As I have the pleasure of knowing them both personally, and am aware that they are incarnations of vivacity, I am not surprised at the brightness of their journal. I have seen many school and college papers in my time. Not many of them are of much use. Some few have become very famous. For instance, "Granta," of Cambridge University, England, has actually founded the early reputation of some great men. At this moment "Young Oxford," a very aggressive socialistic organ, is stirring up young people all over England on the most progressive lines. But as a rule, such university magazines are filled with crude, hurried, superficial and egotistic efforts by undergraduates who are worried by the amateur editors to "send something in." The contributors have quite enough to do with their proper studies. I notice that Mesdames Moore and St. Clair really do the main work of their organ themselves, and that they manage to make it sparkle with a reflection of their own intellectual brightness. I have a special reason for mentioning Christian College. Is is so splendid an institution that it is attracting notice in England. My friend E. H. Spring, our preacher at Gloucester, is about to send one of his daughters for training there. She is a fine specimen of English girlhood, and will both do us credit in Columbia, and will also gain inestimable advantages by a course there. It would do any American girl good to gain a course at Girton, or Newnham, the wonderful university female annexes at our Cambridge; and it is desirable that whenever it can be arranged our British maidens should do part of their graduating in American colleges. International education is the best. No other education is really complete.

A Congressional Bombshell.

We have been startled in London by a visit of the famous Professor Koch, of Berlin. While I write these lines a great Tuberculosis Congress is being held. This is naturally attended by physicians and physiologists of various nationalities. The practical object with which this gathering has been organized is to promote the prevention of consumption, and one of the most important questions occupying the attention of the assembled experts is the best means of controlling the disease in animals from which our meat and milk supplies are derived, and of combating the danger from these sources. Consumption is a scourge which has baffled science, notwithstanding the many pretended cures. All Europe is aghast at the fatal havoc achieved by this monster malady; and America is as helpless as the Old World. Already much has been done to prevent the sale or use of tuberculous food stuffs, and health authorities are urging the adoption of still more stringent measures. Now comes the famous Berlin bacteriologist, who a few years ago announced a cure for consumption by inoculation, which promised wonders for a time but proved disappointing. He says that all these precautions about food are unnecessary, because the tuberculosis in man differs from that in beasts, and there is no danger of catching it from them. This address excited no little comment at yesterday's meeting. If it be true, then many people will be relieved of a constant nightmare of apprehension. It would be good news for fathers and mothers, for they would with delight welcome the assurance that a dreaded peril was only a bogey. But I note that the papers of this morning are somewhat incredulous, although Lord Lister said yesterday that Prof. Koch is the first of living bacteriologists. This great authority, however, has already prematurely jumped at some conclusions. He is something like some of the more advanced Higher Critics. Indeed, the Higher Criticism is as fashionable in science as in theology, and it is just as uncertain in one sphere as the other. Lord Lister is the greatest of British surgeons. He is presiding at this Congress. He paid high compliments to Koch, but at the same time he pronounced the arguments not conclusive, and declared that the question must be probed more deeply before the Congress would accept this new hypothesis. Now, I am very glad to note this prudent sort of conservatism, because without the fencing of Lord Lister it is certain what would have happened forthwith. All the young lions of the medical Higher Criticism would have roared against any of the old fogies who should venture to throw cautious doubt on the fresh speculation. What Lord Lister says of science is true of theology. We have been reviled and objurgated if we have at any time pleaded that certain theories and doctrines were not demonstrated but were merely brilliantly and plausibly hypothetical. When evidence is unimpeachable, let us faithfully accept it, whatever may be the consequences. Let us accept every point that is really proved by Higher Critics and thank them with all our hearts. Already there is much indeed for which to thank them.

The Cry of a Deacon.

I have been reading a sharp protest sent to one of the chief London dailies, the

"Standard," by a Congregationalist Deacon of many years' standing. The occasion of this protest is the Peace Meeting just held at the Memorial Hall, in London, by some hundreds of Free Church Ministers, whose object, under the leadership of Dr. Clifford and Mr. Meyer, was to formulate some terms of peace to submit to the Boers. I need hardly say that such a meeting was little calculated to be of practical value, though its inception did profound credit to its conveners. I attended both its sessions but could get no light. The ministers very excitedly squabbled over the whole subject. A program, such as it was, was agreed upon; but what can the Government do with programs thus drawn up by parsons? The unhappy war must go on to the end, and the end is not far off. Any one of us would stop the war if it were possible to finish it abruptly. All men of all opinions are anxious to get out of this crisis; but the Boers only can bring about the speedy conclusion. The South had to submit to the North. No other end of the great American war was possible. So also the Boers have to submit to the British. The British may be all in the wrong, and the Boers all in the right. But it matters not. We cannot help ourselves now. There can be only one end. If nations once wickedly get to fighting one side must as a rule whip the other before there can be peace. So we are eagerly waiting for the end. The Boers are sure to be most generously dealt with. There is no malice against them. They are a brave people, but it does not follow that, as some people seem to think over in Holland, France and Germany, all the English are savages, cowards, and tyrants. The Deacon I speak of finds fault with many Congregationalist parsons. He protests against their political meetings and their political sermons. He says, "Why do so many of our clergy take up the violent side of politics, and, what is worse, desecrate our pulpits with violent political addresses? "I have had to listen," this gentleman proceeds, "to Home Rule advocacy, total abstinence carried almost to the pitch of declaring that those who differ are damned, and now we have the virtues of the 'God-fearing Boers,' and the wickedness of the present Government and Army rammed down our throats." The good Deacon goes on to plead that God's house should be above party politics. No doubt he is right, within reasonable limits. Somewhat ironically he goes on to say that, during a long business life, he has constantly had to take in hand the affairs of clergymen of all denominations in order to get them out of a tangle, so that on all worldly matters they are the last to whom he should go for advice. WILLIAM DURBAN.

South Tottenham, London, July 27, '01.

Faith, A Condition of Spiritual Life

By JOHN AUGUSTUS WILLIAMS.

In the study of phenomena we often look exclusively at the relation of cause and effect, without considering the important element of condition, and for that reason our philosophy is sometimes defective. Condition is a concomitant of cause, or that which accompanies a cause and renders it operative and effective. Food, for example, is a cause of animal life; but the necessary condition is that it must be properly eaten and digested. We do not at present distinguish causes into their several kinds; for the principle is true, that condition gives efficiency to any and all causes and often determines the character of their results. Whether food produces health or disease depends on conditions; and these, as in all cases, are largely subject to the will, yet the law of causation remains fixed and universal.

A condition is either arbitrary or necessary. If arbitrary, it may be dispensed with and the cause still be efficacious; but if necessary, no effect can follow in its absence. A physician may undertake to remove a malarial trouble on two conditions: that his remedy be taken as prescribed, and that the proper fee be paid for his service; the first is a necessary, and the second an arbitrary, condition.

When we say that faith is a condition of spiritual life, we affirm a universal truth applicable to all finite moral beings in every stage of their existence. We may also confidently affirm as a general proposition that in the entire scheme of redemption and of reconciliation with God the Father, there is nothing arbitrary. Whatever He may require as a condition of salvation is necessary in the very nature of things—necessary in accordance with the constitution and laws of man's moral being.

Faith is sometimes spoken of as though it were itself a cause, which it never is, except by metonymy. It is said to work; but it works only by or through some active power of the mind, as fear, ambition or love. Faith, as we are now considering it, works by love. As a condition, it makes love operative and practical, imparting efficiency to it in all its manifold ministrations. But a condition always implies a cause; and the question logically arises, what is the cause of which spiritual life is the effect and what we call faith, the condition?

Perhaps we may more easily answer that question by first considering the nature of the effect, spiritual life. In the terms of modern science life is responsiveness to environment; and spiritual life is then a correspondence with the spiritual world. Or perhaps more plainly, it is union with God, just as a branch lives only in organic union with the vine. But we must bear in mind that God is Spirit, and that we are created as spiritual beings in His likeness. Now a spirit, as we learn from consciousness confirmed by scripture, is endowed with three distinct attributes—thought, feeling and will. In order then to complete union of two spirits they must became one in thought, one in feeling and one in will. Thus we are in union with God only when we come to think as he thinks, to feel as he feels and to will as he wills.

But again: as every act of will is preceded by some feeling of the heart, and every such affection by some intellection—some thought or perception—it follows that a union with God must begin with the intellect, advance to the heart, and reach its consummation at last in the will. How, then, may we become one with God in intellect or in thought? Evidently, He must first make known His mind to us; He must remove the veil from the spiritual world so that it may become an environment to which we can respond. He must first reveal the light, the good, the beautiful and the divine. This He has done, and is ever doing, through nature, through His own history and experience, through inspired prophets in all ages, but especially through Jesus, who is, therefore, to us the truth and the life.

It is the function of faith to discern that truth, however embodied, to accept it in the love of it as thus revealed, and to respond to it as our highest environment. It cannot be apprehended by the animal mind for, as Paul declares, it can only be spiritually discerned. Faith then is more than belief, which differs but little from opinion and is the assent of the judgment to a proposition when proved. Faith, as properly defined, is the perception and love of spiritual truth as revealed by the Father of spirits, whether that truth is embodied for us in word, action or symbol; it is the eye of the spirit which loves and seeks the true light, unless blinded or atrophied by sensuousness of the animal nature.

It is the boast of a godless and infidel philosophy that it has discovered by unaided reason much of the truth that Christians have acquired through faith; and it offers us rationalism in the place of a religion of faith. But these philosophers have, in defiance of the law of life, only eaten of the fruit of the tree of knowledge, and learned from sad human experience some of the wisdom that Christians more safely and perfectly learn by faith. But no amount of wisdom, when thus acquired independently by the unaided reason, can unite man in thought with God; rather, it tends, through selfhood to separate him still further from God. There may be coincidence of thought, without union of minds. The atheist may think some of God's thoughts and yet deny him. But to accept God's word as truth, whether that word is heard in scripture or in nature or on the lips of Christ, and to love and cherish it as truth because He has declared it, is an act of faith and makes us one with Him in thought. We think as He thinks and because He so thinks; we thus adopt His thoughts and do not lean for wisdom on our own understanding. Thus by faith in the truth is the first point of our union with God established; and the result is wisdom. Thus too faith comes by hearing. But we must listen in order to hear. And whether the voice of God is heard in the heavens which declare His glory, or in the thousand tongues of the natural world around us, or in the footsteps of the onward ages, or in the strains of prophets, or in the grander words of Jesus, this faith will reverently listen and accept all truth as the word of God, and so we become wise in the wisdom that comes from Him.

The second point of union with God is easily established—a union with Him in heart. If we think as he thinks, we naturally come to feel as He feels. But God is love; and to be one with Him in heart is to love what He loves and to hate only what He hates. It is reciprocal also;

it is to love Him because He first loved us. The result of this union by love is happiness—the highest happiness that earth or heaven can know.

Thus united in mind by faith and in heart by love, we next become one with Him in will. The bond of this union is the spirit of obedience engendered by love; and its result is righteousness or true holiness. But we should bear in mind here also that a mere coincidence of will is not always a union of will. The moralist may will and do many things coincident with what God commanded, but without the least reference to His will. But such selfhood does not obey, for there is no subordination of the human to the divine will. There is no true union, and of course there can result no true goodness or holiness of life.

Thus we complete our triads. The truth received by faith unites us with God in thought, and the result is wisdom; we are united in heart by love, and the end is happiness; we are one with Him in will by true obedience, and the result is goodness. Practically, we may say to the young, if you would be wise, learn by faith to think as God thinks; if you would be happy, love as He loves; if you would be good, will as He wills. Thus only may we be wise and happy and good. And this is spiritual life, which must begin with faith as a condition and truth as the cause.

Harrodsburg, Ky.

Professor Hugh McDiarmid.

By F. M. Green.

The day was Friday and the Friday was sad when I received the following brief message: "Father passed away very peacefully this morning after a restful night that had made us very hopeful." The message was signed by Belle McDiarmid Richey, one of his devoted daughters, whose vigils had been unceasing by her father's sick bed.

In the death of Hugh McDiarmid a good and great man has passed from earth's harvest field well ripened for the heavenly kingdom.

He was born near Morpeth, County of Kent, Ontario, Canada, June 10, 1837, and died in Hiram, Ohio, Aug. 15, 1901, in his 65th year. He received his early education in the town of his birth, and for five years he was a teacher in the common schools of the vicinity. His early life and character gave promise of his later years and manhood. Preparing himself for college, he entered Bethany College in 1863, and graduated with honor from that institution in 1867. He had already achieved some distinction as a preacher, and on leaving Bethany he preached for a time for the church in Barnsville, Ohio. From here he was called to the head of a collegiate institute at Winchester, Ky.

In 1875 he removed to Toronto, Canada, where he did evangelistic work for the Wellington Co-operation, and at the same time edited the Christian Sentinel, a religious magazine. In 1883 he became associate editor of The Christian Standard, then under the superb management of Isaac Errett, a prince among editors. After the death of Mr. Errett. Dec. 19, 1888, Mr. McDiarmid became editor of the Standard and held the place until his election to the presidency of Bethany College in 1892.

In 1896 he came to Hiram as professor of Church History and Homiletics, a position he occupied until his death. In 1896 Bethany College conferred upon him the degree of LL. D., an honor most worthily bestowed.

In every department of labor to which he was called he bore himself with a modesty and humility and candor that garlanded his intellectual and spiritual life. Clean, clear-cut and competent can be written of his life's character and work.

In his preaching he was clear and distinct in the statement of his theme, careful in his analysis, and fervent in its proclamation. The good word of God was for him all-sufficient for doctrine, reproof, correction and righteousness. He had few superiors in his generation as an able proclaimer of the gospel of Christ. He loved his Lord with the ardent love of a great heart, and he loved his fellow men.

Besides this he was a thinker, a student. He knew men and he knew books, especially the one book, the Bible. In his defense of the faith once for all delivered to the saints he was a foeman worthy of the steel of the most profound and logical. He had the courage of intelligent and strong convictions. What he believed he believed with all his heart, and if he had any doubts he doubted them. He had several debates on current religious questions which he conducted with the dignity of a Christian and the intelligence of a scholar.

In the editorial chair he showed a high degree of strength and incisive vigor, and commanded the universal respect of all with whom on any question he "made a difference." As professor in Hiram College he steadily grew into the affections of all who came in contact with him; and he was looking forward to a pleasant session at the opening of the new college year. His death is to me a great personal loss; but to his bereaved family it is irreparable. But he was fully ripe for the crowning honors which the Lord, "whose he was and whom he served," will give him.

To sum up, it may truthfully be said of him: As a man, his character was stainless; as a citizen, his loyalty and devotion were unquestioned; as a thinker, a student, and scholar he held no mean rank; as a friend, he could always be depended upon; as a husband and father, his love knew no limits within the circle of his home; and as a Christian, his faith in the Lord and in his word was incorrupted and incorruptible.

It is with "great lamentation" that we give him up. But as the Lord gave him to us and the Lord now wants him, we accept the divine mandate crying, "Thy will be done."

The funeral services were held in Hiram at 3 P. M., August 18, and the message to the friends who gathered to bear his tired body into the "home appointed for all the living" was spoken by A. McLean. He rests from his labors and his works shall follow him.

Kent, Ohio.

"For o'er the hills is heaven's land,
In morning splendors bright,
Where age nor years are known no more,
Nor doubt, nor death, nor night."

"The Spiritual Side of Our Plea."

By N. J. Aylsworth.

This book, from the pen of A. B. Jones, one of the clearest thinkers and most vigorous writers in our ranks, is a work of exceptional value. The theme is of the highest importance. The dynamic effect of doctrines is far greater than is commonly supposed. The gospel may be so presented as to be devoid of spiritual power, and even small deviations from almost any of the truths which relate to salvation have their effect upon the spiritual life.

This book has a double leverage. It is not only a presentation of truth, well argued, by a vigorous thinker, but has the added advantage of rescuing so influential a man as Alexander Campbell from certain misconceptions and thereby ranging his teachings more fully on the side of spirituality.

The book has eight chapters on: Authority in Matters of Religion, Without and Within, the Letter and the Spirit, the Real and the Formal, Alexander Campbell on Remission of Sins, the Word and the Spirit, Alexander Campbell on the Word and the Spirit and Righteousness and Law. In each of these the aim is to set forth some neglected or little understood feature of truth on the spiritual side. Those which will attract most attention are the chapters on Mr. Campbell's view of remission of sins, and on the relation of the word and the spirit. In each case the author gives what he regards as the correct view, and then follows with an examination of Mr. Campbell's writings.

The chapter on the bestowment and the work of the Holy Spirit is an admirable statement of a subject, the proper understanding of which has a most vital bearing on the religious life. The effort to show that the conditions of the reception of the Spirit are not arbitrary, but in conformity with the laws of mind, is highly interesting and profitable, and reveals the underlying wisdom of the gospel. The work of the Holy Spirit in the heart of the Christian comprises fourteen heads, which are set forth with clear insight into their practical bearings. This single chapter is worth the price of the book. The examination of Mr. Campbell's view in a succeeding chapter is entirely satisfactory, and shows beyond question that, despite some unguarded expressions, he viewed the Spirit as ever *present* and *working* with and in the word of truth, though his philosophy did not help him to see how this is so. If any have doubts regarding Mr. Campbell's view on this point they should read this chapter.

The storm center of the book, if such there be, will be found in the two chapters on the design of baptism, the second of which treats of Mr. Campbell's view. While there is much in these chapters that the writer can heartily indorse, there is also considerable that he cannot, both as regards the author's own position and his interpretation of Mr. Campbell's writings. But a full examination of the points of difference would carry us much beyond the appointed limits of this article. We therefore must bid the reader read and judge for himself. Whatever may be his conclusions regarding Mr. Jones's position, he will rise from the examination of those writings of

Mr. Campbell to which the book refers with the conviction that Mr. Campbell held to no narrow legalism such as would deny salvation to the believing penitent who should chance to die before he could be baptized. If these chapters shall arouse the attention of our people to a careful study of Mr. Campbell's writings on this and related subjects they will do much good.

Mr. Campbell prevailingly presented baptism as a legal act. It was a change of state and a formal assurance of pardon. These claims are entirely just. Baptism is all this, but it is more. The Scriptures present it prominently as a spiritual act; and in the nature of the case it has profound and far-reaching spiritual meanings and uses. Mr. Campbell did indeed recognize baptism as a spiritual act, but he said little about it, and did not fully explore this wide field of truth. There is room for supplementary work in exploring and bringing into due prominence the moral and spiritual aspects and uses of baptism.

This book should have a wide reading. The gospel will have in the hands of any preacher a greater moving power in the light of the conceptions therein presented, and they will tend to bring Christians nearer to the divine heart. The book strikes off some barnacles from the old ship that were impeding its course.

Auburn, N. Y.

A Work of Benevolence.

By J. N. Jessup.

The Christian Church in Little Rock, Ark., is doing a work of benevolence that has done the church good and which it can commend to others after a year's trial. In August, 1900, the pastor called a conference of the women of the church and laid before them a plan for the establishment of a woman's boarding home. It was known that many working girls and women of the city were unable to pay for room and board at respectable places. Their wages would not allow them to pay the price charged at well appointed and morally healthy houses. As a result girls were compelled to take rooms and board at places where they ought not to be. The church had many appeals from girls to help them secure board in places of good moral surroundings, and at a price they could pay. It was felt that the maintenance of a home for working women would be a proper work for the church to undertake, and a benefit to the city. The women in conference decided to undertake such a benevolence and a board of six lady managers was appointed, of which Mrs. Jennie Beauchamp was chairman. It was intended that the church people should furnish the home and that it would be self-supporting after that.

A house of nine rooms was rented, a matron secured and the home for working women opened. From the first it was a success. The house was at once filled and many applicants had to be turned away. In March, 1901, a larger house was rented. The home is full now with twenty-five boarders. The institution pays its running expenses, which is all its projectors desired it to do. It has been a boon to many girls and women and a source of satisfaction to many parents whose daughters were away from home among strangers. The Home has attracted the attention and has the sympathy of the entire city. The business men have spoken of it in the highest terms of commendation and have been liberal in their contributions whenever asked. It is safe to say that the church has done nothing for years that has brought it into such favorable notice as the establishment of this home. We hope some time to have a well equipped house of our own. Our rented house stands on Ninth and Main streets in the most prominent part of the city.

The object of the management is to furnish a comfortable home, with wholesome living and the best of moral surroundings at the least possible cost. Thus far it has been able to meet all expenses (save the cost of furnishing) at a little more than half what the same accommodations can be had for at other places. It is a success morally and financially. It has appealed to the working classes, both men and women, as a demonstration of the church's desire to do something practical for wage earners. The church must, in the future more than in the past, demonstrate that it is in the community to serve. It might be added that this home is the nucleus around which we hope gradually to build up a full-grown institutional church.

Dregs of The War By BURRIS A. JENKINS

IV.

For a strong man to be beset with danger and difficulty is far from a disaster. Such conditions, if his eye is clear and he sees the right, if his heart is firm and he does the right, only try the mettle and make the man. What is true of a man is true of a nation or a section of a nation. The dangers, thick sown, that surrounded Scott Cameron, were the tests that the South, as a whole, was meeting with resolution. From the ashes of desolated homes and plantations, from the ruins of fortunes and of families, was to rise something larger and nobler than that section had ever known, and it was to be called "The New South." Who knows what unseen sympathy and help from all over the Southern land came to brace the young Missourian, so nearly sinking into ruin, as he stood forth to meet his test?

The morning after the incidents at the Payne homestead, Scott rode the four miles to his empty home, and resolutely set to work, all alone, to bring some order out of desolation. The fruits were yet to be gathered,—these were the sole products of the farm that year. No grain had been sown. No stock or horses, save the one he rode, were left alive.

But Cameron was not the man to move timidly. The following spring he placed a second mortgage on the farm, and stocked it heavily with blooded cattle, of which he had learned something at the South. He ventured, also, the purchase of two or three throughbred Kentucky horses, and found them profitable. The older heads among the farmers wagged wisely and predicted no good from the "brashness" of the young major. His journeys to St. Louis and Chicago they considered willful, wasteful foolishness. His employment of servants, and entertainment of Eastern stock buyers they declared the height of folly.

But little by little, as the months and years rolled by, their respect for the apparently reckless speculator grew. They became proud that the neighborhood produced such cattle and horses as came from the "Cameron Farm," and could see that the stables were becoming known in all parts of the country. The rumor went that the mortgages were melting away; and the lines of desperate sadness on the major's face, though they never were smoothed entirely out, were softening into a placid hopefulness.

All this is easy in the telling, but who can imagine the lonely days and nights of the early winters in the struggle? Who can tell the stern setting of the teeth, repression of remorse for the death of his benefactor, the living down of suspicion in the minds of many who knew him to have been connected with the Blue Glen affair—from which, by the way, he never took his share in the plunder—the resolute conquering of the passionate hate for all even remotely associated with his parents' death and with the triumphant cause?

To aid him in this unequal fight, he sought, whenever possible, the society of the old pioneer preacher from Kentucky; kept the aged traveler at his bachelor-home, when duty called Elder Smith in reach of him; frequented the great meetings in the groves and cross-road churches; sought the society of the staid and solid; and especially leaned heavily upon Adelaide. She was happy, beyond all compare. His visits to her home, frequent or rare, according to the season of the year, were like deep draughts of bracing wine to him. Cheery, but sympathetic, the brown eyes went before him in all his work, and one grasp of her hand, one kiss of her soft firm lips, were strength to him for many days.

Not the least of his difficulties was due to the outlaw gang. It was a dangerous thing to belong to it; it was yet more dangerous to leave it. Every disaster, every betrayal it met with, was, for some time, laid at his door. They threatened him, tried to browbeat and blackmail him; and especially as he prospered, their jealousy and anger against him seemed to grow. He bore patiently and courageously their doings, as long as man could bear, but at last they pressed him once too far.

One of the gang had been taken in a barn two miles from Scott's home, and next day three of them rode to his house and accused him of betrayal. He quietly denied, and then bore abuse until his face burned and his teeth gritted hard. They began to think him a coward. At last the ruffians rode away, and Floyd Anderson yelled back,

"Next time I come to your house, it'll be guns that must do the talking."

"You hear that, Max?" said Cameron to his hired hand, "you must be my witness."

A week later Anderson returned, blustering into the barn-lot, where Cameron and Max were at work, and, without dismounting, began pouring forth abuse.

The major waited for a pause, then pointed to the gate, and said quietly,

"Get off my premises."

"What!"

"Get off my premises. You understand."

Anderson ripped out a string of oaths like a rusty chain from a well-pump and moved for his revolvers. Instantly Scott's pistol leaped from his pocket, and its bullet crashed into the bully's brain, fairly between the eyes.

"Stay beside the body, Max, until I come back."

He rode the two miles to the county seat, and returned in an hour with a coroner. The plea of self-defense was perfectly clear, and the case never came to trial. The bounty on Anderson's head, dead or alive, was offered to Cameron, but he refused it. His reward came in the shape of immunity from all insult after that.

. . . . .

One night in August, the locust trees, the stile, and the horse block were flooded by the moon, and a couple stood near them saying good-night, a small neat figure of a woman, and a tall, broad, sloping-shouldered man, who jingled his bridle rein.

"So I burned the mortgage, Adelaide, to-day. There's not a dollar on the land, and it's stocked more heavily than it's ever been before. I can more than double the amount that will ever come to us from your father."

"You're a proud, foolish old boy!" she said.

"Well, perhaps I am,"—as who should say, "I don't object to your saying so." Then he added, "Seven years for my Rachel—and they have seemed, as I look at it in some ways, but a day. In other ways, they seem forever. But the next seven weeks—can't you shorten that, Rachel, dear?"

"No, Jacob. There are calico dresses to be made, and cook aprons——"

"Pshaw! Pshaw!" he interrupted. She ignored him and continued—"And a world of things a woman can't begin life without. Besides, you might have had me seven *years* ago, but wouldn't! Now I'm retaliating with seven *weeks!* You're getting off easily, sir major!"

"I wanted to prove to myself and to others that I was something like worthy of you. But to myself I haven't proved it even yet. This was more than half your fight and your winning. I couldn't have done a thing without you. God bless you, Little People with the big heart!" And for fear of crushing her, he turned, and heaved two heavy sighs, while he pounded the pummel of his saddle.

Adelaide laughed through the starting tears, and tiptoeing, tried to kiss the back of his neck. Then he took her in his arms, and like another Lochinvar, placed her before him on his horse and rode off with her for a mile into the moonlight and back again.

To-day their children, and even grandchildren, are living all about them, along the bluffs of the Missouri.

(THE END.)

A Statement of Fact.

By B. L. Smith.

The American Christian Missionary Society could organize through our home missionaries at least a hundred churches every year, if our board of church extension was able to help them to a church house, and thus secure their permanency.

The problem of evangelization of our cities is a problem of building lots and houses.

We could organize ten churches in Chicago in a month if we could house them; ten more could be put in St. Louis; four or five in Cincinnati, and there is scarcely a city of 20,000 inhabitants where there is not an opportunity for such work.

I anticipate the day when we will have $1,000,000 in our extension fund, and the income of the American Christian Missionary Society is $500,000 a year. Then if we have retained our loyalty to the New Testament Christianity and our evangelistic fervor and methods, our great cause will go forward with leaps and bounds.

Our 2,700 homeless congregations; our six new congregations organized every week, all plead for large offerings to the church extension board.

May God open the eyes of our brethren to see and know the magnificent opportunity that is ours and may the offerings for church extension be commensurate with these great opportunities.

Cincinnati, Ohio.

Motives for Large Conventions.

By C. M. Chilton.

We need to cultivate a convention conscience among our people. Our national conventions stand for the missionary spirit and effort of the whole body. Every co-operating church should take an interest in all the affairs of the convention and if possible be represented by a duly appointed delegation as a matter of right and business order. A proper interest in world evangelization and a clear understanding of its methods demands that the co-operating churches attend in convention to that which is particularly their business under God. In most of the churches, even missionary churches so called, no attention is given to these things. The churches should be taught their obligations to their business meetings. We are coming to be a great people with a growing interest in missions. As a matter of right and business order we should have large conventions. If we do not it is because of sinful ignorance or neglect in the supreme work of the church.

Conventions are centers of missionary interest and enthusiasm. As such they have an educational and inspirational value. They react upon the delegates and churches. Our day affords no better method for the uplift of the masses, for the creation and cultivation of the diviner impulses in men than its great convocations where masses of men are brought for a time under the exclusive sway of that which is pure and unselfish. Who among us has not felt the tides of influence from the jubilee convention? We should make all our conventions great for the reactionary effect upon the delegates and churches and people.

Large conventions are impressive spectacles and exercise an influence upon the outside world. Who can estimate the influence of the recent ecumenical missionary conference with its eminent representatives from all lands? The great conventions of our day are speaking to the world in thunder tones the truth of the kingdom.

A large convention is a blessing to the city and state in which it assembles, bringing the joy of heavenly associations and leaving behind a tide of enthusaism and power. We owe it to our Minneapoli churches to save them the disappointment and discouragement of a small convention.

All of our preachers and churches should carefully prepare for the coming national convention, that they may have a creditable showing upon the books, that they may be properly represented upon the floor, that it may be a great assembly, in every way representative of our brotherhood and of the greater cause to which God is calling his people.

St. Joseph, Mo.

The Young People and Our National Convention.

By Carlos C. Rowlison.

Let me mention three very important reasons why the young people should attend our national conventions whenever possible.

1. They should attend in order to meet the people and to know the forces at work in our own movement. The young who are active Endeavorers are prone to give so much attention to C. E. conventions and their special methods of work that they acquire little definite knowledge of our own great movement and of its significance to the world. Of the general enterprises of the church they usually know little. Nothing will so deepen their interest in that which we are striving to do for the world as to meet the strong men and noble women who are leading us in our conquests. The young man or young woman who attends our convention for the first time will be astonished to find how great a work the church is doing of which he has been ignorant.

2. They should attend in order to become acquainted with our missionaries, mission fields, and methods of organization for missionary work. Our national conventions are simply great missionary conferences for world-wide evangelization, in which are also exhibited the work which has been done, the open fields awaiting our occupancy, and those who have undertaken the heroic pioneer work. The first intense view of this exhibition which a young person gains at a great convention will prove a life-inspiration. In the beginning of one's religious career, nothing is of greater value to him than this personal touch with the Lord's most devoted disciples gathered together from the ends of the earth for the purpose of planning the extension of His kingdom.

3. All this acquaintance with the general work of the church is very important because the young people of to-day must be the leaders of the work of the churches of to-morrow. And according to their knowledge will be their leadership. If we are not to settle down into a state of contentment that we are one of the great religious bodies of America, our young people must acquire a more vivid conception of our mission in the world than they now possess. To be the leaders in the unification of God's people in the next generation, it will be necessary for our young people generally to gain a far deeper conviction than they now have that we are called of God for such a work.

For these reasons, and for many others, let multitudes of our young people attend our twentieth century convention at the beautiful city of the upper Mississippi.

Indianapolis, Ind.

Current Literature.

The problem of the life hereafter will continue to challenge the thought of men as long as human life remains what it is to-day—a union of body and spirit, of flesh which passes away and a mind which aspires to live forever. **The Evolution of Immortality**, by S. D. McConnell, D. D., D. C. L., is an attempt to solve the question from the point of view of evolution. It is really a defense of the theory of conditional immortality on the lines of evolution. As science reveals the close and intimate relation between the mind and the body, it is becoming more difficult for scientists to believe in the separate and independent existence of the immaterial part of man. Hence a more scientific basis of life hereafter must be found. This the author believes is to be found in the view that immortality—which he uses in the sense of life beyond the death of the body—is not something that inheres in human nature, but is a prize to be won, and only those persons attain immortality who acquire sufficient moral vigor to persist, or who, in other words, are fit to survive. But this existence beyond death is not in a disembodied condition, but in a body woven by man's spirit, out of the finer matter which prevades all space, and which scientists know by the name of ether. An attempt is made to show that this theory fits into the teaching of Christ and the apostles. But to do this, the phrase "in Christ" and "through Christ," must not be limited to the historic Christ, but must include the Word who has ever been the light of the world, and in whose light the pious hearted of all nations have sought to live the true life. The theory finds a most serious setback when it attempts to deal with the question of infants dying in infancy. Where is the moral and spiritual vigor in such cases that can conquer death? The undeveloped germ of heredity is all that the author has to offer us as giving any hope for the continued existence of these sweet innocents of whom Jesus said, "Of such is the kingdom of heaven." The author is too candid not to admit that this is unsatisfactory. But we submit that a theory which fails when applied to a majority of the human race is hardly one to command the confidence of thinking men very long. The book, however, is suggestive, and will prove helpful to many, no doubt, who are seeking to base their faith in a future life on scientific as well as on scriptural grounds. (MacMillan.)

A few years ago Mr. Kipling presented a set of his works to Admiral Robley D. Evans with this inscription on the fly leaf: "To the man who has lived more stories than I can ever write." The characterization was not inappropriate, for "Fighting Bob" Evans began at an early age to *live* stories of an exciting sort, and he is not through yet. His recent book, **A Sailor's Log**, is a plain tale of some of his many adventures by land and sea and is as veracious a narrative, we suppose, as a sailor can write. Before he was fourteen years old, the future admiral had made the trip from Washington, D. C., to Salt Lake City and back again. The railroad ended at Kansas City in those days and there was plenty of Indian fighting to be done all along the route beyond that point. The boy was alone save for such parties of strangers as he joined himself to from time to time. The purpose of the trip was to establish a legal residence in Utah so that the Representative from that state could secure his appointment as a cadet in the Naval Academy. The Civil War came on before he had finished his course at Annapolis and, in spite of the protests, threats and appeals of his southern relatives, he decided to stick to the flag. Even cadets were not wholly exempt from service in that stirring time and young Evans emerged from that period of his career so severely wounded that the doctors were upon the point of amputating both of his legs to save his life. A loaded revolver, which he kept under his pillow and occasionally brandished at them, was all that dissuaded them from performing the operation. He recovered and kept his legs and from that time to this has been seeing service in all parts of the world.

The book has acquired a special interest by reason of Senator Chandler's protest against its comments upon his course of action as Secretary of the Navy in 1884 under President Arthur, and the resulting censure which the Acting Secretary of the Navy gave to Admiral Evans a few days ago. On neither of these accounts will the general public think any the worse of the Admiral—at least not until it is shown that what he says about Mr. Chandler is not true. If it is true, it needed to be said whether the department likes it or not.

It may be said without prejudice to the book that it exhibits no particular style and has no special merit as a piece of literature, but it is a straightforward story of a sailor's experiences and will give the reader some intimate glimpses into the life of the United States Navy. (D. Appleton & Co.)

One must seek far to find a more keen, sympathetic and captivating exposition of Italian character than Montgomery Carmichael gives in his volume entitled **In Tuscany**. A residence of several years in different parts of Tuscany has given the author an intimate acquaintance with the people. But he does not generalize overmuch, though generalization might be valuable from one whose observation has been so wide, but rather deals in the concrete with typical characters with whom he has had dealings. There is plenty of description too of out-of-the-way places which have been little written up, but most readers will agree that the author has performed his best service in his admirable studies of Tuscan character.

Among all the books upon this section of Italy, this one is distinguished for paying almost no attention to Florence and scarcely more to Siena—not that there is not plenty in these cities that is worth writing about, but that there is a vast amount outside of these familiar spots to which but little attention has been paid. So it is a book of Tuscan by-ways and villages rather than of highways and cities. (E. P. Dutton & Co.)

A characteristic feature of French literature—if it can be called literature—is the feuilleton, the sensational story published in the daily paper. It is low class literature, but the public demands it. It is only very rarely, says Mr. Keenan in the Literary Era, that even the high class journals venture to print the romances or novels of the standard authors. Once the Petit Journal of Paris, which has a circulation of over a million copies daily, determined to raise the standard of its feuilletons. It had been publishing the inventions of Reichberg, and, dropping him, secured a story from Jules Verne. Within ten days the circulation fell off eighty thousand copies. Then a study was made of the matter. It was found that even the hardest-worked, poorest-paid folk of the cities and country could be depended on to take a daily paper if there were a story running in its columns. But they demanded a tale of poor heroes, sons of toil, turning out to be aristocrats, or any of the romantic situations once thought essential to a story of what was called adventure.

A convenient series of vest-pocket editions of the four gospels in separate volumes has been issued in flexible cloth binding, round corners and fair sized type, to be sold at 2 cents each. It is to be regretted that the text is the authorized, instead of the revised, version. In other respects they will be found well suited to the purpose for which they are intended. One can be carried in a vest pocket as easily as a note-book, and it will furnish good reading in the street-car, on the railroad, or while you are waiting for a man who is late.

The Story of Missouri is the title of a book in preparation by Congressman Champ Clark and Mr. Walter Williams. It is not a history, but will be a book of anecdote, reminiscence and hero-story of the great men who made this state and of the part which the state has played in peace and in war. It will be a story-book and Congressman Champ Clark's connection with it is as good as a guarantee that the stories will be good. Mr. Williams, his coadjutor, is editor of the Columbia (Mo.) Herald.

Miss Sarah Orne Jewett's new novel, "The Tory Lover," which has been running serially through the **Atlantic Monthly**, will be published about the middle of September. It is a story of the American revolution and picturesquely introduces John Paul Jones and his exploits on the coast of England. The Tory lover and the patriotic heroine are both admirable characters.

Ready Cooked Food.

Famous Around the Camp Fire.

People going into camp should not forget to take along a goodly supply of Grape-Nuts, the ready-cooked food. This can be eaten dry and does not require any preparation by the cook, or the food can be made into a variety of delightful dishes, such as puddings, etc.

One of the favorite methods by old timers is to drop three or four heaping teaspoonfuls of Grape Nuts into a cup of coffee. The Grape Nuts add a peculiar and delicious flavor to the coffee and give one a more piquant article of food than even the famous doughnuts and coffee of old New England.

People who cannot digest coffee should not forget that Postum Food Coffee, if properly made, furnishes a very delicious beverage, either hot or cold, closely approaching the flavor of the mild and delicious grades of Java.

Our Budget.

—Last call for Church Extension.

—September 1 is the day. Don't forget it.

—Church Extension asks only for endowment, and half a million dollars is a small amount for that purpose.

—A fair apportionment has been sent to each church for the Church Extension offering. This is not a tax or a forced levy, but only a conservative suggestion. More churches ought to exceed their apportionment than fall below it.

—The CHRISTIAN-EVANGELIST will be sent to new subscribers three months for 25 cents. This is a trial offer. We are sure that those who read the paper three months will not easily drop it at the end of that time. Trial subscriptions will be discontinued, however, at the end of the time paid for unless otherwise ordered.

—Prospective attendants at the Illinois State Convention, Springfield, Sept. 9-12, are requested to send their names in advance to Dr. G. A. Hulett that he may reserve accommodations. A rate of one and one-third fare on the certificate plan has been secured, so do not fail to secure a certificate when buying your ticket to Springfield.

—The Minneapolis Publicity Committee, which has charge of the work of advertising our annual convention, is exhibiting a degree of enterprise which has seldom or never been paralleled in a similar cause. Not only do they see to it that our own papers are kept well supplied with literature on the subject, but the Minneapolis dailies are also pressed into service. A recent number of the Minneapolis Journal has a long article by I. J. Spencer, President of the American Christian Missionary Society, setting forth the aim and plan of our convention which meets in that city Oct. 10-17

—The twenty-third annual convention of the Maryland, Delaware and D. C. Missionary Society will be held with the Jerusalem Church, Hartford county, Md., Sept. 24-27. J. A. Hopkins, corresponding secretary for the district, urges all churches to appoint their delegates, prepare their reports, raise the balance of their apportionments and prepare to make it a good convention. He also suggests that since the Church Extension Board has helped several churches in the district it has a right to expect a liberal offering from all the churches of the district on the first Sunday in September. Reduced rates to the convention have been secured over the B. & O. railroad to Joppa Station.

—The first conference on day schools ever held in China was held about two months ago in Shanghai under the presidency of our missionary W. P. Bentley. It was largely attended both by foreigners and by Chinese, and it is hoped that it may prove the beginning of a movement which will be influential in lifting up the standards and improving the methods of popular education in China. A system of common school education throughout the empire embodying rational methods could not fail to be of immense value in the diffusion of general intelligence among the Chinese. Two principal topics were discussed: Discipline and Methods; and Christianity in the Day Schools. It is gratifying to note that the original suggestion for this conference came from a Chinese teacher and that Chinese teachers took a prominent part in all the discussions.

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

—The church at Painesville, O., is reported to be about to build at a cost of $8,000.

—Brother F. E. Meigs is now on his way back to Nankin, China, after a furlough of about a year.

—A. Martin, of Muncie, Ind., will conduct the sixty-third meeting of the church at Ingraham, Ill., beginning Sept. 1.

—D. A. Youtzy, of Elk Creek, Neb., who is now visiting in Pennsylvania, will be home again ready for evangelistic work Sept. 1.

—A trial subscription to the CHRISTIAN-EVANGELIST three months 25 cents. This applies to new subscribers only. Send coin or stamps.

—John J. Wiggs, of Onarga, Ill., is ready to enter the evangelistic field as evangelist and singer. He does his own solo singing in his evangelistic services.

—The fourth missionary district of Nebraska will hold its convention at Wakefield, Sept. 27-29. The officers of the district are J. B. White, president, and W. L. Ireland, corresponding secretary.

—Carey E. Morgan is at Currin, Va., convalescing from his recent severe illness. W. L. Fisher has been supplying his pulpit and will continue until Bro. Morgan is able to resume work.

—The Fifth Missionary District of Illinois desires to secure a competent man for district evangelist for one year beginning Sept. 1. Names of available men may be sent to the district president, J. E. Lynn, Springfield, Ill.

—We regret to note the death on July 30 of Sister Elliott, of Kirksville, Mo. Bro. Elliott is widely known in Nebraska, where he was formerly treasurer of the state missionary society, and the death of his wife will be mourned by many friends.

—The Preachers' Institute at Bethany, Neb., which began Aug. 5, has been very successful, although it is the first of the kind in that state. The enrollment the first week was twenty-one and increased after that. C. A. Young and W. P. Aylesworth are the principal lecturers.

—All persons expecting to attend the thirty-eighth annual meeting of the eastern Ohio Ministerial Association, to be held at Medina Sept. 3-5, will kindly notify D. D. Fennell at once, that proper arrangements may be made for the entertainment of guests. A hearty invitation is extended to all brethren.

—In the absence of J. C. Coggins, pastor of the Tabernacle Church, Decatur, Ill., his pulpit was occupied last Sunday morning by H. W. Dill and in the evening by F. W. Burnham, pastor of the Edwards Street Church. Bro. Dill is a young minister and is open to a call to a pastorate.

—G. W. Hamilton, of Plad, Mo., wishes to secure an engagement with some church or churches either as pastor or to hold meetings at once. Owing to the drought, which has been especially severe in that region, he is compelled to change his location. He will furnish references if desired.

J. W. Gates and A. L. Oder, both graduates of the College of the Bible at Lexington, were ordained to the ministry at Eagle Lake, Texas, July 30, by J. J. Cramer. Brother Gates preaches for the churches at Eagle Lake and Weimar, and Brother Oder for the churches at Wharton and Bay City.

—The books of the Foreign Society close on the last day of September. The offerings that have been made and not forwarded should be sent on without delay. Ministers and Sunday-school superintendents ought to make diligent inquiries and ascertain whether the whole amount raised has been sent to the treasury or not. If any have failed to make offerings, they should attend to this duty without delay. There is no time to be lost. *Now* is the accepted time.

—The Foreign Society began the year with the hope of raising $200,000 this year for its work. Before the year closes every dollar of this sum should be in the treasury. We shall have a great convention in Minneapolis if we do our part before the year closes. By all means let this amount be raised, and at once.

—The Missouri State Convention will meet at Mexico, Mo., Sept. 16, 17. A. W. Kokendoffer, pastor of the church at Mexico, writes as follows: "In behalf of the church at Mexico a cordial invitation is extended to our brothers and sisters throughout the state to attend. Come to the first session prepared to remain until the close of the last. We confidently expect and shall provide for a large gathering. Lodging and breakfast free. Dinner and supper 25 cents each. Through the kindness of Brother and Sister Hord, of the Mexico Church, the Central Hotel with its commodious accommodation is at the service of the convention. I believe this arrangement will be satisfactory. Let there be a large attendance. Send names at once to P. W. Harding, Chairman of the Committee on Entertainment."

—It will be remembered that the American Institute of Sacred Literature has been making an appeal for the observance of one Sunday in September as Bible study day and has suggested that every minister preach at least one sermon during the month on the subject of Bible study and its relation to the life and work of the church and the individual. The Biblical World for August contains some sermon outlines on this subject which have been reprinted in an eight-page pamphlet and will be sent free to any minister asking for them and promising to preach a sermon on this topic. The outlines are six in number, by Bishop Vincent, Amory H. Bradford, George T Purves, O. P. Gifford, Charles Cuthbert Hall and Marcus Dods. These outlines will be found helpful and suggestive even for those who do not need their assistance in outlining a sermon on Bible study. Address the American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

—The latest general board organized by our brotherhood is the American Christian Education Society, with headquarters at Washington, D. C. Its objects are best stated by the constitution adopted at the congress of the Disciples of Christ held at Lexington, Ky. "The object of this society shall be the promotion of Christian education among the Disciples of Christ by aiding collegiate institutions, academies, and other schools in which the children and youth are trained under Christian teachers; by assisting needy young men and women of piety and ability in acquiring an education for the gospel ministry and the mission field; and by the employment of any kindred agencies which may be deemed desirable to further the cause of education." Life memberships are $10 a year for five years. Annual members pay $5 a year. Larger or smaller sums will be gratefully received. Contributions should be sent to Andrew Wilson, treasurer, 505 E Street, N. W., Washington, D. C. He will be pleased to furnish any further information. Write him.

Scrofula

Few are entirely free from it.

It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors.

—W. A. Fite begins work as pastor at Palmyra, Mo., Sept. 1.

—We are glad to be able to report a slight increase in the receipts for foreign missions. The week ending August 15 shows a gain of $961 as compared with the corresponding time last year. Keep it up. We must gain every week from now till the close of the year if we are to raise that $200,000.

—The debate at Lamar, Mo., between W. W. Blalock, of the Disciples of Christ, and Elder Scoles, Adventist, has come to a triumphant conclusion. J. E. DeJarnett reports that the general sentiment is that the Adventists suffered a decisive defeat. Bro. B. delivered a solar plexus blow.

—R. A. Burriss, of Port Arthur, Ont., is making a success of his project of combined colonization and evangelization in western Ontario. We have recently received two letters from him telling of the progress of the work at Rat Portage and in the Rainy River colony. They have some able preachers in that region who have come from various parts of the United States and Canada. Homeseekers who were not lucky in the drawing at Lawton and El Reno might find it worth while to investigate this section in western Ontario, if they do not mind passing under the sovereignty of King Edward.

—The sudden and to us unexpected news of Prof. McDiarmid's death at Hiram, O., on Aug. 15 has reached us The telegram from his son, Norman McDiarmid, says his father's death resulted from a long siege of typhoid. We had not even learned of his sickness, and were all the more unprepared for the sad intelligence. Prof. Hugh McDiarmid was a Canadian by nativity, though he graduated from Bethany College, and has lived and labored for the most part in this country. He was for several years editor of The Christian Standard and while in that capacity gave proof of considerable strength as a writer. He was especially skillful in dialectic writing. He subsequently became president of Bethany College, which position he held for a few years, putting the same conscientious care into his work which had marked him as an editor and preacher. Later he accepted a professorship in the Bible department of Hiram College, which he was holding at the time of his death. We rely upon one of his more immediate associates in the college to send us an appropriate tribute to his life and character. It only remains to us to express our sincere regret at his departure, and our sympathy with his bereaved family and the college with which he was connected. He leaves behind the priceless legacy of a pure life and a noble Christian character.

—A movement is on foot in Iowa for the organization of a co-operative work among the Bible-schools for evangelistic and educational purposes, similar to the Bible-school co-operations which have for many years been in successful operation in Missouri, Nebraska, Illinois, Indiana and Kentucky. The Congregationalists and Presbyterians in Iowa have similar organizations and it is generally believed among those who have the interest of Bible-schools at heart that more effective work can be done by having a separate organization with its own field representative than by having a mere department of the state missionary convention. W. B. Clemmer, of Des Moines, state Bible school superintendent, is pushing this plan for Bible-school co-operation and he is backed by such representative men as Slayton, Rudy, Sargent, McKnight, Orr, Scott, Wonder and Reed. The plans have all been made and the right man is in sight for the representative. What remains is for the Bible-schools to take the matter up and pledge a sufficient amount to ensure his support. The state convention will be held at Cedar Rapids in a few weeks and the matter will come up there for discussion and probably for decision. The decision will depend chiefly on the amount of pledges that have been secured. It will be well for Iowa pastors and superintendents to write to Bro. Clemmer at once promising their co-operation and pledging a definite amount, however small, in behalf of their schools. It is suggested that schools might average five dollars each.

—J. M. Rudy, pastor of the First Christian Church, Cedar Rapids, Ia., asks us to remind the Iowa brethren that the names of all who expect to attend the Iowa convention Sept. 9-12 should be sent to him at once. An entertainment directory in book form is being prepared which will contain the names of all delegates and the addresses to which they have been assigned. Naturally, only those names can be printed which have been received in advance. The book will be put into your hands as you get off the train and if you want to find your name in it, with the address at which you are to be entertained, send it at once to J. M. Rudy, Cedar Rapids, Ia.

The Promised Land.

Every day men are returning from the promised land and with very different notions as to the future of that part of our country. Some think it all right, while others think it all wrong. To a man who has been on the border for some years and has carefully observed passing events, there is nothing peculiar or strange about these conflicting ideas.

Lawton is said to be a city of 10,000, but it is generally believed that it will fall to about 3,000 in a little while, but Mr. Flinn thinks it will make a city of some 6,000. In my judgment this is not far from the real city of two or three years hence. But the people who make a city there must learn Paul's admonition to Timothy—endure hardness.

We who had a taste of frontier life from 1893 to 1897 in the Cherokee Strip and those who tasted of the bitter and sweet of old Oklahoma know something of what these good people may be called upon to endure.

Of course, much depends upon the crops of 1902-3. Should financial conditions generally remain as they are, and should crops be good in the new and adjoining counties, the suffering and even inconvenience will be reduced to the minimum.

We strippers can never forget 1894 and 1895 and a part of 1896, but we hope that our friends and neighbors may be spared both our suffering and humiliation.

For the last few days the papers have one and all had something to say about James R. Wood, the first lucky man in the Lawton district, and of course they all speak in condemnation of his selfish act. To almost every man his act looks extremely selfish. Here is a man who by the turn of the wheel of fortune suddenly becomes rich and, not satisfied therewith, tries hard and apparently succeeds in damaging a worthy young lady. Already, however, he is the loser. He must not only fight contests but public opinion.

After all, however, this man is largely a product of his environment and in my judgment the government itself is particeps criminis. From the day the government adopted the drawing the spirit of speculation began to run riot. Preachers, lawyers, doctors, bankers, merchants, traveling men, railroaders, et al, began their speculations. On almost every corner and every turn in the road you could hear them saying: "Well, I wouldn't think of going there on a run, but you see I can have a chance and if I get in the first hundred or so I'll go down and file, otherwise I'll not bother with it." These men seemed to forget the oath, but now many of them are no doubt terribly offended at Mr. Wood.

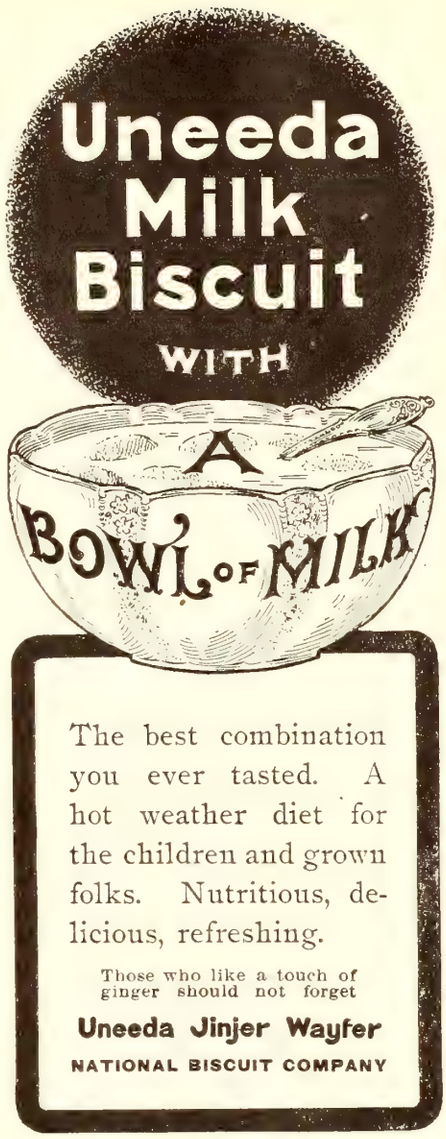
Paul quoted approvingly one of the Cretan poets as saying, the Cretans are always liars, and a modern writer has said the Italians are great liars. Too great a number of these western speculators from all the walks of life taking this ironclad homestead oath will compel men to think that the Americans are closely akin to the Cretans and Italians or that the psalmist was speaking prophetically (and not so hastily after all) when he said all men are liars.

But perhaps I might just as well say that I have never approved of this drawing, and the more I see of it the more I am satisfied that it is a serious mistake. The old race plan had its drawbacks, to be sure, but they did not equal those that will be fostered by this drawing plan. The former developed the sooner who was the menace to the authorities and the honest homeseekers. But I am perfectly satisfied the chances of the honest homeseeker have been lessened by the drawing at least three to one.

For had the race been adopted 50,000 would have easily covered the number who would have gathered on the border for the run, but in round numbers 170,000 registered, not one-third of which were real honest homeseekers, but were and are speculators pure and simple, and this spirit seems to have concentrated in Mr. Wood, who is now dubbed with the unsavory cognomen of the "human hog," but unless I am woefully in the dark he has many first cousins round about Lawton and vicinity.

H. N. ROBERTSON.

Blackwell, Okla.



The Young Man From Middlefield, by Mrs Jessie Brown Pounds, which ran as a Serial in OUR YOUNG FOLKS during the first half of the year 1900, has been issued in book form, making a handsome volume of nearly three hundred pages. It was read with absorbing interest by a multitude of young people as it appeared from week to week in the columns of this journal, and many of them, we doubt not, will be glad of an opportunity to obtain a copy in this more convenient form. It should find a place in every Sunday-school, Endeavor and Family library. Price, in fine cloth, $1.00 per copy, postpaid. Christian Publishing Company, St. Louis.

Correspondence.

Indiana Items.

The very successful pastorate of A. L. Platte at Brazil has just closed. After much careful and prayerful study he left the pulpit of the Christian Connection or old Christian Church, and quietly accepted a call to the church at Brazil, where he did more in a very difficult field than the most hopeful could have anticipated. The church has enjoyed a great increase in membership, and has built a splendid edifice. Bro. Platte is a most capable preacher, and the humble manner of his passing from one communion to another deserves commendation. His three years' successful work at Brazil fully identifies Bro. Platte with the Disciples of Christ.

The season at Bethany Park has been unusually pleasant in many ways, and those who have had the privilege of being there have appreciated the rest afforded, and the cool nights that have prevailed from first to last. The heated term reduced the attendance, but as all expenses were covered by receipts, the Assembly is to be congratulated. The electric road from Indianapolis to Martinsville will pass through Bethany Park and will assure accommodations that will greatly increase the attendance another year. The road is now graded to a point but a few miles from the Park. The program for 1902 will be the best ever presented, as the need for a strong program is imperative. W. D. Starr, a practical assembly man, has been chosen president of the board of directors, and under his management the future of Bethany Assembly is assured. The open doors of the Christian Publishing Company's cottage at the Park attracted many visitors.

The fall series of district conventions will begin in about thirty days and all program committees should see that the programs are sent out in due time. There is no feature of Indiana work as useful as the district conventions. Here all the several state interests are presented, and the aggregate attendance is larger than that of any state meeting in the brotherhood. There were more than 400 in attendance at a single convention last spring. Our preachers and all church workers should begin at once to work up large delegations. T. J. Legg, B. L. Allen and Mrs. S. K. Jones will attend all the conventions and will be ready to do all in their power to make the programs interesting and to forward all departments of state work.

The state missionary society is asking each preacher in Indiana to raise not less than $10 for November day, for state missions. If the matter is presented as the March offering for foreign missions is, there will be money enough for all the purposes of the state board.

The report of the state Sunday school evangelist, T. J. Legg, as submitted to the state convention at Bethany Park, was one of the best in the history of the Sunday-school association. For amount of work done and immediate results it was remarkable. Here too, comes up the question of money. If all superintendents would see that schools send to Bro Legg at Logansport, Ind., one and one-half cents each quarter for each pupil as per the average attendance for the quarter, there would be no lack of funds. Thus each school with an average attendance of 50, would remit 75c. Schools of 100 would send $1.50, etc., etc. See that your school remits the per capita offering as above.

J. Walter Wilson, singing evangelist, will lead the singing at Fountain Park Assembly, put in the month of September with T. H. Kuhn, then go to Minneapolis and drill the choir there for the general convention, after which he will assist C. R. Scoville during November.

We are pleased to welcome A. M. Hootman back to Indiana, and congratulate the church at Logansport on securing his services. His training in Chicago, in Valparaiso, afterwards in pastoral work, has fitted him for great usefulness.

J. H. MacNeill is about to close his ministry at Muncie, Ind. He served one church nearly a dozen years, and in a ministry of nearly twenty years has had but three pastorates. He is capable of holding the best pulpits of the brotherhood. The congregation that secures his services will make no mistake. His work at Muncie was more successful than was anticipated when he took charge.

The success of the Maxinkuckee Assembly seems to be assured, as the first and second years have more than met the expectations of the founders. The attendance was excellent notwithstanding the severe hot weather all over the state. Next year's program will be better than the excellent one just rendered, and the outlook is most encouraging.

Fountain Park Assembly, at Remington, under the auspices of our brethren, will open August 17, and close August 31. The program is of the highest grade.

E. B. SCOFIELD.

Indianapolis, Ind.

Ohio Items.

My health is gradually improving. The oxygen treatment is greatly helpful to me. I am doing pulpit supply work. On August 4, I held services twice with the mission church in East Toledo, O., in their new chapel, located in a rapidly growing part of the city. C. W. Huffer preaches on Lord's day afternoons. There are about forty disciples here, and the outlook is fair for church growth. There have been fine churches of Christ planted in the city, which are in a healthfully growing condition, manned by C. W. Huffer, H. F. MacLane and L. A. Warren.

I enjoyed the privilege of attending the sessions of the Northwest Ohio Ministerial Association of the Disciples of Christ. Two sessions were held at the Walbridge Park, on the banks of the Maumee river, and the other in the Central Church building in the city. The attendance was good. Various ministers spoke on the topic: "How to Get all the Members of the Church to Work." Miss Shaffer, of St. Louis, presented the needs of the "Benevolent Association of the Christian Church," whose headquarters are in that city. Her address was clear and forcible and well appreciated. J. A. Lord, of Cincinnati, Ohio, delivered the afternoon and night addresses on "The Freedom of the Truth" and "Doctrines and Present Condition of the World."

In the short time that Bro. Clarence Mitchell labored at Lima, O., he swelled the membership from forty members to about three hundred, besides building a fine brick church building. But he has resigned his charge and assumes the pastorate of the Church of Christ at Wellsville, N. Y., Sept. 1. Others are now candidating for this Lima pulpit.

Here in Findlay, the church, under the leadership of Bro. A. M. Growden, pastor, is growing. All services are well attended, and at nearly every Lord's day souls are added to the church. One confessed Christ last Lord's day and was baptized.

R. H. BOLTON.

Findlay, O.

own sterling worth.—EDITOR.]

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Gratitude

Always seeks to find some expression for itself, and womanly gratitude will not keep silence. Cynical people sometimes say Why do women write these testimonials to the value of Dr. Pierce's Favorite Prescription? The answer can be put in one word, *Gratitude.* When, after years of agony a woman is freed from pain, when the weak woman is made strong and the sick woman well, the natural impulse is to write a word of grateful thanks for the medicine which caused the cure.

Dr. Pierce's Favorite Prescription cures diseases peculiar to women. It establishes regularity, stops weakening drains, heals inflammation and ulceration and cures female weakness.

"Having used Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' during the past year," writes Mrs. Mattie Long, of Pfouts Valley, Perry Co., Pa. "I can truthfully recommend the medicines for all female weaknesses. I have used several bottles of 'Favorite Prescription' which I consider a great blessing to weak women. I was so nervous and discouraged that I hardly knew what to do. Your kind advice for home treatment helped me wonderfully. Thanks to Dr. Pierce."

Doctor Pierce's Pleasant Pellets cure biliousness, and sick headache. They should be used in connection with "Favorite Prescription," whenever the use of a laxative is indicated.

SUBSCRIBERS' WANTS.

FOR SALE—80, 160 and 640 acres; nice farms, well located in Barton County, Missouri, price $25 per acre. M. Wight, Iantha, Mo.

FOR SALE.—Baptismal pants, number six boot. Fine condition, cheap. Wm. Branch, Abingdon, Ill.

$4,000 Stock of Clothing, hats and furnishings for sale in good town and county, Christian Church with 250 members. Poor health cause for selling. Dunbar & Cullins, Blockton, Ia.

WANTED—1,000 persons with money to invest, in small monthly installments if preferred, to write me for literature that will convince them that they can make a safe investment that will return a fair annual interest from the first, and an annual dividend, after six years, of from 50 to 100 per cent. Address, R. Moffett, 715 Logan Ave., Cleveland, O.

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, forest shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

SCHOOL OF THE EVANGELISTS

Opens its doors to 30 more young men who wish to work their way to an education for the ministry. Applicants must be strong physically and free of the tobacco habit. $22.50 pays all fees for one year to the working student. Room for 20 pay pupils; $58.50 covers all fees for one year and the student does not have to work. Catalogue free. Address, Pres. Johnson, Kimberlin Heights, Tenn.

DO you have trouble in raising funds for the church? If you do, please write to us and we will help you. J. T. & A. Co., 607 Holland Bldg., St. Louis, Mo.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Ce tury.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

George P. Rutledge.

G. P. Rutledge, now the popular pastor of the Third Christian Church, Philadelphia, Pa., was born May 16, 1869, at Blacksburg, Va., and spent his boyhood days in that county, which has been so very productive of Christian preachers—the late C. S. Lucas, of Allegheny, Pa., having been among the number. He graduated at Milligan College, Tennessee, in 1890, having preached his first sermon three years before at the age of 17 years. His first pastorate was Williamsville, N. Y., a suburb of Buffalo, where he remained until January, 1891, when he was called to the First Church at Minerva, O. A larger field having opened for him at Norfolk, Va., he returned to the state of his nativity in March, 1892, to become a leading figure in the development of the cause of primitive Christianity in that city.

In his five years' pastorate in Norfolk the membership was doubled and a large debt on the church property was reduced by half. It was here that he preached the series of sermons on the Christian Endeavor pledge to the Tidewater C. E. Union at their request. These sermons are published and are a splendid commentary on the pledge.

It was while at Norfolk that Mr. Rutledge was married to Miss Carrie W. McCurdy, an accomplished daughter of the south. In 1897 he took up the state evangelistic work in Virginia and established the cause at Fredericksburg.

In February, 1898, he accepted a call to the Third Church, Philadelphia, and continues as its beloved pastor. This church has an enrolled membership of nearly 600 with a Bible-school of a like number. This is said to be the largest Bible-school among the Disciples of Christ in the Atlantic coast states.

They have outgrown their church home and are getting funds together for a larger and more modern place of worship. Bro. Rutledge has been in popular demand as a lecturer, and as a speaker in C. E. work. He is president of the Atlantic States Conference of Disciples of Christ, whose recent annual meeting was held at Plymouth, Pa.

R. A. SMITH.

1776 Soap Powder

Only wears out the dirt—it leaves the clothes for you to wear out.

Made by B. T. Babbitt, New York.

Sold by grocers everywhere.

BAGSTER TEACHERS' BIBLE.

We can honestly say that every offer in this book is a genuine bargain, but perhaps this Bible is a little the greatest bargain of them all. Our Bagster Teachers' Bible is a beautiful book. It is printed in minion type. It is bound in Syrian Levant, Divinity Circuit, Round Corners, red under gold edges, full Leather-Lined and Silk Sewed, printed on fine paper. It has complete references, voluminous helps, full concordance, maps, etc.

$5.00

REDUCED TO

$2.00

This Bible should not be confounded with any of the numerous cheap editions gotten up to look well for a few months and offered at low prices. The only cheap thing about this Bible is the price. It is the same Bible that has been everywhere sold for Five Dollars that we are now offering for Two Dollars. We have a limited number of copies on hand, and we can obtain no more to furnish at this price. Those we have are not old, shelf-worn stock. Recently the "combine" of American Bible publishers raised the wholesale price of Bibles twenty per cent. It is not probable that such a liberal offer as this will ever be made again.

This splendid edition of the Bible, strictly as described, sent postpaid on receipt of only Two Dollars. If you are dissatisfied with the Bible when you receive it, return it to us, and we will cheerfully refund the money.

CHRISTIAN PUBLISHING CO., ST. LOUIS.

WHAT IS YOUR LIFE?

A large interrogation, truly! It would be difficult to frame a more fundamental question than this, which has been chosen as the title of the new book by W. J. Russell. No more valuable volume for young people has ever been issued. *What is Your Life?* is easily worth $10,000 to any young man or woman who will faithfully follow its teaching. The general scope of the book is shown by the titles of some of the chapters: "The Value of Time," "The Body and Good Health," "Character Building," "Good Books and Good Reading," etc. The volume is not only helpful and profitable, but is also interesting and entertaining. Mr. Russell has avoided that didactic, dogmatic, prosy style so usual in works of this class. He has written in a bright, lively vein. His book will be read by young people who would refuse to read the average volume of advice to the young.

WHAT IS YOUR LIFE? By W. J. Russell. Cloth, 316 pages. Price, $1.00.

CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

• A handsome volume of 302 pages, bound in cloth. Sent postpaid on receipt of price, $1.00.

THE CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST STREET.

Kansas Letter.

Good rains all over the state have revived the drooping spirits of the farmers and of everybody.

Last year only 22 schools in Kansas observed Boys and Girls' Rally Day for America, yet we have 316 in the state. Let us all rally this year.

The evangelistic season is opening. L. S. Ridenour is in a meeting at Allen, and J. R. Robertson has just closed a successful meeting at Elk Falls. R. A. Shaffer sang for him. Several churches are preparing for meetings to begin immediately after our state convention.

The all absorbing topic now among our Kansas churches is our state convention which convenes September 9, at Hutchinson. Prof. Wallace C. Payne, of our own Lawrence University, will give a Bible study each morning and an evening address on the subject, "The Life in Christ." A. McLean, G. W. Muckley and John E. Pounds will also be present and deliver addresses. Our own preachers and workers will be there. A rate of one and a third fare on the certificate plan has been secured from all points in Kansas and from Kansas City and St. Joseph. We are expecting a large attendance.

We want to urge all our preachers and officers of churches, Bible-schools, C. E. societies and C. W. B. M. auxiliaries to see that all apportionments are raised for Kansas missions, and either sent to our office or brought to the convention. Statements have been sent to all calling attention to this matter.

The outlook is much better than it was a few weeks ago. Our receipts during July were encouraging. Yet, it will be necessary for everyone to do his best in order for us to meet all obligations by the time the convention meets.

Our preachers have been asked for a personal offering of $1 each for state missions. A goodly number have responded. Many more will yet respond. We should have a long list of churches on the red letter honor roll this year. Help us, brethren, all you can. It is your work. Don't let it fail.

September is the month, and the first Sunday is the day for the offering for church extension. This worthy department of our work should be remembered by all the Kansas churches this year. Had it not been for this fund many of our congregations could not have been housed. The church extension board has helped to build 62 churches in our state. Last year only 70 of our churches contributed to this work. Their offerings amounted to $1,604.36. Surely we can do better than this this year.

W. S. LOWE.

THE CHRISTIAN-EVANGELIST

Three Months, 25c.

On Trial to New Subscribers.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—Howard Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

Benevolent Association (Orphans' Home) Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and eaut.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

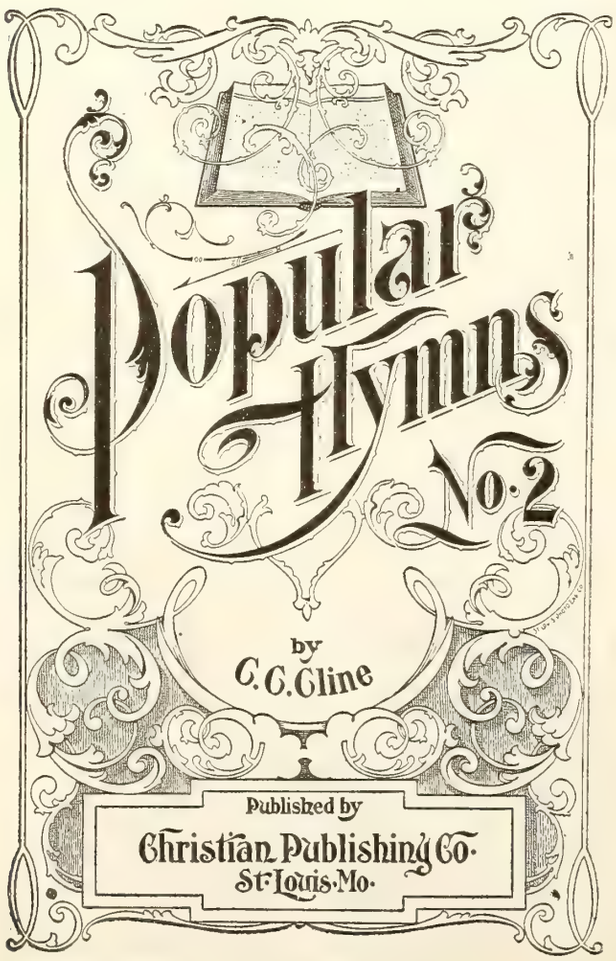
Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



A New Music Book

EVANGELISTS will find the Gospel Proclamation in song a department of the book eminently suited to every phase of a successfully conducted revival.

SINGING EVANGELISTS will be pleased with the analytical classification, enabling them without reference to indices to find a suitable song on a moment's warning. The rich variety and power of the solo and special song department, selected specially for his use in revivals, will be joyfully received.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos, with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed unless it be to keep in the style.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing. The Solos, Duets and Quartettes may be impressively used to enrich every session of the Society.

S. S. SUPERINTENDENTS who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. **Popular Hymns No 2.** contains 256 songs.

STYLES AND PRICES:

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth	$ .30	$3.00	$25.00
Board	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Church Extension, September 1.

The Annuity Plan.

Our Annuity Fund continues to grow. There is now about $60,000 in this fund. This fund's claims should be pressed by our preachers, and in fact the preachers have been behind most of the annuity gifts. By the annuity plan your money can be building churches while it is earning you an income greater than you ordinarily get by loaning the money out yourself. You have no taxes to pay, no waste of time in reinvestment and at your death your money is in the fund without any contest of the will.

Before we had our annuity plan an elderly lady bequeathed all her money, $4,000, to the board of church extension. She could not afford to give it outright, for she must have the income to live on. She bought a brick store building with the $4,000. By the time she paid her attorney, her taxes, and made repairs and allowed for some vacancies it netted her a five per cent. income. When she died, about two years ago, her will was contested by some distant relatives and our board was compelled to fight the case to save our claim. When the building was sold and the expenses of our suit were paid our board got $2,250 from the $4,000. Had our annuity plan been in operation at the time the bequest was made we could have taken the $4,000, paying six per cent. to the sister referred to, and had her money building churches all the time and at her death, by the conditions of the bond, the entire $4,000 would have remained in our fund without further obligations to pay interest on the part of our board.

This article is not written for those who have read and understand our annuity plan. These words are for those who have never seen an explanation before; for those whose eyes have never chanced to fall upon an explanation. This annuity money now in the fund is saving many churches from losing their buildings by forced sale because of secular loans being foreclosed or to help churches build that we cannot aid with four per cent. money. Help to increase this fund at once, by sending from $100 to $10,000 on the "annuity plan" to the board of "church extension" at Kansas City, Mo., during September, and thus help the board to reach the "Half Million by 1905." For full information about the "annuity plan," address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

The Homeless Church.

Anyone who has had to do with missionary work in the west knows that the housing of the congregation is as important as the preaching, and should be, as far as possible, planned for in advance. The baby's clothes are all ready when he makes his advent into this world, and they are as essential to his well being as good food. This is as certainly true in the matter of an infant church. So many homeless congregations have gone to the ecclesiastical graveyard in the west that it is high time for a radical change in methods. One of the first questions that comes to the mind of a mission board when there is talk of entering a new field is, how shall we sustain it? Well we know that there will be a good many of *our* folks who will hold back and refuse to go to work because there seems to be no certainty of permanency. These become a wall over which those who would otherwise enter in and be saved, can not go. Sometimes this condition attracts the shifting class, who naturally like to see things loose. Order and sobriety and piety are not to their liking. It looks like a movement against the established order, and they are for anything that is *against* everything. They hasten to join, and the infant is born but not *well born*. Handicapped by its very nature there is little likelihood of living. But let it be understood at the outset that with the organization a movement begins for the erection of a suitable home, and that with the assurance that church extension stands ready with 40 per cent. of the cost to complete the structure at a small rate of interest and easy payments, and you will at once cut the ground from under the feet of the kicker and he will be found kicking in the air to the injury of no one. The shiftless will hesitate, for there is likely to be some cost attached, if the building goes forward, and as a result you will get the best of our people already on the ground, and leave out the "*codfish*" at the top (?) and the riff-raff at the bottom. Let church extension GROW till it is ready to *offer* help rather than be solicited so anxiously.

Ulysses, Neb. W. A. BALDWIN.

NEW TESTAMENT COMMENTARIES

During the past two years there has developed among the Christian people of America a great revival of interest in the study of the Bible. Never before in the history of Christianity were so many people zealously and earnestly studying the Bible, endeavoring to know more of its contents and its meaning. Everywhere there are being organized classes and clubs for Bible study. In consequence of this movement there is a brisk demand for Bible helps—books that have hitherto been sold chiefly to preachers. The people are inquiring for the best commentaries and exegetical works to aid them in their study of the Bible. We are glad to be able to announce that we are fully prepared to supply Bible students with the best books to meet their requirements. A few of these we list here:

COMMENTARY ON MATTHEW AND MARK. By J. W. McGARVEY. A volume of 392 pages, cloth-bound. The former price ($2.00) has been reduced to $1.50.

COMMENTARY ON LUKE. By J. S. LAMAR. A splendid book by a grand man. Cloth, 333 pages. Reduced from $2.00 to $1.50.

COMMENTARY ON JOHN. By B. W. JOHNSON, the well-known commentator. This is a cloth-bound volume of 328 pages Price reduced to $1.50.

STUDIES IN ACTS. By W. J. LHAMON. One of the finest works of recent years. Bound in cloth; 420 pages; price, $1.25.

COMMENTARY ON ROMANS. By MOSES E. LARD. A book of 485 pages, bound in cloth. Price, recently reduced, is now $2.00.

COMMENTARY ON HEBREWS. The author, R. MILLIGAN, was one of our most gifted men. Cloth, 395 pages. The reduced price is now $1.50.

PEOPLE'S NEW TESTAMENT WITH NOTES. By B. W. JOHNSON. Two volumes. Vol. I. contains the Four Gospels and Acts; Vol. II. covers the Epistles and Revelation. A concise, but complete work, of as much practical value to the average man as a commentary in 15 volumes costing $30.00. Bound in cloth. Price, per volume, $2.00; per set, $4.00.

Please note that former prices of these works have been reduced 25 per cent. Many thousand copies were sold at the original prices, but we desire that many more thousands shall have the help and benefit of the thought and genius of these eminent Bible scholars. In the case of a class, club or association organized for Bible study, we suggest that a fund be raised to purchase this list of books, and other works, for the joint use of the members. A full description of the volumes in the above list will be found in our 100-page General Catalogue, mailed free on receipt of request. Address,

The Christian Publishing Company, 1522 Locust St., St. Louis, Mo.

THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove-Kid in Black, Wine, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes, 3, 4, 5, 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., J Apollo, Cincinnati, O.

Sunday-School Literature.

THE matter of Sunday-school Literature is one of very great importance. For, whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. This being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no importance, or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

We understand a FEW of our schools are using sectarian or union (so called) supplies, in order to save a few cents each quarter. Are you one of that number? Samples of our Supplies sent free.

CHRISTIAN PUBLISHING CO., ST. LOUIS.

Wheeling Through Europe

By W. E. GARRISON. The story of two summers (1898 and 1899) spent on a bicycle in England, Scotland, Wales, France, Holland, Belgium, Germany, Switzerland, Austria and Italy. The author's account of his experiences is always interesting, and often very humorous. The book is illustrated with fine half-tone plates made from photographs taken by the author. It contains 263 pages, and is finely printed and bound.

PRICE, $1.00.

THE CHRISTIAN PUBLISHING CO., ...St. Louis, Mo....

OUR YOUNG FOLKS

The Leading Paper for Christian Young People.

W. W. DOWLING, Editor.

Our Young Folks, A Large Sixteen Page, Illustrated Weekly, contains the Scripture Text with full Analytical, Illustrative and Practical Notes on the

Midweek Prayer-Meeting Topics

which have been in use in hundreds of the Leading Churches for the last seven years. **The Best Prayer-Meetings** are in those Churches where these Uniform Topics are followed and **Our Young Folks** used.

In addition to these Topics, the Journal contains full Expositions of the Sunday-school Lessons, the Y. P. S. C. E. Topics, and much other useful matter along all lines of Christian Work. No Minister, Teacher, Senior Pupil, Christian Endeavorer or other Christian Worker can afford to be without this Weekly.

TERMS: Single copy, 75 cents per year; in clubs of five, 65 cents; in clubs of ten and upwards, 50 cents each per year.

CHRISTIAN PUBLISHING CO., ST. LOUIS.

Illinois Convention, Sept. 9-12.

The Illinois Missionary Convention feast is now ready. The program is one of the best that has ever been prepared for a state meeting. It includes the names of some of the ablest men in the brotherhood and many themes of timely importance. Gov. Yates will welcome the convention. Prof. Graham Taylor, of Chicago Commons, will deliver one of the evening addresses.

The evening sessions will be held at the hall of representatives in the commodious state house. Lodging and breakfast will be furnished free by the Springfield people.

Hotels have made an especially low rate for such as desire to find their own entertainment.

Send your names if you desire entertainment to Dr. G. A. Hulett, chairman assignment committee, as soon as possible. *Attend to it at once.*

We are planning and praying for a convention of great power and abiding influence for good.

J. E. LYNN, pastor 1st. Christian Church.
Springfield, Ill.

The Minnesota Convention.

The joint convention of our state ministerial association and our state missionary society will open in Austin, Monday evening, Aug. 26. Owing to the fact that so many of our people are planning to attend the Minneapolis convention in October, this state convention is liable to be quite small. Yet it ought to be well attended.

The ministerial association is just getting in shape to do efficient service, and important business will come before it—business needing the presence of every member of the association.

Likewise, the missionary society is at a point where any halting is liable to result in great injury to its work. The convention will be short, but crowded full of good speeches and important business, as indicated by the following program:

STATE MINISTERIAL ASSOCIATION.

Monday, 7:30 P. M. Opening session, led by W. W. Divine; Address, "The Preacher and his Message," T. J. Dow, Iowa City.

Tuesday, 8:30, Business. Address, "The Preacher the Advance Agent of the Kingdom," E. A. Orr. Discussion. Address, "The Christian and the Liquor Traffic," J. M. Elam.

M. C. M. S.

Tuesday, 2:00 P. M. Devotional, John R. Golden. Appointment of committees. Reports. Address, "The Search for Truth," Wm. Baier. Address, "The S. S. as a Factor in Building up the Church," H D. Williams. Discussion. Business.

7:45 P. M. Devotional, J. E. Hood. Address, "Minnesota Missions and the World's Redemption," A. D. Harmon.

C. W. B. M.

Wednesday, 8:45 A. M. Praise service, Mrs. Treloar. Roll call. President's address. Convention talk. Reports. Juniors' half hour. Business.

M. C. M. S.

Wednesday, 2:00 P. M. Bible study, E. A. Orr. Business. Symposium, "Open Doors in Minnesota," W. W. Divine. Booming the National Convention, G. T. Halbert.

7:45 P. M. Song service. Paper, "What can Scattered Disciples do?" Sarah Ankeney. Address. "The Plea of the Disciples," C. J. Tannar.

Minnesota brethren, be at the Austin convention and help in setting the cause forward a few notches. H. D. WILLIAMS.

Mankato, Aug. 15.

For Loss of Appetite
Take Horsford's Acid Phosphate.

DR. W. H. HOLCOMBE, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite." Supplies the needed nerve food and strengthening tonic.

The Christian-Evangelist's 1901 School Directory

LIBERTY LADIES' COLLEGE

Phenomenal success. Highest grade in LETTERS, SCIENCES, ARTS. Faculty specially trained in leading Colleges and Universities of America and Europe.

AMERICAN MOZART CONSERVATORY

Chartered by the State. Professors graduates with highest honors of the ROYAL CONSERVATORIES, BERLIN, LEIPZIG, LONDON; use the methods of these Conservatories. A fine, upright CONCERT GRAND PIANO, quoted in Bradbury catalogue $1,050, a prize in May Festival Contest. Address President C. M. WILLIAMS, Liberty, Mo.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES

29th year. Unprecedented prosperity. 23 Professors from 8 Universities and 5 European Conservatories. German-American Conservatory. Wm. H. Barber, Musical Examiner, present in person during May. Largest. Cheapest. Best. Address, JOHN W. MILLION, Pres., 40 College Place, MEXICO, MO.

COTNER UNIVERSITY.

LIBERAL ARTS. MEDICINE. DENTISTRY.

College of Arts located at Bethany (Lincoln), Nebraska. A. B. Degree in Classical, Sacred Literature, Philosophical and Normal Philosophical Courses. Courses in English Bible and Business. Depts. of Music and Elocution rank high. Expenses low as consistent. Fall Term, Sept. 9 and 10. For Catalogue address the Secretary.

BUTLER COLLEGE

Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

WESTMINSTER COLLEGE, FULTON, MISSOURI.

A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,

John H. MacCracken, Ph. D., Pres.

New England CONSERVATORY OF MUSIC

Though "New England" in name, it is *national* in reputation—yes, *international*, for it has proved the fallacy of *the necessity* for foreign study to make a finished musician or elocutionist.

GEORGE W. CHADWICK, Mus. Direc.

All particulars and catalogue will be sent by
FRANK W. HALE, Gen. Man., Boston, Mass.

POSITIONS Guaranteed Under Reasonable Conditions.

Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.

DRAUGHON'S PRACTICAL BUSINESS *Colleges*

Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Galveston, Tex., Montgomery, Ala., Ft. Worth, Tex., Little Rock, Ark., Shreveport, La.

Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

Ward Seminary for Young Ladies, Nashville, Tenn.

"An ideal Christian home." Seminary and special courses in Language, Literature, History, Science, Music, Art; Faculty, 30. Certificate admits to Wellesley, Baltimore Woman's College. Nashville affords unusual advantages in Lectures, Recitals, and opportunities for practical education. Patronage, 35th yr., 20 States; enrollment largest in the history of the Institution; applicants turned away for want of room. 36th yr., Sept. 19. For catalogue, address J. D. PLANTON, LL.D., Pres't.

William Woods College

School enters Twelfth Year Out of Debt. Endowment $40,000. Buildings, Site, Beautiful, Healthful, Attractive. Well selected and efficient teachers. Literature, Art, Music, Elocution, Stenography, Typewriting. Next session opens Sep. 3rd, 1901. For catalogue address, J. B. JONES, Pres., FULTON, MO.

College and Health Resort

CARR-BURDETTE COLLEGE AND CONSERVATORY OF MUSIC, ART AND ELOCUTION. "THE WELLESLEY OF THE SOUTH" offers to Northern Girls the best educational facilities of the best Northern College at the *minimum cost*. See if this is so by writing *at once* for our free catalog and artistic Brochure with 53 engravings of Carr-Burdette. Liberal reduction for two or more. Address, MRS. O. A. CARR, SHERMAN, TEXAS.

Female Orphan School

OF THE

Christian Church of Missouri.

A high grade ladies' college. Established 1873. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.

Beneficiaries received free. Half Beneficiaries, $50 per term. Full pay Pupils, $80.

A PLEASANT, REFINED CHRISTIAN HOME. Correspondence solicited.

E. L. BARHAM, President.
Camden Point, Mo.

Central Christian College

....ALBANY, MO....

Seven Departments: Literary, Ministerial, Commercial, Shorthand and Typewriting Music, Elocution and Voice and Art. From these an Elective Course may be taken. Buildings commodious and healthily located. Electricity, telephone, comfort, good work. Faculty of graduates, capable and experienced. The tone of the college is emphatically Christian. Both sexes admitted on equal terms. Cost about $140 to $185. Session opens September 9 and 10. Apply to

J. W. ELLIS, Ph. D., Pres.

Mary Baldwin Seminary

FOR YOUNG LADIES.

Term begins Sept. 5, 1901. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 225 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Prin., Staunton, Va.

CHRISTIAN SCIENCE

Christian Science is abroad in the land, seeking whom it may devour. It is the most stupendous fraud of the Nineteenth Century, yet so shrewd are its advocates, and so thoughtless is the average man and woman, that tens of thousands have been deceived.

CHRISTIAN SCIENCE DISSECTED

is an antidote for Christian Science. It is a book by A. D. SECTOR, which tells what Christian Science is, in the plainest of language. Mrs. Eddy is shown to be a conscious fraud and a conscienceless charlatan and pretender. The book contains 62 pages, neatly printed and bound.

PRICE, 25 CENTS.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

Evangelistic.

ARKANSAS.

Newport, Aug. 14.—Preached five sermons at Newark, Ark., last week; had five baptisms.—JAMES H. BROOKS.

ILLINOIS.

Bloomington, Aug. 13.—Two more conversions at Armington last Lord's day.—W. D. DEWEESE.

Exchange, Aug. 12.—Two additions at my regular appointment at the Frame in Wayne county, last Lord's day. I am closing my work in southern Illinois and go to Pratt, Kan., in answer to a call from the church at that place. I begin there Sept. 1.—LEW D. HILL.

Wapella, Aug. 12.—A husband, wife and daughter added to the church here by primary obedience.—M. F. INGRAHAM.

INDIANA.

Ladoga.—37 additions in our meeting up to and including Sunday evening, Aug. 18.

KANSAS.

Asherville, Aug. 14.—The church here, which was dedicated two weeks ago, hopes soon to employ a pastor for half time at least. Rev. J. N. Beaver, who lives near Glasco, preached for them Aug. 11, and the writer in the evening of the same day. Four young ladies made confession at the evening service. I am preaching half time for the church at Glasco. We are just completing the work of putting our church building in good repair.—C. E. F. SMITH.

Chanute, Aug. 19.—One addition by letter and one baptism here yesterday. Audiences good both morning and evening. Have kept up our regular services all through the hot weather. Our home has been blessed by the arrival of a baby boy. We hope to be able to train him for the ministry.—W. T. ADAMS.

Elk Falls, Aug. 15.—J. R. Robertson, of Moline, Kan., and A. W. Shaffer, of Elk City, have just closed a three weeks' meeting in the Christian Church of this place, resulting in the reorganization of the church and securing the addition of about 30 members, 10 or 12 by baptism and remainder by letter and statement. Also reorganized the Bible-school. These brethren do faithful personal work and showed much patience amid discouragements.—N. HILL.

Girard, Aug. 13.—Just closed the first quarter's work with the church here with following results: Added to membership by baptism, 1; reclaimed, 1; statement, 1; letter, 7; total, 11. Prayer-meeting increased from nothing to 40 in attendance; C. E. increased from no meetings to 20 in attendance; Junior C. E. organized with 20 members.—W. H. SCRIVNER

Havensville, Aug. 17.—Have just closed a two weeks' meeting at Mt. Olive near Avoca, Kan., with six conversions and a church of 22 organized, which gives promise of a good growth. Will continue preaching for it once a month.—W. M. MAYFIELD.

Westmoreland, Aug. 14.—Just closed a two weeks' meeting at Moodyville, five miles from here and two miles from the old homestead in which I spent my youth. There were 12 accessions, nearly all my old associates; 1 from Baptists, 1 from Methodists and 10 by primary obedience. They will become members of the Westmoreland congregation. My brother, A. I. Bentley, had charge of the music. I shall enter the evangelistic field Oct. 1.—C. C. BENTLEY.

MISSOURI.

Brookfield, Aug. 12.—Have had 32 additions here to date.—R. E. L. PRUNTY.

California, Aug. 16.—I have just closed a week's meeting at Surprise Schoolhouse, eight miles southeast of this place. The immediate results were six by confession and baptism, four restored and a scattered membership of about 15 gathered up. Most of these will for the present retain their membership with the California congregation. One of the probable results is a house of worship and a congregation of Disciples in the near future. This is a German community, and the people move slowly, but when once they accept the truth they can be relied upon. I did this as purely missionary work.—C. C. HILL.

Canton, Aug. 19.—R. M. Shelton closed a meeting at Emden, Aug. 14. The church was greatly benefited. Seven additions. Bro. Shelton enters upon a protracted effort with the church at Pleasant Grove, Mo., Aug. 19. The writer will assist.—E. E. FRANCIS.

Cameron, Aug. 19.—Two additions yesterday and one Aug. 11—two of them by confession.—S. J. WHITE.

Carthage, Aug. 14.—Five added to the church at Golden City at my last appointment; three baptized and two received by statement.—M. S. JOHNSON.

Cox, Aug. 11.—J. M. Ramsey, pastor, closed a twelve days' meeting at Fairview church Aug. 9; 21 additions, 12 by confession and baptism.—J. K. COX.

Fulton, Aug. 19.—Our 16 days' meeting at Mt. Tabor closed Sunday evening. Bro. T. W. Cottingham, of Kansas City, did the preaching. The visible results were 18 confessions, six by statement and the church greatly strengthened.—F. J. NICHOLS.

Grant City, Aug. 17.—The church at this place has recently called Bro. E. M. Flynn, of Adel, Ia., to the pulpit lately vacated by Bro Harris. All the work in the various departments is going along smoothly. The churches are holding union services at present preparatory to a union revival to be held in September.—J. E. ROUDEBUSH.

Grogan, Aug. 11.—A few months ago we organized a Bible-school at Mount Zion Church of Christ and Bro. Dickenson has preached there each fourth Lord's day. July 28 we began a protracted meeting with H. H. Utterback of Ord, Neb. There were nine confessions. Previous to this not one young person was found in the church, but the converts are all young men and women.—J. U.

Kirksville, Aug. 14.—There were five additions to the church here last Sunday.—H. A. NORTHCUTT.

Knox City, Aug. 12.—I went to Knox City, Mo., my old home, last week and assisted Bro. Coil five days in a meeting. There were eight additions the last night I was present; four the night before. The prospect is good for a great meeting. Bro. Coil will continue the meeting. I will go to Huntsville, Mo., today to assist Bro. Cupp in a short meeting.—H. A. NORTHCUTT.

Lawson, Aug. 12.—We held a short meeting here with home forces, which resulted in nine being baptized.—J. M. VAWTER.

Moberly, Aug. 13.—Five additions to the Central Church during August so far. Audiences fill our large auditorium.—SAMUEL B. MOORE.

Ravenwood, Aug. 12.—Just closed a meeting here held by home forces, which resulted in 21 added; eleven confessions, six reclaimed, four by letter and statement. This is the largest meeting in the history of the congregation.—ELLIS B. HARRIS.

Springfield, Aug. 13—I was at Grove, I. T., ten days and six persons were added to the church. Two of those baptized were leading men of the town. I got together 26 persons, but did not think it wise to organize them at present. We effected a Bible-school organization, which will hold its first meeting next Lord's day in a hall. I go next to Hartville, Mo.—E. E. DAVIDSON.

Victor, Aug. 16.—Our twelve days' meeting here closed this morning at the river as we baptized three more young men, one making the good confession at that time. Total results: 30 baptisms, nine reclaimed by letter, statement and reform. 39 in all were added.—D. B. MCCANON, pastor and evangelist.

NEBRASKA.

Deweese, Aug. 12.—One addition by confession last night.—E. W. YOCUM.

Nebraska City, Aug. 13.—Two baptisms here last Sunday and one accession the Sunday before by statement.—EDWARD CLUTTER, pastor.

Ulysses.—A. W. Henry visited Wymore, Neb., Aug. 4, and will go again Aug. 18. One added and five others received the hand of fellowship.—W. A. BALDWIN.

York.—Fifty eight have been added since January 1. Monday morning we begin new building that will seat 550 people. We are hopeful for better things in this beautiful little city of 6,000 inhabitants.—G. J. CHAPMAN,

OHIO.

Lexington, Aug. 17.—I am here assisting M. E. Harlan, of Brooklyn, N. Y., in a camp meeting. Twelve additions to date. Will continue two or three weeks yet.—V. E. RIDENOUR, singer.

Wellston, Aug. 12.—Have been here three weeks in a meeting singing for State Evangelist D. W. Besaw. Meetings closed last night with 17 additions. Before the meetings began the church had been unfortunate in many ways. The general comment is that the meeting was the salvation of the church. The future outlook is very promising and a good preacher will soon locate here. I go to Chillicothe, O., next. Pastors or evangelists can address me there.—A. R. DAVIS, singing evangelist.

SOUTH CAROLINA.

Orangeburg, Aug. 11.—Two confessions at Daisy May chapel near Ellenton.—M. B. INGLE.

TEXAS.

Lockhart, Aug. 10.—There have been two additions to the church here lately.—J. J. CRAMER.

Melissa, Aug. 14.—We are in a very encouraging meeting here. Five additions yesterday. Large crowds gather in the spacious tabernacle to hear Bro. R. R. Hamlin.—JAS. S. HELM, singing evangelist.

Melissa, Aug. 19.—I have just held a meeting at this place for Pastor A. L. Clinkinbeard. We had 39 additions; 21 confessions. Several from the denominations and a number restored.—R. R. HAMLIN.

CHANGES.

F. L. Davis, Des Moines to Lacona, Ia.
Leonard G. Thompson, 3745 Williams Street to 211 West 14th Ave., Denver, Col.
Hiram Van Kirk, Santa Cruz to Berkeley, Cal.
D. A. Russell, Berkeley to Hollister, Cal.
Thomas J. Shuey, Valparaiso, Ind., to Rock Island, Ill.
H. F. Buns, Holden, Mo., to Des Moines, Ia.
F. E. Meigs, Fox Lake, Wis., to Nankin, China.
G M. Read, Pond Creek, Okla., to Emo, Ont., Canada.

Sensible To Quit.

Coffee Agrees with Some People, but not with All.

"Coffee has caused my son-in-law to have nausea and pain in the stomach and bowels.

In my own case I am unable to drink coffee without having distress afterwards, and my son eleven years old, has had dyspepsia, caused by drinking coffee.

We all abandoned the use of coffee some months ago and have been using the Postum Food Coffee since.

Each and every one of us have been entirely cured of our troubles and we are naturally great friends of Postum. I have tried several different ways of making it, but there's no way so good as to follow the directions properly; then we have a delicious drink." Mrs. A. E. Moublo, 331 Lynn St., Malden, Mass.

Family Circle

The Telephone.

"I want to talk to Clover Bloom,"
Said Buttercup one day.
"I wish there was a telephone;
She lives so far away; heigh-ho!
I have so much to say."

Now Mr. Spider heard her speak
As he was passing by:
"I'll build for you a telephone,
At least, I'd like to try, he, he!
A builder fine am I."

So then he climbed the ladder stem,
And then he spun a thread
Above the Daisies—how they stared!
Above the Grass's head, hi, hi!
To Clover's home it led;

A silken wire telephone;
Now Buttercup is gay,
For she can talk to Clover Bloom
The livelong summer day, ha, ha!
I can't tell what they say.

—*Abbie Farwell Brown, in Interior.*

Rural Journalism.

In the Saturday Evening Post for Aug. 10, Opie Read has the first installment of one of the best things he ever wrote. It is upon the traditions of American humor in its palmiest days, when the gentle Artemus was coughing away his life to the chorused laughter of his auditors, and Mark Twain was writing Innocents Abroad and had not yet constituted himself ecumenical censor of domestic and foreign affairs religious, political and diplomatic. The following is an extract from Mr. Read's account of journalism in Kentucky in the early days. He calls it "Footnotes to a Literary Life":

In those days the country newspaper was a solemn thing, but it was looked upon as a joke. Every need of a country editor was humorous. How funny was his need of a hat, a pair of shoes! And in his village the fact that he was out of wood, just as a blizzard struck the community, never failed of universal merriment. My first newspaper venture was a half ownership in the Scottville, Kentucky, Argus. Well, it was hardly a venture. There was nothing to lose. In the scholastic shade of a pretentious institution I had heard it vaguely rumored that an Argus meant something with a hundred eyes, and I didn't see why the paper should be called the Argus, for, counting caps, small caps, italic and a font of job type, there were not a hundred i's in the office. But Warren had "established" the paper, and no classic rock arose to split the current of his swiftly flowing mind. Years before I met him he had dropped into the newspaper habit. Sometimes he would travel until the conductor put him off the train, and then he would start an organ of "Bourbon Democracy." He did not ask for opportunity; he carried it with him. One evening at Scottville he got out of the stage-coach, the driver having told him that it was not necessary that he should go farther, and by morning he had out his prospectus. A few days later the paper appeared, declaring that, as it stood upon a firm financial rock, it had come to stay. And how flattered I was when he invited me to join him. Money was not to be considered; if it had been I should not have owned a half interest. What he wanted was enthusiasm and some one to work the hand-press. This office had been performed by a stout buck of dark complexion, but he had insisted upon being paid, hence the necessity for a partner.

We were forced to print one page at a time, as our lack of type did not permit a broader spread. And an impression was like slapping two boards together. The type was old before I arrived, and as the press had notions of its own, we were never certain as to what we were going to say. Some of the letters failing to show up made many of our statements rather romantic. Once the postmaster threatened us with the law against circulating improper literature. Of course, when you read a newspaper you are influenced by what you see and do not take into account what fails to appear. I wrote the editorials and the locals, and sometimes Warren would call out from the "case," where he was setting type: "Don't use any more cap D's. We are out."

"But here's a man named Densmore. How are we going to manage him?"

"Have to do the best we can. Take the next letter. Take E."

"But that won't spell his name."

"And it isn't our fault if it doesn't. We are simply here to do the best we can."

He was a philosopher. The owner of the building was an occasional scribbler and therefore was inclined to be easy on us. He was at the head of a sorghum molasses industry. One day he sent in a communication longer than the premium ribbon tied to the horn of a prize bull. To print it was impossible, to throw it out—madness. So Warren cut it down. Shortly after the paper appeared the man came in with collar smoking. "How is this?" said he, striving to master himself.

"How is what?" Warren innocently inquired.

"Why, this here! You haven't printed one-third of my artickle."

I trembled, but Warren smiled. "I thought you were wiser than that," he said. "You make sorghum molasses, don't you? All right. And you know that it takes just so many gallons of sap to make one of molasses. Isn't that true?"

"Of course it is."

"Well, then, it's somewhat that way in our business. It takes just so many words in manuscript to make one in print."

The molasses man bowed. "Gentlemen," said he, "I beg your pardon. Warren, I never meet you that I don't learn something."

How closely intimate we became with those hill people, and how much we did learn from them! Some of them set aside all laws of deadly poison. And here is a story they tell. Our best advertiser was Buck Nagle, dealer in grass-seeds, hay, meat, meal and coffins, for Buck was the village undertaker. One day a friend from the knobs called to see Buck, and finding that he was not in proceeded to make himself at home. He and Buck had often drunk together, and he knew that there was liquor somewhere about the establishment. In his search he found a black bottle and helped himself, but he shook his head, put down the bottle, and came over to our office. Of the news in his neighborhood he gave full account, and then, sitting on the floor with his back against the wall began to fan himself.

"It strikes me," said he, "that the air's sorter heavy this mornin'."

Just then Buck, the undertaker, came panting into the room. "Jim," he cried, "make your will."

"What's up?" Jim asked, looking lazily at his friend.

"'Tain't so much what's up as what's down. You are a dead man, I want to tell you that. Over in my store jest now you drinked a pint of embalmin' fluid."

Jim looked at him. "Embalmin' fluid?"

"Yes, that's what you done—drinked a pint."

Jim scratched his head. "Thar was licker in it, wan't they?"

"Of course, but——"

"Wall, ef thar was licker in it I reckon it's all right."

And it was. He sat about for a time and then, getting up and dusting himself, said, "I wonder who's got a right good hoss that he wants to get rid of. I feel sorter like swappin'."

Warren had been intended for the bar, but the ease and luxury of a newspaper life led his mind astray. But what a lawyer he would have made! One of our subscribers, an old negro who couldn't read, was arrested for stealing a hog. The prosecuting attorney was active, with his hands full of proof, and the negro had no defense. The court was about to appoint a lawyer to defend him when Warren offered his services. We were about to lose a subscriber—and, thus moved, Warren made a most telling speech. The jury was astonished; the judge opened his eyes—and a verdict of not guilty was rendered. The negro was delighted. "Mr. Warren," said he, "you has surtnly done me er power o' good dis day; an' ef I had knowed befo' dat I wuz so hones' I neber would'er stole dat hog."

Sentiment came and with pearly finger touched the dimple in Warren's cheek. He fell in love. He was a slender youth and a fat girl lassoed his heart. Physical antithesis was too much for him and he surrendered. He knew that he could not afford to marry, but love keeps no ledger. He began to neglect his duties. It was a part of his work to deliver the papers as an offset to my assignment of bringing water from the spring. Of course, I was compelled to do more walking than he, the spring being at the edge of the village, but

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

What you get with PEARLINE: 1. Very little rubbing—soak, don't tug. 2. Less hard-work,—rinse, don't rub. 3. Less wear and tear,—preserve, don't destroy. 4. Better health,—stand up, don't bend double; live, don't merely exist. 5. Saving of time,—precious, don't waste it. 6. Absolute safety,—be sure you're right, then go ahead. 651
All Pearline Gains

I did not complain. Well, one week he missed a subscriber and we received an order to discontinue his paper. Warren was sad, but he philosophized. He said that love could not remember everything. The fat girl began to pour communications into the office—essays and poems. I complained, but Warren said: "Yes, I know it's bad; but I am going to marry her pretty soon and that will stop it. Say, lend me your boots, I want to call on her."

To me comes the feeling that in a fond lingering over those sun-woven and moon-edged days I am inclined to exaggerate the pleasures of living in that now haloed time. And I know that the halo is memory-wrought. It takes a long time for a halo to circle round one's country newspaper experience. It requires the passing of years to turn privation into a sweet-measured poem. Ah, how great was the advantage Warren held over me! He was in love and didn't need to eat. We had started in to board with a man whose prospects in life were fair. He had married a girl who had been crowned Queen of the May. When we took up our abode with him his house was nearly finished; it was well lathed and needed only the plastering. But it was never completed. After we became members of his family he could not put us out. That would have been a violation of Kentucky's law of hospitality. So, he had to stand it; and there came but one ray of light, a strip torn off from a rainbow of promise, when Warren fell in love. It was a great saving in onions, our main diet; and he prayed that I might be stricken, and he drove out into the country and brought girls to town to introduce me to them. His was a simple soul, and he believed that among those lassies I might find my appetite-destroying fate. One morning after a sleepless night he came to me in great distress. "Where is Warren going to take his wife after he gets her?" he inquired, and, with the deliberation of one whose statements must be well weighed, I answered: "Blamed if I know."

"But I know," said our patron household saint. "He is going to bring her here, and that will settle me. His appetite will soon return—and you know it wa'n't slow."

I agreed that it had not been of a creeping nature. "And that girl!" he added with a sigh. "Ah, I know her. I went with her one time to a basket picnic."

The fat girl sent to Warren a volume of Tennyson. For poetry he had no decided taste. His metric excursions had been mainly among the verses printed on "patent sides." And now it was amusing to see him down on the floor, tallow-candeling In Memoriam. He smoked the Idylls of the King, and in his zeal he greased The Princess.

"Did you laugh?" he inquired.

"I did not."

"Well, it sounded like it to me. You must remember that this thing can't last. Say, don't you think you could write a few editorials in rhyme? It would please her."

"We haven't caps enough," I answered.

"That's a fact," he sighed. How quick he was to grasp a situation! Love is often querulous, not to say quarrelsome, but so clear was his mind that he was not even argumentative.

Near was drawing the time for the wedding. The weather was red with the glow of the sun, and Warren referred to the days as blushes. "Just ten more blushes before she becomes mine—hopelessly mine," he added, glancing round at our washboard hand-press and battered type. Ah, that type—how often it betrayed us! And we were thinking over this when our household saint came in. "Warren," said he, "you are still determined to get married, I suppose."

"Nothing but death can stand between us," replied Warren. The saint sighed and I understood him to mutter that he didn't want to kill any one. And then after a pathetic silence, he said: "I have always been a friend to you, Warren—and now don't you think you can take the house as it stands?"

Warren's eye flashed. "I have never cast reflections on your home by missing a meal and I don't see why you'd want to put a hardship on me."

The saint sighed and groped his way down the stairs.

"I feel sorry for that man," said Warren, "but justice is justice, and he who permits his sympathies to govern him is not wise. Better for a man to be ruled by the Carpet-baggers than by his own sympathy. But after all, we have been absolutely honest with him. We have never given him any counterfeit money, and you know yourself that during my present—illness, I have greatly let up on his table, and now as an offset to this kindness he wants me to take the house. Well, it might have been expected, for all my life I have never met anything but ingratitude.

. . . . .

"Saint," said Warren, "you offered me an injury the other day—by wanting me to take your house; and now, sir, to show that I am not above revenge, I offer you this office."

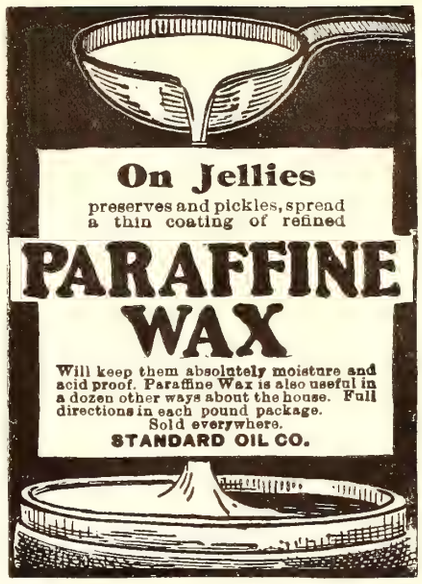
Chinese School Etiquette.

When a Chinaman takes his little boy to school to introduce him to his teacher, it is done as follows, according to one missionary writer. When the Chinaman arrives at the school, he is escorted to the reception-room, and both he and the teacher shake their own hands profoundly. Then the teacher asks, "What is your honorable name?"

"My mean, insignificant name is Wong."

Tea and a pipe are sent for, and the teacher says, "Please use tea." The Chinaman sits and puffs for a quarter of an hour before he says to the teacher, "What is your honorable name?"

"My mean, insignificant name is Pott."



"What is your honorable kingdom?"

"The small, petty district from which I come is the United States of America." This comes hard, but etiquette requires the teacher to say it.

"How many little stems have you sprouted?" (This means, "How old are you?")

"I have vainly spent thirty years."

"Is the honorable and great man of the household living?" He is asking after the teacher's father.

"The old man is well."

"How many precious little ones have you?"

"I have two little dogs." These are the teacher's own children.

"How many children have you in your illustrious institution?"

"I have a hundred little brothers."

Then the Chinaman comes to business.

"Venerable master," he says, "I have brought my little dog here, and worshipfully intrust him to your charge."

The little fellow, who has been standing in the corner of the room, comes forward at this, kneels before the teacher, puts his hands on the floor, and knocks his head against it. The teacher raises him up and sends him off to school, while arrangements are being made for his sleeping-room and so forth. At last the Chinese gentleman rises to take his leave, saying, "I have tormented you exceedingly to-day," to which the teacher responds, "Oh, no, I have dishonored you." As he goes toward the door, he keeps saying, "I am gone, I am gone." Etiquette requires the teacher to repeat, as long as he is in hearing, "Go slowly, go slowly."

THE HOLY BIBLE

Newly edited by the American Revision Committee, A. D. 1901, being the

American Standard Edition of the

REVISED BIBLE

Will be published August 26th.

This is the edition authorized by the American Revision Committee and will bear their attestation on the back of the title page. Long Primer type, references, topical headings and indexed Bible maps. Prices from $1.50 to $9. Order early through your bookseller, or write for descriptive price list.

THOS. NELSON & SONS, Pubs., 37-41 E. 18th St., New York.

A Foolish Custom.

One of the most absurd of all foolish customs is that of inviting a crowd of friends or strangers to walk up to the bar and "take something at my expense."

Men do not buy other things, either useful or ornamental, in this way—why should they make an exception in favor of this poisonous draught, which is the cause of most of the crimes which curse the land and fill the community with poverty, mourning and woe?

Some one has sensibly said: "Now, boys, if you want to be generous and treat each other, why not select some other place besides the liquor shop? Suppose as you go by the post office you remark, 'I say, my dear fellow, come in and take some stamps!' These stamps will cost you no more than drinks all round. Or go to the haberdasher's and say, 'Boys, come in and take a box of collars.' Walk up to a grocer's, free and generous, and say, 'What kind of coffee will you have?' Why not treat to groceries by the pound as well as liquors by the glass?

This would be thought a strange way of showing friendship, but would it not be better than to offer to friends a maddening, poisonous, deadly draught?

Suppose a man should keep a den of rattlesnakes, and allow men to come in and be bitten at sixpence a bite? Would it be a sensible thing for a man to invite all his friends to be bitten at his expense? Is it worth our while to turn our friends into brutes, maniacs and murderers, and their homes into hells of trouble and distress, by giving them "something to drink at my expense"?—*Christian Work.*

Household Hints.

A few recipes learned in the school of experience may be of use to some girl who loves to appear dainty and neat always, yet cannot indulge herself in a new ribbon or lace jabot, etc. The habit once formed of being neat and caring for your own belongings is seldom broken through life, and it is a great help. You can clean your ribbons to look like new by putting a half dozen at a time in a glass fruit jar half filled with gasoline. Screw the top on tight; then leave them there over night, first shaking them up well, and in the morning the dirt will all be found at the bottom of the jar and the ribbons fresh and new. Take them out in the open air, pull each piece straight and nice, and when dry all odor will be removed. They will need no pressing.

When it is necessary to wash laces they should be sewn upon strips of white muslin, then rolled tightly around a smooth glass bottle and fastened securely. Make a cleansing suds of warm rain water and Pearline, then drop the bottle into the suds and repeat the process, patting the lace with the fingers. Rinse in several waters, then dry the lace on the bottle in the sun. Such little practices will enable a young girl to appear dainty, and will save her many a dollar.

It is an economical idea to make your own handkerchiefs. You can hemstitch them above a hem an inch wide, and then embroider a dainty little initial letter in one corner. You can have twice as many fine handkerchiefs by adopting this method, as you can easily hemstitch a dozen or more, and they will not cost you half as much as the bought ones will.

The Law About Newspapers.

Sometimes subscribers to a newspaper are angry because their paper is not stopped at the end of the time paid for. They let it run on a few years longer and then refuse to pay on the ground that they never ordered it except for the time that they paid for. That sounds plausible. If you order a dollar's worth of sugar this week, your grocer is not justified in leaving a dollar's worth of sugar at your door every week without further orders and collecting for it. But the law recognizes a difference between sugar and newspapers. The following points, clearly set forth in the Public School Journal, show what the obligations of a subscriber are, according to the courts. The courts have decided:

1. That subscribers who do not give express notice to the contrary are considered as wishing to renew their subscription.

2. If subscribers order the discontinuance of the periodicals the publishers may continue to send them until the arrearage is paid.

3. If subscribers neglect or refuse to take their periodicals from the post office to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

4. If subscribers move to other places, without informing the publisher, and the papers are sent to the former address, they are responsible.

5. That refusing to take periodicals from the office or removing and leaving them uncalled-for, is prima facie evidence of fraud.

6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it, otherwise the publisher is authorized to send it, and the subscriber will be responsible until an express notice with payment of all arrearage is sent to the publisher.

The latest postal laws are such that newspaper publishers can arrest one for fraud who takes a paper and refuses to pay for it. Under this law the man who allows his subscription to run along for some time unpaid and then orders the postmaster to mark it "refused" and has a postal card sent notifying the publisher, lays himself liable to arrest and fine, the same as for theft.

THE CHRISTIAN - EVANGELIST
Three Months, 25c.
On Trial to New Subscribers.

OPIUM COCAINE AND WHISKY
Habits Cured at my Sanatorium. in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address
B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., 215 E. 3d St., Cincinnati, O.

Praises Pyramid Pile Cure.

Mrs. Aaron Medron, of Savannah, Ga., writ "I had piles and rectal trouble for years unti was unbearable any longer. As I had often s Pyramid Pile cure advertised I determined to tr and for two years have never ceased to congratul myself that I did so for I have been entirely cu of rectal troubles and two packages of the Pyra did it."

The Pyramid Pile Cure contains no cocai opium nor any injurious drug whatever, and absolutely safe, painless and never fails to c piles in any form.

Druggists sell full sized treatment of this rem for 50 cents.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago, Cincinnati, Louisville, Evansville or St. Louis and Nashville, Memphis, Birmington, New Orleans, Mobile, Pensacola and Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and ma address
C. L. STONE, General Pass. Agt.
Louisville, Ky

TICKETS
TO
New York and Bosto
VIA
BIG FOUR ROUTE
GIVE
10 Days STOP-OVER at
BUFFALO
Pan-America Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p.
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p.
Ar. New York	2:55 p. m.	6:00 p. m.	8:00 a.
Ar. Boston	4:55 p. m.	9:00 p. m.	10:34 a.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Re Road Tickets call at

Big Four Ticket Office,
Broadway and Chestn
Or Address
C. L. HILLEARY,
A. G. P. A., ST. LO

With the Children.

J. Breckenridge Ellis.

Advance Society Letters.

Who wants to write a short story, poem or sketch for this page? Fall to work! Don't make it longer than 300 words. If you *can't* help it, it might stretch to 500 words. Shorter the better. You can just write on as many sides of the paper as you want to, and use pen, pencil or chisel, we are not particular. None will be returned unless stamp is inclosed. We would just as soon have a good letter as a story, but if *you* wouldn't,—write the story. Poems must not be longer than 30 lines,—but make them longer, if you are willing for me to cut them down. Send on your stories, etc., and the first will stand just as good a chance as the last. There are two conditions; the writers must be original, and they mustn't get mad if I have to cut out some words to shorten the story. And remember that an interesting letter stands as good a chance as a story. These stories will not appear each week, but will be alternated with a continued story. So you see we are getting ready for an interesting year,—the year in this page begins Oct. 1. Lema McKay joins the Advance Society and asks what kind of stories are wanted; anything but highwaymen and sweethearts. Lema lives in Windfall, Ind. Pansy Pierson, Hiram, O., intends to send us stories; she likes to write as well as to read. She is 10 and expects to get her mother and sister to join our society. Francesca B. Taylor sends a very full report of her work. Each week is reported on a separate slip; I copy one of them: Sunday, Job 17-22. Monday, Job 22-25. Tuesday, Job 25-28. Wednesday, Job 28-31. Thursday, Job 31-34. Friday, Job 34-37. Saturday, Job 37-40. History, Josephus, p. 171-176. Poetry, Lady of the Lake. Quotation, The rose is fairest when it is budding new, and hope is brightest when it springs from fears" (Scott).

Mary Calhoun, Henderson, Tenn.: "I will begin with good faith to keep the rules of the Advance Society. I worked hard last year; I took music, passed three grades and took the prize. While at my aunt's this summer I read Rachel, or The City Without Walls, can you tell me the author?" (No, can any one?) "I know you are an old bachelor, because you would have told if you were married. But I suppose old bachelors are like old maids,—don't want people to know it. I made up my mind long ago I was going to be an old maid, and I am not going to be ashamed of it. My papa has the Bible college here. I send you a picture of him and mamma cut out of the catalogue. I am 9. My brother John is 7, and I have a brother, James Edwin, one year old. You may count on me for the Advance Society. The only real chum I ever had moved to Indian Territory last week, and I feel very lonesome." Lynne Major, Laurens, Ia.: "We are so glad to be on the Honor List. Mamma and I have kept the rules. Well, I am going to talk on some other subject. I am 11 years old. Sister Leta with Baby Doris came home to spend the summer. Papa went to Minneapolis for his health, to be gone several months. If you don't care I send you my picture, not to say I am the least bit pretty, but I want you to see my mamma's baby." (Do send the picture, if it is like you, that is all I want. If I had wanted to adorn this page a few weeks ago, would I have had my picture up in the corner with that ring around the eye? The children had asked not for a pretty picture, but for a picture of *me*. Not but what I am prettier than that picture, though. My kinfolks say so, too, and a few of my best friends).

Lida Crites, Ozark, Ark.: "Now will you let another little Arkansawer enter your happy circle? While spending a week with Madge Masters in the country, she got me to join the Advance Society. Now listen and I will tell you the fun Madge and I had. She lives in about two miles of a large cave, and June 18 was her grandfather's 78th birthday, so there were two large wagons brought to the front door and 20 climbed in with bright and happy faces. Soon we reached the cave, looked around over the rocks, went to a dripping spring, and had great fun drinking from cups made of wild grape leaves. We then returned to the top of the cave where we sat down to a fine dinner. After dinner we went down into the cave and what do you think we played besides mumblepeg down in Arkansas? And near the close of the day it began to rain, and we all went home. I hope you and all the dear members of *our* society will spend just such a happy 78th birthday. With love to all." Francesca B. Taylor, Bay City, Tex.: "Did any of you ever read It is Never Too Late to Mend? I think it is splendid. I never read a Rollo book, but have read three books by the same author. I think it would be nice to at least try the plan of writing short stories for this page. But I must really close, so bon nuit." (For fear some members may not understand the connection, I will say that *bon nuit* is not something you wear on your head.) Emily Riley, Excelsior Springs, Mo.: "I was a member of the Advance Society when I lived in Kearney. I begin again, to-day. I am 12. I go to Haynes's Academy and study reading, mental arithmetic, history, spelling, written arithmetic, grammar and Latin. I like grammar and Latin best. I like to read very much." Chrystabel Rogers, Ballard, Wash.: "I would like to join the Advance Society. I am 13, and adore music and books. My pets are two kittens; just now they lie asleep on the sofa. Pete is the kind of a girl I like. My favorites, Handy Andy, Lucile Maitland, of Laureston, and all of Dickens. I like the Irishmen, they are witty, there must be some in you. I'm just a little Irish." Lema Davis, Hume, Ill.: "I would like to join the Advance Society. I was 11 in April. My sister Mayme and my mamma joined a year ago, but dropped out. I like Black Beauty, Birds' Christmas Carol and The Story of Patsy, about as well as any stories. Oh, yes, I like Uncle Tom's Cabin, too. Gerald Dever is one of my classmates." Jennie Hollandsworth, Bismarck, Ill.: "How many members are there in the Advance Society?" (1,900.) "I have been trying to get three of my friends to join. One would not do it; I have nearly persuaded the other two—they are 13 and 11. It surprised me to find Nap was not related to the Morrises. I like Black Beauty, Uncle Tom's Cabin, Put Yourself in his Place and Wide, Wide World. The last I like best. For history I am reading John McMasters."

New Honor List: Lin Cartewright, Luther, Ia.; Gerald and Mrs. Dever, Hume, Ill., (11th quarter); Nannie D. Chambers, Richwood, Ky., (10th quarter); Mattye L. Upton, Houstonia, Mo., (10th quarter); Mary Emily Day, Sparta, Mo., (5th quarter); Lynne and Mrs. Major, Laurens, Ia.; Bertha, Edward and Jessie Underwood, Boyd, Ore.; Ethel Mae Taylor, Harlan, Ia., (7th); Melvin Ledden, Ospur, Ill., (6th); Bertha Beesley, Moselle, Mo., (10th); Dottie Standish, Meteetsee, Wyo.; Wave Rodecker, Vandalia, Ill.; Florence Leavitt, Frankfort, S. D., (6th); Mrs. F. A. Potts, Chattanooga, Tenn., (2nd); Harry Cash and Burleigh Cash, Pennville, Ind., (12th); Jennie Hollandsworth, Bismarck, Ill. (Great honor is due the names that appear on our Honor Lists when we consider how few from the 1,900 members, hailing from 25 states, are ever enrolled. Let us do our utmost to reach the 2,000 mark soon.)

Albany, Mo.

"Are you a district messenger boy?" asked the near-sighted gentleman of an urchin moving slowly along the street. "No, sir," was the indignant reply, "it's my sore toe that makes me walk that way."

"Maggie says she's a daughter of the Revolution."

"Can she prove it?"

"Sure; her father runs a merry-go-round."

"The excuse an old man gave for attending only funerals was that funerals were as solemn as church services and they never took up a collection."

Attorney (for the defence)—Now, what time was it when you were attacked? Complainant—I don't know; ask your claimant; he took my watch.

"He says that his employers always regarded him as a valuable man."

"Yes, they offered a reward for him when he left."

A little girl, when asked why she prayed for "daily bread" every day, answered, "Because I like fresh bread."

Riter: Have you read my last poem?
Reeder: I hope so.

Hour of Prayer.

Frank G. Tyrrell.

Value of a Church Building.*

(Church Extension Service.)

TEXT: For he loveth our nation, and himself built us our synagogue.—Luke 7:5

While a church building is not indispensable to the existence of a church, it is necessary to its continuance and prosperity. There is little assurance of stability and permanence until a church is housed in its own building. And if that building is spacious and beautiful, then the church will find that it is a most valuable auxiliary in its manifold work. We are eager to reach the multitudes with the word of life, and yet we seem to forget that a prime essential is a building which will accommodate the multitudes.

A Work of Love.

The Jews testified that the centurion was worthy of attention and help, because he loved the nation, and had himself built them a synagogue. Evidently, it was wholly his own work; a work, too, which was not done patronizingly, but lovingly. The building stood as a monument to the loving generosity of the centurion. And so the church building to-day is valuable, not only because of its utility, but because in every case it is an expression of the love and self-sacrifice of the builders. Its walls are erected, not under the whip and spur of sectarian pride, but under the sweet impulse of love to God.

Still more is disclosed by a church building. It is a visible and permanent expression of the people's taste and culture. It is all the witness needed to their religious faith. It is an evidence that they have a faith, for which they are ready and willing to make substantial sacrifices. And church architecture is as much an index to the refinement of a community as painting or sculpture, or the furnishings of their homes.

A Contrast.

"See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains" (2 Sam. 7:2). It is often a question, with men of means, as to how they should use their money. Many of them have a deep sense of responsibility; they consider themselves stewards of the bounty of God. But it is to be feared that far too many of them look upon their wealth as the reward of their own energy and shrewdness, and think it entirely justifiable to use what they have in a strenuous effort to heap up still more. David himself here makes a comparison between his own dwelling, and the house of the Lord. Evidently he feels that there should be no such contrast; that the "ark of God" should be lodged in a place at least as fine as that in which he himself dwelt. We know, from the record following, that his preparation for the temple that his son Solomon built was for something far finer than his own palace.

It may be possible to squander money in church building, to go into debt, beyond the ability of the church to pay, but it is also possible to be niggardly, and dwell in finer houses than we are willing to build for the worship of God. If the house of worship is a testimonial of our love and devotion, if upon it we inscribe the name of Christ and in it we preach his gospel, then is it not reasonable to make it as fine as we are able? A blemished lamb or a foreign coin could not be offered in ancient worship. Always the worshiper must bring the best. Has this rule been abrogated? And then there is an ethical principle involved in the matter of public buildings. It is a dangerous symptom when private expenditures are munificent and public expenditures mean.

An Abiding Place.

"And I will appoint a place for my people, and will plant them, that they may dwell in their own place and be moved no more" (2 Sam. 7:10). The temple stood closely related to the stability and prosperity of the Hebrew nation. One place of worship, up to which all the tribes were to go, would help to cement their national unity. The synagogues served the purpose of local assemblies, but the temple stood for the whole nation. It helped to root them in their land. In the same way, a church building unites and roots a church in a community.

Joy in God's House.

Read the third chapter of Ezra, and note with what joy the people celebrated the completion of the temple. There must always be joy in the house of the Lord. There is strength and beauty in his sanctuary. The church building justifies its existence many times over in the blessed impulses that are stirred within it in men's hearts, in the truth that is imparted, in the spiritual awakening and development to which it ministers.

Prayer.

O God, help us to honor Thee with the work of our hands. Forbid that Thy people should forsake the public assembly, or neglect the public building. Bless every church and every meeting place. Be gracious to the thousands of homeless disciples, and multiply their faith and resources. Enable us to build always to Thy glory and the salvation of men, through Christ Jesus the Lord. Amen.

*Prayer-meeting topic for Aug. 28.

Quaint, Queer and Qurious

Salt Lake City.

The late Col. John Cockerell in the Cosmopolitan said: "There are three unique cities in America, and one of these is SALT LAKE CITY." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the RIO GRANDE WESTERN RAILWAY in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyon, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City for literature, etc.

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.				
10 copies, per quarter,	$ .20;	per year,	$ .75	
25 copies, "	.40;	"	1.50	
50 " "	.75;	"	3.00	

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter,	$ .10;	per year,	$ .30
10 copies, "	.40;	"	1.25
25 " "	.90;	"	3.00
50 " "	1.60;	"	6.00
100 " "	3.00;	"	12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text n both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy, per quarter,	$ .10;	per year,	$ .40
10 copies, "	.70;	"	2.50
25 " "	1.60;	"	6.00
50 " "	3.00;	"	10.50
100 " "	5.50;	"	20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo.,	$ .15;	3 mos.,	$ .30;	1 yr., $1.00
25 " "	.25;	"	.60;	" 2.40
50 " "	.45;	"	1.20;	" 4.60
100 " "	.75;	"	2.10;	" 8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodic ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco .....$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen.....$ .50

Christian Publishing Co., 1522 Locust St., St. Louis.

Sunday-School.

W. F. Richardson.

Isaac the Peacemaker.*

Many most interesting incidents occurred between the time of the last lesson and the present one. Abraham dwelt by turns in Beersheba and Hebron, and in the latter place his wife Sarah died, at the good old age of 127. Abraham purchased a piece of ground for a burial place of Ephron, the Hittite, and there made his family sepulchre, the tomb being a cave in the middle of the field. The spot is still held sacred by the Arabs, and the Mohammedans jealously guard it from the Jews and Christians, none of whom are permitted to enter it. It is claimed that the bodies of Abraham and Sarah are still within it, and there may be some very interesting revelations when that land is wrested from the hands of the Turk.

After the death of his mother, whom he mourned with exceeding great sorrow, Isaac, who was now nearly forty years old, was only comforted with the coming of the beautiful Rebekah to be his wife. This maiden was the daughter of Bethuel, the son of Nahor, Abraham's brother, who had tarried in Haran when the patriarch started upon his journey for Canaan. The story of the sending of the aged servant of Abraham back to Mesopotamia, to seek a wife for his young master from the young maidens of his own people, is one of the classics of Scripture. Directed by the hand of God, his errand was successful, and the affection of Isaac and Rebekah for each other was never disturbed by any wandering on their part. Alone among the patriarchs, Isaac married but once, and took no concubines, and this pure and lifelong union has been ever regarded as an ideal of wedded life among the descendants of Abraham. Not that Rebekah was an ideal wife or mother, for we shall find much to criticise in her conduct, in future lessons, but she was ever true to Isaac, so far as her wifely loyalty was concerned, and he was equally loyal to her.

Abraham took another wife, after the death of Sarah, or possibly before that time, though the account follows the story of her decease. By Keturah he became the father of six sons, whose descendants, together with those of Ishmael and Esau, still people the great Arabian peninsula. He died at the ripe age of 175, and Isaac and Ishmael unite in burying him and lamenting his loss. He was buried by the side of his beloved wife Sarah. Then follows the story of the birth of Esau and Jacob, and the incident of the selling of the birthright by Esau, out of which were to arise such fatal consequences to himself and his descendants. We shall study this part of the narrative in future lessons. A famine arises in Canaan once more, similar to that which drove Abraham into the territories of the Philistines, and Isaac becomes a sojourner with the king of Gerar, whose name, Abimelech, was the common title of all the rulers of that dynasty, like Pharaoh in Egypt. He imitated the sin of his father, in telling the people that Rebekah was his sister, lest her beauty might cause him to be put to death by the king. But this ruler was a good one, also, and his rebuke must have gone to the heart of Isaac as did that of his predecessor to Abraham's conscience.

This brings us to our lesson. The picture given us of Isaac is a beautiful one, albeit very different from that of his father, Abraham, or his ambitious son, Jacob. Isaac is pre-eminently a man of peace. The vast possesssions which he had inherited from his father and which increased under the constant blessing of God, did not lift up his heart unto vanity, nor make him selfish or suspicious. Though the envious Philistines had anticipated his return to the district formerly occupied by Abraham by filling up the wells which that patriarch had digged, Isaac seemed not to resent this meanness. When they bade him leave that place, because they feared his superior strength, he quietly acquiesced and sought a grazing place in an unoccupied valley. Here he found water by digging for it, but the herdmen of Gerar claimed it and he moved away. Again he digged wells, and these in turn were claimed by the Philistines, whose demand he granted and moved further away. Not until he had the third time found a place for his herds and flocks did they leave him alone. His only sign of resentment was the naming of the scenes of their enmity by titles that indicated their hostile spirit, Esek and Sitnah, "strife" and "hatred." The last place he called Rehoboth, "room," for here there seemed at last a place where he could live undisturbed.

How different from the stern spirit of Abraham, whose pursuit and defeat of the four kings show him to have been a warrior in temperament. Doubtless the Philistines would not have dared to fill up the wells he had digged, during his occupancy of the country. They could impose on Isaac to their heart's content. If we are tempted to despise what seems weakness in this patriarch, let us not forget that our Lord himself pronounces his blessing upon the meek and forbearing. He himself, when he was reviled, reviled not again. When he suffered, he threatened not, but committed himself to him that judgeth righteously. Isaac showed more of the spirit of Christ than many who are more highly esteemed of men. With all his faults, he was a good husband and father, a true friend, an unselfish and generous neighbor, and showed those humble virtues which often do more to build up society than the more striking and showy. He might claim for himself the beatitude of our Lord, "Blessed are the peacemakers, for they shall be called the children of God." In the words of Isaac Errett, "The picture of a patient, plodding man, making the earth pleasant by his gentleness and amiability; making a home, with many elements of strife in it, peaceful by his meekness and patience; prospering by honest industry; linking his soul to heaven by holy meditation, and leaving everywhere the odor of sanctity unmingled with any memory of unrighteousness or oppression, is a picture more encouraging and inspiring for the great multitude than one of bolder features. Under the dominion of faith and the fear of God, such a nature, without much inherent force, takes on fair proportions of moral vigor and excellence and teaches us the might of gentleness." It was natural that God should give to such a man a renewed assurance of the fulfillment of his promise, and that Isaac should, like his revered father before him, erect there an altar for the worship of God. So peaceful a life was a fit channel for the transmission of the promise of the Prince of peace.

*Lesson for Sept 1. Genesis 26:12-25.

Free Bottle.

Yucatan Chill Tonic (Improved) is on sale almost everywhere.

If *your* dealer does not have it, send us his name and address with your own and we will send you *one full size bottle free* for your trouble.

Yucatan Chill Tonic (Improved) cures chills, fever, ague and all malarial diseases.

Price 50 cents a bottle. Made only by The American Pharmacal Co., (Incorporated) Evansville, Indiana.

BLYMYER CHURCH BELLS. SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only. BUCKEYE BELL FOUNDRY, THE E. W. VANDUZEN CO, Cincinnati, O.

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

ST. LOUIS BELL FOUNDRY.
STUCKSTEDE & BRO., Proprietors.
Church Bells, Peals and Chimes, Of Best Quality Copper and Tin.
2836 & 2838 S. THIRD STREET, - ST. LOUIS, MO

Low Rates
....VIA....
B. & O. S-W
....TO....
TWENTY-EIGHTH
TRIENNIAL
CONCLAVE
Knights Templar,
....AT....
LOUISVILLE, KY.,
August 27th to 30th, 1901,

TICKETS WILL BE SOLD

August 24th to 28th inclusive. Good returning to September 2nd, 1901, with privilege of extension to September 16th, 1901.

The B. & O. S-W. is the Best Line from the East and West.

NEW Roadbed, Service, and Equipment.

Depot located in heart of the city. Special storage tracks for private cars. Consult our Agents before purchasing tickets elsewhere.

Illustrated Guide to Louisville and Map of the City will be furnished on application to any representative of the Company, or by addressing

O. P. McCARTY, General Passenger Agent, CINCINNATI, O.
F. D. GILDERSLEEVE, Dist. Pass. Agent, ST. LOUIS, MO.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR SEPT. 1.

Spiritual Acquaintance.

(Job 22:21 23.)

If this subject means spiritual acquaintance with one another, there is nothing in the text about it. If it means spiritual acquaintance with God, then the text is very well chosen, except for the fact that it comes from one of Job's comforters, Eliphaz the Temanite. But the passage is a good one all the same in urging upon us the necessity for a closer walk with God.

"Acquaint thyself with him," is the advice; "and be at peace," is the result. "If thou return to the Almighty," is the condition; and "thou shalt be built up," is the fulfillment.

And who of us is there that does not need acquaintance with God? Most of us have a great many acquaintances—not friends, but acquaintances—but few of us gain the knowledge of him that we ought to have.

How often do we hear the advice given to young men: "Extend your acquaintance." Or, "this is a good thing to go into because it extends your acquaintance." And how much of our time do we spend in gaining knowledge of men and women. But how much in gaining knowledge of God?

Nor is this a mystical, impractical matter. It is necessary to strive if we would know God. Not that any of us by searching can find him out. But that all of us, by asking, may receive knowledge of him. Certain it is that, while knowledge in general causes such effort to obtain, knowledge of God, the highest of all knowledge, will not come without effort.

Now, in what ways may we become acquainted with God?

Certainly not by wrong-living. There are those we know on earth who will hold us at arm's length and refuse us their acquaintance if they know we are doing wrong. Society, which tolerates a great many things it ought not, will quickly ostracize men and women for doing certain things. Is it likely then that God, who knows all we do and think, will admit us to close knowledge of him when we do what he does not approve? Ostracism from God! Is there any thought more terrible? This would be hell.

Certainly we cannot acquaint ourselves with God if we spend our time learning the shrewd, vain tricks of the world. There are those whose whole time is given to acquainting themselves with the most effective means of hoodwinking neighbors and competitors; others with the customs and intrigues of polite (?) society; others with the underground life of dens. There are many things in this world we should not learn; they do not lead to acquaintance with God. Paul says, "I would have you wise unto that which is good, and simple (or ignorant) unto that which is evil."

So it is by learning about "all things fair and bright," all things that are true, and honest, and pure, and lovely, and of good report. These things may be learned where the ores glitter in the mines, where the daisies toss their heads in the breeze, where the waves reflect back the white light of the sun, where the faces of busy men, begrimed with smoke, shine through the dust of the engine-room. "All things are yours; and ye are Christ's; and Christ is God's."

We may acquaint ourselves with God by reading about him in his book; that book that is called the "word of God." Endeavorers who thirst after God as the heart pants for the water-brooks, and who read daily of him in the book that records his revelation of himself, will come to a close acquaintance with him. There is shown how he deals with primitive man, how he leads him through the wilderness of the childhood of the race; and there is shown also how he deals with the highest type of mind this world has ever produced, for there were certain Greeks who would see Jesus.

And finally, we may acquaint ourselves with God by communing with him, talking with him, praying to him. It is by conversation with people, walking with them, living with them day after day, that we come to know them. It is the same with God. If we would know him we must cultivate his society; we must follow him about and talk with him.

Acquaintance with God is heaven, just as banishment from his society is hell. This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.

Kentucky University.

"How to Read the Bible."

The guide book of 6,000 daily readers in 45 states, has 23 chapters packed full of good things for Bible lovers, and selling rapidly at 40c. Circulars free. Write C. J. Burton, Christian Universtity, Canton, Mo.

The Cool Spots of Michigan

Are most easily reached via the Pere Marquette Railroad. Through car service from St. Louis and way points via Chicago to Bay View, Petoskey, Charlevoix, Traverse City and Harbor Springs. All of the popular Summer Resorts of Western Michigan are reached by the Pere Marquette. For handsome booklet describing the resorts, write H. F. Moeller, G. P. A., Detroit, Mich.

The Episcopal Convention at San Francisco.

The meeting of this convention at San Francisco will afford an opportunity for many to travel over the Northern Pacific-Shasta Route. The Northwestern scenery of the United States, it is admitted, is of the grandest in the country and the fact that the Yellowstone Park lies in this section is proof of this. No one should miss the opportunity to travel over this route. Cheap rates will apply in one direction via direct routes and in the opposite direction via Portland and the Northern Pacific. For any further information and particulars and copy of Wonderland, 1901, send six cents in stamps to Chas. S. Fee, G. P. & T. A., St. Paul, Minn.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

IDAHO

WHERE CROPS NEVER FAIL

A Garden Spot for a Beautiful Home.

Rich Farming and Grazing Lands With An Abundance of Water.

Purchase your ticket via the

Oregon Short Line Railroad

The Shortest and Best Line to all points in

IDAHO, OREGON & MONTANA.

For rates, advertising matter, etc., address,

D. E. BURLEY, G. P. & T. A. — D. S. SPENCER, A. G. P. & T. A.

SALT LAKE CITY, UTAH.

TWO RACKS TO TEXAS

Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its

Red River Division

...To...

Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas

Wonderland 1901

the annual publication of the **Northern Pacific Railway** will be found a distinct advance, in some respects, upon even its immediate predecessor Wonderland 1900.

Its cover designs and eight chapter headings are by Alfred Lenz, of New York, from plastique models and are splendid examples of art.

There is within the covers of the book much historical matter, some of it new, as well as purely descriptive narrative.

The three principal chapters relate to the history of the unique **Northern Pacific Trademark**, the **Custer Battlefield** in Montana, and **Yellowstone Park.** Each is profusely illustrated, the Trademark chapter in colors. This trademark is of Chinese origin and is 5,000 years old. Its story is a strange one.

It is safe to say that **Wonderland 1901** will be in greater demand than any preceding volume of the Wonderland family, and, as heretofore it will be sent by Chas. S. Fee, St. Paul, Minn., to any address upon receipt of the postage, **six cents.**

Marriages.

VANLEWVAN—MILLER.—Married, at the home of the bride's parents, on Aug. 7, in Council Bluffs, Iowa, Miss Elvira Miller to Mr. Cornelius Vanlewvan. Mr. and Mrs. Vanlewvan will make their home in Council Bluffs. W. B. CREWDSON.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

AUSTIN.

Bro. Claude Austin was born in New Paris, Ohio, March 24, 1870. Died in Anderson, Ind., Aug. 6, 1901. On May 10, 1899, he was married to Miss Pearl Turner, of Anderson, Ind., and to this union was born one child. Mother and daughter remain to mourn their loss. Bro. Austin has been a resident of this city for ten years, nine of which he has been an employee of the Arcade File Works, where he was held in high esteem. He obeyed the Lord when about 17 years of age and has been a devoted Christian ever since, always ready for any service of love and ever active in the work of the church. It has long been his desire to preach the gospel, but ill health prevented his realizing this ambition, except to a very limited degree. He has preached a few times but has now been called to higher fields of labor. Services were conducted by R. B. Givens, Anderson, Ind.

LOVERIDGE.

Emma J. Loveridge was born near Alexis, Ill., Jan. 19, 1862. Died June 10, 1901, near near N. Henderson, Ill. In 1897 she confessed her faith in Christ and was baptized by Bro. P. M. Hale, now of Rossville, Ill., who also spoke words of comfort to her friends and relatives. Although suffering intensely for months from bone cancer she bore it with Christian resignation. She was held in high esteem by all, having taught in the public schools and the kindergarten, where her work will be long remembered. When Christ, who is our life, shall appear, there shall we also appear with him in glory.

MRS. FLORA E. JACKSON.

N. Henderson, Ill.

SHLUTER.

Died, on August 7, in Council Bluffs, Ia., baby boy of Mr. and Mrs. W. J. Shluter. Funeral services were conducted by W. B. Crewdson at the home. The funeral was unusually sad as it is the second death in the home in a few weeks and the last child.

W. B. CREWDSON.

To Corresponding Secretaries.

The annual statistics are due on Sept. 1st, 1901. We have sent you a request for the statistics of 1901. Will you not kindly give this matter your attention at once? It is earnestly desired that our statistics may be made as near accurate as possible. Our missionary societies need these statistics that they may compare them with the populations. It will aid in both extending aid where we are weak and securing aid where we are strong. These statistics are needed to indicate to the world at large our growth. A favorable showing causes men to investigate and has brought many men to Christ or taught them the way of the Lord more perfectly. Then it is an encouragement to all. Our churches are gaining and this encouragement should be the common property of all. The undersigned will be happy indeed to hear from every state secretary at the earliest date possible, so that our statistics may be properly tabulated for the first century convention at Minneapolis.

G. A. HOFFMANN,
Statistical Secretary.

AULT & WIBORG COMPANY

Manufacturers of Printing Inks

CINCINNATI. NEW YORK
CHICAGO. ST. LOUIS.

This Paper printed with Ault & Wiborg Ink

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo.
Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

W. H. MAYFIELD, M. D., Surgeon in Chief. Dr. W. G. TYZZER, General Manager.

5 BOOKS for $1.00

The following works are paper-bound booklets. Each is a valuable treatise on the subject to which it is devoted—concise and dealing with the fundamental facts rather than microscopic detail. The price of each work singly is *25 cents*. We will send the five books, postpaid, for *One Dollar*.

Christian Science Dissected. By A. D. Sector. This work, issued last summer, has already had a very large sale. It is bright, breezy, clear and convincing—just the thing to put into the hands of one who is inclining toward "Christian Science."

Sabbath or Lord's Day. By D. R. Dungan. Is it the First Day or the Seventh Day of the week that Christians should observe as a day of rest and worship? This book answers the question conclusively.

Facts About China. By W. Remfry Hunt. The author has lived in Central China for many years. His book is full of facts about Chinese customs, language, government, religions, commerce, geography, etc.

The Liquor Traffic. By S. W. Crutcher. Mr. Crutcher has spent years in fighting this traffic, and in this book tells of his experiences with manufacturers and dealers of whisky in the church and out.

The Lord's Supper. By N. J. Aylesworth. This work is a defense of and custom of observing the Lord's Supper every Sunday. It is an able, convincing argument.

WARNING.—If you wait until you can go to the postoffice and buy a money order, you may never send for these books. Just send a one-dollar bill; it is safe, convenient, and saves you five cents.

THE CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

...ALEXANDER CAMPBELL'S WORKS...

THE CHRISTIAN SYSTEM. 358 pages, 12mo cloth. A digest of the Christianity of Christ and of the faith and practice of the primitive church. Price, One Dollar.

POPULAR LECTURES & ADDRESSES. 641 pages, 8vo, cloth. A splendid volume, now offered at a reduced price for the first time. Formerly sold at $3.00. Price, Two Dollars.

LECTURES ON THE PENTATEUCH. Delivered at Bethany. Edited by W. T. Moore. The book includes portrait and sketch of Mr. Campbell. 379 pages, cloth. Price, One Dollar.

THE CHRISTIAN BAPTIST. New edition; seven volumes in one. 680 pages, 8vo. Bound in leather. Now offered at a reduced price for the first time. Price, Two Dollars.

CAMPBELL-PURCELL DEBATE. Romanism against Protestantism. A battle of giants. 360 pages, cloth, red edges. Price recently reduced from $1.50 to One Dollar.

CAMPBELL-OWEN DEBATE. A discussion on the evidences of Christianity with the noted infidel, Mr. Robert Owen. Price recently reduced from $1.50 to One Dollar.

CHRISTIAN BAPTISM. A very full and able treatise on the action, design and subjects of baptism. 444 pages; bound in leather or half-leather. Price, Fifty Cents.

LIVING ORACLES. The New Testament, translated by Drs. Campbell, McKnight and Doddridge. Notes, emendations, etc. 336 pages, cloth. Price, Fifty Cents.

The **CAMPBELL LIBRARY**, complete as above, together with Mr. Campbell's "Life and Death," "Sermon on the Law" and "Letters to a Skeptic" (pamphlets), sent for only **EIGHT DOLLARS**. This includes all of Campbell's works, except the Campbell-Rice Debate, which is out of print. At former prices these works cost *fourteen dollars*. These books were never before offered so cheaply. Any volume sent singly on receipt of the price named, or the entire list of eight volumes and three pamphlets for only **EIGHT DOLLARS**. This offer will not soon be equaled.

Send for our new "Special Catalogue No. 22"—Books at Half Price.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

"THE ONLY WAY."

ST. LOUIS
TO
CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

If our memory serves us aright it was Sydney Smith, the English author and epigrammist, who wrote the familiar verse which, after enumerating a number of important things that men could do without, closed with the line:

But civilized man cannot do without books.

He spoke truly! The term "civilized" is a relative term, of course. The tribe of erstwhile savages which has ceased to eat its meat raw, which has abandoned tents or wigwams for cabins, and which has begun to have some regard for the sacredness of human life, is commonly spoken of as "civilized." It is hardly probable, however, that the members of such a tribe count good literature as a necessity to their happiness and well-being. This is not the "civilized man" of whom the author above referred to was speaking. The truly civilized man is he who realizes that the mind is more than the body, and that, like the body, it requires exercise, training and judicious nourishment if it is to grow and keep healthy. Ours is a civilized nation—so-called, at least—but what proportion of its inhabitants are truly civilized according to this standard? The proportion, we fear, is lamentably small! How few men and women give careful thought to their mental food, and conscientiously select that which they know they need! You who read these lines: Do *you* do this? If not, *why* not?

We are in the book business, and the more books we can sell the better it is for us. We realize that this fact weakens, in the minds of some readers, whatever we may say of the value and importance of reading good literature. "Oh, yes! They have books to sell, so it's no wonder they are constantly urging people to read more books." That is about the way the thought shapes itself in the minds of certain persons, we have no doubt. If this paragraph is read by any who have had this thought, let us beg them to think a little on one point, and answer this question: If our only object were to make as much money as possible, would we publish the kind of books that we do? Is there not vastly more sale for and more profit in "popular literature" than in the solid, instructive religious works which we publish? A moment's thought on this point should be sufficient to banish any such notion as that which we quoted above. Of course, we have books to sell, and are anxious to sell them, but, beyond all that, we have a genuine concern for the welfare and the mental and spiritual growth of our brotherhood, and it is because of this concern, as well as because of our desire to benefit ourselves by an increasing book trade, that we strive to impress upon our readers the fact that good books are a necessity to the intelligent, well-informed, progressive, truly civilized man.

The Witness of Jesus, the new book containing a number of the ablest sermons of the late Alexander Procter and a sketch of his life, is almost completed. The work has been very carefully edited by J. H. Garrison, who was an intimate friend of the great preacher and thinker, and understood thoroughly his mind and thought. The themes selected for treatment in this volume were designed to present a somewhat complete view of the author's conception of Christianity. It is a matter of profound congratulation that he has left this permanent literary heritage to his brethren. Full announcement of the date of publication, price, etc., will be made at an early day.

There was a time, and that not so many years ago, when it was only the preacher who was supposed to possess commentaries and books of scriptural exegesis. It was the clergyman who studied the Bible, and from the pulpit told the people what they were to believe and what were the correct explanations of knotty or obscure passages. In every Christian family there was a Bible, which was read, more or less, but it was not *studied* as the Bible is studied to-day. During the past few years there has been a great revival of interest in the study of the Bible, by no means confined to the preachers. The people are securing commentaries, concordances, exegetical works, etc., and are determining for themselves the teachings of the Book. The Christian Publishing Company is well prepared to meet this new and general demand for books about the Bible. We give a list of a few of our best works:

Commentary on Matthew and Mark, by J. W. McGarvey. A volume of 392 pages, cloth-bound. The former price of $2.00 has been reduced to $1 50.

Commentary on Luke, by J. S. Lamar. A splendid work by a grand man. Cloth, 333 pages; reduced from $2 00 to $1 50.

Commentary on John, by B. W. Johnson, the well-known commentator. Cloth, 328 pages. Price reduced from $2.00 to $1.50.

Studies in Acts, by W. J. Lhamon. This is the latest and one of the very best of our Bible helps. Cloth, 420 pages $1.25.

Commentary on Romans, by Moses E. Lard. A book of 485 pages, bound in cloth. Former price, $2 50, is reduced to $2.00.

Commentary on Hebrews, by R. Milligan. The author was one of the most gifted men of our reformation. The book contains 395 pages, cloth-bound. Price reduced from $2.00 to $1.50.

People's New Testament, with Notes, by B. W. Johnson. A concise commentary on the entire New Testament, comprised in two volumes, the first volume containing the four gospels and Acts, and the second the epistles and Revelation. Price, per volume, $2.00; per set $4.00.

These are all valuable, helpful works, teaching sound doctrine, and making clear those passages which sometimes puzzle those who have not given much time and attention to Bible study. They will prove of great help and benefit to the Sunday-school teacher, the Christian Endeavorer, and to all who are interested in the study of God's word. All of these volumes are more fully described in our General Catalogue, which will be mailed free on application.

The Frequency of the Lord's Supper, by N. J. Aylsworth, is a little booklet that every Disciple of Christ should read. There is nothing in our worship, in our public or private devotions, nearly so sacred and so important as the ordinance of the Lord's Supper. Our custom of observing this ordinance on every Lord's day differs with the practice of most of our religious neighbors, and this booklet is an argument for the correctness, the scripturalness and the value, as a means of spiritual growth, of the weekly communion service. 103 pages; price, 25 cents.

In all the anti-Mormon literature extant there is nothing of greater practical value and worth than D. H. Bays' *Doctrines and Dogmas of Mormonism Examined and Refuted.* For more than a score of years the author was a preacher and leader among the Mormons. No man in America knows better what Mormonism is. He is now a well-known preacher and pastor among us. 460 pages; cloth; price, $1 50.

While it is no doubt true that the question of the form of Christian baptism is no longer the important, live issue that it was thirty years ago, in the sense that it is not now discussed, preached and debated to the extent that it once was, it is also true that this question must remain a live and important issue so long as a large proportion of professed followers of Christ refuse or neglect to obey his command, and substitute something else for what he commanded. There are communities, too, where this question is as prominent to-day as it ever was anywhere. There have been a great many books written and published to prove that immersion, and immersion only, is the baptism taught by the New Testament, and many of these works have been excellent One of the latest of these, and one which has no superior as a plain, straightforward, convincing argument for immersion, and against any other of the "modes," is J. B. Briney's book, *The Form of Baptism.* We do not believe that it can ever be excelled. To add to the interest of the volume, it contains a reply to Mr. Briney by Rev. J. L. Tucker, an Episcopalian clergyman, and Mr. Briney's rejoinder. The book is neatly printed and bound. Price, $1.00.

THE CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

A TRIAL OFFER

The Christian-Evangelist

THREE MONTHS, 25 CENTS

For New Subscribers Only.

Paper will be discontinued at the end of the three months unless otherwise ordered

See That Your Friends and Neighbors are readers for three months and the CHRISTIAN-EVANGELIST will do the rest.

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scripture difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 1st, 1901, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting. J. H. GARRISON, Pres.,
W. D. CREE, Sec.

St. Louis, Mo., August 22, 1901.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | August 29, 1901 | No. 35

WmRWarren Jan02a
Box 802

Contents.

EDITORIAL:

Current Events....1091
The Optimism of the Bible....1093
Converts and Perverts....1093
The American Revised Bible....1094
Editor's Easy Chair....1094
Questions and Answers....1095

CONTRIBUTED ARTICLES:

Character and the Kingdom.—Edward Scribner Ames....1096
B. B. Tyler's Letter....1097
A Box of Bulbs.—Orpha B. Hoblit....1098
New York Letter.—S. T. Willis....1098
Fresh from Minneapolis.—I. J. Spencer....1099
An Invitation from a Minneapolis Young Lady.—Prudence P. Faddis....1100
The Old Book in the New Crucible.—J. J. Haley....1100
Our Missionary Activity in the Twentieth Century.—W. J. Russell....1101
Evident Signs of a Great Awakening.—Robert L. Wilson....1102
The Saloon.—W. O. Moore....1103
Christ's Preparation.—C. H. Wetherbe....1103

CORRESPONDENCE:

Texas Letter....1106
To the Missouri C. W. B. M....1106
Eastern News Notes....1107
Ohio Letter....1107
Vacation Items from Bethany, W. Va....1108
Upper Ohio Valley Notes....1108
Missouri Bible-school Notes....1108

MISCELLANEOUS:

Our Budget....1104
Announcements....1109
Evangelistic....1111
Family Circle....1112
With the Children....1115
Hour of Prayer....1116
Sunday-school....1117
Christian Endeavor....1118
Marriages, Obituaries....1119
Book Notes....1120

Subscription $1.50

THE DIVINE COMEDY.

Oft have I seen at some cathedral door
A laborer, pausing in the dust and heat,
Lay down his burden, and with reverent feet
Enter, and cross himself, and on the floor
Kneel to repeat his paternoster o'er:
Far off the noises of the world retreat;
The loud vociferations of the street
Become an indistinguishable roar.
So, as I enter here from day to day,
And leave my burden at this minster gate,
Kneeling in prayer, and not ashamed to pray,
The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait.

Longfellow.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .... .. $1.50 each
Ministers..... 1.00 "

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

BETHANY COLLEGE.

Founded in 1841 by

ALEXANDER CAMPBELL.

Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,

J. C. KEITH, CHAIRMAN FACULTY.

Christian University,

For Ladies and Gentlemen.

D. R. DUNGAN, LL. D., President.

College of Arts and Sciences. College of the Bible. Business College. Conservatory of Music. Faculty Strong. Instruction Thorough. Curriculum Up-to-date. Expenses very light.

FOUR COURSES OF STUDY.

Classical. Scientific. English Classical. Classical Biblical Course.

In no other school can the student find better facilities or better instruction. 3,000 catalogues now ready for distribution. Write for one. For any desired information address,

PROF. A. J. YOUNGBLOOD, Canton, Mo.

Where will you attend School?

VALPARAISO COLLEGE AND NORTHERN INDIANA NORMAL SCHOOL

One of the

Largest and Best Equipped Colleges in the U. S.

offers exceptionally fine opportunities for doing a high grade of work in the following

DEPARTMENTS: Preparatory, Teachers', Scientific, Classic, Engineering, Oratory, Pharmacy, Musical, Fine Art, Law, Commercial, Phonography and Typewriting, Review.

The institution is well equipped with buildings, apparatus, library, etc. (The new Science Hall recently completed, has laboratory facilities sufficient for accommodating 400 students working at one time.) Each department of the school is supplied with everything necessary for its special work. For example,

The Pedagogical Department is not only supplied with a full reference library, consisting of all the latest and most approved books treating on professional work, but it has also excellent apparatus for experimental purposes.

The Commercial Department is provided with a more extensive line of offices than has ever been attempted by any other school.

The Pharmacy Department is one of the few in the United States that has laboratory facilities for doing all the work. What is true of the equipments of these departments is true of the other departments. Attention is called to this to show that while the

Expenses here are about one-third as great

as at other high grade schools, yet the advantages are the best. Tuition, $10 per term. Board and furnished room, $1.50 to $1.90 per week. **Fall term will open September 3, 1901.**

Catalogue free. Address.

H. B. BROWN, President,
or O. P. KINSEY Vice-Pres., Valparaiso, Ind.

The Christian-Evangelist's 1901 School Directory

MISSOURI MILITARY ACADEMY

8th Year. Fine New Buildings. 100 acres. Hunting, Fishing, Swimming, Boating. **Model School.** Phenomenal Success. Faculty, **University graduates of national reputation.** For booklet with full information, address **A. K. YANCEY, President, Mexico, Missouri.**

EUREKA COLLEGE.

ROBERT E. HIERONYMUS, Pres.
Eureka, Illinois.

Quiet City. Beautiful Grounds. Convenient Buildings. Athletic Park. Gymnasium. Physical Director. Popular Lecture Course. Occasional Special Addresses. Strong Literary Societies. Location Healthful. Influences Good. Expenses Moderate. Good Dormitories.

ENDOWMENT GROWING. CO-EDUCATIONAL.

Next Session Opens Tuesday, September 17, 1901.

COURSES:—Full Collegiate Training. Music and Art. Bible School. Preparatory and Commercial Departments. For full information, address the President.

CHRISTIAN COLLEGE
AND
SCHOOL OF MUSIC

FIFTY-FIRST YEAR

Magnificent New Dormitory Accommodating 150 Students

Sixteen Gold Medals Awarded in May, 1901

Best Equipped School for Girls in the Southwest.

Regular College course prepares for advanced University work. Schools of Music, Art and Elocution. Students from 16 States. 25 Instructors of best American and European training. Beautiful Park of 18 acres. Tennis and Basketball. A Christian home and high-grade College. Rooms should be engaged early. Next session begins September 16. For engraved Catalog address

MRS. W. T. MOORE, MRS. L. W. ST. CLAIR, } **Principals.**

Secretary Christian College, COLUMBIA, MO.

HARDIN COLLEGE AND CONSERVATORY FOR LADIES

29th year. Unprecedented prosperity. 23 Professors from **8 Universities** and **5 European Conservatories. German-American Conservatory. Wm. H. Barber, Musical Examiner,** present in person during May. Largest. Cheapest. Best. Address, **JOHN W. MILLION, Pres.,** 40 College Place, **MEXICO, MO.**

KENTUCKY UNIVERSITY, LEXINGTON and LOUISVILLE, KY.

BURRIS A. JENKINS, A. M., B. D., President.

A University of the Christian Church.

FIVE COLLEGES.—Liberal Arts, Bible, Normal, Commercial and Medical.

Co-education. 1,108 matriculates last session. Well equipped gymnasium. Fees in College of Liberal Arts and Normal College $22, in College of the Bible $20, for nine months. Other expenses low or moderate. Reciprocal privileges. Next session of those colleges begins in Lexington on Monday, September 9, 1901. Next session of Medical Department begins in Louisville January 1, 1902. The Commercial College (in Lexington) may be entered at any time of the calendar year. The courses of study lead to the degrees of A. B., A. M., B. Lit., M. Lit., B. S., M. S., B. Ped., M. Ped., and M. D., and, in the College of the Bible and the Commercial College, to graduation without degrees.

For catalogues or other information address KENTUCKY UNIVERSITY, LEXINGTON, KY.

BUTLER COLLEGE

Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address SECRETARY, Butler College, Indianapolis, Ind.

WESTMINSTER COLLEGE, FULTON, MISSOURI.

A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,

John H. MacCracken, Ph. D., Pres.

HAMILTON COLLEGE,

LEXINGTON, KENTUCKY.

The Leading College of the Christian Brotherhood for the education of young women. Its record, buildings, equipment, faculty, the best. Opens thirty-third session second Tuesday in September. Very reasonable rates. For particulars and catalogue apply to B. C. HAGERMAN, PRESIDENT.

William Woods College

School enters Twelfth Year Out of Debt. Endowment $40,000. Buildings, Site, Beautiful, Healthful, Attractive. Well selected and efficient teachers. Literature, Art, Music, Elocution, Stenography, Typewriting. Next session opens Sep. 3rd, 1901. For catalogue address, **J. B. JONES, Pres., FULTON, MO.**

College and Health Resort.

CARR-BURDETTE COLLEGE AND CONSERVATORY OF MUSIC, ART AND ELOCUTION. "THE WELLESLEY OF THE SOUTH" offers to Northern Girls the best educational facilities of the best Northern College at the *minimum cost.* See if this is so by writing *at once* for our free catalog and artistic Brochure with 53 engravings of Carr-Burdette. Liberal reduction for two or more. Address, MRS. O. A. CARR, SHERMAN, TEXAS.

Columbia Normal Academy

Approved by State University.

OFFERS Excellent preparation for University. Prepares for any grade of Certificate, County or State. Columbia Business College is a Department of the School.

GEO. H. BEASLEY,
S. B., Pe B., Principal.

Catalogue Free..... COLUMBIA, MO.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, August 29, 1901. No. 35.

Current Events.

World's Fair Proclamation. On Thursday of last week President McKinley issued the formal proclamation informing all the nations of the earth that an International Exposition is to be held in St. Louis in 1903, to celebrate the acquisition of the Louisiana Territory by the United States, and inviting them to participate in it. Copies of this proclamation will be sent to all the diplomatic representatives of the United States in foreign countries and will be formally presented by them to the governments to which they are accredited. To most Americans the issuing of this proclamation, which merely recites the already published decision of Congress in regard to the Fair, will seem but an empty formality. But such formalities have much more weight in foreign countries than with us, and are absolutely necessary to give the enterprise the stamp of governmental sanction in their eyes. The legislatures of most of the states have already made appropriations for their respective state exhibits, but the general public has perhaps not yet fully grasped the fact that within two years the gates will open at St. Louis to the greatest exposition that the world has ever seen. In the historical significance of the event which it commemorates, in the material resources which it will exhibit, in the financial expenditure which it will involve, the Louisiana Purchase Exposition will be unsurpassed by any of the great fairs of recent years. If international expositions are a gigantic fad which is soon to pass away, this one will form a magnificent climax to the series. If they are to be a permanent institution, as a means of education and of industrial expansion, the World's Fair of 1903 will establish a new record for its successors to beat—if they can.

The Yacht Race. The greatest event in the calendar of pure sport is the annual international yacht race. More than forty years ago the old schooner "America" won the cup in English waters the first time it was offered. From that time until the present there has been a series of interesting but unsuccessful attempts on the part of British yachtsmen to recapture the trophy. Sir Thomas Lipton, who has already had experience in this competition, has this year brought over a new boat, "Shamrock II.," which, as the experts all agree, promises to make an interesting race for her competitor. The curious feature of the present situation is that the boat which is to defend the cup in the name of the New York Yacht Club has not yet been chosen. The boat built especially for this purpose by Mr. Thomas Lawton, of Boston, was ruled out early in the season, and the two remaining candidates for the honor are the "Columbia," which successfully defended the cup last year, and the "Constitution," newly built by Herreshof. Sixteen races between these two boats have already been held in all kinds of weather, and the victories and defeats are evenly divided. The final test will be made in a series of three races to be held on Saturday of this week and Monday and Wednesday of next. The winner of two out of the three will meet the "Shamrock II." in the race for the cup. Yachting, of the sort involved in championship races, is a sport in which none but princes and multi-millionaires can indulge. Sir Thomas Lipton estimates that his total expenditure in this attempt to lift the cup, including the building of his yacht and bringing it from England to New York, will be not far from a million dollars. It is said to take about a hundred thousand dollars to pay for building the hull of an up-to-date racer, to say nothing of its equipment.

Science and Alcohol. It is well enough to talk in a general way of the disastrous effects of indulgence in alcoholic beverages, but most persons pass these lightly by as being true only of those who indulge to great excess. And there are many in this scientific age who are more influenced by the result of scientific experiments than by any amount of impassioned appeal. The authorities in the government laboratories at Washington have been making laboratory tests of the effects of alcoholic stimulants on the muscles and nerves, using appliances of the same general character as those employed in the study of physiological psychology. For example, tests can be made to determine the time which the brain takes to receive and respond to a simple stimulus, such as the pressure of an instrument or the flashing of a light. If an electric clock is connected with a light and a key so that it will be started when the light is flashed and stopped when the key is pressed, and if the subject is instructed to press the key as soon as he sees the light, the clock will register the time—a small fraction of a second—which elapsed between the appearance of the light and the touching of the key. This will be the time occupied by the brain, nerves and muscles in making that simple reaction. The time will, of course, be different with different individuals. By applying this test to a large number of individuals who have not tasted alcohol recently, and then to the same persons immediately after they have taken a small quantity of it, it is found that in every case the effect of the alcohol, even in the smallest appreciable quantities, is to retard action of the brain and muscles and increase the time required to make the given reaction. This is but one among dozens of experiments, the general outcome of which is to prove that the human body and mind are less efficient instruments when they have received alcoholic stimulation, and that, even when the quality is so small that ordinary observation cannot detect this effect, scientific observation discovers that the effects are no less really present.

The Iowa Democratic Convention. The Iowa Democracy, unlike Ohio and Pennsylvania, expressed its loyalty to the silver issue in the state nominating convention held last week. There was some difficulty encountered in finding a suitable candidate who was willing to head the ticket. After the withdrawal of two or three others who were considered suitable, T. J. Phillips, of Ottumwa, was nominated for governor. Mr. Phillips, after his nomination, with commendable frankness, expressed his own opinion that it would have been just as well for the convention to make no deliverance on national questions but to confine itself to state issues. Besides endorsing the Kansas City platform, the newly formulated state platform contains a plank proposing the repeal of the present liquor law—which is prohibition with some modifications—and the enactment of a high license and local option law. In spite of the weakening of the Iowa prohibition law since its original enactment, and in spite of any irregularities which there may be in its enforcement, we have reason to believe that it is still far preferable to the local option system. We have not yet heard full particulars, but apparently the Democratic party in Iowa is trying to ride into office on the (real or imaginary) wave of reaction against prohibition in the state. Even if the preponderance of public sentiment is in favor of the substitution of local option, the normal Republican majority will doubtless be enough to turn the scale against any such change if the Republican party remains favorable to the present system.

Rumors of Compromise. A good deal of mystery is being preserved about the movements of the strike leaders and the steel operators. Persistent rumors are afloat that peace negotiations are well advanced and that a settlement is to be expected within a few days. Mr. Shaffer denies these reports and asserts that he has no official knowledge of any such negotiations. It is possible, however, that much may be veiled under the qualifying adjective "official." The area affected by the strike has not materially increased or diminished during the past two weeks. Some mills which were non-union before the strike began have been organized and have obeyed the strike order. In other cases the refusal to organize has been not less definite. This circumstance has suggested the terms of a possible compromise: that the operators sign the Amalgamated

Association scale for all mills except those which, by refusing to organize, have definitely declared their unwillingness to accept the Amalgamated Association as their representative. Mr. Shaffer is said to have suggested arbitration by a committee composed of Bishop Potter, Archbishop Ireland and President Seth Lowe of Columbia College. One thing is certain: that if the strike is not made far more general than it is at present or has any immediate prospect of becoming, the strikers must either compromise or lose the whole fight. The mills, although crippled, are still turning out an immense amount of steel and at the present rate the operators can stand it a great deal longer than the strikers can.

The New German Tariff. The generally expressed apprehension that the nations of Europe may form an industrial and commercial combination to prevent the United States from developing too far the primacy which it already holds in the world of international business, is doubtless a feverish dream. There is not likely to be a definite anti-American combination to kill or cripple our trade. But it is to be expected that the nations of Europe will individually adopt such measures as may seem likely to prove effective to protect themselves against our commercial invasion. The new German tariff schedule is a step in the direction of such a policy. Under this schedule the import duties are increased, on the average, about fifty per cent. and in many cases they are more than double the rates which have been granted by special treaty arrangement to the "most favored nations." It is noticeable that the increase of the rate on American foodstuffs is quite up to the average, and on machinery is more than that. Bicycles, for example, will be required to pay more than four times the old rate. To satisfy the agrarians, a minimum is fixed below which the rates on cereals cannot be reduced even by special treaty. If the Germans wish to adopt such measures as these to rid themselves of American competition, we have no logical ground for making complaint. It is the same policy which we have been applying with more or less success to rid our manufacturers of German (and other) competition. Any complaint which we may now offer against Germany's higher tariff on our products will be virtually a complaint against our own system by which German, French and English producers have been shut out from American markets by a high tariff wall. It may turn out that protection is not such an enjoyable game when everybody plays it.

Colombia and the United States. The insurrection in Colombia, judging from the meagre, belated and censored accounts which find their way into the press, is becoming more formidable. The rebel leader, Gen. Uribe-Uribe, has written to a correspondent in New York that he is getting on well and needs more ammunition, but that he is "too busy to spend much time writing letters." In this respect he differs from some other commanders—Gen. Weyler, for instance, with his mounted rapid-fire type-writer,—who are too busy writing letters to have much ime to do anything else. There is apparently a Conservative insurrection against the Liberal government in Venezuela, as well as a Liberal revolt against the Conservative government in Colombia. Naturally, the insurrectionists of each country affiliate with their co-partisans in the governmental army of the other country. It is in this way that the invasion of each country by the troops of the other has come about. The Venezuelan governmental troops and the Colombian insurrectionists seem to have the best of it so far and victories have been won by them on the border of Colombia. The United States consul in Venezuela, Mr. William L. Scruggs, says that the Liberals in both countries are fighting not only for the reunion of the three republics into one Greater Colombia, but also for the separation of church and state. According to this latter statement, it is as much a war between the clericals and the anti-clericals, as anything else. The foreign papers, especially the French and German, see, or profess to see, in the action of our government in promptly sending war-ships to the Isthmus to perform any police duty that might become necessary, an indication that the United States is reaching out to possess Central America, the Isthmus of Panama, and as many of the South American republics as may come within the reach of our clutches. Such a possibility may be seriously contemplated by our European neighbors, but the suggestion is not likely to arouse anything but laughter in this country. We have troubles enough now, without trying to tame any South American republics and without becoming responsible to the world for their good behavior.

France and Turkey. A diplomatic flurry has been caused by sudden pressure on the part of France for the payment of some long-standing claims against the Turkish government. Several years ago a French corporation, operating under a Turkish franchise, made large investments in docks and quays in Constantinople, the Turkish government agreeing to buy them at a certain price whenever the company wished to sell. The use of the docks was hampered to such an extent by the agents of the government ostensibly trying to prevent the landing of possible assassins, that the company decided to sell out. But the money was not forthcoming, and the company finds itself in possession of property which, in spite of definite agreements and the personal promise of the Sultan, it can neither operate to advantage nor sell. The French Ambassador at Constantinople, M. Constans, set a date at which the claims must be settled. As the immediate result of this was nothing more substantial than smooth words, he declared diplomatic relations at an end between France and Turkey and prepared to depart with his official household. It is reported that at this point the Sultan yielded, but the money has not yet been paid over and M. Constans has left Constantinople. It is not as it was in the old days, when it was as much as an ambassador's life was worth to fail to get out of Constantinople before his government declared war or broke off diplomatic relations. The situation is still strained, in spite of any concessions which the Sultan may have made, but it is scarcely conceivable that the Turkish government will be foolish enough to allow itself to be drawn into a war. It would inevitably be a naval war and it could not have more than one act. France has one of the most powerful navies in Europe, probably second only to that of Great Britain. Turkey has about a hundred vessels, most of which are for practical purposes mere junk. Doubtless Russia, which has an interest in seeing that there is no war between France and Turkey, will assist in patching up the affair, even to the extent of lending the Sultan enough money to pay the bill. This sudden and brusque kind of diplomacy, which the French government has sanctioned and M. Constans has executed, is the only sort which has any chance of being effective with the Turk.

Brevities. The Dutch government has refused to submit to the Powers the protest of the Boer leaders against Gen. Kitchener's latest proclamation. To have granted this request would have been very much like trying to force a recognition of them by the other governments.

C. M. Hays, President of the Southern Pacific Railway, has resigned his office. It is reported that the Harriman system, including the Southern Pacific, the Union Pacific and the Chicago and Alton will be consolidated under a single set of executive officers and that the presidency of the system will be given to S. M. Felton, who is now President of the C. & A.

With its accustomed cantankerousness the Chilian government has refused to make the necessary appropriation to pay the expenses of the Pan-American Congress which is to be held in the City of Mexico. Chili is famous for its capacity for getting on the off side of every proposition which has two sides, and it often makes another side for its own use where nobody supposed there was room for one.

A new demonstration of the friendship and alliance between France and Russia is to be given by a visit of the Czar to France this fall to witness the autumnal military maneuvers. Elaborate preparations are already being made for his reception. It is not every republic which has such an adequate supply of palaces for the entertainment of royalty. The inherited architecture of several centuries of monarchy comes handy when a republic has to house a Czar. If Nicholas came to this country the best we could do would be to put him up at the Waldorf-Astoria—and very likely he would find more practical comforts there than in the ancient Chateau of Fontainebleau.

An apparently endless newspaper war is being waged, chiefly in St. Louis, over the management of the Missouri school fund. It is alleged that the $4,000,000 in interest bearing bonds, which formerly constituted the school fund, has been diverted to other purposes, leaving only certificates of debt, the interest of which is raised only by general taxation. It is even charged that there has been crooked bookkeeping to cover up the misapplication of funds. Gov. Dockery has offered to give any interested party an opportunity to examine the books, and one of the St. Louis afternoon papers has undertaken to have the examination made. It is to be hoped that the examination will at least succeed in shutting off a discussion which has already grown to wearisome length.

The Optimism of the Bible.

The note of despair and sadness which is heard in much of our modern literature, is in striking contrast with the note of hope and triumph which sounds through the books of the Bible from Genesis to Revelation. This is one quality of biblical literature which should and does endear it to the human heart, and which makes it pre-eminently the Book of the people. Its optimism is not the weak, maudlin type which is blind to existing evils, but of that virile, aggressive, victorious sort which is contagious, because it reveals the remedy for every defect that mars the perfection and happiness of human life.

Does the book of Genesis lead us through a succession of falls by which men sink deeper into the mire of sin and ruin? This is only done to afford a background for the display of God's grace in the redemptive purpose which is gradually unfolded in the history of God's chosen people. In the succeeding books of the Bible, if sin is presented as a subtle poison corrupting all the fountains of human life, and introducing confusion and strife in the various relations of life, there is evermore accompanying this warning note of the heinous character of sin, a forgiving God in whose grace pardon and peace may be found, and from whose almightiness strength may be received to gain the victory over sin.

The prophets of the Old Testament saw and denounced in severest terms the sins and follies of their times. They had the keenest insight into the moral shortcomings of the nation, and the direful consequences of sin upon both the individual and national life. And yet they were the great optimists of the times in which they lived. Amid the gross darkness that settled down upon the world at times, their voices could be heard on the mountain tops, crying, "The morning cometh!" They looked beyond the strife and turmoil, the darkness and misery, of the age in which they lived, to a golden age yet to come in which peace and righteousness would fill the earth and the wilderness would blossom as a garden. They saw God's purpose through all the changing fortunes of their nation, and knew that good at last would come out of all the evil which for the time seemed to prevail.

When Jesus came, a new and higher note of optimism was sounded. Never prophet or seer saw so deeply into the awful nature and consequences of sin as he, nor felt so keenly the weight of the world's sorrow and iniquity. Nor did ever prophet or seer of the olden time speak such words of hope to cheer the sad hearts of a weary world. He saw the sins of humanity as no one ever before saw them, and yet he believed in men as no man ever before believed in them. He hated iniquity as no one ever hated it before, but he loved men, who were laden with iniquity, as no one had ever loved them. Down beneath the sin and unworthiness which common eyes could see, he saw the divine in man—the remnant of the divine image. His sympathetic ear heard the unspoken longings and aspirations of the human heart. He knew the unrest, the soul-weariness of men, and opening wide his loving arms he invited all the weary and heavily laden to come to him for rest. He was the friend of publicans and sinners. These outcasts of society felt somehow that here, at last, was one who understood their case, and who had some regard for their personality and believed in their salvability.

Nor did this sublime optimism wane in the least when he saw that through the narrowness, the prejudice and the bitter hatred of the Pharisees and Scribes, he was to be put to death. Even then he kept his faith in humanity. "They do not understand me," he seemed to say. "They do not know what they are doing in putting me to a cruel death; if they did, they wouldn't do it. I have failed to convince them by my life and my teaching, of my mission of mercy. But if I be lifted up and die for men on the cross, then I will draw all men unto me. They will be convinced of my love, and of my Father's love for the race, and will accept the salvation which I offer." Was ever optimism like this? Has any one else ever had such confidence in the final triumph of love over sin and all the sad consequences of sin?

The optimism of Jesus was shared by his apostles. They preached a gospel of hope and of good cheer. They placed no man beyond the reach of salvation who did not place himself there by his own act of rejection. They are the heralds of a triumphant gospel which is to conquer the whole earth. The last book in the Bible leads us to a mountain top of vision and shows us the mighty conflicts between the forces of righteousness and of sin, and the final triumph of righteousness in the earth. The book reverberates with the sounds of battle at first, until these are lost in the shouts of victory, and the songs of praise to him who sitteth upon the throne, and to the Lamb, who redeemed us from our sins in his own blood. The scene closes with a new heaven and "a new earth wherein dwelleth righteousness," and a redeemed world rejoicing in the smile of God, who dwells with men and wipes all tears from their eyes.

Such is the optimism of the Bible. No wonder it does not relax its hold on the human heart. No wonder the Christ who fills it with this triumphant note is marching on to universal conquest. Blessed be his name, forever and forever!

Converts and Perverts.

A religious body that ceases to grow will soon cease to live. The truth is, when it loses the power of self-propagation it is already dead. There can be no truer measure of the spiritual vitality of any church than its capacity to win men from the service of sin to the service of God. This is not saying that the church that has the largest number of additions to its roll of membership possesses the greatest spiritual power. It is one thing to add persons to our churches and another thing to add them to Christ and make them members of his living body. Facts compel us to believe that many who are baptized and enter the church are not really converted to Christ. The large number of those who, after their baptism, fall back into their old lives of sin and fail to make any growth in Christian life, manifests too clearly superficial work in the process known as conversion. We do not believe that the number of those who are hypocrites—that is, who are consciously acting a false part in joining the church,—is very large. It is easier to believe that most of those converts who soon become perverts have been misled by their spiritual teachers. Perhaps these teachers have laid an undue emphasis upon external acts, to the neglect of those internal conditions which alone can give value to any outward act. Or it may be that altogether too much has been made of mere feelings and emotions, which have been made to take the place of moral enlightenment and of deep religious conviction.

But whatever may be the cause, the fact remains undisputed and indisputable, that too large a number of those who are reported as converts soon become perverts, and their latter condition is worse than the first. We seldom hear reports of the number of those who are perverted from the gospel. It is this fact that makes religious statistics of such uncertain value. While we have no means of knowing the losses we sustain every year through these perversions, it is a matter of certainty that not only our church membership but our spiritual power would be vastly increased if this leakage were stopped. What is the remedy for this evil?

Two things will readily occur to any one who turns his attention to this problem. First, there should be greater care in making sure that those who come to our baptism have the necessary spiritual preparation for this solemn and significant step. Unless there lie behind this act a realization of sin and the fixed purpose to turn away from it, a love for Christ and for the ways of righteousness, an intelligent acceptance of Christ as offering to us all that our spiritual needs require, there is no adequate preparation for that Christian life at the threshold of which baptism stands. When once the soul has come to feel the burden of guilt, and to long for peace and reconciliation with God, to submit to Christ in the ordinance of baptism becomes a joyful privilege as well as an act of solemn self-surrender. We cannot doubt that if there were more personal conversations with candidates for baptism by their spiritual teachers, in which the nature and obligation of the Christian life were explained, and the meaning of baptism as a sacred covenant with Christ, into which they were entering, impressed upon them, the number of genuine converts might be increased, while the number of perverts would be proportionately decreased. The second part of the remedy is the proper care for and training of those who come into these new relationships. Perhaps at no one point in all our system of work have we been more seriously at fault than just here. We have not yet devised or adopted any adequate system of providing spiritual care and instruction for new converts, grouped in weak congregations and unable to care for themselves. As often as plans have been suggested to remedy this defect, so often has the fear been expressed by timid brethren that the rights of these churches are in danger of being trampled upon. Have these churches an inalienable right to perish for lack of oversight and spiritual instruction? If so, there would be ground for the opposition. But if these weak, struggling churches, these shepherdless flocks, have a right to life, liberty and the pursuit of happiness, then we are depriving them of their inalienable right by withholding from them the means whereby their life may be sustained.

Let the work of conversion, by all means, be carried on as vigorously as possible; but in doing so let us bear in mind the danger of these converts, becoming perverts through a too superficial work on the part of those who preach the gospel to them. And especially let us not any longer neglect the adoption of some wise system of supervision by which the weakest and most needy of our churches and the scattered disciples may have the necessary care and instruction. No amount of evangelistic zeal can compensate for our indifference to those who, having been turned from the service of sin to the service of Christ, are left alone to battle with the difficulties which confront them without the guiding hand and the cheering voice of a loving and faithful shepherd. When these facts have received due recognition, and these proposed remedies have had time to work out their legitimate results, our statistics will mean a great deal more than they do at present, for the number of our converts will not have to be discounted by so many perverts from Christ and the Christian life.

The American Revised Bible.*

On Monday of this week there was published for the first time a version of the Scriptures which must without doubt be characterized as the most perfect version of the whole Bible that has ever appeared in the English language.

The revision of 1881-85 was made by a joint committee of eminent English and American scholars, and the result was a version which for all practical purposes is so far superior to the "authorized" King James Version of 1611 that it is a wonder and a pity that the latter remains in so much more general use. But the revision of 1881-85 was not perfect. A wholesome conservatism restrained the translators from departing from the rendering of the old version in many cases where, although there might be said to be some doubt, the balance of probability was heavily against the old reading. For example, in Job 19: 25, 26, the Authorized Version has "I know that my Redeemer liveth and . . . yet in my flesh shall I see God," the capital R in Redeemer and the phrase "in my flesh" being used chiefly to give the verse dogmatic value as a specific Messianic prophecy and a proof-text for the resurrection of the body. The Revised Version, translating literally, reads, "from my flesh," which, though somewhat ambiguous, does not materially alter the meaning. The new American Version, giving the obvious meaning of the original in the light of its context, has "without my flesh."

The translators in making the earlier revision tried to remove enough of the archaic words to make the meaning always clear, at the same time preserving in the diction that subtle flavor and aroma of antiquity which, in this bustling age, is closely akin to the feeling of reverence. Here again the fear of making too great changes led to the error of making too few, and in not a few passages a veil of obsolete Elizabethan words obscures the meaning. For example, Jer. 9: 26, "All that have the corners of their hair polled," might as well read, "cut off" instead of "polled." The word "reins" retained in many passages in the Revised Version means practically nothing to the average Bible reader.

In considering all of these changes the American section was almost always in favor of more radical changes than the English members were willing to sanction. So it was agreed that, since it was primarily an English enterprise, the English opinion should prevail in all disputed passages and that every revised Bible published should contain an appendix giving the translation suggested by the Americans in all these disputed passages. It was further agreed that the American committee should not permit the publication of their version as a complete text during a space of fourteen years. That period has now elapsed. The American Revision Committee has kept up its organization, has thoroughly revised its revision, and now publishes the result, which is, as before stated, without doubt the best translation of the whole Bible ever made into the English language.

One of the most striking changes introduced in the new American version is the use of the name "Jehovah" in a large class of passages where all earlier versions use "God" or "Lord," e. g., Gen. 2:4. The sacred name of the Most High, represented by the consonants JHVH, was considered by the Jews too holy for human lips to utter. For its original vowels, whatever they may have been, they substituted the vowels of the word translated "Lord"—a process simple enough in Hebrew where the vowels have no place in the alphabet, though almost inconceivable in English—and in reading the text the word for Lord would be pronounced instead of this ineffable name. There is clearly no reason why this Jewish superstition should be perpetuated by omitting from our version the name Jehovah, which is pre-eminently the personal name for God. Moreover, if there is any value in noting the use of the words Jehovah and Elohim in the Pentateuch as bearing upon the possible composite origin of those books, it is important to have the distinction preserved so that the English reader may note and consider it.

It is to be noted with satisfaction that the page headings, stating in a few words the contents of the page, have been restored, but without the doubtful exegesis which characterizes many of the headings in the Authorized Version. In the latter we find at the top of certain pages in Isaiah such headings as: "Blessings of the Gospel," "The Messiah's humiliation and suffering," "Prosperity of the church," "Enlargement of the church." In place of these, the new version wisely speaks of "the Suffering Servant of Jehovah" and "the Redemption of Glorified Zion," without volunteering any interpretation of the prophecy. The heading which the old version gives to the Song of Songs, "the mutual love of Christ and the Church," has of course been impossible ever since the allegorical method of interpretation went out of vogue; still, it has stood in all our Bibles up to 1885, and in most of them since that date, as a monument—like the vermiform appendix and the muscles of the ear—to a stage of development through which we have long since passed, a landmark in the evolution of exegesis.

*The Holy Bible . . . newly edited by the American Revision Committee, A. D. 1901. Thomas Nelson & Sons: New York.

Editor's Easy Chair
OR
Macatawa Musings.

Among the numerous agencies for disseminating knowledge and advancing the kingdom of God is the summer assembly, which is an evolution out of our modern civilization. It has grown out of conditions in our American life which have developed largely within the last quarter of a century. It is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The growing realization of the value of a vacation season, and a better knowledge of how to make such season most profitable, are the causes which have produced the Chautauqua, or summer assembly. Experience has taught that it is not best for either body or soul to divorce vacation from all mental and religious stimulus. Hence the assembly idea, blending the educational, the religious and the amusement or entertainment features into a composite whole. The Fountain Park Assembly, located near Remington, in northern Indiana, grew out of these conditions. It is now holding its seventh annual session. Its founder and superintendent is Robert Parker, a banker of Remington and an active member of the Christian Church in that place, who, owning a tract of land near the town, containing a beautiful grove and other features adapting it to such a purpose, having seen the good influence of such assemblies elsewhere, decided to establish one in his own community. He undertook the work on his own responsibility, and carried it on so successfully that many others became interested in it financially. But he is still the inspiring spirit of the enterprise and commands the confidence of all who know him, both in his personal integrity and administrative ability. In physical appearance he is the "double" of President Harper, of the University of Chicago, and might easily pass for a twin brother of the distinguished scholar and university president.

The present season of Fountain Park Assembly began on Saturday, 17 August. It was the privilege of the editor of this paper to make the opening address, preach twice on the following Lord's day and give two Bible lectures on Monday. The weather had been very dry for several weeks, but no sooner had the assembly opened than the windows of heaven were also opened, and copious rains fell on Saturday, Sunday and Monday, not seriously interfering with the attendance, but greatly promoting the joy and thankfulness of the people. It also served to fill an empty lake-bed which had been prepared in anticipation of the rain, thereby adding a desirable feature to the grounds. We cannot speak in detail of the program. It must suffice to say that what we saw and heard of it, leaving out our own part, was of a very high and varied character. Bro. Parker has evidently studied to good purpose the art of catering to the public, and knows how to interest as well as instruct the people. The assembly has already acquired a reputation of furnishing the best, and it is growing in influence and usefulness. Bro. Parker is assisted by Bro. Freed, pastor of the Christian Church at Remington, who acts

as manager. L. L. Carpenter, who, with his wife, was present, was assisting with his large experience at Bethany Park. The "tall sycamore of the Wabash" gives no indications of superannuating, and says there is no shelf in Indiana long enough to hold him! We were most favorably impressed with the good work that is being done at Fountain Park, and greatly enjoyed our visit there as a guest in the neat and comfortable hotel, from the veranda of which one has a splendid view of the grounds, dotted with cottages and tents, and the tabernacle in the center embowered in a beautiful grove. Some of the best talent among us and other religious bodies has appeared on this platform, and is to appear during the present season, together with some of the most popular entertainers, as lecturers and readers. We wish the Fountain Park Assembly a career of increasing prosperity and usefulness.

Speaking of assemblies reminds us that the time of our autumnal convocations is drawing nigh. Especially are our thoughts turning toward Minneapolis and our great national convention. Some time ago, when brethren met each other the question would be, "Are you going to Minneapolis?" Now the form of the question is changed and it is, "You are going to Minneapolis?" with a rising inflection. It is now considered safe to assume that every one is going to Minneapolis who is not unavoidably prevented by untoward circumstances. Those of our readers who have never seen the two great twin cities of the north and the beautiful state of Minnesota with its numerous clear lakes and its celebrated Minnehaha Falls, should avail themselves of this opportunity of extending their knowledge of the geography of our own great country. The Mississippi River is not so large at St. Anthony Falls as it is at St. Louis and farther south, but it makes up in picturesqueness in these northern regions what it lacks in magnitude. But of course the chief attraction which should draw the people to Minneapolis in October is the convention itself. To see the hosts of men and women from all parts of the Union gathered in that great Assembly Hall and hear them sing "Coronation" and other stately hymns, and to see and hear the reports of the foreign missionaries, and listen to the great speeches and attend the great communion service on Sunday, will be an abiding inspiration in one's life. One denies himself more than he can well afford when he stays away from such a spiritual feast. It will be our first Twentieth Century National Convention and should sound the keynote of progress for the century high and clear. What worthier aspiration can one have than to be a participant in such a convention and contribute, in some small measure at least, to its complete success? Whatever you plan to do or not to do during the coming autumn be sure to plan to go to Minneapolis in October to attend our first Twentieth Century National Convention.

To-day the Macatawa Bay Yacht Club is holding its annual regatta. Sailing vessels are here from Chicago and other neighboring ports, and Lake Michigan presents a lively scene as viewed from our study window. A brisk breeze is blowing, WNW, and the white sails of the competing crafts, filled with the wind, stretching from the pier to the distant horizon over the blue waves flecked with white-caps, present a scene of great animation and beauty. There are vessels of various sizes, each contesting for the prize with those of its own class. There are the same natural forces of wind and wave for all of them, but those whose builders have so constructed them as to secure the largest benefit from these forces, other things being equal, will succeed in the contest. It is so in all the conflicts of life. It is the man who knows best how to avail himself of natural laws and conditions that succeeds best in life, while the man who ignores these conditions finds that "the stars in their courses" fight against him. Here emerges the reason and necessity for education in every line of human industry and activity. That alone is true education which teaches one how to so adjust himself to his material and spiritual environment as to work with these forces of nature and of God, and not against them. But not to moralize further, there must be a strange fascination about this "life on the ocean wave," or on the waves of these great inland seas. There are hardships and dangers not a few. But how tame and insipid does life on the land appear to one who has learned to love the lake and the sea, even in their sublimest moods, and to laugh at the winds and the waves as he is "rocked in the cradle of the deep." We have never been able to pay that degree of devotion to Neptune, but we can heartily sympathize with the familiar song of our boyhood, one of whose verses ran:

"O give me a home by the sea,
Where the wild waves are crested with foam;
Where the shrill winds are caroling free,
As o'er the blue waters they come.
O earth has no treasure so rare,
No scenes that are dearer to me;
So give me, so free and so fair,
A home by the deep, heaving sea!"

At night there was an illumination such as we have never seen before at Macatawa Park. Macatawa Bay was ablaze with light. Launches, sailing vessels, small steamers, row-boats, were decorated with Chinese lanterns and moved about over the bay like phantom forms in fairy land. The hotels on each side of the channel, and all the adjacent cottages were illuminated in the same way. Sky rockets rent the air and the half-full moon joined in the festivities by shedding its milder radiance over the scene. The splendid spectacle was witnessed by thousands of applauding people, who will not soon forget the wonderful picture of Macatawa Bay transformed into a section of fairy land.

Certain religious papers have lately been criticising another because of its expressed purpose to keep sweet, shun intolerance and preserve a Christ-like spirit. If they would only stop to think they are giving it an admirable opportunity to exhibit the superiority of its spirit. A Christian paper needs to be something more than amiable, but if it falls short at other points it is rather better to point out its real errors than to criticise it as if a spirit of love in itself were a sin.

Questions and Answers.

Please tell us how long the Hebrews were in Egypt, and greatly oblige. An Earnest Enquirer.
Bethany, Mo.

It is generally understood, we believe, that the 430 years mentioned by Paul (Gal. 3: 17) includes the whole period from the call of Abram, in Ur of Chaldea, to the giving of the law at Sinai. This would make the period of bondage in Egypt about half that period or 215 years.

On reading an editorial in your issue of the 13th inst. it occurred to me that there was an apparent discrepancy between the passage which you quoted from the Greek New Testament, Acts 7: 22, and Ex. 4: 10. Will you kindly reconcile or harmonize the same and thereby very much oblige,

C. J. Kimball.
Mound City, Ill.

The passage in Acts speaks of Moses as a man "mighty both in words and in deeds," whereas in Ex. 4: 10, he represents himself as "not eloquent," but "slow of speech and of a slow tongue." There is no reconciliation needed further than to remember that the most fluent speakers are not always those whose words are mightiest. A man "slow of speech," but of great wisdom and character, whose position is such as to give added force to his statements, will often in a few sentences make a deeper impression than the most eloquent oration delivered by one inferior in the qualities mentioned. Lincoln's short speech at Gettysburg made a vastly deeper impression on the country than the eloquent oration of Edward Everett. It is probable too, that Stephen referred to the writings of Moses rather than to his spoken words. It may also be mentioned that Moses' estimate of himself, at the beginning of his public career, would naturally be different from that of a historian looking back at his finished career and estimating its influence on the world.

Please explain 1 Cor. 15 : 29. *P.*
Caldwell, Idaho.

This is rightly regarded as one of the obscurest and most difficult texts in the New Testament. The usual explanation is, that it refers to an ancient custom, not having divine sanction, of baptizing persons for their friends who died without baptism. In that case the argument is, if these persons are not to be raised from the dead why do you baptize for them? This is clear enough if there were sufficient proof of any such custom. Another explanation is, that persons were baptized for the dead in the sense of taking the places of those who died, filling up the broken ranks caused by martyrdom. Why do that, if the dead rise not? Still another view is that, as baptism, in the early church, represented a burial and resurrection from the dead, Paul asked the Corinthians why they baptized in respect to the resurrection of the dead, if the dead rise not. This was the view of the late Alexander Procter, and is set forth in his sermon on baptism in the forthcoming volume of sermons by him. The only difficulties in the way of this view, which otherwise meets the demands of the argument, are of a textual character. On the whole, the second view mentioned above seems the more natural, and to harmonize best with all the facts.

Character and the Kingdom

By EDWARD SCRIBNER AMES

The highest form of religion is that which exalts spiritual and ethical ideas above all others. It is here and there expressed in the Old Testament, and becomes the prevailing conception of religion in the teaching of Christ and the apostles. The prophet Micah reached the pure heart of religion, when in disgust with the ceremonies and sacrifices of Israel he said, "What does the Lord thy God require of thee but to love mercy and to do justice and to walk humbly with thy God?" Jesus expressed the essence of religion when he asserted that the two great commandments are love to God and love to man. These include all the law and the prophets. They reveal the kingdom of God as something inner and spiritual. No one finds it who looks for anything external, in space, or embodied in spectacular display before the vulgar senses, for behold, "the kingdom of God is within you." In the same way the apostle Paul grasped the deepest truth of religion when he declared the kingdom of God is righteousness and peace and joy in the Holy Spirit, and when he longed above all things else to see Christ formed anew in the heart of every man.

The great problem of the church to-day is to realize in its fullness this spiritual, ideal character in all its members. It is in reality a new ideal and it is constantly struggling to free itself from the older and lower forms of religion.

Religion has passed through two stages. The first is that of ritual, ceremony, or cult. There religion means the pouring out of libations, the offering of food to the deities in sacrifices and the dramatic representation of the deeds of the gods in elaborate ceremonies, such as the mysteries of the Greeks and the festivals of the Jews. At this stage religion consists of practices. It matters little what one thinks or believes or is in his heart. There can be no heresy in primitive religion, but there must be conformity to all the rites and practices.

The second stage is that of the religion of dogma or creed. It arises when men begin to reflect upon the meaning of their rites of worship. Belief in the creed is as essential here as conformity of practice in the first. A number of propositions concerning the nature of God, his relation to the world and to man, are formulated and laid down for acceptance by those who seek a religious life. The Mohammedan believes that there is one God and that Mohammed is his prophet. The Christian Church has been astonishingly prolific of various and minute formulations of the nature of God and human life, some one of which lies at the foundation of every denomination to-day.

But there is a third and highest form of religion toward which the human heart ever aspires and which becomes more powerful as intelligence and experience ripen in the race. This religion is based upon neither cult nor creed, but upon character. It is spiritual and ethical. It may employ rituals and statements of doctrine, but it subordinates these to spiritual ends. In fact, this is just the problem of the highest development of religion, how to maintain symbolism in worship and intellectual statements of faith in subservience to the real end of forming the highest type of moral character. The difficulty which the Christian world experiences to-day is that of rising out of its own dogmatism and mastering its creeds rather than being mastered by them. Only superficial observers look upon the breaking up of the creeds as the destruction of the church itself. Those who have been taught to identify Christianity with Calvinism may be excused perhaps for their inability to see anything promising or vital in the church. But to many leaders in all the denominations there is a confidence and eager expectation that a new day is dawning for religion through the rational and spiritual interpretation of Christianity. And the elements out of which this new movement is constructing itself are the deepest and purest elements in the teaching of the prophets, of Christ, and of the apostles. It is rapidly becoming clear that the kingdom of God is not meat and drink—not sacrifices and libations, nor even creeds and confessions, but righteousness and love and peace.

As we read the New Testament to-day we are more and more convinced that the kingdom of God is not a place, but a condition; and that it is a condition of mind and heart which cannot be purchased by deeds of the law, but can only be attained by an inner disposition and development. It was this insight which placed Jesus in such sharp contrast to the Pharisees. They restricted the kingdom to those who were legally righteous, to those who refrained from theft and adultery and murder. But Jesus proclaimed a heart righteousness. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The kingdom of God which could not be attained by the punctilious life of the Pharisees, lay within the grasp of the most miserable publican and of the little child. The kingdom of heaven belongs to the poor in spirit. That was the opening sentence of the sermon on the mount, and the whole discourse identifies the kingdom with spiritual qualities.

The condition of entrance into this kingdom—or rather of the entrance of this kingdom into man—is a receptive and teachable soul. That is the reason childhood had such a fascination for Jesus. It typified the first essential of salvation—an open, willing mind. It is the presence and development of these moral and spiritual qualities which afford the tests of discipleship. Nothing else enables us to know whether we ourselves or others are saved or belong to the true church of Christ.

The fact that any other tests of discipleship are prominent in the churches to-day is evidence of the degree to which the churches fail to realize the highest stage of Christ's spiritual religion. Any other way of trying to determine who are true Christians represents a lower conception of Christianity.

The signs are numerous to-day that the church is using the practical test of character-building more than ever in determining its preaching and its institutional life. Preaching which devotes itself to elaborating the fine points in a legalistic Jewish scheme of salvation has a far-off and empty sound to modern ears. The arguments in behalf of the literal six days of creation, or the controversy concerning where Cain got his wife, or an elaborate discussion of the sacred numbers of the Bible, or of the beasts of the Apocalypse as typifying political or historical characters of our day—all these and many other subjects belong to a past generation to which the religion of the Bible was not so essentially ethical and spiritual as it seems to us to be. Those pulpits which persist in indoctrinating people into medieval conceptions of Christianity, have fewer people every year to indoctrinate. It seems pathetic to hear the laments of those pulpits over the degeneracy and infidelity of the times, but it is extremely fortunate for the world that they lose their following, and are forced either to change the message or give up their task.

With reference to its organizations and methods of work also, the church is supplying the searching test of spiritual utility. Perhaps it would be truer to say that the world applies it to the church. For there are some institutions which the world responds to and supports. In the long run those live and all others die.

This conception of the kingdom enables us also to judge the value of individual experience as well as that of the organizations and methods of the church. In the earlier stages of religion a man is constantly harassed by doubts of his salvation. He cannot determine whether he has sufficiently observed the laws laid down for him in the worship or ritual of the church. Perhaps he has not gone to church often enough, or paid enough money into its treasury, or possibly he has not been able to shut his mind to some doubt about the doctrines. If he is a sensible and humble man, he is apt to be tortured by the thought that he may fall short of an entrance to his reward; if he is confident and hopeful, he may become so sure of his acceptance with God that he is filled with pride and pharisaic censoriousness.

The view, however, which is growing clearer to the church is that God takes the will for the deed, where the will is normal, for there the act naturally accompanies it. The essential thing is to will to do his will, to hunger and thirst after righteousness, to open one's heart in humility and receptiveness like a little child. Then the fruit of the spirit will appear and that fruit is easily discerned. It is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Whoever produces the fruit of the spirit in his discipleship to Christ, is acceptable to him, and is our brother. How that conviction clarifies one's vision of the kingdom of God and lifts one above the petty distinctions to which we sometimes cling in our thought of the church and of the people of God. When Jesus says, "By their fruit ye shall know them," is it reverent for me to say that you shall know his followers by

their watchwords, by the length of their creed, by their outer acts and forms? No, the test of *character* is more certain in every case, for myself and for every other. And that standard has never been changed. The great commission of our Lord at the close of his ministry emphasizes it, for he exhorts his disciples to teach all the things they had received of him, and those things were almost exclusively concerning right service to God and man.

Pentecost was filled with the great moral and spiritual awakening to which his words gave rise. It was the beginning of a new spiritual regeneration, not the establishment of a new legalism. The missionary messages of Peter and Paul are filled with so pure and ethical a conception of God and of the church that they constantly opposed the petty tyrannies of ordinances and forms. The largeness of the kingdom which Paul preached is shown in its destruction of all the world—old differences of race and social and sex distinctions. And in the gospel of John, that disciple whom Jesus loved, there is the complete triumph of the ethical and spiritual doctrine of Christ over all the legalisms which cling to it in the other evangelists.

As the church has gone on from age to age it has ever met the recurrent tides of formalism with a clearer expression of the eternal truth that the kingdom of God is not meat and drink, but righteousness and peace and joy. It is this message for which our own times is yearning. Shall we not, as individuals, Christians, and as members of the one church of Christ, work and pray for the coming of that kingdom of truth and love?

Chicago, Ill.

B. B. Tyler's Letter.

I am permitted to make the following extract from a private letter. The writer, speaking of Christian Science, says:

"The 'Cult,' as it is called, is being run down into the gutter just now and Dr. Tyler is dead set against it. Tell Dr. Tyler that I am surprised that he should write so sarcastically. His letters, in the Christian-Evangelist, are acid and acrid. He needs to be converted! If one has the real, tender Christian spirit, he will be charitable toward all. There is good in Christian Science. We ought to acknowledge that and condemn only the errors."

A certain Scotchman expressed a desire to see himself as others saw him, believing that such an experience would free him from many a blunder and foolish notion!

"There is good in Christian Science." There is good in the Christian Apostolic Church. There is good in Mormonism. There is good in the Roman Catholic Church. There is good in Spiritualism. The doctrine of total depravity is not affirmed in this letter. No man is altogether bad. No institution is wholly corrupt.

Cures for the body *are* wrought by Christian Science. Physical health has come by visits to the sacred shrines of the Roman Catholic Church. John Alexander Dowie, of the Christian Catholic Church, has effected some wonderful cures. In answer to the prayers of the Rev. A. B. Simpson, the sick have been restored to health. Wonders have been wrought by Mormons. A woman whose arm was paralyzed was made whole by the word of Joseph Smith. Spiritualism does things that are inexplicable. Is this sufficiently charitable? There is no charity revealed in the foregoing sentences. The words here written are statements of facts. There is no more charity in them than there is in the statement of a proposition in mathematics.

Christian Science is not wholly good. Do you know of any incarnate thing that is? The Christian Church is not altogether good. The men and the women who compose the church are imperfect. The church was not perfect in New Testament times. The apostolic epistles are full of evidences of the imperfections of the churches of the first century. The church, upon the whole, is better now than it was then. If the doctrine of total depravity is not affirmed in this letter, neither is absolute moral perfection affirmed. Paul himself was not perfect in character. He said: "The good which I would I do not; but the evil which I would not, that I practice." He said also: "Not what I would, that do I practice; but what I hate, that I do." One alone was free from sin in thought, in affection, in word and deed. He alone can make the church a glorious church, "not having spot or wrinkle or any such thing." His gospel is absolutely true and good. The Christianity of the Christ is absolutely and eternally right.

There is no other kind of healing than divine healing. It is God who heals all diseases. He delivers the soul from death and the body from disease. The conditions on which he will save the soul are clearly expressed in his word. The conditions of bodily health are plainly set forth. Salvation is conditional. "He that believeth and is baptized shall be saved." "Work out your own salvation." "He who endures to the end the same shall be saved." "The gospel of Christ is the power of God unto salvation to every one that believeth." Means are divinely ordained for the salvation of the soul. The blood of the Christ cleanses from all sin. But the blood of the Son of God cleanses those who believe on the Son and walk in the way of his commandments.

Is it wrong to use means for the cure of the body? Paul did not think so. He spoke of Dr. Luke as "the beloved physician." Christian Science does not speak of doctors in this way! Paul wrote to Timothy saying: "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." Jesus not only did not condemn the use of means for the restoration of physical health, but enjoined it. The good Samaritan found a man by the way beaten, bleeding, half dead. He bound up the wounds of the poor man, he poured into the wounds oil and wine. He carried him to an inn and cared for him through the night. On his departure the next day he arranged for the continued care of the unfortunate man. After Jesus told this story he said: "Go and do thou likewise." Is not here a divine warrant for the practice of medicine? It is safe to follow the teaching of the Master. It is unsafe to follow any other. Is this statement uncharitable? Then the writers of the New Testament were uncharitable. Luke represents Simon Peter as saying that there is salvation only in Christ, and Paul, in one of his undisputed epistles, pronounces a terrible anathema on the man who will preach any other gospel than the message which he proclaimed. Was Paul uncharitable?

In the study of any "fad," "cult," or modern teaching, if you have time and inclination for such exercise, the following plan is suggested: First, find out what the "fad," "cult," doctrine, affirms. Having ascertained its affirmations write down, in the second place, the things that are certainly true, then the affirmations as to the correctness of which you are in doubt, and finally, the propositions that are, from your point of view, absolutely, unqualifiedly false. Now the way is open for intelligent investigation.

Take Christian Science as an illustration. What does Christian Science affirm? What is there in Christian Science that is true and good? What are there in the affirmations of Christian Science that are doubtful? What does Christian Science affirm that is false?

I intended to say something about the doctrine of Christian Science in this letter, but have decided not to do so for the reason that I have not been able to discover what it affirms and what it denies. I thought of quoting the Rev. Mrs. Mary Baker Glover Patterson Eddy as saying that there is no such thing as sin, but when I spoke to one of her disciples on the subject he said that when "Mother" Eddy says there is no such thing as sin that is not at all what she means. What she meant to affirm, he said, was that sin will by and by be destroyed. Then I thought of saying that Christian Science denies the existence of pain. I had marked a passage written by Mrs. Eddy in which there is an explicit denial of the existence of pain, but my friend, a true Christian Scientist, said that is not what is meant. All that "Mother" Eddy means is that suffering will not endure forever. Sin will be vanquished; pain will cease. This is what "Mother" Eddy means when she affirms that evil is not, that pain does not exist. Then I determined to say that a fundamental negative tenet of this "cult" is—matter has no existence; the only real thing is spirit. When, however, I appealed to this disciple of Mrs. Eddy to know what her position is and the teaching of Christian Science is, on this point, quoting language which seemed to be transparently clear, I was told that this only means—matter is not eternal. Then I gave it up. Before, however, we extended to each other the parting hand I said in kindest tones: Why not use words belonging to the English language in their current signification? Why not? Then there was silence and thus, in sadness, we separated.

I have been defeated, but not discouraged. At least one more effort will be made to understand the fundamental postulates of Christian Science. Will some one who knows that he knows what they are write a letter to me, in United States English, and thus convey to me the desired information?

Denver, Col.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than one can bear. God begs you to leave the future to him, and mind the present.

A BOX of BULBS By ORPHA B. HOBLIT.

There were ten of them, each one wrapped in tissue paper and packed carefully into a brown pasteboard box. A very neat parcel it made, tied with red cord, the stamps set on squarely and the address written plainly across the top.

"It is like him," thought Caroline Edwards, as she laid aside the note that had accompanied the package. "It is like him to remember, amid all his cares, to send me a greeting on my birthday. This is like him, too," studying the neat handwriting of the address, "just his precise, methodical way."

She took up the scissors to cut the string, then laid them down again with a little smile. "He would not cut it. Let me imitate the dear man's good qualities for once." So she patiently untied the cord and rolled it up before removing the lid. She loosened the papers, looking with delight at the smooth bulbs that lay within and softly touching them.

Her thoughts flew back through the years. She was no longer Miss Edwards, the bookkeeper at Brown & Little's, but a child again in a garden in the early April time. The grape-vines hung leafless on the trellis along the fence; the branches of the apple trees were bare; heaps of dead leaves lay in the corners and the ghosts of past flower-stalks and of encroaching weeds stood here and there in the brown earth beds, the sunshine was warm, the sky a new-washed blue, but the wind still swept over the garden with a trace of departing winter in its breath. She saw herself, a slender slip of a girl, standing beside the sheltered flower-bed, already gay with yellow daffodils and delicate crocus blossoms. She felt again the rapture with which she had bent above them, as they stood nodding on their slender green stems in the chill air, and their gay bravery thrilled her once more.

With a new light in her face she slowly replaced the bulbs in the box, murmuring under her breath: "Daffodils, that come before the swallow dares, and take the winds of March with beauty."

She went out to her work. Her heart, against which the little note lay all day long, was cheered and warmed. The weary look, habitual to her face, was replaced by one of patient courage. "The time is long," she said to herself, as she closed the great ledgers in the evening, "but it does not matter. Nothing matters since he cares."

It was early evening. On her knees in the short grass, she was filling some flower pots with earth from the flower beds. She made a pretty picture. The black lace scarf which she had tied over her head, had fallen to her shoulders and the sunset light fell softly on her red-brown hair. The evening wind had stung her cheeks to a glow and her lips were parted in a thoughtful smile, as she crumbled the brown lumps between her white fingers, delighting in the coolness and the old familiar earthy smell. A very pretty picture.

So thought the ancient captain, standing on the front gallery rolling a cigarette. As as rule, the captain disapproved of women who worked for a living—a marked disapproval in this case, for the bookkeeper not only worked, but had "opinions," having been known to talk politics and in a strain quite contrary to the captain's own views.

"Such a pity," he grumbled now, as he watched her, "that she didn't stay at home and cultivate a sweet disposition as every woman should."

The next moment he was standing beside her, bowing with true Virginia grace. "Let me help you, Miss Caroline."

She looked up surprised, hesitated a moment, then said cordially, "Thank you, Captain Rawson, I shall be very glad. It has been so long since I worked with plants that I have almost forgotten how, and I am very anxious that these shall grow well."

"Well!" thought the captain, "She isn't so different from other women after all. Likes flowers, at least, in spite of her notions."

Down on his knees, in spite of his rheumatism, he went and in the half hour spent over the work, they talked of flowers, and almost unconsciously, she found herself telling him of her old home, and of a free, wild childhood, spent among the fields and woods of an Ohio farm. Politics was forgotten and the captain was charmed.

He helped her carry the plants in, and parting with her at the door, said, "Keep them in the dark, Miss Caroline, for a time. The roots should grow and fill the pots before you bring them out to the sunlight. They bloom the better for a little waiting."

He never understood why she thanked him so radiantly, but he liked it nevertheless, and that evening at the table she found a spray of rosebuds from the captain's own bush beside her plate. Then and there was a truce declared, which soon became a treaty of peace and friendship.

"They bloom the better for a little waiting," thought the bookkeeper, as she set the earth-filled pots in a dark closet. Many a time she repeated it, as she went daily to look at the plants and to water them.

Other letters came to her now, thick envelopes, bearing foreign stamps, and the light and gladness in her face grew daily brighter. The loneliness seemed to melt from her heart, the coldness from her manner, and on the day when she set the row of plants in the window of her sitting-room, the captain, on the gallery below, heard her singing.

Days and weeks passed. Green leaves peeped forth from the earth in the flower-pots, and pushed their way higher and higher in the light of the sunny window. The plants seemed to vie with one another in their growth. They drank eagerly of the water, the sunshine, the soft southern air, and one day, the fat hyacinth at the end of the row nodded importantly at his fellows. The creamy petals of a blossom were beginning to show among his green leaves.

The time was long and the work was hard, and sometimes the old sad look crept into Caroline Edwards's face as she stood at her high desk in the office. When she came home, however, and sat by her window, hope came again and comfort, as she faithfully tended her plants.

"It is so long," she said, "but he surely cares."

It was Easter morning. One by one the flower stalks had risen and now they stood high above the leaves, a glory of white and pink and delicate yellow blossom, and in the center towered a cluster of great cool lilies, with petals of dazzling whiteness and hearts all sunshine. The whole room was full of sweetness.

"How beautiful they are!" said their owner, bending above them. "How I love them!" She broke off one of the lilies and pinned it at her throat. "They have taught me so much. Surely I should share my gifts and they shall be my offering."

A small hospital ward, a few hours later, was full of fragrance. Beside each bed stood a blooming plant and grateful eyes followed the giver as she passed here and there with sympathetic smiles and quiet words of encouragement.

In her room once more as she stood beside her vacant window, she could not help a feeling of regret. It seemed as if some familiar presence had gone from the room and she turned away with a sigh that changed to a cry of surprise and joy, for before her stood the friend of her youth—a man no longer young. The hair above his forehead was streaked with grey, but his strong, kindly face was flooded with all the ardor of young manhood and his clear eyes were full of love as, with never a word, he took her in his arms and on his faithful heart she sobbed away all the loneliness and the longing of the years.

The lily fell unheeded to the floor. "We brought her hope and comfort," it might have said. "We taught her forgiveness and patience and the joy of unselfish giving. Through us she learned to trust. It is quite enough."

New York Letter.

By S. T. Willis.

Perhaps no place in the country witnesses the old-time fervor and methods of the Methodist camp-meetings of fifty years ago like the Sing Sing camp-meeting, which has just closed its annual sessions at this place. The meetings continue ten days and increase in enthusiasm from the beginning. There is little preaching worthy of the name, but this lack is made up in shouting, singing and "testimonies." The daily program consists of ten or eleven services, including a little of almost everything—for there is variety in great abundance. "Children's Day" and "Old Folks' Day" are the two most special features of the series. "Love feasts" are interspersed at frequent intervals with many impromptu prayer-meetings and praise services on the lawns and in the tents. The climax of enthusiasm is reached in the closing meeting when the people "march around Zine"—marching over the grounds singing hymns and shouting praises. It is difficult to appreciate the extent of ignorance concerning the way of salvation taught in the gospel, until one attends such meetings as these for ten days. Seldom is the Bible referred to as authority, but "feeling," "experience," "I believe," constitutes final authority among this people. Sinners seeking salvation are told to bow at the anxious seat while the ministers pray for them, that the Lord will accept and speak pardon to them while they kneel. Not only is ignorance displayed, but things are said and done that shock the religious sensi-

bilities of those who are used to quiet, orderly worship.

Dr. George T. Purves, of the Fifth Ave. Presbyterian Church, recently preached on "The Value of Christianity," in which he said: "Christianity is a treasure in comparison with which the pageantry and pomp of the world is as valueless as glittering tinsel by the side of a mountain of pure gold. The exceeding great value of Christianity is seen in its promise to give to every penitent sinner the assurance of immediate and complete salvation. It also secures peace of conscience and rest of mind. Further, the foundation is laid for a renewed life by the reconciliation of the soul with God. And still further it introduces us into the only true life—life which has God for its standard, eternity for its horizon, spiritual realities for the objects of its pursuit, and love for the law of its being. Christ gives us this life abundantly, and only in him does the spirit of man find the sphere in which he was meant to exist. This life manifests itself in gradual triumph over sins, the removal of faults of character, purified relations with his fellow men, and finally in victory over death. Christ has brought to us the assurance of immortality, the sweet expectation of the Father's welcome. Let Christ once be fully known and no treasure will seem so priceless, no gift to mankind worth so much."

The "Straight Edge People" of New York is a new social order, small but growing, who take the Golden Rule as the basis of their society. The object of the school is to practice communism, though they object to the application of this name. They have a small school of methods for the application of Jesus' teachings to business and society, the members of which have all interests in common—all their earnings go into a common fund, and no member makes or loses more than another. Mr. Copeland, the manager, says they hold that every dollar a man owns is a debt which he owes to society. Mr. Carnegie's and Mr. Rockefeller's wealth belongs not to them but to the community at large. Talking, thinking and writing, he says, are three forms of dissipation under the spell of which the human race has frittered away its heritage of power and neglected the opportunities which Jesus pointed out. There is no heresy but the heresy of talking, thinking and writing, however correctly and beautifully, and then neglecting to apply the law of love to human activities. If a man says he loves God and does not prove it by loving acts to his neighbors —even his poorly dressed and disagreeable neighbors—"he is a liar and the truth is not in him." This society is carrying on several kinds of work which seems to be prospering, and the number of its membership is increasing.

Prof. Felix Adler, lecturer to the New York Society of Ethical Culture, himself a Hebrew, said in a recent lecture on "The Founders of Religion," that the world is indebted to the Jews for the idea of monotheism. He asserts that God—a living God, infinite and not bound to anything—was first discovered by the Hebrews. In order to study a religion one must study the character of the people among whom it originated or was invented. The monotheistic idea is the outcome of certain characteristics of the Hebrew people. The metaphors people use to express things are very significant. The Hebrew word for irreligion was "harlotry," which shows that the dominant trait of their religion was purity. As a further proof of this is the fact that the marriage relation was used to picture devotion to religion. The second trait in the God of the Hebrews was justice, which they reached through purity; the Romans reached justice through power, balanced with equal power. Justice and mercy among the Jews blended into one. The Hebrews felt within them an impulse to holiness, purity and virtue so strongly that they concluded there must be something outside communicating this impulse to them—that outside force they called God. They say that God is, because they feel the oughtness of duty. Surely Prof. Adler must be a wonderfully superior man to find out that all the Old Testament writers were mistaken in the thought that the Lord Jehovah communicated his will to them. For they all claim that God did reveal his thought to them in no uncertain form. Why should men doubt the fact of revelation? God hath spoken unto the fathers through the prophets and unto us through his Son. Let us hear and obey him.

Fresh From Minneapolis

By I. J. SPENCER

President of the American Christian Missionary Society

I had the pleasure of sojourning in Minneapolis for five days recently, looking over the convention city and conferring with the executive committee having charge of the local arrangements for the October national gathering. The weather was ideal. Mrs. Spencer accompanied me and greatly enjoyed the beautiful city, the wide-awake church on Portland Avenue and the delightful hospitality of the brethren. I occupied Bro. Tanner's pulpit on Sunday, speaking in the morning on "Christ our Life" and at night on "Unity in Christ."

Dr. David O. Thomas, chairman of the local executive committee, and a highly esteemed elder in the church, announced that on Monday evening Bro. and Sister Spencer would be taken on a trolley ride through the twin cities by the young people, and that on Tuesday they would be entertained by the church at a picnic and excursion on lake Minnetonka. The latter excursion was attended by thirty or more active Christian workers. Daily carriage rides about the beautiful city, to the numerous lakes and attractive parks, including Minnehaha Falls, and visits to the mammoth mills, and a thorough examination of the magnificent exposition hall where the convention will be held—these items along with the dinings, conferences and religious services—filled to the brim the happy five days of our stay.

It will be interesting to know that the local committee is thoroughly consecrated to its great task and has attracted the admiration of the press, the commercial club, the railroad managers and the churches, and is securing their hearty co-operation. The largest daily newspapers in the city interviewed me and published statements of our position as a religious people. The executive committee consists of Dr. D. O. Thomas, George F. Halbeth, an indefatigable lawyer, formerly from Kentucky, and M. R. Waters, a highly reputable and successful insurance and loan agent, son of a preacher and an honor to his sire.

The Portland Avenue Church of Christ is thoroughly aroused and enlisted in preparing for the coming convention. C. J. Tanner, the beloved minister, was absent at Akron, O., but left the work in able hands during his brief vacation. Dr. Thomas was deeply concerned about an efficient supply of preachers for one hundred and fifty pulpits in Minneapolis and St. Paul on Sunday, October 13. That date was so deeply impressed on the doctor's mind that in making the announcements for August he unconsciously said "October 13."

As to the hall in which the sessions of the convention are to be held, I take pleasure in saying it is pre-eminently adapted to the use of conventions. It will seat, as now arranged, about 5,000 persons, but can be made to seat 10,000. In either case a child speaking in a low, distinct voice can be easily heard. Dr. Thomas standing on the stage spoke in a whisper and I found it easy to hear him in the most distant part of the auditorium. I then asked him to recite some Welsh poetry, which he rendered to my entire satisfaction. It may be said, therefore, that in any part of the building you can hear even a Welsh whisper uttered on the stage! The foreign society will rejoice at that, and even the Christian Woman's Board of Missions need not plan to hold its sessions in any other place.

For the purpose of putting the building into good condition for the convention, the commercial club will expend $1,200.

Street car lines run near the hall and accommodations will be ample for all who desire them.

The restaurant arrangements are to receive the careful attention of the committee. Lodging and breakfast can be had for 75c, $1.00 or $1.25 by those not wishing to pay more.

I overheard two shoe-shiners talking about a friend of theirs who had said he now indulged in fifteen-cent dinners. One said: "I used to get fifteen-cent dinners, but now I gets ten-cent meals. Dere's no bird dat sails so high dat it don't have to come down to de ground to eat."

The Minneapolis committee and the Portland Avenue church deserve great praise and success. They are spending money freely for the convention, and all look forward with the bright hope that the great convention will impress deeply their community with the simplicity, scripturalness and power of the divine plea for the unity of believers on Christ as the only and all-sufficient foundation. The committee deserves and is expecting a great convention. The railroads have made flattering concessions. The northwest will be beautiful in October. It is next to a liberal education to attend one of these great conventions.

Lexington, Ky.

An Invitation from a Minneapolis Young Lady.

By Prudence P. Faddis.

There is much preliminary work being done in preparation for the First Twentieth Century Missionary Convention. The people of the Minneapolis church begin to realize the great amount of work necessary to make the convention the success that it is bound to be. The working force is throughly organized and each committee is maturing plans and making provisions for carrying them out as rapidly and effectually as possible.

The Committees on Transportation and Advertising have already done a great amount of work and achieved splendid results. When final announcements are made no one but the initiated realizes the labor it has taken to accomplish a result told in so few words. Only those behind the scenes know the amount of talking, letter writing and traveling it took to secure the good rate granted by the Western and Central Passenger Associations. With rates so satisfactorily arranged, other difficult problems can now be met and brought to a like successful termination.

Many states are already well canvassed and organized for large excursions. It is recommended strongly that from all parts of our great country containing Disciples, delegates strive to come in companies. There is much enthusiasm in numbers and there is in the human heart that which responds to the influence of the many around us—we want to do what others want to do. If in every community some energetic, loving-hearted Disciple can begin now to talk convention and plan convention, the number of those who want to attend will increase hourly. The first thing necessary in order to get people to come is to get them to want to come. And many when they find how much they really want to come will begin to cast about for ways and means to accomplish that desire. If this work is wisely, carefully and prayerfully done in every congregation in the land there will be thousands in Minneapolis in October who, if left to themselves, would not have thought it possible to attend. It is surprising how many things we all do that we really want to do. But we must many times make a choice. It is "this *or* that," not "this *and* that." We can afford to do the thing or have the thing that appeals most strongly to our inner self. It may be possible to so present the attractions of the trip to Minneapolis that many will be willing to give up other things for the sake of coming. I can imagine sisters wearing the same hat two seasons rather than miss it. If only one trip can be taken in the year let this be the trip.

Brethren, see to it that you do not lose the great good and inspiration that can come to you either from your own attendance or from the attendance of others of your congregation, from neglecting to talk convention in season and out of season. Let it be the most interesting topic of conversation for the summer in every congregation in the country. Don't be afraid of getting too enthusiastic. Let all those who make it a part of their yearly program to attend not fail to come as usual this year, even if it is a little farther from home, and let those who never have enjoyed one of our National Conventions begin the new century by coming. You cannot estimate the good it will do you. Plan to come. Get ready. Then if events turn out to make it impossible for all to come who plan, no harm will be done.

The untiring energy and wonderful zeal of our Advertising Committee has done marvels in the way of distributing material to bring the city and its advantages before the people. Quantities of reading matter have already gone to all parts of the country and there is much more to go. If there is a Disciple in the world who does not know that the First Twentieth Century Missionary Convention is to be held in Minneapolis in October, and does not feel a responsive throb of desire to be there and partake of its joys and benefits, it certainly will not be the fault of the local Advertising Committee.

Come, whatever may first set your pulse throbbing in the direction of Minneapolis. If the missionary zeal be not so strong in your heart as it might be, come and have it strengthened. Even if you do at first feel only the deep yearnings for our delightful October climate, for the beautiful lakes surrounding our city, or the marvelous sights of prosperity of the northwest, come just the same. These drawings can do you no harm and the attractive program and great gatherings of noble, consecrated people cannot fail to send you away a better Christian than you came. There will be time and space for all desires of the soul to be satisfied.

The convention is certain to be a big one and a great one. The notes are all of encouragement and none of discouragement.

Minneapolis, Minn.

The Old Book In The New Crucible

By J. J. HALEY.

II. The Crucible of Science.

(CONTINUED.)

In the meantime the old and now obsolete debate on the Mosaic cosmogony was proceeding apace. The controversy over the alleged discrepancies between Genesis and geology grew out of a misinterpretation of Genesis and an exaggeration of the facts of geology. The allegation that God's revelation in the rocks contradicted the supposed revelation of Genesis, was based upon the orthodox belief that the creation days were six ordinary days of twenty-four hours each, and that these included the original creative fiat, the bringing of the earth to its present condition, and the culmination of the whole creative process in the literal rest of the Almighty on the seventh day. At first there seemed to be a conflict, and skeptical scientists everywhere assumed that the Bible had been discredited, and theologians helped them to this conclusion by stoutly affirming that the new science, if true, would overthrow the word of God. After the smoke of the first conflict had cleared, it was seen that the extreme conclusions drawn from geological data were hardly justified by the facts, and that Genesis had been misinterpreted. Both theologians and scientists were able to meet on common ground when it was understood that the days of creation were creative epochs of indefinite length divided by seven, and that Genesis was more in the nature of a religious poem than a scientific treatise. The numerous volumes that teemed from the press to reconcile Genesis and geology, or to show that no such reconciliation was possible, had only the effect of demonstrating in the end that there was nothing to reconcile. Preachers and professors who lecture on Genesis and geology as a present day problem are threshing old straw, and again illustrating the already familiar fact that the hardest things in the world to reconcile are ignorance and knowledge.

The protracted struggle on evolution as related to these early chapters of the Bible is likely to end in the same way as the Genesis-geology episode. There are a few infidel scientists who believe that the scientific notion of evolution renders impossible of rational belief the biblical doctrine of creation, and there are irreconcilable theologues who believe that evolution is a contradiction of creation, and denounce all evolutionists as infidels out and out. But the moderate majority on both sides have long since found a *modus vivendi* in the conviction that evolution is not the contradictory, but the method, of creation, "God's way of doing things" as John Fiske expresses it; and it is now believed that Genesis itself contains indications that the creative fiat of the beginning was followed a long process of evolution that brought the world to its present condition. The New York Weekly Witness, two or three years ago, in taking emphatic exception to a discourse of Dr. Talmage, in which he denounces evolution as rank infidelity and all evolutionists as infidels, makes this suggestive point:

"The very form of words used in speaking of the origin of life shows that it was produced by evolution and not by direct creation. 'And God said, Let the earth *bring forth* grass, the herb, and fruit tree. And said, Let the waters *bring forth* abundantly the moving creature that hath life and fowl that may fly above the earth. And God said, Let the earth *bring forth* the living creature after his kind, cattle and creeping things and beasts of the earth.' The Bible does not tell us by what process the earth brought forth vegetation, and the waters brought forth fish and fowl, and the earth brought forth animals. It does not tell us whether these different results of evolution were brought about quite independently of each other, or as steps in an ascending scale, one leading to the other. But it does show that the lower forms of life were just produced and the higher forms of life later, and this seems to give some support to the theory of the evolutionist that the higher forms were evolved out of the lower forms. Whether this was the case or not is a purely scientific question, which, if decided at all, must be decided by scientific research. Instead, therefore, of quarreling with the scientists because of their efforts to discover it, Christians should watch these efforts with interest, assured that every real discovery made by science will only throw fresh light on the Bible and add to the glory of the God of the Bible."

If, however, we suppose the scientific conception to be in conflict with the biblical doctrine of creation, it is quite as rational to believe that man came direct from the hand of God, according to a literal interpretation of Genesis, as to believe that he was evolved from a protoplastic germ that escaped the wreck of primeval chaos, according to science; especially if we do not forget that evolution, though highly probable as a fact, is a scientific hypothesis and by no means a scientific demonstration at the present stage of the inquiry.

All that a rational science can postulate or demand is that a spiritual revelation, coming to us in the form of history and literature, shall leave open the field and nowhere cross the line of the natural sciences. This it does, and more than does, and it is one of the extraordinary facts about the Bible that goes far towards the proof of its inspiration. The series of books that stretch over a thousand years in composition, making up the canonical library known as the Bible, were all written in an unscientific age, by men who had only ethical and spiritual ends in view. Nature two or three thousand years ago was practically a sealed book. Men had scarcely done more than make out its title page. Science, which has taught us so much of the facts and phenomena of the world, was unknown to the men of those early times. Books which have come down to us from the period in which the Bible was composed literally bristle with errors in matters of science. In the universal and almost total ignorance of scientific questions it was impossible for the best informed men to write a chapter without committing gross blunders in regard to the facts of nature as they are now understood. Let us note an illustration or two on this point. Hesiod in his description of the earth's position between heaven and Tartarus, says:

"From the high heavens a brazen anvil cast,
Nine days and nights in rapid whirls would last,
And reach the earth the tenth, whence strongly hurled
The same the passage to the infernal world."

This statement, unless poetically interpreted, would strike a modern astronomer as a piece of childish absurdity, since it is known to him that for a body to fall even from the sun would require no less than sixty-four days and a half; and from the fixed stars, instead of nine days, as asserted by the Greek author, it would require more than forty-two millions of days. Again: Herodotus gives an account of a naval expedition sent out by the government of Egypt. The expedition went along the western coast of Africa and returned after the lapse of three years. In the official report of that expedition it was stated that they had reached a point where their shadows at noon fell toward the south. This statement conflicted with the science of that time and Herodotus pronounces the whole report unworthy of confidence. These illustrations show us how much, or rather how little, was known of astronomy and physical science in the days of Hesiod and Herodotus. If we found such unscientific and immature statements in the Bible put forth as established facts, I do not say that our faith in its spiritual revelation would be at an end, but a serious difficulty would be created, and the enemies of the book would have occasion to speak reproachfully. The Bible was written in an age when a false cosmogony and a false science were everywhere received, and if its writers had not been guided by a higher power than their own unaided faculties and the limited knowledge available to them at the time, they surely would have betrayed, in many things, an ignorance of physical truth that would bring their work into disrepute, as the laws of nature were developed and understood. But there is not clearly such an instance on record. Here we have on the negative side a scientific and literary phenomenon the most extraodinary the world has witnessed. We have not only poets and kings and sacred philosophers, but shepherds, herdsmen, agriculturists, illiterate fishermen, tent-makers, rustics and plebeians, writing over a period of at least a thousand years, in times of universal ignorance of material science, without a mistake in their numberless allusions to nature, while the books of their uninspired contemporaries bristle on almost every page with such errors. If this is a fact it must be clear to the most unreflecting mind that it is a sheer impossibility for such a thing to happen without the guidance of inspiration in a degree not vouchsafed to ordinary men.

Our Missionary Activity in the Twentieth Century.

By W. J. Russell.

Missionary work was the crowning glory of the nineteenth century. In the work that was accomplished the Disciples of Christ had no small part. We are now face to face with the new century, and as a people we need a new vision and revelation, both of our opportunity and our responsibility. Among the things that should inspire us to greater activity in all of our missionary operations are the following:

The World's Need.

There are still a thousand millions of the inhabitants of the world who are thus far unreached or neglected. Whole nations have, as yet, not heard of the gospel, among which could be named Annam with a population of 30,000,000, Afghanistan with a population of 8,000,000, Thibet, Mongolia and Arabia, and the Soudan with a population of 100,000,000. Less than five per cent. of the population of India, which is about 287,000,000, are Christians, less than one per cent. of the 400,000,000 of China, and less than three per cent. of the 200,000,000 of Africa. In our own beloved land there are many to be evangelized. It is here that more than $1,000,000,000 is spent annually for strong drink; where more money is spent in thirty days for strong drink than has been paid for missions in the past fifty years; and where 150,000 die annually from the effects of intoxicating drinks. When the world's great need of the gospel is understood and felt by God's people there will be greater individual effort toward the world's conquest for Jesus, our divine Lord and Master. From a united chorus will be heard these words:

"'Tis ours to make earth's desert glad,
In its Eden greenness clad;
Ours to work as well as play,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunlight in;
Standing on the hills of faith,
Listening what the spirit saith;
Catching gleams of temple spires,
Listening to the angel choirs;
Like the seer on Patmos gazing
On the glory downward blazing;
Till upon earth's grateful sod
Rests the city of our God."

The Command of Jesus.

His command is "Go ye into all the world and preach the gospel to every creature." The marching orders of the great king have no uncertain sound. The church must be aggressive. It must move upon the nations. The Lord seeks universal empire, and sends forth his army to conquer the world. Shall we heed his word? If he had said "go into all Michigan" or "all Ohio" or "all Indiana" or "all the United States," there might be some justification of our neglect or hostility to the foreign work. But his language is far broader than that. "All nations," "all the world," "the uttermost part of the earth," "every creature," show that he aimed at nothing short of world-wide evangelism. And he who today puts himself in opposition to the accomplishment of this great aim is guilty of disloyalty to Jesus Christ and to his great commission.

The Wealth of the Church.

There can be no apology for any lack of ample gifts to the cause of missions. The church can no longer say, like Peter, "Silver and gold have I none." Of the wealth of the world a very large proportion is in the hands of Christian people. What mighty achievements could be won for Christ if this money were consecrated to the cause of Christ. That day, when the wealth in the hands of Christian people shall become consecrated to Christ, will be the morning, so to speak, of the new creation. Is it not time for that day to dawn? Behold the mission fields, already white and golden for the harvest. Money is necessary to send forth laborers who can thrust in the blade and gather the ripe golden sheaves. Money is the great moving "power behind the throne." It is God-given—we are his stewards, and must render an account of our stewardship. And is it not reasonable that our responsibility is commensurate with the wealth, power, Christian civilization we enjoy, the age in which we live and the opportunity presented? Where much is given, much will be required. Sin is a reproach to any people, and more so if that sin should rest on selfishness and be characterized by base ingratitude. Therefore, let us give liberally of our means for the spread of the gospel of Christ. Paul says: "If any man have not the Spirit of Christ, he is none of his." And what is the spirit of Christ? Listen: "I came not to do mine own will. The Son of man came not to be ministered unto, but to minister." We need more of the Christ spirit, which is the spirit of self-denial. This is the very pith and marrow of the matter. Those who receive Christ into the heart will be impelled to give. *Im*pelled, not *com*pelled, for they are constrained by the love of Christ.

The World's Readiness for the Gospel.

The whole world is open and accessible physically, geographically, politically, to the gospel messengers. There is but one voice bearing testimony to this fact. The church, too, is becoming aroused. And if the church is able, and she knows her ability, and the world is ready to receive the gospel message, what wait we for? The

situation makes the world's evangelization an imperative duty, which the membership of our churches can not disregard without infinite peril to themselves, to their congregations and to the world.

"The light is breaking through, the light,
The promised morning, gloweth,
When God his message and his might
To every people showeth;
His heralds spreading far and wide
The message of salvation,
And drawing thousands to his side
From every land and nation.

"The isles that longed his light to see
Are now in hope rejoicing;
Before him now they bend the knee,
And praises glad are voicing.
The gospel themes they love to sing—
Christ's life, his cross and glory—
And contrite hearts with prayer they bring,
To hear his gracious story.

"Like doves that to their windows fly
The world to Christ is tending;
The sovereignty of the Most High
Is everywhere extending.
From north and south, from east and west
A stream to Zion floweth,
And nations from afar are blest
With gifts which it bestoweth."

The Restoration of Primitive Christianity.

The hand of God has been in our religious movement from the beginning, solving the problem of unity on the original basis and constitution of the church. Our mission is an important one and the plea we present is the grandest one under heaven. It is adapted to the wants of a divided Christendom. There is a moving away from old standards. Old beliefs and old themes are boldly challenged. Men are claiming the right to think for themselves. The spirit of inquiry is abroad. That which harmonizes with the truest rationality is most readily accepted. And here is the strength of our plea. It captivates, it wins. The people are susceptible to the molding influences of these grand principles. It is our duty to present these principles to others. Having come into possession of the truth, shall we withhold it from others? Great is the responsibility resting upon us! May God help us in this, the greatest of all centuries, to come up to the full measure of our obligation.

We need to be in earnest if we would impress others. It is "out of the heart that the mouth speaketh," and power to impress others is given only to those who do so with a full heart, and who are consumed with a burning zeal for the salvation of souls. The "beauty of holiness" translated into the lives of men is the mightiest evangelistic force in the world. It is Christ's life once more reincarnated—the gospel in deeds rather than in mere words. This is the life the world is longing for. The bitter curse of Meroz will be pronounced upon us if we do not "come up to he help of the Lord, to the help of the Lord against the mighty." We are playing at missions, because we have not given ourselves wholly to Christ. Are we ready to be used? "Lord Jesus, take me and all that I have, and use the gift for thy honor and glory in the world's evangelization." Is that our prayer? If so, we shall meet in convention at Minneapolis in October, and be ready to plan for larger things that will call out many new forces in assisting to inaugurate a movement that will result in the immediate subjugation of the world to Christ.

Rushville, Ind.

Evident Signs of A Great Awakening

By ROBERT L. WILSON.

That there are evident signs of progress no one can doubt. The new century is starting with a dash that is surprising even to the most sanguine. One hundred years ago all of Europe was being deluged in blood, and it was a question if the plucky little Corsican would not head a new and universal empire. Such was not to be. The clear-headed and progressive Anglo-Saxon won the day, and if the signs of the times are to interpret manifest destiny the world powers are now within his grasp.

It was about the beginning of the seventh century that Christianity was introduced among the Teutons, who, only a century before, had invaded Great Britain and established a permanent abode. These sturdy people soon caught the aggressive spirit and made Christianity mean far more to the world than those people who introduced it among them have ever been able to make it mean.

The Progressive Spirit.

Take any good history, true to facts, and observe the elements that have been prominent in this progress. It has been an inductive rather than a deductive process. The nations that have come and gone, that have played no small part in the world's dramatic tragedy, have assumed certain scholastic statements to be true and upon these postulates have worked and wrought their creeds, founded their ethical and political systems and built their civilizations. They never even dreamed that progress is possible except by following the traditions of the fathers. Like the haughty Scribes and Pharisees in the time of Jesus, they have observed the letter and quenched the spirit, with the inevitable result of being crushed under the heel of the stronger and more progressive peoples. The inductive method has sought for the truth and has no hesitancy in casting overboard anything not for the good of the common weal.

Conscience Discovered.

With that breath of living air blown into time by the French Revolution, all christendom seemed to stir and stretch and spring to its feet for a new day of endeavor. It was that dreadful carnage that forever fixed the fact that man had discovered himself, and in himself a conscience. Democracy was at once abroad in the world and thus began an era of individual activity. Men began to see that each individual should count for one and that he had personal, political and religious rights that should be respected and protected; that no one man should tally as the representative of submerged thousands; that these thousands should not tally as a lump sum, or as so many cattle in the eyes of some lord or master bent on appropriation.

With the discovery of a personal conscience has come the discovery of a social conscience, "Thou shalt love thy neighbor as thyself." No one will say that this is but little more than a long looked for ideal as it applies to our strenuous modern society. It will suffice to say that in the minds of many good people it is a possible reality and there are strivings toward that personal state that will make it such. It may be counted as a most redeeming virtue that the present ideal is so high, for the ideal one would wish must always precede the reality.

From Pentecost down, the church has taught the need of personal salvation. The church is the conservator of the gospel; but we, upon whom rests the authority to preach it to all mankind, are too conservative. We are breaking the alabaster box of precious ointment upon our own heads. There is need of social regeneration. To preach the gospel of divine Fatherhood is but one half of Christ's gospel, for he taught the gospel of human brotherhood, and this is the law of organic, normal society, and in these principles we have the gospel of the kingdom.

Old Methods Relegated.

In the business world it is often quite expensive to inaugurate new methods. But to pursue old methods means death. It is not a question of cost, but a question of life. Observe with what keenness a successful merchant notes a new method. He prides himself in being the first to adopt it. It makes competition agreeable and easy. Strange to say, a failure to adopt new and progressive methods has tended steadily to decrease the number of business enterprises and trustify them under a few heads. The milling industry serves as an example. The picturesque, old-fashioned neighborhood mill of our childhood days is now a thing of the past. According to the Millers' Directory there were in our country in 1884, about 22,940 mills. Two years later they had decreased to 16,855. The railways serve as another good illustration. Within the past five months all the important lines of railway have passed under the control of not more than five syndicates, each syndicate taking the name of some Napoleon of finance. These five syndicates now control 79,887 miles of the entire railway mileage of our country, the largest being 17,427 and the smallest, 14,158 miles. These systems are so grouped together into a "community of interests" as to make them for all practical and earning purposes under one management.

Positively, one cannot know what is to take place so much as a day in the future, for each new day brings its surprises. Steam is already falling into the rear rank and a recent writer ventures the assertion that "within fifty years the steam locomotive will be a curiosity in many sections of the country, to be found only in museums."

Electricity, that subtile wizard force, is to take the day. It is not unreasonable to suppose that the "greater lies before," and that the electrical inventions near at hand will not only equal those of Morse, Edison, Bell, Tesla and Sprague, but excel them. More power in Niagara is wasted each day than it would take to drive every machine on the American continent. The question is not to produce a current of electricity strong enough to do this, but a method of practical utility by which it may be carried to the desired place. It is method to save wastage of energy that confronts the electrician and ere these lines have passed under the cylinder of the printing press and out into the world it may be solved. Who knows?

This is precisely the problem that con-

fronts the church. So many methods now in vogue are a waste of energy, a positive source of harm, because they are not the best. The church should be first to adopt a new and wise method, but not the last to let go of one that has passed the dead line. Are we not conscious of a new awakening? The command is as a voice out of a cloud, "Awake, arise, shine forth in the beauty of thy righteousness. Be not faithless but believing." Our duty is plain. Only remember,

"No great deed is done
By falterers who ask for certainty."

The Church and the Masses.

Not every one who has posed as a social reformer and a critic of the methods of the church in the regeneration of the race is justly entitled to distinction. They are not in position to criticise and their unwise caricatures are often a source of great harm. The last half decade has been especially prolific in the production of those who are able to locate spots on the sun of our redemption, but as yet they have offered no positive panacea for their removal. In the meantime the church is marching on, doing its best, against many and varied odds, and many of these self-appointed reformers will but see their theories crushed by the mighty onward tide of truth and righteousness.

It is widely charged that we live in a materialistic and selfish age—that never before was the greed spirit so pronounced. But never since the world began has there been so much of the gift spirit, so much of social conscience. Where shall we place the credit for this mighty uplift in the minds of men, this exalted outlook in the eyes of men? Certainly, it has not come from the critics of the church, but rather from those whose hearts have been touched by the divine finger and who have felt the power of Christ and his church in their lives.

That the masses are not being reached is a fact too conspicuous to produce comfort in the mind of any true disciple. This is not more apparent to the critic than to the church. There is a great gulf, but it is not fixed. This gulf is narrowing. The best men and women in the church are using their best energies to close this chasm, and success will surely come. It must not be forgotten that the masses are not wholly without fault. One cannot sow seed with hope of harvest where there is no soil, neither can the seed of the kingdom be sown where there is no conscious need of its presence, for poverty of spirit—deep human need—is the only soil in which the seed of Christ's kingdom will take root and grow.

All these, and more, are the evident signs of a new awakening. God speed the full noontide of that glorious and blessed day.

We are in the dawn of a new era; we are beginning to think something of the natural world which was ruined in Adam's fall. We are learning to see all around us the greatness and glory of the Creator. We can see the Almighty hand—the infinite goodness—in the humblest flower. The stone of the peach is hard, but the soft kernel swells and bursts when the time comes. An egg—what a thing is that! If an egg had never been seen in Europe and a traveler had brought one from Calcutta, how would all the world have wondered!—*Luther—Table-Talk.*

The Saloon.

By W. O. Moore.

What the saloon is, is seen from its fruits. There are few, if any, who would attempt to maintain, in moments of sober thought, that the saloon is of any benefit to any one or any community. On the other hand, they know that its evils are abundant and terrible to contemplate. Even those engaged in the business of selling intoxicating drinks know that what they are doing is not laudable. They know of many who have been ruined physically, socially, financially and spiritually by their trade. They know that what they are doing is a terrible curse to their subjects. To a man who is engaged in the saloon business I once made this remark: "Tomorrow evening there will be a mass temperance meeting at the M. E. church. Come and hear what will be said." He replied: "I would like to if they would not say anything to hurt my feelings." I said: "We will confine ourselves to facts. If we should hold a mass meeting to talk about the dry goods business merchants would be delighted to be present. They know that they are selling what is profitable to individuals and homes. Come and I assure you that we will confine ourselves to facts." It would hurt his feelings to hear about the sorrow and poverty that the saloon inflicts upon those who patronize it.

What must be done in order to cause the saloon to pass away?

1. There must be much done by way of education and agitation. The evils of the saloon must be kept constantly before the people. Its seductive influence must be made manifest. How does it ensnare the boys and young men? How do they become a prey to its death-giving power? These questions need earnest thought. Correct answers will be very helpful. Those engaged in this work of agitation and education are many. There ought to be many more enlisted in this work. Churches are doing much. They could do more. Sunday-schools and young people's organizations in the different churches are doing much. They could do more. The different temperance organizations so-called, the Prohibition party so-called, the Anti-Saloon League, the W. C. T. U., and other forces are doing much. When I say other forces I would include what parents should do and are doing to help their boys to avoid the evils of the saloon.

2. There must be much done to secure the enforcement of existing laws. As a result of a wise use of existing laws there are towns and counties where the saloon does not exist. As temperance sentiment increases such towns and counties will be more numerous.

Let us educate the boys and young men so that they will not become victims of the saloon's terrible destroying power. As this work goes on the saloon will go down. It will go down from a want of patronage. The masses will see what is for their good and avoid what gives pain, wretchedness and death.

Boys and young men cannot afford to drink what intoxicates. They cannot afford to form habits that will destroy their manhood and their ability to get employment. Again we say: Let us educate and agitate this matter until the boys and young men are saved from the curse of intoxicating drinks.

Christ's Preparation.

By C. H. Wetherbe.

There is a young man in Central New York who is serving a church as its pastor. I have been told by people in that place that fifteen months after this young man was converted he began to preach for that church, and that before he was converted he had led a wild and intemperate life. To many people who know these facts it is a marvel that those officers in his denomination who set him forward in the ministry should have done so rash and foolish a thing. His so-called "preparation" for the ministry, as any one can see, was exceedingly slight and very risky.

In wide contrast with this instance was the preparation of Christ for his public ministry. I have just been reading anew his course before preaching. Immediately following his baptism—indeed, in closest connection with it—he was especially anointed with the Holy Spirit. We are told that "the Spirit of God" descended from heaven "upon him." The Spirit came directly and expressly from heaven to anoint him and endow him for his public ministry. But this was not enough, yet many would suppose that such a person as Christ was, was sufficiently prepared for his work without the anointing of the Spirit, and some would say that it was not necessary that he should be baptized in water. But Christ knew what was necessary in his case. Not only did he need to be baptized in water and anointed by the Spirit, but he needed to be subjected to a series of temptations by the devil, and such temptations must come to him in a place where it was easier for the devil to successfully tempt a person than in the most of other places, and that was in a lonely spot in the wilderness, with no human companion near him.

All men are more powerfully tempted when they are wholly alone, in some solitary place, than they are while among crowds of people. In that lone place the devil did his utmost to successfully tempt Christ, but Christ bore the trial victoriously, and he was not prepared to preach until he was thus tempted.

It seems to me that no young man should enter the ministry until he has been so much tempted by the devil that he knows somewhat of the amount of temptation that he can safely endure. An untested young man is yet unfit to preach. To be turned over to the devil after one enters the ministry, without experience, is too risky.

A Novel Way.

To Keep Grape-Nuts Crisp.

A novel way of opening a package of food is shown on the Grape-Nuts package, where a line indicates that a slit should be made with a knife, and the package squeezed, which makes it gap enough to pour out what is needed for a meal, then the package automatically closes, preserving the contents from the moisture of the air.

As a rule, Grape-Nuts packages are not kept on hand very long in any family, but it is well to know how to keep the contents of the package in prime condition. Grape-Nuts Food is ready cooked, very crisp, and can be served immediately with a little good cream or milk. This feature is of great advantage to those who appreciate ease and convenience n preparing breakfast.

Our Budget.

—Church Extension Day, Sept. 1.

—Pastors, keep it before your churches.

—Churches, remind your pastors of it, lest they forget.

—Speak of it one to another, and tell of it, ye who have at heart the interests of the kingdom.

—"Inasmuch as ye have done it unto one of the least of these" applies to needy churches as well as to needy persons. Church Extension is a way of helping those of his churches which need help.

—If the churches were ours we might afford to let them go unhoused and so risk losing them. But they are not ours. They are the Lord's churches, churches of Christ, and he has committed into our hands the work of nourishing them. It is a trust.

Church Extension is one way—and one very effective way—of fulfilling the obligation which this church imposes upon us. It helps the needy without pauperizing. It makes every dollar that is given call out other dollars. It offers a good dividend-paying investment with gilt-edged security to those who have money to invest. See that your church takes the collection on Sept. 1 and takes some stock in this enterprise. You can't afford to miss it.

—A. W. Gehres, of Shoals, Ind., informs us that there are several good business openings in the town which the church is anxious to have filled by Disciples. There is good practice for a dentist. A milliner is wanted to buy out a stock and business which must be sold. A good furniture store, the only one in the town, is also for sale at a bargain. Shoals is the county-seat of Martin county. For further particulars, address Bro. Gehres as above.

—E. N. Newman, Secretary of the Virginia Christian Missionary Society, makes official announcement of the illness of the financial secretary, Bro. William Jackson Shelburne, who is ill with malarial fever at the home of Bro. Richard Bagby, Louisa, Va. The illness is not believed to be dangerous, and the indications are that he is improving. It is especially regretted by all that it has been rendered impossible for Bro. Shelburne to attend some of the district conventions.

—The Minneapolis Committee is preparing a gallery of photographs of "The Writers and Workers who have helped to make the Convention." This is for exhibition at the convention, not for publication. The friends of the convention are, of course, far too numerous for the committee to write a personal letter to each requesting a photograph, so it requests that all those who have written or expect to write, and all those who have worked or expect to work, in the interests of the convention, shall send a good, clean cabinet photograph (not a cut) with the signature across the front. Send to Dr. David Owen Thomas, 503 Masonic Temple, Minneapolis, Minn.

—The improvement of the secondary schools in Missouri during recent years is indicated by the increase in the number of schools which are "approved" by the State University, *i. e.*, have their work credited without examination toward fulfilling the entrance requirements for the university. Ten years ago, there were only 23 approved schools and 17 of these were approved for only a two-year course. There are now 118 approved for a three-year or a four-year course, and the list is rapidly growing. Our educational system has been stronger at the extremities than in the center; that is, stronger in the matter of grammar schools and colleges than in high schools. Affiliation with the state universities is doing much to raise the standard of secondary education.

—It is reported that Bro. C. B. Newnan, of Detroit, who had accepted the call to the Missouri Bible College at Columbia, has recalled his acceptance.

—F. J. Stinson, who has been pastor of the church at Bethany, Mo., for three years, has been called to remain with the congregation another year.

—J. E. Lorton, pastor of the church at Cheney, Kan., called at the office of the CHRISTIAN EVANGELIST last Saturday on his way to Springfield to attend the Illinois state convention.

—J. G. Encell wishes to close his work in Marion, Ia., as soon as a good man can be secured as his successor, who can do the needed work for what the church is able to pay. A growing man is wanted.

—The Church of Christ at Keota, Iowa, celebrated its seventh anniversary on Saturday and Sunday, Aug 24, 25. At the same time George C. Ritchey preached his closing sermon and ended his pastorate there.

—C. C. Cline, of Nashville, Tenn., preached a sermon recently on the steel strike, tracing the history of strikes down from the original strike of the Israelites precipitated by Pharoah's brick trust. He recommended profit-sharing as a preventive of strikes.

—Special attention is called to the announcement, on the next page, of the CHRISTIAN-EVANGELIST Special to the Minneapolis convention. We can give our readers two pieces of sound advice in regard to this convention: First, Go. Second, Go on our Special.

—The receipts for foreign missions continue to fall off. The loss during the week ending Aug. 22 amounted to $704 87. We are deeply distressed by this unusual condition of affairs. We are totally unable to explain it. Will not the friends who have money that has been collected for this cause, hasten it forward without further delay? There is no time to be lost. The books close Sept. 30.

—A. McLean will have charge of the department of Missions in the School of Pastoral Helpers, Cincinnati, O., which begins its second year Sept. 17. We do not say it merely because he is our secretary, but it is a fact even more generally recognized among others than among ourselves, that Bro. McLean holds a place in the very first rank of missionary experts in this country.

—The Interdenominational Council of Women for Christian and Patriotic Service has prepared petitions to be used in petitioning senators and representatives to work and vote for the proposed anti-polygamy constitutional amendment. Friends of the movement can secure these petitions, 10 sets for 25 cents, 100 sets for $1.25, by addressing the Willett Press, 142 Fifth Avenue, New York City.

—G. W. Muckley, secretary of the board of church extension, has just returned from an eight-months' tour through Washington, Oregon, California, Idaho and Montana. This is a vast mission field and there is no more potent agency for doing missionary work there than the board of church extension. You can't even raise sheep without a shelter, and how can one expect churches to thrive without houses in the great northwest —or anywhere else?

—It should be borne in mind that the foreign society has a larger force in the field than ever before. Its financial obligations, therefore, are greater than in any previous year. It follows that there should be a substantial increase in the receipts. We began the year resolved to raise $200,000 for foreign missions before the last day of September. We can do that yet if all will do their part. There is no time to be lost. What is done should be done without delay. The first year of the new century should witness a gratifying advance all along the line.

—The Divinity School of the University of Chicago enrolled 218 students during the summer quarter this year, representing 25 denominations—or, to be accurate, 24 denominations and "we as a people." The Baptists had the largest number, 84, The Disciples of Christ came next with 40.

—The evangelical revival which has been sweeping over Japan during the last few months, as a result of the twentieth century evangelistic movement, has led 5,000 persons to become either converts or serious inquirers. Christian Endeavor has been prominent among the agencies which have brought this about.

—C. C. Redgrave, whose illustrated lecture entitled "In the Footsteps of the Pioneers" has been received with universal commendation, makes a generous offer to give the lecture free for any convention—Christian Endeavor, Bible-school, district, county or state. He asks only that his expenses be paid. This is an opportunity which we can heartily recommend. The lecture has been given in many of our largest churches and has aroused unanimous enthusiasm. In no other way can one gain so much reliable information about the pioneers of our religious movement, and have it presented in such vivid and interesting form, as by hearing and seeing Bro. Redgrave's illustrated lecture. He may be addressed at Ferris, Ill.

—It is an astonishing fact—and would be a discouraging fact, if we had a right to be discouraged at anything when we are doing the Lord's work—that we have nearly three thousand homeless churches. In other words, there are nearly three times as many congregations without church buildings as there are contributing to the church extension fund. Think what fearful odds those are: Three homeless churches to be helped by every contributing church—and some of the latter are themselves poor and weak and are giving small sums at a great sacrifice. If your church is one of those which are allowing the faithful 1,172 to stagger under the load of three churches apiece, an exhibition of practical penitence and a good collection for church extension this year will be appropriate. The responsibility is yours, even if the burden so far has been theirs.

—The Christian Churches of Pike county, Ill., held their annual convention Aug. 15, 16, at Barry, Ill., where F. M. Rogers ministers. Hitherto the meetings of the convention have never occupied more than one day, but this time one day was devoted to Christian Endeavor and one to the county missionary co-operation. The stronger churches will be asked to send their preachers to at least one adjacent point to hold a protracted meeting, and it is hoped also to employ a county evangelist for several months. A fund of $130 was subscribed for this purpose, but more than twice that amount will be needed. The work will be under the direction of the following executive committee: C. B. Dabney, Milton, president, F. M. Rogers, R. T. Hicks, Miss Ida Swan, Miss Nora Conroy, Albert Schwartz, and C. E. Bolin.

Difficult Digestion

That is dyspepsia.

It makes life miserable.

Its sufferers eat not because they *want* to — but because they *must*.

They know they are irritable and fretful but they cannot be otherwise.

They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffy fulness, headache, heartburn and what not.

The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparilla

HOOD'S PILLS are the best cathartic.

—The Montana Christian Association will hold its annual meeting at Anaconda, Mont., Aug. 28-Sept. 1.

—Albyn Esson has closed his work with the church at Monmouth, Ore., and has accepted a call to the Rodney Avenue church, Portland, Ore.

—Our office was favored last week with a call from H. G. Bennett, pastor of the church at Carbondale, Ill. A new building is being erected by the Carbondale church.

—Small churches desiring a young preacher who can furnish good references, may be put in communication with such by addressing J. W. L., Box 153, Bath, Ill.

—Philip Johnson, late of Tazewell College, Va., has accepted the chair of Latin in Bethany College. He was graduated from Bethany in the class of 1895 and took his A. M. degree in 1896.

—The fourth annual convention of the Churches of Christ in Oklahoma and Indian Territory will be held at South McAlester, I. T., Sept. 18-20. A good program has been published. G. A. Hoffmann, of St. Louis, will deliver an address on the Demands of the Preacher in the Pioneer Field.

—The board of trustees of the Christian Home, Hot Springs, Ark., desires to secure the services of four good preachers who have ability for raising money. Employment will be furnished to such without change of location. Good references must be furnished. Address (with stamp) T. Nelson Kinkaid, Hot Springs, Ark.

—The reports show that only 1,172 churches contributed to the church extension fund last year. This is not one fifth of our total number of churches. The non-contributing church ought to be the exception—and the disgraceful exception at that. It ought to be made to feel so lonesome that it would come over to the contributing majority for good company if from no loftier motive.

—The Christian Church at Independence, Mo., R. Lin Cave, pastor, has let to a St. Louis firm the contract for a handsome pipe organ, to be in for use early in next January. The organ fund society is arranging to give "Ruth the Moabitess," a cantata, with a chorus of seventy-five in oriental costumes, at Fairmont Park Auditorium, Sept. 5 and 6, at 8 P. M. The help of friends will be greatly appeciated. Mr. Carl Bush has been secured as director.

—The First Christian Church of South Bend, Ind., will celebrate the fiftieth anniversary of its organization on Sept. 22. The pastor, P. J. Rice, and the congregation extend a cordial invitation to all former pastors and to all who have at any time been connected with the church in any way, to be present. Any such who cannot be present in person are asked to send a written greeting. Entertainment will be provided for all who attend.

—B. E. Utz, pastor of the church at Spokane, Wash., writes that, owing to a timely visit from G. W. Muckley, who stopped there in the course of the western tour which he has just completed, the building enterprise in that city received a new impetus which will carry it to completion. The Church Extension Board has voted a loan of $5,000 to Spokane, and the local congregation has already pledged $6,000. It is now expected that the building will be enclosed before winter weather sets in. It will be a handsome building, costing $25,000, with a seating capacity of 1,500, and occupying a prominent location. The board of church extension has also granted loans of $5,000 to Portland, Ore., $1,800 to Tacoma, Wash., and $3,000 to Seattle. It is important to have a good representation in these rapidly growing cities, and the cost of building is much greater than it is in the east.

THREE MONTHS SUBSCRIPTION

TO THE

Christian-Evangelist

WILL COST

Only — 25 — Cents

If You Mention this Notice.

This Offer is to New Subscribers Only.

—The Dictionary of Minneapolis, which, by arrangement with the committee, will be supplied to prospective attendants of the convention for 25 cents, contains a large amount of valuable information about that interesting city. It will help you to see it intelligently and will assist you in the little sight-seeing that you will have time for between the sessions of the convention. It is published by Horace B. Hudson, 505 Kasota Bldg., Minneapolis.

—The following note has just been received from Bro. Rains who is now en route to China:

STEAMSHIP COPTIC,
Near Honolulu, Aug. 8, 1901.

DEAR BRO. GARRISON:—We have been on this ship since Aug. 2. Will reach Honolulu in about two hours. Will remain there 24 hours. Will have some time to see the brethren. May have a service. We left Cincinnati July 18. Made stops at Denver, Colorado Springs, Salt Lake City, Santa Cruz and San Francisco. It has been a most delightful trip. I am much improved in health, I think. This voyage is sure to do me good. We will reach Yokohama Aug. 20 or 21.

Affectionately,
F. M. RAINS.

—The Illinois Christian Missionary Convention is conducting a Bureau of Ministerial Employment, with headquarters at 505 W. Grove St., Bloomington, Ill. Its object is to assist churches in securing pastors, evangelists and singers, and to help ministers to find churches needing their services either as pastors or evangelists. Correspondence to this end is solicited by J. Fred Jones, Cor. Sec., and W. D. Deweese, Office Sec. This is a sensible and practicable plan and we hope both ministers and churches will avail themselves of it. It makes not the slightest encroachment on either congregational or ministerial liberty, but it furnishes a long needed means of communication between the church which needs a preacher and the preacher who needs a church. It will also serve as a means of preventing rascals in ministerial garb from imposing on unsuspecting churches. Preachers who spring up from nowhere, without introductions or recommendations, and wish churches to give them recognition and employment, would best be referred to such a Bureau of Ministerial Employment which can investigate and, if the party is worthy, give him a letter of recommendation.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

OIL--SMELTER--MINES.

Douglas, Lacey & Co.

Bankers, Brokers, Fiscal Agents,

Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal., Stock Exchange.

66 BROADWAY & 17 NEW ST., NEW YORK.

DIVIDEND-PAYING MINING, OIL AND SMELTER STOCKS, LISTED AND UNLISTED, OUR SPECIALTY.

Booklets giving our successful plan or realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc., sent free to any interested on application.

BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Hartford and New Haven, Conn.; Prescott, Ariz., Los Angeles, Cal., St. John, N. B., Montreal, Toronto, & London, Eng.

The Christian-Evangelist Special to the Minneapolis Convention.

We are arranging for special transportation accommodations for the readers and friends of the CHRISTIAN-EVANGELIST to the annual missionary convention in Minneapolis.

We will go via the Burlington, the shortest and best route. Everybody is invited to go with us. Those who have traveled with the CHRISTIAN-EVANGELIST on previous occasions will, of course, be sure to take advantage of the present arrangements for their comfort and safety.

To those who have not heretofore been members of our parties, we will say, the CHRISTIAN-EVANGELIST makes a specialty of furnishing to its friends *the very* best, whether that be reading matter or transportation. Individuals, parties or state delegations are invited to correspond with us with a view to participating in the CHRISTIAN-EVANGELIST special excursion to the Minneapolis convention. We would like to know, as early as possible, how many to provide for. Address Excursion Manager, care CHRISTIAN EVANGELIST, 1522 Locust St., St. Louis, Mo.

Entertainment at Minneapolis.

First Twentieth Century Missionary Convention, October 10-17.

Upon arrival at Minneapolis you will be met at the depot and brought to the office of the committee on registration and entertainment, the Exposition Convention Hall, where is the post office, parcel, checking and resting rooms and restaurant.

Here you will receive assignment to rooms with conditions and terms to meet your needs.

Please note—no assignment will be made before arrival.

But you shall be rightly cared for.

Rates of lodging will likely range from 50c upwards and for each meal 25c.

We will gladly receive information as to delegates and delegations, excursions, and all comers from their organizers and from pastors.

Do not ask us to reply by mail if you can avoid it by referring to this notice and by reading the succeeding one in this paper in September.

DR. GEO. D. HAGGARD,
Chairman of Entertainment Committee.
1809 15th Ave., So.

Correspondence.

Texas Letter.

The Quanah Church wants a pastor. It is a good place, and the right man can do a great work. Write J. M. Strong.

B. B. Sanders, the veteran evangelist of Texas, has been enjoying a well deserved rest at Boulder, Col.

Vernon J. Rose enters the evangelistic field in September. His record in this sphere is good. Write him at Newton, Kan.

Joe S. Riley used to be in Texas, but he became dissatisfied and thought it wise to go to Colorado and Oklahoma. He has "come to himself" and returned to the old home and is ready for work. Write him at Valley View.

J. A. Lincoln has recently had two fine meetings at San Anders Crossing and Sandy Creek, with 43 and 87 additions. Bro. Speck, of Kerrville, aided in the last meeting.

J. W. Marshall, aided by Dr. Harrison, has held a great meeting at Sparta, with 95 additions. The music, with Sister Marshall at the organ and Prof. Fitz as chorister, was splendid.

Rev. G. C. Rankin, editor of the Texas Christian Advocate, the organ of Methodism in the state, is now on the ocean wending his way to Europe, where he will spend some time in sight-seeing, after which he will attend the Ecumenical Conference in London. Our readers will wish him a pleasant voyage and safe return.

Baylor University, Waco (Baptist), is soon to have the George G. Carroll Science Hall. It will be a large building and strictly up to date. The fixtures are to cost $15,000 and the hall $60,000, both the gift of Mr. Carroll. Where is the George G. Carroll of Add Ran University?

Every now and then somebody says something foolish and hurtful. In fact there are others besides the famous parrot, who talk too much. They get themselves and others into trouble. A late example of this, according to the newspapers, is a "General," pretty high up in rank among "ex-confederates," who went from our state northward to a great reunion and made a speech which proved the sensation of the hour. He avowed himself no "ex-confederate," but a "confedate" minus the "ex," and declared that he had no sympathy with that sickly set who thought it best for all concerned that the war ended as it did. In fact he seemed to have on his war paint and was spoiling for a fight. Such men, both north and south, ought not to make speeches. And if they had fought a little more during the war they would have less fight in them now, for it is well known that the battle-scarred veterans on both sides are willing to let the matter rest as it was settled at Appomattox on the 9th of April, 1865, almost a generation ago. In the language of one of the world's great soldiers, "Let us have peace."

Munhall, the famous evangelist, is to hold a union meeting here Oct. 16-Nov. 16. We hope to have the Central ready for good work during the time.

The New Century Cotton Mill Company is something new under the sun. It is to be located in this city, is to cost $40,000 and is to be operated exclusively by colored persons, thus giving to our Afro-American citizens the first opportunity of demonstrating their ability to manufacture the great southern staple which they have so long and so successfully cultivated. The experiment will be watched with much interest.

The Seymour camp-meeting was a grand success. J. H. O. Smith and J. B. Sweeny did the preaching and Prof. Jno. Brower led the singing. The tent with a capacity of 5,000 was none too large. There were 60 additions. Some families traveled more than 200 miles in covered wagons to attend the meeting. George Thomas, the evangelist sent out by the encampment, had a good report. O. J. Wood is the efficient president of this big affair, and Evans Jackson is secretary and treasurer, and under their management everything moved without friction. The next meeting will be at Olney, July, 1902. There is need of a dozen such meetings in Texas. Why not have them?

H. W. Laye leaves Colorado City and begins work at Sabinal on Sept. 1.

J. W. Lowber and wife, with a few others, leave for a trip of twelve days to the City of Mexico on Sept. 3.

W. D. Humphrey, of Bowie, resigns his work there to enter the Brownwood district as evangelist.

Thomas J. Nance, assisted by James S. Helm as singer, has just closed a good meeting at Valley Mills, resulting in 18 additions and the organization of a church of 31 members, with the prospect of a new house soon.

M. M. DAVIS.

Dallas, Texas.

To the Missouri C. W. B. M.

The closing weeks of our missionary year are upon us. The harvest time is here. Have the seeds planted by our secretary and organizers, through letters, personal visits and public meetings, fallen by the wayside, in stony places, or in true and loyal hearts, who will put the affairs of the Lord's household before self? The latter, we feel sure. Our motto during the year has been, "50 new auxiliaries and 1,000 new women." Doubtless we shall not reach the high mark set before us, but we shall be the stronger for the aim. It is of the utmost importance, in this closing month, that each auxiliary close up well balanced books with state and national dues collected and forwarded to respective treasurers. Of course, the older and stronger auxiliaries have already made special offerings to Bible chair endowment, negro evangelization, or some one of our new mission stations, through the C. W. B. M. day collection or the mite box fund. For any who have failed to do so, it is not yet too late to collect a thank-offering, "for all the Lord's benefits to us."

A little more zeal, a little more consecration, a little more sacrifice, upon the part of each one, will mean not only a large gain for Missouri when the yearly reports are read at Mexico, but as well a deepening and broadening of Christian character which comes through larger service.

Let us make a united effort in this last month to bring Missouri to the front. Our Lord expects us to stand by our colors, to do our duty. Our national officers are expecting us, as one of the strong states, to help largely in raising the twenty thousand dollars advance planned for this year, that "enlargement" and not "retrenchment" shall be the word for the coming year. Your state officers are awaiting results with anxious hearts. Come in large numbers to the state convention at Mexico, Sept. 16-19. Every auxiliary should send a delegate. You will feel a new interest in the work after meeting workers from different parts of the state.

It has been my misfortune to be confined to my room, unable to walk, for the past eight months, with an injured foot and spine. I am improving very rapidly now, and expect to be with you in Mexico.

MRS. F. M. LOWE, Mo. state president.

Kansas City, Mo.

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

A Lady's Lunch

Has been rudely defined by some cynic as "slops and sweets." And after all there's more truth than poetry in the definition. Ice cream and cake may satisfy the palate, but they are far from satisfying to the stomach, which requires that food be nutritious first and nice afterward. By careless eating women pave the way for stomach "trouble," and its kindred miseries.

Dr. Pierce's Golden Medical Discovery is confidently commended as a cure for diseases of the stomach and other organs of digestion and nutrition. By curing diseases which prevent the assimilation of food it enables the body to be built up and strengthened in the only way known to nature—by food digested and assimilated.

"For twelve long months I suffered untold misery," writes Mrs. Mollie Colgate, of Randolph, Charlotte Co., Va. "No tongue could express the pain that I endured before I commenced taking Dr. Pierce's medicine. I was not able to do anything at all. Could not eat anything except bread and tea—or if I did the top of my head hurt so it seemed it would kill me; with all that I could do it would burn like fire. But now, since using your 'Golden Medical Discovery' and 'Favorite Prescription,' I can eat a little of almost anything I want, and can do a good day's work as well as anybody can. Am better than I have been for years."

Dr. Pierce's Pleasant Pellets cure sick headache.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of BIBLE READINGR on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo.

Eastern News Notes.

The Virginia brethren are beginning to realize the privileges afforded them in the Piedmont assembly at Gordonsville. The attendance this year was much larger than in any previous year. There are now about fifteen cottages on the grounds, and brethren from all sections of the state declare their intention of becoming regular attendants upon these yearly gatherings.

W. H. Book, Peter Ainslie, C. P. Williamson and E. L. Power, though popular preachers, rarely address such immense audiences as gathered at the assembly on the Lord's days, July 28 and August 4. W. J. Cocke, J. I. Shelburne, W. S. Hoye, C. I. Woodward, H. C. Bowen and J. W. Shelburne were among the preachers present who delivered sermons and addresses. B. A. Abbott's Bible studies were highly enjoyed. The ten auxiliaries of the C. W. B M. reported $823 raised during the past year. As the University of Virginia is in this district the sisters had special pride in the fact that the endowment fund of $25,000 for the Bible chair has been raised.

The Tidewater (Va.) Convention, which met a week later in Bowling Green, decided to continue its district meeting. An effort was made to consolidate the district evangelizing work with that of the state board, but the proposition was overwhelmingly defeated. The brethren will attempt to raise $2,000 next year, will build up the churches in the thriving towns along the seaboard and hope to report at Hampton next August the best work done in the twenty-six years of the convention's history. E. W. Thornton, of Mayfield, Ky., was the chief speaker from out of the district, and greatly delighted the delegates with his strong addresses on home missions and Sunday-school work.

The visitors at Bethany Beach are saying many encouraging things of the auspicious opening of this new ocean resort. The nine persons who confessed Christ there this year are, we trust, the first fruits of a great harvest to be reaped in the years to come. The baptism of the candidates in the ocean was a sight that will never be forgotten by those who witnessed it. The presentation of a purse of money by the visitors to Jacob Walters in recognition of his self-sacrificing labors as evangelist and pastor in that section was one of the pleasant features of the assembly.

Peter Ainslie has been doing some pioneer work in Howard county, Md. He pitched a tent near Marriottsville in a community where the plea of the Disciples had never been heard. At first a few people came from curiosity, then crowds because they were interested. He baptized twelve and has the promise of others to unite with a congregation should one be organized. By the way, Ainslie received a call recently from one of our strongest churches, offering to double the salary he now receives. He replied that if these brethren knew how busy he was they would send some one to help him and not try to induce him to leave Baltimore. Several churches of late have also been trying to tempt Abbott from Baltimore. One congregation offered to let him fix his own salary. The long pastorate is the only way in which we can hope for success in this difficult field. We advise the churches in the west to let our preachers alone.

F. D. Power reports a delightful trip to California, but thinks he still prefers the populous east to "the nascent empires of the west."

F. W. Troy, of Dunnsville, Va., will probably become pastor of the Marshall St. Church, Richmond, Va.

Carey Morgan, of the Seventh St. Church, who was recently ill with typhoid fever, is recuperating in Giles county, Va.

W. J. Shelburne, state evangelist of Virginia, while visiting in Louisa, Va., was stricken with fever. He is now convalescent.

A Rally Day Service.

Rally Day has become one of the FIXED INSTITUTIONS in all well organized Sunday-Schools. A service of this kind is needed after the summer vacation to re-form the lines and get the forces into position for the new campaign. To make it a success a well-prepared program is very essential. To meet this want we have issued

LIFE'S WARFARE

A service with songs, set to music of the best kind, by F. S. Shepherd, H. L. Gilmour, Charles K. Langley and H. Rosecrans, interspersed with Bible Readings and appropriate Recitations.

STYLE AND PRICE.

Sixteen pages, on good paper, stitched and trimmed, Five cents Single Copy, 50 cents per dozen, $3.00 per 100.

Christian Publishing Co., St. Louis, Mo.

The American Christian Missionary Society is trying to induce W. J. Wright, of this city, to take the work as eastern evangelist and general representative of the home board in the North Atlantic states. As the H St. Church is now on a solid basis Bro. Wright may enter upon this larger work.

The Maryland, Delaware and District of Columbia Missionary Society will meet Sept. 24 to 27 at Jerusalem, Harford county, Md. The brethren at Jericho and Joppa will assist in entertaining the delegates.

EDWARD B. BAGBY.

Ohio Letter.

I. J. Cahill, of Dayton, has been taking his vacation among the hills of Logan and Union counties where he spent the days of his youth.

F. A. Thomas, of Edgerton, has taken the church at Rushsylvania. I am not personally acquainted with Bro. Thomas but can vouch for the church at Rushsylvania. It is strong, aggressive and missionary. It was from this church that J. W. Kerns, the present pastor at Steubenville, came. He recently spent his vacation with the people of Rushsylvania.

At the last information there had been about 70 applicants for the pulpit at Bellefontaine. This would indicate that there is not a dearth of preachers. F. M. Rains' picture in the Intelligencer of the few going to the foreign field and the multitude clamoring for a city pulpit was surely not overdrawn. No wonder many of our churches want to keep the resignation of the pastor a secret till a successor is chosen.

T. E. Cramblett, of Pittsburg, has been back at his old home at Tappan, Harrison county for his vacation. He delighted the brethren of the old home church with an account of his recent trip abroad. Bro. Wait, a Bethany student, now preaches for the Tappan church.

Robert Moffett is acting as financial agent for Bethany College for Ohio and will make an effort to raise $50,000 and secure students. He already reports much progress.

M. E. Chatley, of the Fourth Avenue Church in Columbus, spent the last two weeks of August in western Pennsylvania amid his old associates. R. W. Abberley, of the Central Church, will return from his trip to England August 30.

All preachers in northeast Ohio will do well to remember the ministerial association at Medina next week, September 2-4. A good program has been prepared.

On some recent trips up and down the state in the interest of the Ohio C. E. Union, I have been accompanied by two gentlemen whose fellowship I have richly enjoyed. They were W. E. Garrison and A. B. Jones. True, the men themselves were in Missouri at the time, nevertheless they were with me. They manifested themselves in "Alexander Campbell's Theology," and "The Spiritual Side of Our Plea." These books are worth while. They are thoughtful and thought provoking. They stimulate. I believe I shall be a better preacher after having read A. B. Jones' book. Did your cheeks burn a little as you read along about the 60th page of this book? Mine did and I said, "I'll never do it again." If you have not enjoyed them, buy them of the Christian Publishing Co., and read them carefully. It will be a good investment.

The daily press of yesterday tells of the death of Prof. Hugh McDiarmid, of Hiram, from typhoid fever. This will bring sadness to many hearts. Bro. McDiarmid was a man of sterling worth. He was a profound student. As an exegete he had few equals. He leaves a place hard to fill. The deepest sympathy of the brotherhood will be with his wife and children. There have been several cases of fever at Hiram as the result of using water from an old well at commencement time, so the papers state.

Arrangements have been made for the Disciples of the central part of Ohio to go to Minneapolis via the Big Four and Burlington routes. Will all who contemplate going drop a line to the undersigned? C. A. FREER.

1068 Oak street, Columbus, O.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

GEO. KILGEN & SON,

BUILDERS OF HIGH GRADE

CHURCH AND PARLOR **PIPE ORGANS.**

637-641 S. Ewing Avenue, St. Louis, Mo.

Please mention this paper when writing.

Vacation Items from Bethany, W. Va.

Prof. Julian Barclay attended the summer school at Cornell.

Prof. C. Loos spent a day in the little village, passing through on his way home from Michigan, where he had been visiting his sons.

The announcement of the death of Prof. H. McNiarmid caused much sorrow among those who knew and had learned to love him and his family while they resided in Bethany.

Prof. H. N. Miller, teacher of English and elocution, has received a call from the church at Newark, O.

Prof. R. H. Wynne and wife spent a large portion of the summer in Michigan, where they had gone for Bro. Wynne's health. He looks much improved.

Bro. A. L. Chapman and wife, our missionaries to Constantinople, were seen recently on the old college corridor. They were talking of the days when they used to read Latin together.

Bethany is the coming summer resort among Disciples in the east. The only beach it can boast of is that of the old Buffalo—but what better could one desire. Besides, the West Virginia air, the finest water in the land, and a campus that is unsurpassed anywhere, are things not to be despised by people anxious for restful quiet.

Phillips Hall was taxed to its capacity all summer with visitors from Wheeling, Bellaire, Steubenville and Pittsburg. The crowd from Pittsburg consisted of Miss Eva Lemmert, assistant pastor of the East End Church, Miss Elizabeth Bay and Mrs. M. A. Rolls of the same church, Rev. A. Campbell, pastor at Rowan Avenue, and Rev. Fred Gordon, pastor in Knoxville. Mrs. Rolls acted as chaperone.

Mrs. Belle Updegraff, matron of Phillips Hall during the past two years, will move with her family to Hiram, O.

The outlook for Bethany this fall is very bright. Several men have been actively engaged for a portion of the summer working West Virginia, Virginia, Ohio and west Pennsylvania, and prospects for students are good. Financially, Bethany is in better condition than she has been for years. Monies recently received provide for a floating indebtedness; the $5[illegible] endowment in the charge of the Mercantile Trust Company of Pittsburg, gives financial stability. Bethany is biding her time. Shortly electric lines will intersect all the country between Wheeling and Pittsburg. How shortly, no one knows, but when such lines take place it may be interesting to note that Bethany will be as near the smoky city as Hiram is to Cleveland.

Upper Ohio Valley Notes.

Herbert Tilock, formerly of Martin's Ferry, O., is now pastor of the churches at Smithfield and Hopedale.

Bro. J. W. Kerns, pastor at Steubenville, preaches each Sunday afternoon in a hall in Mingo. Mingo is one of the growing iron towns of the valley.

C. M. Oliphant leaves Wheeling the first of September to become pastor of our church in Paris, Ill.

N. D. Wells, of New Cumberland, W. Va., has had about one hundred additions in the past year. About $[illegible] worth of repairs on the building are being made.

J. D. Hull has resigned at Fairview, W. Va.

The pulpits of Wellsburg and Wheeling, W. Va., are vacant.

Within a month the church at Bellaire has lost three of its members: Mrs. Fred Hazel, Will Mansell, a brother of Walter Mansell, pastor at Salem, O., and Mrs. Angeline Strawl, an old and faithful member.

J. B. Smith, of Moundsville, and Walter Mansell, of Salem, preached at Bellaire two Lord's days in August. The pastor, with his family, was spending the month at Bethany.

Chas. M. Watson.

Bellaire, O.

Wheeling Through Europe

BY W. E. GARRISON.

A Handsome Cloth-Bound Volume of 263 Pages, Illustrated with Half-tones from Photographs taken by the Author.

"A Roadside Conversation."—Specimen Illustration.

During the summers of 1898 and 1899 the author toured on a bicycle through England, Scotland, Wales, France, Holland, Germany, Switzerland, Austria and Italy. Traveling on a wheel, he was able to see Europe as it cannot be seen by the tourist who is whirled over the Continent by train. He has written most delightfully and entertainingly of his travels, of his experiences with odburate officials and unsophisticated peasants, of his struggles with the several European languages, of the customs of the common people, of Alpine scenery, Swiss lakes, etc.

PRICE, ONE DOLLAR.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS.

Missouri Bible-School Notes.

John Gildens' report in the southwest district for July was good excepting the finances; his receipts on salary for the entire month were only one dollar, and this shows you, brethren, what we must carry during this year, and our only hope is in the stronger localities of the state. Mexico sends word, through J. C. Wilkins, that Rally Day, Oct. 7, is to be made the best day of the year, while Mt. Cabanne, Beulah, Central, Arlington, St. Louis, all send the same good news, and we want to hear from others. We are preparing a splendid program and will send it free to all the schools.

The Nodaway County Bible-schools, Miss Lizzie Clayton, superintendent, will observe Rally Day, and one of the leading factors is O. W. Lawrence.

Alvah Pettijohn, our Andrew county superintendent, is writing personal letters to the schools in the interest of our work, and always sees that Rosendale leads the way, so that Andrew is leading many of the counties.

At Midway, Audrain, the brethren have never had an easy time keeping up their school on account of the scattered membership, but faithful souls have always done what they could and their minister, J. H. Crutcher, was reaping the harvest in a protracted meeting, the first confessions coming from the school and many more seemed ready to follow the Master. With their other giving these helped us in the way with their substance and prayers.

Our rally day programs are to be ready this week and if your school will join this great army, write me for what you want, ministers and superintendents.

The county superintendents can see how many schools will observe the day and urge them to send in good time for the programs so that all will be prepared in good time and without any hurry. Order now without delay.

Have you sent in the first quarterly dues as you said you would?

H. F. Davis.

Commercial Building, St. Louis.

Marquette, on Lake Superior,

is one of the most charming summer resorts reached by the Chicago, Milwaukee & St. Paul Railway.

Its healthful location, beautiful scenery, good hotels and complete immunity from hay fever, make a summer outing at Marquette, Mich., very attractive from the standpoint of health, rest and comfort.

Through Pullman sleeping cars are run between Chicago and Marquette and excursion tickets sold at reduced rates via the Chicago, Milwaukee & St. Paul Railway.

For a copy of "The Lake Superior Country," containing a description of Marquette and the copper country, address, with four (4) cents in stamps to pay postage, F. A. Miller, General Passenger Agent, Chicago, Ill.

Announcements.

Program Iowa Christian Convention.

Cedar Rapids, Iowa, Sept. 9-12.

TUESDAY.

1:30 P. M. Bible-school session. Devotional, C. H. Mattox. "The Bible-School Idea," W. W. Burks. "Our Colleges and our Bible-Schools," A. J. Marshall. "The International Sunday-school Association and our Bible-schools," W. H. Wonder. Address, "State Bible-School Work," J. H. Bryan, of Missouri. Conference—The Future of Iowa Bible-School Business: What shall it be? L. H. Humphreys; How shall it be done? J. M. Rudy. General discussion, led by William Orr. Our national benevolent association, George L. Snively, Gen'l Sec., St. Louis, Mo. Church extension, G. W. Muckley, Kansas City, Mo.

7:15 P. M. Song and praise, W. E. M. Hackleman, Indianapolis, Ind. Address of welcome in behalf of the city, John M. Redmond, Mayor. Address of welcome in behalf of the church J. M. Rudy. Response, T. F. Odenweller. Convention address, I. N. McCash, president.

WEDNESDAY.

8:30 A. M. Praise service, J. C. Hanna. Reports. Conference on state missions: "Iowa first," W. B. Crewdson; "Iowa day, its importance," W. H. Scott; "How to take the offering," Ralph C. Sargent; "Reaching the apportionment," W. T. Fisher; "Our aim and how to reach it," A. M. Haggard. Discussion. Address, L. H. Stine, Quincy, Ill.

1:45 P. M. Praise service, Geo. E. Lyon. "The Minister as a Teacher and a Teacher-trainer," J. E. Denton. "Our Country and Smaller Bible schools; Their Strength and Weakness," Jas. T. Nichols. "Sermon Lamps of Teaching," J. H. Bryan. "The Normal and Paramount Field for the Bible-school's Missionary Activity," E. W. Brickert. "The Means to the End," general discussion "Iowa Disciples and Drake University," Chancellor W. B. Craig. Address, L. H. Stine.

7:30 P. M. Praise service. Educational address, Chancellor W. B. Craig.

THURSDAY.

8:30 A. M Business session. Address, B. L. Smith. Memorial service, H. O. Breeden. Bible study, Prof. Clinton Lockhart.

1:30 P. M. Praise service, Leander Lane. Address, "Church Organization," Lawrence Wright. Discussion. Emergency hour Address. Bible study, Prof. Clinton Lockhart.

7:15 P. M. Y. P. S. C. E. Session, J. M. Lucas, Supt. Song and prayer service, led by Mr. John Fletcher, Pres. "Our Relation to the Pastor," George E. King. "Our Relation to the Church," E. E. Taylor. "Our Relation to the Bible-school," W. B. Clemmer. "Our Relation to all Missionary Interests of the Church," Mrs. Letta Page Ashley. Christian Endeavor Address, J. P. McKnight.

NOTES.

A large chorus of trained singers with full orchestra under the leadership of W. E. M. Hackleman, of Indianapolis, Ind., will furnish music for the convention.

Let every church, Bible-school and Y. P. S. C. E. in the state send delegates. Select them early and send their names to J. M. Rudy, pastor, not later than Sept. 5, and they will appear in the souvenir program.

All delegates not using clergy permits must get certificates of railroad agents where they purchase tickets. If you travel over more than one road, get certificates from each. Do not fail to do this and if there are one hundred such certificates you can return home at one-third fare.

Lodging and breakfast will be furnished free. Dinner and supper will be served at the church at a nominal price.

This is our first convention of the century and everybody ought to go.

All singers and cornetists are requested to send their names to E. M. Sefton, chairman of the music committee, Cedar Rapids.

B. S. DENNY, Cor. Sec.

Des Moines.

THE CHRISTIAN-EVANGELIST

Three Months, 25c.

On Trial to New Subscribers.

What Is Your Life? the new volume of Essays William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and teaches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

SHEM A STORY OF THE CAPTIVITY

BY J. BRECKENRIDGE ELLIS.

This is the latest work issued from the press of the Christian Publishing Company. The author is already known as a writer of rare power. His books, "King Saul," "In the Days of Jehu," and "The Fear and Dread of Kings" have been favorably received, and have won him an enviable reputation, which will be greatly enhanced by this new volume.

"Shem" is a story which, in plot and sustained interest, ranks with the best modern fiction. It deals with an interesting period of Biblical history—the days of King Zedekiah and the Babylonian invasion, throwing a flood of light on the relation between the Jews and Egypt on the one hand, and the Babylonian Empire on the other. The old story of human love triumphing over obstacles is told in a way to hold the reader's interest to the end.

"Shem" is a volume of 299 pages, neatly printed and bound. Price, FIFTY CTS

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO

A Great Tract Offer.

For one dollar we will send, prepaid, thirty-five different tracts and pamphlets! We cannot here take space to give list of titles, but the set includes a large number of our very best pamphlets, on a great variety of topics. This is an exceedingly liberal offer. No preacher, or active Christian worker, can afford to disregard it. Just write a line saying you want thirty-five tracts, enclose a one dollar bill, and mail it us. In this way you get a great deal of first-class reading matter for little money. Many of the tracts in this set are booklets of thirty to forty pages.

THE CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

A GREAT BOOK FOR YOUNG PEOPLE

The Young Man from Middlefield

By MRS. JESSIE BROWN POUNDS

THIS ENTRANCING STORY of twenty-six chapters ran as a serial in the columns of OUR YOUNG FOLKS during the first half of the year 1900, and was followed with absorbing and ever-increasing interest by the many thousands of readers of that weekly journal. It relates, in the popular author's most charming style, the trials and triumphs of a plain young man from the country, who left his father's farm and went to the great city to fill a position in the lumber yard of his uncle. In his new surroundings he came into contact with a variety of people, every way different from the plain, honest country folks with whom he had formerly associated; but in the midst of his new surroundings, with their many temptations, he maintained his Christian integrity and lived up to the motto he had adopted, to **"Make Christ First in Everything."**

His good influence soon began to be felt in his uncle's family, among his fellow-workmen, and most of all among the young Christian Endeavorers with whom he associated, whose society was in due time revolutionized.

EVERY YOUNG PERSON should read this charming volume, and it should at once find a place in every Christian Endeavor and Sunday-school Library.

SIZE AND PRICE.—One handsome volume of 257 pages, beautifully printed and substantially bound in cloth, price 75 cents per copy, prepaid.

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

5 BOOKS for $1.00

The following works are paper-bound booklets. Each is a valuable treatise on the subject to which it is devoted—concise and dealing with the fundamental facts rather than microscopic detail. The price of each work singly is *25 cents*. We will send the five books, postpaid, for *One Dollar*.

Christian Science Dissected. By A. D. Sector. This work, issued last summer, has already had a very large sale. It is bright, breezy, clear and convincing—just the thing to put into the hands of one who is inclining toward "Christian Science."

Sabbath or Lord's Day. By D. R. Dungan. Is it the First Day or the Seventh Day of the week that Christians should observe as a day of rest and worship? This book answers the question conclusively.

Facts About China. By W. Remfry Hunt. The author has lived in Central China for many years. His book is full of facts about Chinese customs, language, government, religions, commerce, geography, etc.

The Liquor Traffic. By S. W. Crutcher. Mr. Crutcher has spent years in fighting this traffic, and in this book tells of his experiences with manufacturers and dealers of whisky in the church and out.

The Lord's Supper. By N. J. Aylesworth. This work is a defense of and custom of observing the Lord's Supper every Sunday. It is an able, convincing argument.

WARNING.—If you wait until you can go to the postoffice and buy a money order, you may never send for these books. Just send a one-dollar bill; it is safe, convenient, and saves you five cents.

THE CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

Evangelistic.

ALABAMA.

Plantersville, Aug. 17.—I closed a six days' meeting yesterday at New Hope. Fourteen were added—ten by baptism, three from the Baptists, one reclaimed. I used chart sermons. Have received 20 into membership in the past ten days.—S. R. HAWKINS.

ARKANSAS.

Mineral Springs.—The Mineral Springs camp meeting. This is a popular resort for a week's meeting. The meetings seldom last more than a week. The grounds belong to the brotherhood. There is erected on them a commodious tabernacle, which will seat about a thousand people. The camp meeting has become a recognized annual gathering. The meeting of the present year was said to be one of the best attended ever held at the camp grounds. There were six confessions and two added from other churches. The preaching was done by W. O. Breeden, Bolling Walker, Bro. George, J. N. Jessup and the writer. An affecting part of the proceedings was a memorial service. Bro. George Clark, for five years the effective evangelist of the southwest missionary district, died suddenly while from home in a meeting. He and his work were very tenderly remembered. Two leading brethren and citizens, Bros. James and John Hardin, passed away during the year. The former was identified with the church at an early day; the latter but a short time, but he was a good citizen. This brought before the minds of the brethren other members of the church in this vicinity, who had been identified with its interests, but had passed to their reward earlier. The names of W. J. Meeks, Charlie Van Camp, R. H. Wilder, A. J. Osborn and John B. Cloud, were tenderly and affectionately remembered. The writer has knowledge of 161 added to the churches during the last two months in this state, though there have doubtless been more. The brethren, assisted by the state missionary co-operation, were instrumental in bringing in 53 of these. The preachers at Hot Springs, Mena, Pine Bluff, Arkadelphia, and in three missionary districts, besides the work of the writer throughout the state, are assisted by the co-operation of churches known as the Arkansas Christian Missionary Co-operation. —E. C. BROWNING.

Newport, Aug. 23.—Spent last week in Swifton. Set things somewhat in order, and will visit the brethren once a month from now on. One baptism at Newport some time ago.—JAMES H. BROOKS.

ILLINOIS.

Arcola, Aug. 20.—Five added to the church here since last report.—L. T. FAULDERS.

Bunker Hill, Aug. 19.—A meeting was begun at this place August 1 by Bro. Edward O. Sharpe, of Girard, Ill., with the assistance of Bro. and Sister Guy B. Williamson, singing evangelists. The object of the meeting is to plant the cause of Christ. Bunker Hill is a place of 1,500 inhabitants and the meeting was started with two disciples. Ten have enrolled thus far.—H. F. HENRICHS.

Cameron, Aug. 21.—J. E. Parker, evangelist, of Keithsburg, Ill., and G. E. Shearer, of Alexis, Ill., have just closed a successful tent meeting at Gilchrist, Ill. Were there four weeks; 44 additions. Will constitute a church. They are now at Aledo for a few weeks. Will begin at Coldbrook, Ill., Sept. 15. I close my work here Oct. 20, and Oct. 21 begin a meeting at Meridian.—O. D. MAPLE.

Dorchester, Aug. 26.—We had two additions yesterday at our regular services at Gillespie. —JOHN G. M. LUTTENBERGER.

Jacksonville, Aug. 26.—Five additions here yesterday—four by confession and baptism. There were two added at prayer-meeting Wednesday evening. Five of these are heads of families. There have been just 400 additions to this church in my pastorate of less than four years. R. F. Thrapp, of Pittsfield, Ill., follows me here Sept. 1, while I assume the office of general secretary of our National Benevolent Association, with headquarters at 903 Aubert Ave., St. Louis.—GEO. L. SNIVELY.

Moweaqua, Aug. 20.—R. Leland Brown, state evanglist of the sixth district of Illinois, is conducting a series of meetings in the Christian church at this place. Interest and attendance are increasing. Bro. Ransom De Loss Brown, son of the evangelist, is our pastor.—W. H. LAND.

Wapella, Aug. 26.—One added to the church at Heyworth by conversion last Sunday.—M. F. INGRAHAM.

INDIANA.

Special dispatch to the CHRISTIAN-EVANGELIST.

Ladoga, Aug. 25.—Meeting fifteen days old; 116 added. Over 2,000 present to-night. Bro. Brooks is a great pastor. We go to Cedar Rapids, Ia., next.—WILSON AND HUSTON, evangelists.

Decatur, Aug. 26.—Three added by letter at appointment here yesterday. Two by baptism at last appointment.—AUSTIN HUNTER, Chicago University.

Danville, Aug. 20.—Closed two weeks' meeting at Clear Creek with 11 added.—EUGENE MARTIN.

Ladoga, Aug. 20.—Wilson and Huston started a meeting here Sunday, Aug. 11, with great interest from the start. Meeting is 10 days old, with 76 additions and interest growing. Sunday there were 11 additions; last night eight. In opening the meeting last evening, the Methodist minister of this city led in prayer and then handed to the pastor of the Christian church a church letter for two of his members that wanted to unite with the Disciples.—OSCAR SIEGENTHALER.

INDIAN TERRITORY.

Purcell, Aug. 22.—Bro. W. A. Wherry has just closed a successful year's work with the church at this place. There have been about 65 additions during the year; $25 was raised for missions, besides repairs on our church building amounting to about $100. The church is well organized for future work. A number of our membership will move to the new country. Bro. Wherry was a student of the University of Oklahoma while pastor here. He will enter the University of Kansas this fall. We commend him to the brethren everywhere for his good works.—J. W. SIMPSON.

IOWA.

Guthrie Center, Aug. 19.—Two confessions at Monteith yesterday. Have recently purchased a new bell for the church at Guthrie Center.—D. L. DUNKLEBERGER.

Keota, Aug. 20.—I close my work here Aug. 25 and begin with the First Christian Church at Salem, Ore., Sept. 8. Aug. 11 I closed a tent meeting at Wellman with 47 for charter members of a new church, 21 former members elsewhere, 22 baptisms and four from the denominations.—GEO. C. RITCHEY.

Liscomb, Aug. 20.—Our work at both points prospers. Had three additions at Bethel Grove, Aug. 18, by confession and baptism, and one young man at Liscomb, Aug. 11, was baptized. This makes six baptisms since June 1, in our regular services. Have been called to remain here another year, but will close my work at Bethel Grove, Oct. 1, after which I can preach for some other church near Liscomb for half time.—J. C. HANNA.

Stuart, Aug. 26.—Our meeting, lasting a little over three weeks, will close to-morrow night. There have been 26 accessions. This makes 46 additions for our year's work which closes Sept. 1. Frank A. Wilkinson is an excellent song leader.—A. LYLE DEJARNETTE, pastor.

MASSACHUSETTS.

Springfield, Aug. 23.—Two confessions and one baptism this month.—S. M. HUNT, clerk.

MISSOURI.

Canton, Aug. 26.—Our meeting closed at Mt. Sinai near Durham, Mo., with 42 additions; 28 by baptism, 14 Methodists, 3 Baptists and 3 reclaimed. C. A. Hicks preached and C. H. Williamson led the song service. We are now in a meeting at Durham.—C. A. HICKS.

Doniphan, Aug. 18.—Our church building is now completed and with the help of a loan from the missionary board our bills are paid, but owing to the smallness of our membership, it has been quite a heavy tax upon us. The spirituality of each of the congregation, however, seems to have grown in proportion to the amount of sacrifice for the work. At present we have no pastor but we meet on the Lord's day to partake of the communion and maintain an interesting mid week prayer-meeting. Our Bible-school has increased from 16 to 75. We are to have a protracted meeting, commencing Aug. 30, conducted by Bro. J. H. Lawson, of Whitewright, Texas.—J. P. CAMPBELL.

Durham, Aug. 20.—C. A. Hicks and the writer are still in the meeting at Mount Sinai, Mo. Forty-one added to the present time; 10 from the Methodists and three from the Baptists. I held service at Durham last night with four additions. A meeting will begin at Durham Friday night.—E. H. WILLIAMSON.

Forest City, Aug. 19.—At a week's meeting held at Bluff City in May, 10 were added. Eight young men were baptized. Our annual basket meeting will be held there the first Lord's day in September. A cordial invitation is extended to all the brethren in the county to be present and enjoy the meeting with us.—W. H. HARDMAN, evangelist.

Huntsville, Aug. 26.—Bro. Northcutt continues our meeting. The house is filled to overflowing every night. Seven additions to date and church thoroughly aroused to work. This is a very difficult field. I preached in Kirksville yesterday. Bro. Northcutt has a splendid church and an ideal congregation. Great preparations are being made for the large number of incoming students next week. There were two additions at Kirksville yesterday morning by letter and one by confession last night. Bro. Northcutt will be compelled to leave us this week. —LOUIS S. CUPP.

LaBelle, Aug. 20.—I have just closed a two weeks' meeting with the church at Knox City, Mo., with 40 additions; 27 by confession, 8 reclaimed and seven by letter. H. A. Northcutt preached the first five nights and had 7 additions. He was called away and the meeting was continued by the writer with the above results. H. E. Milsap led the singing. —J. H. COIL.

Marshall, Aug. 21.—Twenty-one confessions at Liberty, Randolph county, in seven days last week.—J. M. BLALOCK.

Marshall, Aug. 24.—During the past month our church here has had a great ingathering. Fifty-nine have united with us, almost all conversions. These are the results of our union meeting held in July under the leadership of Dr. H. M. Wharton. We can heartily commend these union meetings when such an evangelist as Dr. Wharton can be secured and proper methods are pursued. Our church is greatly strengthened by it.—B. T. WHARTON.

River View, Aug. 18.—Just closed an eight days' meeting at the little Buffalo Church. Three added by primary obedience. Organized a new Bible-school and raised money to employ preacher for one-fourth time.—R. HAVENER, Bible-school evangelist, Windsor, Mo.

St. Louis, Aug. 21.—Two additions last Sunday and three expected next Sunday.—PAUL CASTLE.

Troy, Aug. 20.—I began a meeting at Highland Prairie, 15 miles from here, on Sunday and I expect to organize a vigorous church

nd locate as pastor Bro. D. J. Gary, who ecently came to us from the M. E. Church. Bro. Gary, who was publicly recognized as a inister and brother among us at our county onvention, has great influence in the comunity. This is expected to lead to valuable esults in the work.—G. F. ASSITER.

Windsor.—Just closed a short meeting at hiloh church in Morgan county; five onfessions and money raised for preacher. wo confessions at Gravois Mills last night. -R. B. HAVENER.

NEBRASKA.

Deweese, Aug 19.—One addition at Ox Bow esterday. Bro. Wilkinson, of Bethany, reached two splendid sermons. We are havg additions at each regular service.—E. W. OCUM.

Lincoln, Aug. 23.—We begin at Inavale, ord's day for a short meeting. A. S. inch is pastor. North Platt has had two dded since we organized the first of the onth. E. E. Kneedy is preaching for them. -C. C. ATWOOD AND WIFE, evangelists.

SOUTH CAROLINA.

Orangeburg, Aug. 20—Am now in a short eeting at Johnston. Bro. W. H. Brunson eports eight additions at Bethany recently. Bro. O. W. Riley, pastor at Charleston, reorts three baptisms and two by letter durg the month of July.—M. B. INGLE.

TEXAS.

Clarksville, Aug. 19.—Elder J. B. Sweeney, Gainesville, Tex., is with us here in a meetg 10 days old. Sixty added from all sources. e are building a handsome church building osting $3.500. It will be the finest church ouse in this part of Texas. This church has een in the hands of the "non-progressive" ement until now.—A. H. DARNELL, pastor.

UTAH.

Salt Lake, Aug. 20.—Two baptized last unday.—W. H. BAGBY.

VIRGINIA.

Martinsville, Aug. 18.—Fine meeting at immonsville, Craig county—14 confessions. eople as good as the world affords, of a gh grade mentally. Churches in need of astors and preachers may write me. I can nd three good ones —W. H. BOOK.

A Missionary Plan.

We completed the organization of the Coles unty, Ill, work in our Bushton Grove eeting, Aug. 7. Our plan seems to me to be e most simple and reasonable plan of home ssions yet undertaken by our churches. ok for it to accomplish great good, and perps change the methods in localities where e home work is not successful.

We have a definite membership of individus, not churches, and our dues are $1 per year, yable quarterly. This money will be used preach the gospel. At the time of our ornization we had 55 members, and are ready hold meetings as soon as arrangements can made with some "tent" evangelist.

believe that we can secure several hundred mbers in all our churches, and perhaps ve partly the problem of "too numerous lections," by sending part of this money to r home missionary societies. We named r society the Coles County Christian Union. you are interested in the Coles county plan, ite to E. E. Hartley, Mattoon, Ill.

Topical Outlines of the Midweek Prayer-meet- Themes for 1901 is a neat booklet of thirty pages, ilar in style to the booklet issued last year, of ich many thousand were used. Price, 25 cents dozen. Christian Publishing Co.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

ONE HUNDRED AND FIFTY THOUSAND!

Over One Hundred and Fifty Thousand copies of THE GOSPEL CALL have been printed and sold during the last five years. It is one of the most popular books in existence for Sunday-school, Endeavor and Evangelistic work. It is used in every state and territory of the United States, in Canada, and in many foreign lands.

THE GOSPEL CALL contains over four hundred standard hymns and popular gospel songs. It includes forty-eight pages of responsive Bible readings. The music is carefully selected from the work of the best modern authors. It is published in two parts, and also in a combined edition.

EDITIONS AND PRICE LISTS.

COMBINED EDITION.		PARTS I or II, SEPARATELY.		EVANGELIST'S EDITION.	
Cloth, Red Edges.		*Boards, Plain Edges.*		Part One only, without the Responsive Readings	
Per Copy, prepaid	$ 65	Per Copy, postpaid	$ 25	*Limp Cloth, Plain Edges.*	
Per Dozen, not prepaid	6 50	Per Dozen, not prepaid	2 50	Per Copy, prepaid	$ 20
Per 100, not prepaid	50 00	Per 100, not prepaid	20 00	Per Dozen, not prepaid	2 00
Boards, Red Edges.				Per 100, not prepaid	15 00
Per Copy, prepaid	50				
Per Dozen, not prepaid	5 00				
Per 100, not prepaid	40 00				

CHRISTIAN PUBLISHING CO., St. Louis. | HACKLEMAN MUSIC CO., Indianapolis.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH. A. G. P. Agt., St. Louis.

SUBSCRIBERS' WANTS.

BROTHERS AND SISTERS wishing rooms during "Pan American Exposition" can secure them in a Christian home at a reasonable price by writing to Mrs. A. F. Lawson 83 Norwood Ave, Buffalo, N. Y. I can heartily recommend Brother and Sister Lawson.—*Burris A. Jenkins.*

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, forest shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

A young Homeopathic physician, a member of the Christian church, desires to hear of some suitable locations. Address J. G. Hemington, M. D., 87 W. Main St., Uniontown, Pa References Rev. C. H. Plattenburg and Dr. A. P. Bowie, Uniontown, Pa.

FOR SALE—80, 160 and 640 acres; nice farms, well located in Barton County, Missouri. price $25 per acre. M. Wight, Iantha, Mo.

FOR SALE.—Baptismal pants, number six boot. Fine condition, cheap. Wm. Branch, Abingdon, Ill.

DO you have trouble in raising funds for the church? If you do, please write to us and we will help you. J. T. & A. Co., 607 Holland Bldg., St. Louis, Mo.

SCHOOL OF THE EVANGELISTS

Opens its doors to 30 more young men who wish to work their way to an education for the ministry. Applicants must be strong physically and free of the tobacco habit. $22.50 pays all fees for one year to the working student. Room for 20 pay pupils; $58.50 covers all fees for one year and the student does not have to work. Catalogue free. Address, Pres. Johnson, Kimberlin Heights, Tenn.

Family Circle

The Fount of Tears.

All hot and grimy from the road,
Dust gray from arduous years,
I sat me down and eased my load
Beside the Fount of Tears.

The waters sparkled to my eye,
Calm, crystal-like and cool,
And breathing there a restful sigh,
I bent me to the pool.

When, lo, a voice cried, "Pilgrim, rise,
Harsh tho' the sentence be,
And on to other lands and skies,
This fount is not for thee.

"Pass on, but calm thy needless fears,
Some may not love or sin,
An angel guards the Fount of Tears,
All may not bathe therein."

Then with my burden on my back,
I turned to gaze awhile,
First at the uninviting track,
Then at the water's smile.

And so I go upon my way,
Thro'out the sultry years,
But pause no more by night, by day,
Beside the Fount of Tears.

—*Paul Laurence Dunbar, in Ainslee's.*

The George Junior Republic.

If a drop of ink may comtain an immortal poem, as has been said, what vast potentialities may not be stored up in that tiny hamlet in Central New York,—the home of the child republic! The motto of the George Junior Republic is, "Nothing without labor." This is the basis of its laws, the essence of its philosophy. Nothing is gratuitous. Merit alone wins. If these economic principles should obtain adoption in the larger nation, what a number of drops of ink, what a multitude of pens, would be needed to tell the story of this little commonwealth to posterity! It was on a bright July morning, in 1895, that the republic was founded, near Freeville, in Tompkins county, New York, where a beautiful stretch of rolling farm land commands a fascinating view of one of the most thriving sections of the state. There the first stone was laid, and the life-study of William R. George began to assume the form of a concrete idea.

When it was started, the Junior Republic was really an attempt to diminish pauperism and crime, by instilling into neglected children those lessons of morality, responsibility and self-control that make the foundations of true manhood and womanhood. The citizens, as the members of the republic call themselves with a thrill of pride, began to arrive even faster than Mr. George had expected. They were of a sort which seemed to argue a brief and disastrous career for the little community. But Mr. George believed that, if the theories of the republic were taught in such a way that the children could learn by experience the inevitable results of laziness, disorder, and disobedience of moral laws, the graduation of good, honest-minded citizens into the greater nation would show a very large percentage of the total membership.

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

The largest practical measure of self-government was allowed them. Mr. George believed that this would prove an incentive for them to do right. He was not mistaken. Another favorite theory was this: Let a boy possess something, and he will acquire self-respect and honor. It is the man who has nothing, and no idea of securing anything honestly, whose mind turns to the channels of theft.

On these fundamental principles the Junior Republic was born. To-day, it cannot be classed as an "attempt" or an "experiment." It is a fact. It has sent into the world of commerce some young men whom their employers point to with pride, trust, and confidence,—young men whose lives might otherwise have been blackened beyond redemption. It has also placed a number of boys on the road to college; and Cornell, Harvard and Yale are recording some of its ex-citizens among their students. It has taken young girls from the brink of those depths where the soul and body become besmirched with degradation even before the first faint blush of youth has appeared; and these girls now hold excellent domestic positions, or are married wisely. A remarkable fact of this development is that these children have done their upbuilding work themselves. They own their government just as we own our government. They make their laws and administer them according to the guidance of their own judgment. Mr. George exercises no authority over the citizens. Although he is the founder of the republic, and its superintendent, he is nothing more than one of its citizens, with no extra privileges, grants, or conditions. No teacher, secular or religious, has been engaged from the outside.

When a boy or girl reaches the age of twelve years, he or she is eligible to citizenship. Under that age they are classed as minors, and guardians are appointed from the citizen body to take care of them. The officers of the republic are Edward F. King, president; Alice Martin, vice president; George Arthur Sawyer, secretary of state; and Samuel W. Silver, secretary of the treasury. No citizen is eligible for the presidency or vice presidency who has not reached the age of fifteen years, or for the position of secretary of state or secretary of the treasury who has not reached the age of fourteen years. As a matter of fact, all the officers are under twenty. The judge of the supreme court, who is appointed by the president, is George Offer, and the manner in which this lad rules his court is the quintessence of legal dignity, and it does not brook of the farcical. Many a case has been debated before him, by the lawyers of the republic, in excellent style, and his decisions have been based on legal knowledge and sound judgment.

When a boy is admitted to the republic, unless he is of tender years, he is thrown upon his own resources. There are no free beds, no free meals, no conditions to encourage the idler. He must go to work to earn the necessaries of life. He may be gruff, ugly in temper, full of abuse, and assume an air of independence, but the bright, thriving atmosphere of the republic soon takes all of this out of him, and he applies for work. There is plenty of work, too. Houses are constantly being built, to increase the much needed accommodations of the republic, and he can become a carpenter, or secure work on th farms, or in the dairy, the laundry, th hotel, or the printing office. For this labo he is paid in money of the republic, whic has a value of about twenty cents to th United States dollar. Then he can rent room and buy his food. It will be see that the first step toward a position of self respect in the republic is possession, an that little or no sentiment is expended o paupers. There, vagrancy and cigarett smoking are crimes, and gambling is an other black felony. The bank of the re public is open at convenient hours, so tha the citizens may have every opportunity t deposit and save. Its principles are th same as those of all banking institution and it is said that the possession of a chec book and the ability to draw checks on h or her personal account has changed th life,—marked the turning-point, as it wer in the career of many a little citizen. S industrious have these little people becom that their farm products, preserved jellie and the clothing made by the girl citizen have found a ready market throughout th state. The laws are observed most rigidl The police department is a well conduct institution. Offenders against the law a arrested by the citizen police, brought b fore the court of the republic, defended b its citizen lawyers, and, if found guilt sentenced to its prison, a little frame hou in the center of the republic, that mar the goal of the wrongdoer. There are g lawyers and boy lawyers, and both sex are summoned to do jury duty.

Politics plays an important part in t affairs of the republic. There are t parties,—the Good Government party a the Citizens Independent party. The la named organization was successful at t latest election. Political rivalry is kee exciting, and interesting, and involv some heated disputes both in open spee and in the columns of "The Citizen," t newspaper of the republic.—*Success.*

Hard to Please.

Regarding the Morning Cup.

"Oh how hard it was to part with co but the continued trouble with constipat and belching was such that I finally brou myself to leave it off.

Then the question was, what should we for the morning drink? Tea was w for us than coffee; chocolate and cocoa soon tired of; milk was not liked very w and hot water we could not endure.

About two years ago we struck u Postum Food Coffee, and have never b without it since. We have seven child Our baby now eighteen months old would take milk, so we tried Postum and found liked it and it agreed with her perfectly. is to-day, and has been, one of the health babies in the state. I use about two-th Postum and one-third milk and a teaspoo sugar, and put it into her bottle. If could have seen her eyes sparkle and hear say "good" to-day when I gave it to her, would believe me that she likes it.

If I was matron of an infants' home, e child would be raised on Postum. Man my friends say, 'You are looking so well reply, 'I am well; I drink Postum Food Co I have no more trouble with constipat and know that I owe my good health to and Postum Food Coffee.'

I am writing this letter because I war tell you how much good the Postum has us, but if you knew how I shrink from licity, you would not publish this letter least not over my name."—Milford, O.

Little Bill's Black Monday.

Everything had gone wrong in Room A. The fire would not burn, the pupils would not behave, and at last, when the arithmetic class came forward, the teacher lost her patience.

"There is not a little boy in the B grade who cannot do that sum," she sputtered, as big Tom Tinker rubbed out his chalk-marks and took his seat in despair.

"Ugh!" was all he said, but the teacher heard it, and immediately sent the following note down to the room just below her.

DEAR MISS LAMBERSON:

Will you please send up one of your little boys? I want to ask him a question, and shame some of these big hulking fellows.

Yours, as ever,

EMMA.

In another minute a light footfall was heard upon the stair, the door opened, and, blushing like a big peony, "little Bill" entered. Approaching the desk, he put his right hand behind his back, clutched his left arm at the elbow with it, looked down on the floor, swayed back and forth, and waited in painful uncertainty.

"Little Bill," said the teacher, "Tom Tinker and half the class have failed on this simple little example, and I have told them that there was not a boy in the B grade who could not do it. I want you to go to the board and show them how."

Poor little Bill! He was the most sensitive, modest, magnanimous little chap that ever held a piece of chalk, and the very idea of possibly doing something that would shame any one else almost broke his heart. He was badly enough flustered by this, but when he stood at the board, and felt that every eye in that room was glued upon him, he simply lost his senses.

As the teacher stated the problem, he succeeded in putting the figures down upon the board, but when he commenced to add and multiply, his brain fairly reeled. The very first thing he did was to add seven and six and make fifteen out of them. Of course, that was enough for the big boys, and especially for Tom Tinker. A shout of derision went up from every pair of lips in the room, and poor little Bill trembled like an aspen leaf.

This was the last straw that broke the back of the much enduring teacher. She blushed as red as little Bill himself, and said bitterly:

"That will do. You may go down and tell your teacher that you don't know any more than the rest of them!"

There may have been one or two people in the whole history of the world more completely crushed than little Bill, but there certainly have not been many. How he ever got out of the room he did not know. When he entered the door below, he tried as hard as ever a hero did to tell the teacher what he had been told, but his lips were dry, and his tongue stuck to the roof of his mouth.

"Did you do it?" she asked, as he half fell into his seat.

"No, ma'am," he answered in a scared whisper, and then tried to fix his mind upon his geography lesson.

It was of no use. Everything was whirling around like a "pin-wheel." When he reached home at noon, his mother happened to be out, and so he had no one to confide in. He was brave and plucky, and made up his mind that he would not cry; but his suffering was so deep that it made him physically sick, and his mother found him sitting white as a sheet, and trembling as if he were in a chill.

It did not take him long to tell the whole story, and he found comfort in her sympathy; but, for all that, he could not eat a mouthful. She tried to keep him at home, but he was made of too stern stuff to yield to her kind entreaties. Back he must go, and back he did go. Her mother heart misgave her at last, and she followed him. There he sat, white, struggling, triumphant, but broken-hearted.

"Why, how do you do? I am so glad to see you. I am worried about little Bill, and was just about to send him home. What can be the matter with him?" the teacher said.

"Don't you know?" the mother asked.

"No, I cannot imagine. He is generally so well."

And then she told the teacher the story in a whisper, and took the little fellow home.

He spent a good part of the rest of the afternoon in her lap, sobbing softly and feeling that he had disgraced the teacher and his mama and papa and the whole world. Nothing could comfort him, not even his big courageous father, who slapped him on the back, and called him his brave little Bill, and offered to "stake him against the whole schoolhouse." He smiled as well as he could, but it was like the last smile of a Chinese lantern when the candle flickers out.

His sleep was restless too, and they heard him tossing half the night, sobbing now and then and moaning, and his great big father would go in and kiss him and hush him off to rest, and then go back and have a little cry of his own over the tenderest heart that ever beat under a little cutaway coat.

But it is always darkest before dawn.

To Introduce Quickly Into a Million Families

THE SATURDAY EVENING POST

(Founded by Benjamin Franklin, 1728)

Will be sent to any address every week from now to January 1, 1902, on receipt of only

25 Cents
Silver or Stamps

Politics — Business

The unrivalled success of THE POST in handling questions of national import is due chiefly to the fact that its contributors are the men who mould the policy of the nation, and who stand at the head of our greatest and most successful business enterprises. Such men as:

HONORABLE GROVER CLEVELAND
SENATOR ALBERT J. BEVERIDGE
HONORABLE THOMAS B. REED
SECRETARY LYMAN J. GAGE
POSTMASTER-GENERAL CHARLES EMORY SMITH
PRESIDENT LOUBET, of France
RIGHT HONORABLE JAMES BRYCE, M. P.
SENATOR CHAUNCEY M. DEPEW
THOMAS W. LAWSON, Boston Banker
CHARLES M. SCHWAB, Am. Steel Corpor'n
CHARLES R. FLINT, Am. Rubber Co.
S. R. CALLAWAY, Pres. Am. Loc. Co.
HONORABLE JAMES H. ECKELS, Banker
ROBERT C. OGDEN (Wanamaker's)
JAMES J. HILL, Pres. N. P. R. R.
CLEMENT A. GRISCOM, Am. Line S. S. Co.
HARLOW N. HIGINBOTHAM Of Marshall Field & Co.

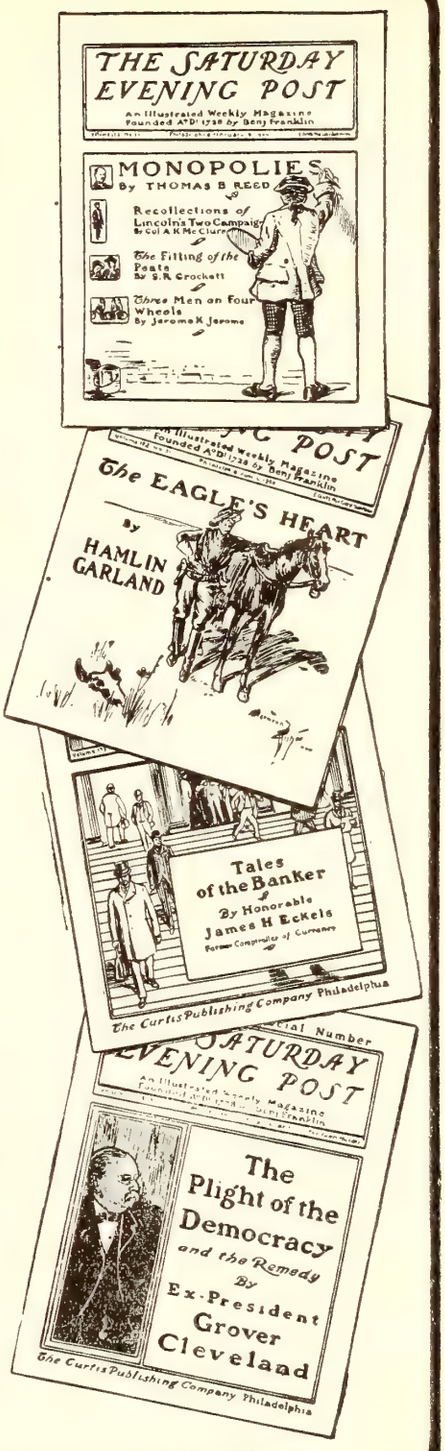
The End of the Deal, by Will Payne. A story of love and business which vibrates between the Chicago wheat pit and an old broker's pretty daughter.

A Most Lamentable Comedy, by William Allen White. A four-part novel dealing with the game of politics in Kansas.

The Fire-Fighters, by H. E. Hamblen. An exciting series of stories of the life of the old volunteer firemen who ran with the machine before the war.

Tales of Old Turley, by Max Adeler. Six new stories by the author of "Out of the Hurly-Burly"—the first humorous work he has done for twenty-five years. A country town just before the war is the scene.

The Diary of a Harvard Professor, by C. M. Flandrau. A new series of deliciously clever little tales in which the author of The Diary of a Harvard Freshman views college life through the spectacles of Professor Fleetwood.



The Curtis Publishing Company, Philadelphia

The tide turned the next day. At noon little Bill came tearing home all out of breath, his cheeks flaming, his eyes bright as stars, and rushed pell-mell into the room, with "Towser" at his heels, barking and yelping like a mad dog.

"What on earth is the matter?" his mother cried, dropping her sewing.

When he caught his breath at last, he told her, all in a heap, how, when the school opened that morning, "Miss Eton came into the room from the A grade, asked the scholars to listen to her a moment, and then apologized for her thoughtlessness to me! To me, mama! What do you think of that? She said I was not to blame at all, that I was frightened, and that she ought to have had more sense than to have expected that a little boy like me could stand up there and do a sum on the board with every one looking at him! She said she was sorry, and that she was going to be more thoughtful next time. And then they all cheered her, and some of the fellows cried out, 'Hurrah for our little Bill!' And, mama, they hurrahed for me! Oh, won't papa be pleased! And now, mama, what can I give her? I've got to give her something. Tell me, quick!"

"You can give her anything you want to, little man; nothing is too good for her. There are those carnations on the table. Do you think they will do?"

"Oh, no! They are a day old. I must give her some fresh ones with the dew on them. The others aren't good enough for her."

"All right, my boy; here is the money. Go and get what you want."

He ate but little more dinner that day than the one before (this little chevalier), and, tearing down the road to the florist's, he bought a dozen chrysanthemums almost as tall as himself.

You should have heard the boys cheer when he took them up to the teacher's desk! And as for the teacher—it was a little out of the ordinary line of things, but she just picked little Bill up in her arms and kissed him.—*Charles Frederic Goss in Sunday-School Times.*

Golf and Shinny.

When we played shinny, long ago,
Our clothing did not fret us,
We wore no coats of sunset glow—
Our mothers would not let us.
Oh, we were coltish in our glee;
We loved to prance and whinny;
We asked no "niblick" and no "tee"
When we were playing shinny.

Oh, where are those companions now—
The thin boy we called "Fatty";
The boy ill clad, with grimy brow;
The boy so neat and natty;
The boy who was so very fat
His comrades called him "Skinny"?
There is no friendship here like that
We knew while playing shinny.

Perchance one day a club I'll take
And set the golf ball flying,
At least an effort I may make;
There's naught, you know, like trying.
But I shall miss those boyish friends,
So freckle-faced and grinny;
No modern game can make amends
For those lost hours of shinny.

—*Washington Star.*

For Impaired Vitality
Take Horsford's Acid Phosphate.

Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, trengthens and imparts new life and vigor.

Mamma: "We must get a nurse for the baby." Papa: "Nurse, indeed! What he wants is a night-watchman."

Mrs. Goodsale—To what do you attribute your appetite for strong drink? Is it hereditary? Wragson Tatters—No, lady, it's thirst.

"What a debt we owe to medical science," he said as he put down the paper. "Good heavens!" she exclaimed, "haven't you paid that doctor's bill yet?"

"My son," said the man, "if you only work hard enough when you undertake a thing, you're bound to be at the top when you're through."

"But suppose I undertake to dig a well?"

Willie came from the shed where Uncle Rufus was picking a chicken. "Aunt Sue!" he exclaimed, "what do you think? Uncle Rufus is in the shed husking a hen—honest true."

Would you rather be wise or beautiful? asked Fate of the Coy Young Maiden.

Beautiful, replied the damsel.

Ah, you are wise already, commented Fate, as she tied up a package of cosmetics.

"Now," said the attorney, cross-examining a witness, "you must give explicit and exact answers. You said you drove a milk-cart, didn't you?"

"No, sir, I didn't."

"Don't you drive a milk-cart?"

"No, sir."

"Ah, then, what do you do, sir?"

"I drive a hoss."

Horace Greeley once sent a claim for collection to a Western lawyer, and regarding it as rather a desperate demand, told the attorney if he collected it he might reserve half the amount for his fee. In due time Mr. Greeley received the following laconic epistle: "Dear Sir:—I have succeeded in collecting my half of the claim. The balance is hopeless."

YUCATAN CHILL-TONIC

3600 Bottles
Yucatan Chill Tonic

sold the first season in Texas by the well-known drug firm of Heaton Bros. of Victoria and Cuero. The reason for this is not hard to understand—it is pleasant to the taste and does not upset the stomach like the so-called sweet, tasteless tonics. Your druggist has it, or can get it for you from his jobber. Insist on Yucatan Chill Tonic (Improved.)

Price 50 cents a bottle. Made only by The American Pharmacal Co., (Incorporated) Evansville, Indiana.

"Is you gwine to let dat mewel do as h please?" asked Uncle Ephram's wife "Wha's you' will power?"

"My will power's all right," he answered "You jes' want ter come out hyar an measure dis here mewel's won't power."

Hostess—And does your mother allo you to have two pieces of pie when you ar at home, Willie? Willie (who has aske for the second piece)—No, ma'am. Host ess—Well, do you think she would lik you to have two pieces here? Willie (con fidently)—Oh! she wouldn't care. Thi isn't her pie, you know.

One day while the late William R Travers was sojourning at Bermuda, h came down to the wharf to see the arrivals Meeting an acquaintance, he said: "Ah Merrill, what brings you down here?" "C just came for a little change and rest." "Sorry to discourage you," said Travers "but I'm afraid you'll go home withou either." "How's that?" said Merrill. "O," said Travers, "the waiters will get all th change, and the landlord will get all th rest."

NEW TESTAMENT COMMENTARIES

During the past two years there has developed among the Christian people of America a great revival of interest in the study of the Bible. Never before in the history of Christianity were so many people zealously and earnestly studying the Bible, endeavoring to know more of its contents and its meaning. Everywhere there are being organized classes and clubs for Bible study. In consequence of this movement there is a brisk demand for Bible helps—books that have hitherto been sold chiefly to preachers. The people are inquiring for the best commentaries and exegetical works to aid them in their study of the Bible. We are glad to be able to announce that we are fully prepared to supply Bible students with the best books to meet their requirements. A few of these we list here:

COMMENTARY ON MATTHEW AND MARK. By J. W. McGarvey. A volume of 392 pages, cloth-bound. The former price ($2.00) has been reduced to $1.50.

COMMENTARY ON LUKE. By J. S. Lamar. A splendid book by a grand man. Cloth, 333 pages. Reduced from $2.00 to $1.50.

COMMENTARY ON JOHN. By B. W. Johnson, the well-known commentator. This is a cloth-bound volume of 328 pages. Price reduced to $1.50.

STUDIES IN ACTS. By W. J. Lhamon. One of the finest works of recent years. Bound in cloth; 420 pages; price, $1.25.

COMMENTARY ON ROMANS. By Moses E. Lard. A book of 485 pages, bound in cloth. Price, recently reduced, is now $2.00.

COMMENTARY ON HEBREWS. The author, R. Milligan, was one of our most gifted men. Cloth, 395 pages. The reduced price is now $1.50.

PEOPLE'S NEW TESTAMENT WITH NOTES. By B. W. Johnson. Two volumes. Vol. I. contains the Four Gospels and Acts; Vol. II. covers the Epistles and Revelation. A concise, but complete work, of as much practical value to the average man as a commentary in 15 volumes costing $30.00. Bound in cloth. Price, per volume, $2.00; per set, $4.00.

Please note that former prices of these works have been reduced 25 per cent. Many thousand copies were sold at the original prices, but we desire that many more thousands shall have the help and benefit of the thought and genius of these eminent Bible scholars. In the case of a class, club or association organized for Bible study, we suggest that a fund be raised to purchase this list of books, and other works, for the joint use of the members. A full description of the volumes in the above list will be found in our 100-page General Catalogue, mailed free on receipt of request. Address,

The Christian Publishing Company, 1522 Locust St., St. Louis, Mo.

With the Children.

J. Breckenridge Ellis.

PETE.

XXII.—That Dog Collar.—Concluded.

"Children," cried Miss Dollie, standing with the tips of her bare toes upon the chair, "don't one of you *move!* That snake may be wiggling and crawling and coiling and looping itself along *anywhere* in this darkness!" Madge and Letitia screamed. Lucifer continued to howl under their bed. "Aunt Dollie," said Linda May, who sat rigid upon the edge of Miss Dollie's bed, "that wasn't a snake you felt sliding down your legs, it was a dog collar and rope." "A *what?*" cried Miss Dollie. "A *what*, Linda May?" "A dog collar and rope." "Who brought a dog collar and rope into my house?" cried the old lady, still afraid to get off her chair. "Lucifer brought them. Don't you hear him barking in the next room?" "And did *you* bring a dog collar to bed with you, Linda May?" "Yessum." Miss Dollie descended from her chair and lit the lamp. "Get up girls," said Miss Dollie sternly. "We must oust this dog out of my house. You have been very bad to smuggle him in here without telling me a word. As for Linda May, she is evidently infatuated with her dog and can't *sleep* without his dog collar and rope! Open that door, Madge. Letitia, you stand in my bedroom door and head him off if he tries to go take his fleas in *there*. Linda May, all I ask of you is to keep out of the way *until your time comes!*" They made a strange picture in their nightgowns, the old lady prodding at the dog with a broom while Letitia spread herself out across the bedroom threshold and Madge held open the hall door. At first Lucifer wouldn't budge, but allowed Miss Dollie to pommel and thump him severely, while he tried to squeeze up closer to the corner protected by the bed. But at last a vigorous punch gave him the desperate courage to dash from the room, Miss Dollie screaming and running out of his way. She had Madge and Letitia to let him out of the house, and she made Linda May throw the dog collar out of the window. When the excitement had somewhat subsided, Madge and Letitia crawled back to bed feeling mean and guilty. Miss Dollie closed her room door.

"Aunt Dollie," said Linda May, "are you going to whip me?" "Don't be asking me unnecessary questions," returned the other grimly. "Aunt Dollie, can't you put it off? I would be so ashamed with Madge and Letitia here visiting me." "I never put off for to-morrow what ought to be done to-day," said Miss Dollie, who was still panting and quivering from her recent fright and exertions. "Well, Aunt Dollie, I'll dress. I know you wouldn't want me to catch cold, and I'm afraid to stay up just this way in my nightgown." "Oh, no, Linda May, you needn't dress. I prefer you just as you are. You have been a wicked girl; you have almost frightened me to death; you have been secret and sly again; you have dared to harbor a dog in my room. No, Linda May, I do not want you to dress. It would be superfluous. If ever you needed a good whipping you do to-night, and your own conscience must tell you so. Linda May, don't you think I ought to whip you? Answer me truthfully." "Yes, Aunt Dollie, if you are going to do just what *ought* to be done, and if you don't love me.' "Bless the child! It's because I love you that I whip you. You'll understand that some day; and *now* you will understand the *whipping*. And, O, my steak! So *that* is what became of it! Your miserable cur stole it, doubtless dragged it over my carpet. And I was blaming Mrs. Mitchell's cat! Come here, Linda May." Miss Dollie must have loved Linda May pretty hard that night, for her hand was uncommonly heavy and resounding. You can't think how Linda May tingled! But what hurt her worse was knowing that Madge and Letitia, scrootched down in their bed, heard those sounds which are like unto no other sounds in the world. I feel sorry for Linda May, but I hope she will be a better girl after this. I really think she could have done better. Every time Miss Dollie remembered how that cold dog collar had slid down her knees, she put on an extra touch. At last when she was satisfied with her work she said, "Now, Linda May, stop that gulping and sniffling and come to bed, and see if you can let me have a *little* sleep before morning."

"I don't want to come to bed, Aunt Dollie." "Don't you? Well, I am going to blow out the lamp." Miss Dollie went to bed and presently asked, "Linda May, why don't you come to bed?" "Please don't ask me to, Aunt Dollie. I want to sit here in the dark and think." "Linda May, why don't you want to come to bed?" "Because, Aunt Dollie, I feel *hard* at you. I don't want to sleep with you, Aunt Dollie." "Very well," said Miss Dollie, and the conversation ended.

When morning came, Miss Dollie arose and dressed at that frightfully early hour at which she was accustomed to present herself to the sleepy world—five o'clock. She had nothing to gain by getting up so early, and if it had made her wise she wasn't wealthy anyway. The first object that caught her attention on opening her eyes was Linda May, sitting in the big rocking chair, fast asleep in her gown. It was an east room and the October sunlight shone upon the girl, showing the tears that had dried upon the cheeks. She looked so small and helpless—her little bare feet doubled up in a corner of the chair, her hair streaming over her head, her breast fluttering as if even sleep were a sorrow. Miss Dollie watched her all the time she was dressing. What a puzzle she was to the old lady! A little girl; what could Miss Dollie ever do with her? How could she ever understand her? When Miss Dollie was dressed she was about to go downstairs to "start the kitchen fire," when she hesitated, came back and, bending over the child, kissed her. Linda May opened her eyes suddenly. "Oh, Aunt *Dollie!*" she gasped. "What is it, Linda May?" "Oh, Aunt DOLLIE! You *kissed* me! I *felt* you!" Miss Dollie looked as if she would deny it if she could. "You *know* you did, Aunt Dollie! You are blushing just as *re-e-e-ed!* Why, Aunt Dollie! What did you *do* it for?" The old lady was painfully embarrassed. But she summoned her courage and said, "Linda May, I was looking at you, and you were little and—sad—and—I—just—*wanted* to kiss you!" Linda May jumped at her and hugged her. "Oh, Aunt Dollie! I'm going to be a *good* girl after this; maybe some time you'll kiss me again! Tell me you love me, now, Aunt Dollie. Aunt Dollie, you never *did* tell me so, except just when you was getting ready to whip me." Miss Dollie cleared her throat and tried to speak, and strangled; but she tore the words as if it were from her heart in a burst. "Linda May, I *do* love you!" And she sat down and took the child upon her lap, and they both cried. Madge and Letitia, who had dressed, looked in. When they saw the tableau, they hastened to form a part of it. So they got down about Miss Dollie on their knees and were forgiven for their part in the dog collar episode. Then Linda May with sparkling eyes said, "Look here, Madge; look here, Letitia; I want to show you something!" She turned and put her arms about Miss Dollie and kissed her. Madge and Letitia gasped, not knowing how Miss Dollie would submit to this liberty. Miss Dollie looked a little ashamed, but nothing happened, and Linda May said, "Aunt Dollie says I can do it whenever I want to!"

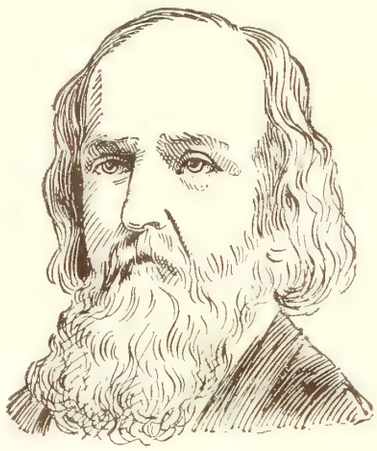
(TO BE CONTINUED.)

For Well People.

An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wiechold gives pretty good advice on th subject, he says: "I am 68 years old and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets

"My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, peptones and diastase, and after using them a few weeks I have never ceased to thank him for his advice.

"I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well regulated household from Maine to California and in Great Britain and Australia are rapidly pushing their way into popular favor.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages at 50 cents and for a weak stomach a fifty cent package will often do fifty dollars worth of good.

Hour of Prayer.

Frank G. Tyrrell.

Trees by the River.*

TEXT: Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river.—Jer. 17:7, 8.

In a parched and desert land, water is a most significant symbol. It does not mean so much in those sections of the country that always have abundance of rain; but where the rain is withheld, and the vegetation is dried up, and even the trees wither, rivers of water are highly prized. The trees that are planted by the river are kept green and fruitful, and endure to old age. They stand as types of the people who trust God and do righteousness.

Blessedness of Trust.

The godly person is here represented as one who trusts in God "and whose hope the Lord is." Trust is confidence arising out of faith. There can be no anxiety, no fret, no fever in him who has learned to trust in God. Obedience is implied; for it is impossible to place our trust in One whom we disobey. The prophet is speaking of one class of people—those who believe in and obey the Lord Almighty. They are like trees by the river, like the flourishing palm, like the mighty cedar. Do you ever ask yourself, what profit is it that I should serve God? Are there not moments of discouragement and darkness in your religious life? These scriptures will awaken you to a new realization of the inestimable gain of godliness, and the blessed state of the children of God.

The first psalm begins with a declaration of the blessedness of believers, and then contrasts their lot with the lot of the wicked. Christians may think at times that they are deprived of pleasures which their worldly friends are free to enjoy, and that the service of the Master is irksome and disagreeable; but this is a mistake. The pleasures of sin endure for but a season; the pleasures of hope never grow old. His yoke is easy and His burden light. If your trust is in God, you will have no fear of the scorching heat. The infirmities of age will have no terror for you.

"E'en down to old age all my people shall prove,
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

Negative Virtues.

The people of God are to exhibit the virtues that are their peculiar possession. They are to be full of sympathy and tenderness and love; they are to be fruitful in good works. They are to create an atmosphere of kindness in which they live. But the psalmist enumerates certain negative traits that characterize them. They do not walk in the counsel of the wicked; nor stand in the way of sinners; nor sit in the seat of the scornful. Such conduct as brings one into evil company and makes him a part of it, is here condemned. Christians are to separate themselves from the world.

And there is in all this a great blessedness. There are many worldly occupations or employments, the chief evil of which is that they leave no time for higher things. The righteous man, keeping himself from all such things, has time to study the word of God, and a heart to delight in it. The energies of his soul, not being consumed in worldliness and wickedness, flow forth in good works.

Fruit in Old Age.

Old age without God is hopeless and pitiful. Life is about to close. No matter how brightly the flame burned, now it is to go out in darkness. In the words of Albert Pike, the hopeless old man must say:

"I feel 'tis growing colder,
Every year;
And my heart, alas! gets older,
Every year.
I can win no new affection;
I have only recollection;
Deeper sorrow and dejection,
Every year!"

Lying upon his death-bed, such an one was asked,—"Are you a Christian?" "No." "Have you not studied the Bible, and thought of God?" "No." "Then my friend how about the future?" And the answer came, "It is dark, very dark!"

Often the closing years of a godless life are wretched. But there are shining examples of the perennial grace and sweetness which mark the children of hope. It is said that they shall still bring forth fruit in old age; they shall be fat and flourishing. The wrinkled face shines with celestial loveliness, and the trembling voice is touched with seraphic sweetness. Peace and prosperity attend the closing days of the career, and the real blessedness of the righteous becomes more than ever apparent.

Prayer.

Plant us, O God, by the river of waters. Impart unto us the blessedness of those who trust Thee. Dig deeper channels for our faith. Lift our visions to higher summits. We do not ask for lighter tasks, but for greater strength. Refresh the whole household of faith, O Lord, with Thy free Spirit, through Jesus Christ. Amen.

*Prayer-meeting topic for Sept. 4.

The Cool Spots of Michigan

Are most easily reached via the Pere Marquette Railroad Through car service from St. Louis and way points via Chicago to Bay View, Petoskey, Charlevoix, Traverse City and Harbor Springs. All of the popular Summer Resorts of Western Michigan are reached by the Pere Marquette. For handsome booklet describing the resorts, write H. F. Moeller, G. P. A., Detroit, Mich.

The Episcopal Convention at San Francisco.

The meeting of this convention at San Francisco will afford an opportunity for many to travel over the Northern Pacific-Shasta Route. The Northwestern scenery of the United States, it is admitted, is of the grandest in the country and the fact that the Yellowstone Park lies in this section is proof of this. No one should miss the opportunity to travel over this route. Cheap rates will apply in one direction via direct routes and in the opposite direction via Portland and the Northern Pacific. For any further information and particulars and copy of Wonderland, 1901, send six cents in stamps to Chas. S. Fee, G. P. & T. A., St. Paul, Minn.

Quaint, Queer and Qurious
Salt Lake City.

The late Col. John Cockerell in the Cosmopolitan said: "There are three unique cities in America, and one of these is SALT LAKE CITY." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the RIO GRANDE WESTERN RAILWAY in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyon, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, for literature, etc.

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., 215 E. 3d St., Cincinnati, O.

Wonderland 1901

the annual publication of the **Northern Pacific Railway** will be found a distinct advance, in some respects, upon even its immediate predecessor Wonderland 1900.

Its cover designs and eight chapter headings are by Alfred Lenz, of New York, from plastique models and are splendid examples of art.

There is within the covers of the book much historical matter, some of it new, as well as purely descriptive narrative.

The three principal chapters relate to the history of the unique **Northern Pacific Trademark**, the **Custer Battlefield** in Montana, and **Yellowstone Park.** Each is profusely illustrated, the Trademark chapter in colors. This trademark is of Chinese origin and is 5,000 years old. Its story is a strange one.

It is safe to say that **Wonderland 1901** will be in greater demand than any preceding volume of the Wonderland family, and, as heretofore it will be sent by Chas. S. Fee, St. Paul, Minn., to any address upon receipt of the postage, six cents.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps address
C. L. STONE, General Pass. Agt.
Louisville, Ky

TICKETS
TO
New York and Boston
VIA
BIG FOUR ROUTE
GIVE
10 Days STOP-OVER at
BUFFALO
Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m
Ar. New York	2:55 p. m.	6:00 p. m.	8:00 a. m
Ar. Boston	4:55 p. m.	9:00 p. m.	10:34 a. m

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut
Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

Sunday-School.

W. F. Richardson.

Jacob at Bethel.*

The events which led to the journey of Jacob from Beersheba to Haran, form a sad story. It is one of the strange paradoxes so common in human life that the home of Isaac and Rebekah, while free from those jealousies which disturbed the peace of other patriarchal households, was the scene of such plotting and scheming as led to grossest deceit and brazen falsehood, resulting in hatred between the brothers Esau and Jacob, and an alienation extending through a score of years. It was unfortunate that there seemed to be a fatal disagreement between Isaac and Rebekah as to the inheritance of the birthright. The father wished it to go to Esau, while the mother determined that Jacob should have it. In this the mother was undoubtedly right, and Isaac was purposing a great wrong to the younger son. At the birth of Esau and Jacob it was plainly declared by the Lord that the firstborn should serve the younger, and that through the latter should the Messianic promise be fulfilled. Whether Isaac misunderstood the divine purpose, or because of his partiality for Esau determined to thwart it, the result was the same. Both Rebekah and Jacob felt indignant that God's promise should be diverted to one whom they knew to be wholly unworthy of it.

For Esau cared little for the honor of the divine heritage. Long before, he had voluntarily yielded his claim to it for a single mess of pottage. He had "despised his birthright." The writer to the Hebrews says that he was a "profane person," one who cared naught for sacred things. Knowing how important it was that the seed of promise should be kept pure, he had married two Hittite women, heathen of the lowest degree, against the earnest wish of his parents. The only value which the birthright could have to him would be the property it might put into his hands. Jacob, on the contrary, valued its spiritual import highly, and was determined that it should not be stolen from him. His error, and that of his mother, was in taking the measures they did to thwart the purpose of Isaac, and resorting to deceit and falsehood to carry their ends. Far better had they trusted to God to fulfill his promise in his own way and time, while they went steadily forward in the pathway of right. They were destined to reap the evil fruit of their evil sowing. It is never right or safe to "do evil that good may come."

In fear of his life, which Esau had sworn to take, Jacob leaves his father's house in Beersheba to go to his mother's paternal home in Haran. He takes with him the blessing of his aged father, who sees too late that his purpose had been contrary to that of Jehovah, and who now renews to Jacob the promise he had unwittingly bestowed upon him before. His journey lay along the ridge of high land that passes through or near Jerusalem, passing by the spot where Abraham had long ago built an altar to God, and offered the sacrifice of a loving heart. Reaching this holy spot, night comes on, and Jacob, feeling such a sense of loneliness come over him as he perhaps had never experienced before, cast himself down upon the ground and engaged in earnest and anxious prayer. Referring in after years to this scene, he proposes to build an altar "unto God, who answered me in the day of my distress." Having committed himself to the care of the God of his fathers, he fell asleep, his head lying upon his cloak, folded and laid on one of the stones of the place for a pillow.

Our most radiant visions come to us in our darkest Bethels. To this lonely young man, fleeing from a brother's hate, and going toward a strange land, his heart full of a bitter consciousness of his own wrongdoing and folly, the gracious God appears, to comfort and reassure. The stony hills about him seem to build themselves into a huge stairway, whose top reaches the very heavens, and on which angels are seen going to and fro between the earth and sky. While he gazed with awe upon the spectacle, the voice of Jehovah sounded from heaven, recounting the long-cherished promise given to the seed of Abraham, and assuring Jacob that it shall be fulfilled to him and his descendants. Nor shall he lack of blessing for himself, for God promises to go with him on his long and perilous journey, and bring him, in due time, back to his early home.

The impression on Jacob was most profound. When he awoke from his sleep he said, "Surely the Lord is in this place, and I knew it not." He was afraid and said, "How dreadful is this place: this is none other but the house of God, and this is the gate of heaven!" Yes, Jacob, it is well that you should learn that God dwells not alone in Beersheba, but that the universe is his habitation. None can escape his presence, nor hide from his all-seeing eye. A dreadful thought? Yes, to those who fear the Lord, because of their sins. But to the loving, trusting child, a most sweet and consoling assurance. Where can he desire to be, if not in his Father's house? And who would not live in a world that is the very gate of heaven? Has not God promised that the angels shall minister to those who are heirs of his salvation? Could we but realize it, the universe is full of the divine presence, and of unseen ministries of grace to those who put their trust in him.

The stone on which the head of Jacob had rested, during this vision, he now placed as an altar, and poured upon it some of the oil from his flask, and gave to the place the name Bethel, "the house of God," which title it ever after bore. Mohammedan, Jew and Christian have alike hallowed the place, and pilgrims yet visit it and recall with wonder and sacred awe the vision of the patriarch. For many generations the kings of Scotland were crowned upon a stone which was declared to be the very one on which Jacob rested his head, and which now rests in Westminster Abbey. But its authenticity is very doubtful.

The imperfection of Jacob's faith is shown by the language in which he renews his covenant with God. "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." It looks a little like bargaining, but Jacob seems to have kept his pledge, and even this imperfect vow is honored of the Lord, and he watches and keeps and prospers his servant, even as he will do toward us, if we walk in the steps of the faith of Jacob.

Lesson for Sept. 8, Gen. 28:10-22.

The Christian-Evangelist, Three Months, 25c. On Trial to New Subscribers.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—Howard Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

National Benevolent Association Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

Geo. L. Snively, General Secretary, 903 Aubert Ave., St. Louis, Mo.

STAMMERERS

CASPAR C. GARRIGUES, President of THE PENNSYLVANIA INSTITUTE for Stammerers was a confirmed stammerer for about sixteen years. Since his cure nine years ago he has assisted hundreds of stammerers to free speech. If your vocal organs are normal he can cure you. His school is the best equipped and best located institution of the kind in the East. A comfortable, attractive home is provided for those who attend; the treatment is thoroughly scientific; results satisfactory and permanent. Can refer to many cured pupils, also prominent ministers of the Christian Church. Write at once for illustrated Summer Announcement to CASPAR C. GARRIGUES, President, N. W. Cor. 40th and Brown Sts., Phila., Pa.

STUTTERERS

STARKS' HEADACHE POWDERS

ARE THE BEST ON EARTH.

Dr. Chas. E. Herr, Lexington, Ky., writes: Your HEADACHE POWDERS are the best on earth; they have entirely relieved me of the old sick headache which has troubled me for years.

John Duffield, Minneapolis, Minn., says: I would not be without your HEADACHE POWDERS if they cost one dollar a package. Have tried everything, but got no relief until I tried yours. 10 cent package at all druggists. Sent by mail, postpaid.

STARKS & CO., MIDWAY, KY.

25c. THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove-Kid in Black, Wine, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes, 3, 4, 5, 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., J Apollo, Cincinnati, O.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO, Cincinnati, O.

OPIUM COCAINE AND WHISKY
Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address
B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

IDAHO

WHERE CROPS NEVER FAIL

A Garden Spot for a Beautiful Home.

Rich Farming and Grazing Lands With An Abundance of Water.

Purchase your ticket via the

Oregon Short Line Railroad

The Shortest and Best Line to all points in

IDAHO, OREGON & MONTANA.

For rates, advertising matter, etc., address,

D. E. BURLEY, G. P. & T. A. — D. S. SPENCER, A. G. P. & T. A.

SALT LAKE CITY, UTAH.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR SEPT. 8.

Heavenly Helpers.

(II Kings 6:15-17)

There were unseen messengers of God who posted over sea and land without rest, and told Elisha, the man of God, the very secret words uttered by the enemy, the king of Syria, in his bed chamber. Then the king sought to take and destroy the man of God. He surrounded the town where Elisha lay. Elisha's secretary arose in the morning and saw, with terror, the enemy on all sides.

"It is all over with us now!" he cried. Then Elisha prayed that the secretary might have open eyes to see, and lo, the white-robed messengers of God, the Heavenly Host, swarmed round about the enemy like snow-flakes round a few dried leaves in winter.

Many a time have the blind young men of God thought themselves alone in the midst of enemies. Many a time has it seemed that there was no one for them and a host against them. Oh, for the eyes of faith to see the multitude, whom no man can number, that stand supporting the servants of God when they are in need.

Many a young person has felt the temptations of life thick around him. He has cried out that the fight was greater than he could bear. Let him remember that young man who was tempted in the wilderness forty days, and when he had triumphed, a host of angels ministered unto him. All the while, round about him, supporting him, had been present this white-robed multitude. Temptation comes against us not as an isolated thing. Behind it are a whole lifetime of good or evil choices. Each choice of ours leans not upon its own strength, but upon the strength of a whole chain of good or ill decisions. If these choices have been good, they are like an army of heavenly helpers. If they have been ill, they are like a band of tormenting devils. Blessed is he that overcomes!

To the young Christian it seems often that the Christian is alone in the world, without support, in isolation, while the multitude of the indifferent and worldly and wicked is greater than "leaves of Vallambrosa." Like Elijah under the juniper tree he cries, "There is none left but me, and they seek my spiritual life to take it away." Elijah was morbid, and so, perhaps, is the discouraged Christian who thinks he is alone in a hostile world. Let him lift up his eyes to the hills, whence cometh his help, and he shall see those whom he thought enemies transformed into friends; he shall see the cohorts of the courageous, his fellow Christians, in a vast army; he shall see the spirits of just men made perfect out of all the distant past whose influence is still powerful in the world.

Every error is the truth abused. And even in spiritualism there is doubtless some truth. Long ago the great Channing declared that none of us knew but that the spirits of our beloved dead were with us, round about us, here and now, guarding and helping and sustaining. The ancient Hebrew notion that every child had by his side when sleeping or waking, a guardian angel to fend off disaster, is a beautiful idea, and why may it not be true? Some Endeavorer there is whose mother is gone into the Great Dimness. May she not be with him still? Some whose father or little sister or dear elder brother was loved long since and lost a while. May those dear ones not be round about him strengthening, sustaining, even when he knows it not?

And the Elder Brother of us all—how widely does his heavenly help extend? Is it measured by sea or land, mountains or rivers? Who shall separate us from the love of God which is in Christ Jesus our Lord? Shall tribulation, or anguish, nakedness, peril, famine, death, life, height, depth, things present or to come? Nay, we shall be more than conquerors through him that loved us.

Beautiful lesson this is! How many are the thoughts that come flocking to us about this battle and our allies. We are not alone, for though we work out our own salvation with fear and trembling, it is God which worketh in us. We are not the architects alone of our own destiny. We are not Crusoes in this work of ours. Christian versus Crusoe is a motto for our shield.

There is help for every child of God that cries out for it. Not a little fellow who kneels by his bed, night or morning, and asks God to help him to be a good boy, but is ministered to by angels. Oh, for a faith strong enough to believe this, a faith like that of the aged, worn-out minister, soldier of the cross in New York City. On his death-bed, with his last breath, after folding his hands he prayed his old childhood prayer: "Now I lay me down to sleep," and closed with the words: "Help me to be a good boy. Amen."

Kentucky University.

The Best Work.

Dean Haggard writes: "I have read Dr. Lockhart's new book, Principles of Interpretation. It is as clear as light and as strong as law. It is thoroughly scientific. It is the best work I know on the subject."

Draughon's Practical Business College.

This institution, located in Emilie Bldg., Cor. 9th and Olive Sts., St. Louis, is one of the leading institutions of the kind in the country. Prof. Draughon, who is author of four text books on Bookkeeping, and who was recently offered special inducements by a foreign country to open a Business College across the waters, states that he is confident that his bookkeeping students are fifty per cent. more proficient at the end of a *ten weeks'* course than the bookkeeping students of almost any other business college are at the end of a *six months'* course. The advanced Shorthand students at this college are given a course of practical office training in the college office, hence they are competent upon leaving college to hold positions. Draughon's Practical Business Colleges, located in St. Louis, Nashville, Little Rock, Montgomery, Atlanta, Shreveport, Ft. Worth and Galveston, are endorsed by practical bookkeepers and business men from Maine to California. Prof. Draughon reports that the past year has been the most prosperous year, both for attendance and success in placing his graduates in good positions, since his first college was established fifteen years ago, and that the outlook for the fall business is exceedingly good. Students who take Prof. Draughon's guarantee course are allowed to deposit money for tuition in bank until course is completed and position is secured. Prof. Draughon doubtless expends more money in securing positions for his graduates than almost any other Business College in the country takes in as tuition.

Before entering elsewhere, call or send for catalogue of Draughon's Practical Business College, Emilie Bldg., Cor. 9th & Olive Sts., St. Louis.

"THE ONLY WAY."

ST. LOUIS
TO
CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Burlington Route

9 A.M. 9 P.M. TO KANSAS CITY.

Two trains daily with all classes o modern equipment.

The Burlington has the only trai from St. Louis near the popular leav ing hour of 9 p. m. for the West= Kansas City, Omaha, St. Joseph, Den ver.....

City Ticket Office—S. W. Cor. Broadway and Olive St., St. Louis.

Marriages.

COX—CONSER.—Married, at Plattsburg, Mo., Aug. 17, by J. W. Perkins, John L. Cox and Miss May Conser, both of Clinton County, Mo.

NEWCOMB—TITUS.—In the Christian Church at Deweese, Neb., Aug. 15, 1901, by D. B. Titus Mr. Wendell T. Newcomb and Miss Audrey Idelle Titus, both of Deweese.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

COOPER.

Charles Earl and Anna Merl, infants of Mr. and Mrs. Charles Cooper, were born Sept. 22, 1900; died Aug. 16, only a few hours apart. Funeral services by J. T. Faulders.

HARRY.

Maggie Ellen Harry was born Dec. 9, 1860, died July 11, 1901. She was one of the unfortunate ones in the wreck of the Epworth League train on the Chicago and Alton railroad. Her husband and daughter narrowly escaped death and are yet in the hospital at Kansas City. The funeral was held in Arcola, Ill., conducted by the writer.

J. T. FAULDERS.

HELLER.

Mary Jane Heller, of Abingdon, Ill., departed this life Aug. 9, 1901, aged 74 years, four months and four days. Her parents were Joseph and Catherine Mosher and she was the wife Dr. W. H. Heller. Their married life continued for the long period of 55 years. The deceased was stricken with paralysis, Oct. 9, 1898, and received a second stroke Aug. 5, 1901. Deceased was a charter member of the Christian Church organized at Abingdon over 50 years ago and was faithful to the cause of the Savior to the end.

LEWELLAN.

Nancy Peters was born in Virginia, Feb 9, 1821. Emigrated with her parents to Preble county, Ohio, when an infant. Here, March 11, 1847, she was married to Bafford Lewellen. Came to Andrew county, Mo., in 1867; baptized by the writer at Rea, Mo., in 1894. Always a noble woman, she henceforth lived a devoted Christian until called to the land beyond from the home of her son Andrew, in Savannah, Mo. (which had been her home since the death of her husband in 1899), Aug. 15, 1901. Funeral services by the writer at Rea, Mo. Seven of the eight living children were present. She was ready for death.

W. A. CHAPMAN.

NEWMAN.

Hazel, infant daughter of Mr. and Mrs R. S. Newman, died Aug. 14, 1901. Funeral services conducted by J. T. Faulders.

PHELPS.

Charles Duncan Phelps was born in Coles County, Ill., April 10, 1848. Died of cancer at his home in Olathe, Kas., Aug. 11, 1901. The last two years of his life were years of suffering. He became a Christian 15 years ago, and a faithful one he has been. He leaves a wife, one daughter, Fannie, two brothers and two sisters to mourn his departure. Funeral services were conducted at the home at 11 A. M. Aug. 13 by S. H. Givler.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 1st, 1901, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.,
W. D. CREE, Sec.

St. Louis, Mo., August 22, 1901.

QUEEN ESTHER

By M. M. DAVIS. A charming little volume by one of the most popular preachers and pastors in our brotherhood. Taking the story of Esther as given in the Scriptures, he skillfully enlarges, supplying detail and incident, until he makes a romance of absorbing interest. The book is beautifully printed and bound, is illustrated and contains 132 pages. The price is 75 cents.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

MAYFIELD SANITARIUM

912 Taylor Ave., St Louis, Mo.
Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

ALEXANDER CAMPBELL'S WORKS

THE CHRISTIAN SYSTEM.
358 pages, 12mo, cloth. A digest of the Christianity of Christ, and of the faith and practice of the primitive church. Price, One Dollar.

POPULAR LECTURES & ADDRESSES.
649 pages, 8vo, cloth. A splendid volume, now offered at a reduced price for the first time. Formerly sold at $3.00. Price, Two Dollars.

LECTURES ON THE PENTATEUCH.
Delivered at Bethany. Edited by W. T. Moore. The book includes portrait and sketch of Mr. Campbell. 379 pages, cloth. Price, One Dollar.

THE CHRISTIAN BAPTIST.
New edition; seven volumes in one! 680 pages, 8vo. Bound in leather. Now offered at a reduced price for the first time. Price, Two Dollars.

CAMPBELL-PURCELL DEBATE.
Romanism against Protestantism. A battle of giants. 560 pages, cloth red edges. Price recently reduced from $1.50 to One Dollar.

CAMPBELL-OWEN DEBATE.
A discussion on the evidences of Christianity with the noted infidel, Mr. Robert Owen. Price recently reduced from $1.50 to One Dollar.

CHRISTIAN BAPTISM.
A very full and able treatise on the action, design and subjects of baptism. 444 pages; bound in leather or half-leather. Price, Fifty Cents.

LIVING ORACLES.
The New Testament, translated by Drs. Campbell, McKnight and Doddridge. Notes, emendations, etc. 536 pages, cloth. Price, Fifty Cents.

The CAMPBELL LIBRARY, complete as above, together with Mr. Campbell's "Life and Death," "Sermon on the Law" and "Letters to a Skeptic" (pamphlets), sent for only EIGHT DOLLARS. This includes all of Campbell's works, except the Campbell-Rice Debate, which is out of print. At former prices these works cost *fourteen dollars*. These books were never before offered so cheaply. Any volume sent singly on receipt of the price named, or the entire list of eight volumes and three pamphlets for only EIGHT DOLLARS. This offer will not soon be equaled.

Send for our new "Special Catalogue No. 22"—Books at Half Price.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Sunday-School Periodicals

The Sunday-School Publications issued by the CHRISTIAN PUBLISHING COMPANY of St. Louis, are in use in a little over ***Two Thirds*** of the Sunday-schools connected with the Christian Church in America, as shown by the statistics in the last Annual Year Book, among which are most of the prosperous and progressive ones. There is no good reason why a large proportion of the other fractional ***One Third*** should not also be thus furnished, as we have abundant facilities for supplying all. The list of Publications is complete in every particular, and supply every want. It consists, in part, of the following:

Four Lesson Annuals.

1. ***The Lesson Commentary*** for Teachers and Advanced Classes: $1.00 per copy, post-paid; $9.00 per doz. not post-paid.
2. ***The Lesson Helper*** for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; $3.60 per doz., not prepaid.
3. ***The Lesson Mentor*** for Junior Classes; 25 cents per copy, postage prepaid; $2.40 per dozen, not prepaid.
4. ***The Lesson Primer*** for the Primary Classes: 20 cents per copy, postage prepaid; $2.00 per dozen, not prepaid.

Four Lesson Quarterlies.

1. ***The Bible Student*** for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, $1.60; 50, $3.20; 100, $6.00.
2. ***The Scholar's Quarterly*** for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.
3. ***The Youth's Quarterly*** for Junior Classes: Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents per copy, per quarter.
4. ***The Primary Quarterly*** for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy per quarter.

Three Weeklies.

1. ***Our Young Folks***, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.
2. ***The Sunday-School Evangelist*** for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.
3. ***The Little Ones***, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6 1-4 cents per quarter.

Concerning Samples.

If your school has not been using these publications, samples of all, except the Lesson Annuals, may be had ***Free*** for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.

Christian Publishing Company, Publishers,
1522 Locust Street, St. Louis, Mo.

Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

Many a fond parent is wont to boast that his young son or daughter is "so fond of reading," when that son or daughter would be far better off if absolutely illiterate and unable to read at all. Those parents who exercise a careful supervision over the reading of their children are all too few. In this, as in all things, there are two extremes. There are parents who interdict all books save the Bible, "Pilgrim's Progress" and "Rev. Dr. Somebody's Sermons," though such specimens of bigotry are, happily, very rare in these days. Unhappily, those who go to the other extreme and permit their children to read anything and everything they choose, are far more plentiful. There is not a town or city in the land where there are not freely displayed and offered for sale books that are as truly poisonous to the young mind and heart as is opium to the child's body. Boys and girls purchase these, take them home, and read them under the eyes of their parents, who do not take the trouble to ascertain what manner of volume it is that proves so absorbing and interesting. We are not referring to the works of Ouida and Zola and other authors who are sometimes denounced by pulpit and press. These are bad enough, in all conscience, though they at least maintain a semblance of decency. We are referring to a style of literature compared to which *Strathmore* and *Nana* and *Camille* are innocent, goody-goody Sunday-school stories—works too vile for description and foul enough to bring a blush to the cheek of a *nymphe du pave*. It is a fact, perhaps not known to all our readers, that there are printed and sold, every month, hundreds of thousands of volumes such as we refer to—volumes so vile that no denunciation could do them injustice. Do any of these find their way into *your* home?

Of clean, helpful, entertaining books for young people, the Christian Publishing Company has a goodly list. No parent who has a copy of our book catalogue at hand for reference need be long perplexed by the problem, What shall I give my children to read? Nor are our books for the young constructed on the plan of the once popular moral narrative—a biographical sketch of an unnaturally and impossibly pious child, who talked like the Fourth Reader and discouraged emulation and imitation by dying of consumption in the penultimate chapter. They are, instead (those of fiction), healthy, realistic stories, whose characters are possible people, acting in a possible manner. We cannot name near all of our books for the young, but here are a few from the list: *Thirteen* ($.65), *America or Rome* ($1 50), *Riverside* ($.50), *Grandma's Patience* ($.20), *Queen Esther* ($ 75), *Elijah* ($.75), *Wheeling Through Europe* ($1 00), *Facts About China* ($.25), *A Circuit of the Globe* ($2.00), *Nehushtan* ($.50), *Wonders of the Sky* ($.50), *Mary Ardmore* ($1.00), *Hugh Carlin* ($1.00), *Prison Life in Dixie* ($.50), *Across the Gulf* ($1.00), *Rosa Emerson* ($1.00). If you are seeking a birthday gift for some young friend, this list of books will help you. A detailed description of each may be found in our General Catalogue, sent free on request.

The books written by J. H. Garrison have, perhaps, a greater popularity and a wider circulation among us than any other volumes of the literature of the Disciples of Christ. A single work of his—*Alone with God*—has reached a sale of nearly 25,000 copies. Other works from the same pen are widely known and greatly admired. Besides his larger works, such as *The Old Faith Restated*, *Reformation of the Nineteenth Century*, *The Heavenward Way*, etc., etc., he has contributed to our literature a number of able pamphlets and tracts. All of his works may be found fully described in our General Catalogue.

Speaking of our catalogue, we may as well announce here and now that we shall very soon issue our 1902 General Catalogue. Our current catalogue—that for 1901—made a decided "hit." It far surpassed anything of the kind that we had ever issued before, or that has ever been issued by any of our publishing houses. The illustrations alone made it a prized portrait gallery, and we have been called upon to send out many thousands of copies to all parts of the country, and to many foreign lands. The issue for 1902 will be fully equal to its predecessor.

We sometimes publish books intended only for one certain class of readers. We may publish one book that appeals only to preachers, or one that will interest only those engaged in some special line of work. But we issue other volumes that are intended for *all*. This is peculiarly true of *The Reformation of the Nineteenth Century*. This is a work that *every* Disciple of Christ *ought* to read. It is a self-evident truth that no person can be very much interested in what he knows but little about, and that the more a person knows about anything, the more interested he will be in it. Many professed members of our congregations have a languid and feeble interest in our great cause, for the reason that they know very little about it. If they could but be induced to inform themselves concerning the birth, beginnings, early history, progress and triumphs of our movement, they would be aroused from their religious lethargy, and become of some value to the church. If you would like to do a little home missionary work, purchase a copy of *The Reformation of the Nineteenth Century* and lend it to a few of the sleepy members of your congregation. Make them promise to read just one chapter, and they will certainly read it all, and the reading will bring about a transmogrification. There are few better ways, if any, of investing $2.00 than this.

It is not too early to begin to plan for your reading for the coming autumn and winter. It is much more satisfactory to carefully select and secure a list of first-class volumes to be read during the season, than to wait until you want to read something, and must hurriedly snatch up the first thing your hand finds. When you have made up your list, send it to us, whether the books on the list are published by us or not. Remember, we can supply any book published, and shall be glad to fill your order for any printed thing.

THE CHRISTIAN-EVANGELIST
Three Months, 25c.
On Trial to New Subscribers.

HEALTHY BABIES ARE THOSE RAISED ON
BORDEN'S

EAGLE BRAND
CONDENSED MILK
SEND FOR "BABIES" A BOOK FOR MOTHERS.
Borden's Condensed Milk Co., New York.

Ward Seminary for Young Ladies, Nashville, Tenn.
"An ideal Christian home." **Seminary** and **special** courses in **Language, Literature, History, Science, Music, Art; Faculty, 30. Certificate** admits to Wellesley, Baltimore Woman's College. **Nashville** affords **unusual advantages** in Lectures, Recitals, and opportunities for **practical education. Patronage,** 35th yr., **20 States; enrollment largest** in the history of the Institution; applicants turned away for want of room. **36th yr., Sept. 19.** For **catalogue,** address **J. D. PLANTON,** LL.D., Pres't.

Mary Baldwin Seminary
FOR YOUNG LADIES.
Term begins Sept. 5, 1901. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 225 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue
Miss E. C. WEIMAR, Prin., Staunton, Va.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., St. Louis, Mo., Galveston, Tex., Ft. Worth, Tex., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

COTNER UNIVERSITY.
LIBERAL ARTS. MEDICINE. DENTISTRY
College of Arts located at Bethany (Lincoln), Nebraska. A. B. Degree in Classical, Sacred Literature, Philosophical and Normal Philosophical Courses. Courses in English Bible and Business. Depts. of Music and Elocution rank high. Expenses low as consistent. Fall Term, Sept. 9 and 10. For Catalogue address the Secretary.

Female Orphan School
OF THE
Christian Church of Missouri.
A high grade ladies' college. Established 187. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.
Beneficiaries received free. Half Beneficiaries, $ per term. Full pay Pupils, $80.
A PLEASANT, REFINED CHRISTIAN HOME.
Correspondence solicited.
E. L. BARHAM, President.
Camden Point, Mo.

Central Christian College
....ALBANY, MO....
Seven Departments: Literary, Ministerial, Commercial, Shorthand and Typewriting Music, Elocution and Voice and Art. From these an Elective Course may be taken. Buildings commodious and healthily located. Electricity, telephone, comfort, good work. Faculty of graduates, capable and experienced. The tone of the college is emphatically Christian. Both sexes admitted on equal terms. Cost about $140 to $185. Session opens September 9 and 10. Apply to
J. W. ELLIS, Ph. D., Pres.

Popular Hymns No. 2, is the best all-around song-book for Sunday-schools, Endeavor Societies, Prayer-meetings and Revival services. If you are looking for a new book you should examine. Published by the Christian Publishing Company. See advertisement on another page.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | September 5, 1901 | No. 36

Wm R Warren Jan02a
Box 802

Contents.

EDITORIAL:

Current Events....1123
The Ground of Biblical Optimism....1125
Confusion About Theological Terms....1125
Gideons....1126
Notes and Comments....1126
Editor's Easy Chair....1127

CONTRIBUTED ARTICLES:

The Emperor's Brother.—James Ware..1128
The Old Christians and Disciples of Christ.—S. M. Fowler....1129
B. B. Tyler's Letter....1129
Our Own Missionary.—Wallace Tharp..1130
In Memoriam (poem).—John S. Martin.1131
English Topics —Wm. Durban....1131
The Intellect in Preaching.—Stephen J. Corey....1132
The Convention by Proxy.—C. A. Freer.1132
The Conditions of Successful Evangelization.—D. G. Porter....1133
First Twentieth Century Convention...1133
Back to Jerusalem (poem).—W. H. Bagby....1134
Is Goodness Unattractive?—Geo. H. Combs....1134
The Principle of Missions.—F. M. Green.1135
Baptism for the Dead.—A. E. McQuoid.1135

CORRESPONDENCE:

Things as they are in Oklahoma....1138
Indiana Items....1138
Southern California....1138
California Notes....1139
Minnesota Letter....1139
National Benevolent Association....1139
The Nebraska Convention....1140
Perils of the Street Fair....1140

MISCELLANEOUS:

Our Budget....1136
Evangelistic....1142
Family Circle....1144
With the Children....1147
Hour of Prayer....1148
Sunday-school....1149
Christian Endeavor....1150
Marriages, Obituaries....1151

Subscription $1.50

THE ART OF LIVING.

THE supreme art, to which all other arts rightly understood and used minister, is the art of living. At all times and in all places the materials of art are present; but the men who can discern the possible uses of these materials, and who possess the instinct and the training to put them to these uses, are always few in number and often widely separated in time. In like manner, the mysterious force which we call life is put into every man's hand; but the men who discern its highest and finest possibilities, who get out of it the richest growth, and who put into it the noblest personal energy, are few in number. The great majority use life as the artisan uses his material; a very small minority use it in the spirit and with the power of the artist. The artisan is often sincere, diligent and fairly skilful; but he is imitative, conventional and devoid of creative power. The artist, on the other hand, is free, individual, constructive; he sees the higher possibilities of the material which he commands, and the most delicate uses of the tools which he employs; he discerns new meanings, evokes unsuspected powers, reveals fresh feelings, and gives the familiar and the commonplace a touch of immortality.

Hamilton W. Mabie.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

WHAT WE STAND FOR

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—J. H. Garrison.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

TWO RACKS TO TEXAS

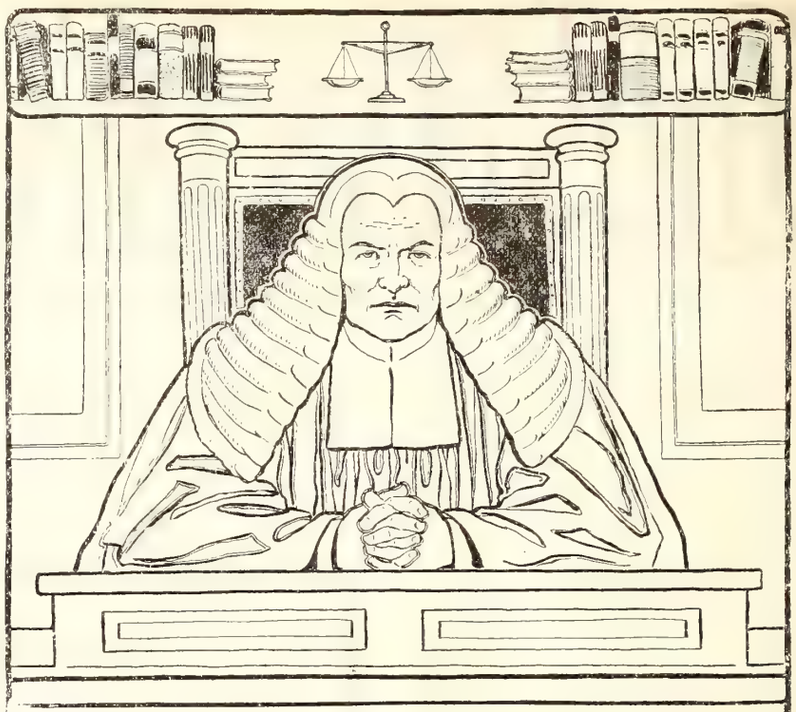
Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its
Red River Division
...To...
Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas



A GOOD judge must have both experience and learning. A housekeeper should be a good judge for she too must have experience and learning or she may think that the soaps made to look like Ivory Soap are just as good. With experience she will know that they lack the remarkable qualities of the genuine. Ivory Soap—99 44/100 per cent. pure.

COPYRIGHT 1899 BY THE PROCTER & GAMBLE CO. CINCINNATI

A Great Tract Offer.

For one dollar we will send, prepaid, thirty-five different tracts and pamphlets! We cannot here take space to give list of titles, but the set includes a large number of our very best pamphlets, on a great variety of topics. This is an exceedingly liberal offer. No preacher, or active Christian worker, can afford to disregard it. Just write a line saying you want thirty-five tracts, enclose a one dollar bill, and mail it us. In this way you get a great deal of first-class reading matter for little money. Many of the tracts in this set are booklets of thirty to forty pages.

THE CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

A handsome volume of 302 pages, bound in cloth. Sent postpaid on receipt of price, $1.00.

THE CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST STREET.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, September 5, 1901. No. 36.

Current Events.

Senatorial Possibilities in Missouri. Congressman Champ Clark was in St. Louis a few days ago and suffered himself to be interviewed in regard to the Missouri senatorship which will be vacant if, as is stated on good authority, Senator Vest declines re-election. Mr. Clark frankly admitted that "a seat in the Senate is a nice thing to have in the family" and promised not to be foolishly coy in case the office should appear to woo him. Yet he was wise enough not to make a formal announcement of his candidacy. Such an action would be the signal for a dozen aspirants for his present seat in Congress to spring into the arena. Mr. Clark can doubtless consider that seat his as long as he wants it and he realizes the folly of swapping a sure thing for a possibility. In his own expressive phrase, "a bird in the hand is the noblest work of God." It is well enough, however, without releasing his grasp on the congressional bird, to cast a pinch of salt deftly toward the caudal plumage of the senatorial fowl. There are plenty of other candidates ready to respond to the slightest whispered call of duty and assume Senator Vest's toga. It is a capacious garment and would hang in flapping folds upon the meagre political forms of some of the aspirants. Mr. Clark has been a notable figure in the House, has earned a national reputation as an orator, is without question one of the best political "mixers" in the country, and probably has not a serious enemy in the state even among his rivals. On the whole, there will be a rather general sentiment in Missouri that the member from Pike County would make a very good-looking Senator.

A Horrible Example. The Pennsylvania Republican Convention, which performed all its functions from organization to adjournment, including the adoption of a platform and the nomination of candidates, in the phenomenal and record-breaking time of one hour and thirty minutes, is a horrible example of the extent to which corruption can go in the hands of experts who can manage for their own private ends the party organization of a great state. The Democratic convention, which we recently commented upon, wisely confined itself to state issues. The Republican convention criticised this action and made a futile attempt to divert the public mind from the state issue of honesty versus theft to the national questions of protection and expansion. It calls upon the people of Pennsylvania to forget the virtual theft of millions from the city of Philadelphia by the authority of a Republican legislature and city council, and to support the Quay-Ashbridge machine out of compliment to the federal administration and because of the general prosperity which has prevailed since 1896. It enlarges upon the glories of the Republican party, its past achievements, its present success and its hopeful future, and, passing lightly over the well-proven charges which are made against the Quay ring as a matter to be looked upon "with amusement rather than concern," it asks the people to commit the affairs of the state to a clique which has ever been a disgrace to its party. We have called this a futile attempt, but it remains to be seen how futile it will really be. It is at least foolish, but it remains for the citizens of Pennsylvania to show in the autumn election whether they love honesty more than party or whether they consider themselves under bond to line up when the party whistle blows. There is no other issue than that in Pennsylvania this year. A fusion of all the anti-Quay forces is being organized to overcome the normal Republican majority in the state.

A Perversion of Sport. The press dispatches are giving us much interesting information about the magnificent yachts which will meet Sept. 21 and one of the greatest contests ever witnessed in that greatest of all sports. The preliminary contest between the old "Columbia" and the new "Constitution" to decide which shall have the honor of defending the cup against the British challenger, is at present the point of chief interest, though that contest has almost been decided in favor of the Columbia which won the first race on Saturday and would have won the second on Monday had not a sudden failure of the wind becalmed them both. It is noted also that already all records have been broken in the way of heavy betting on the race for the cup. It is a pity that a noble sport like this cannot be kept clear of the curse of gambling. The men who are wagering their thousands on the outcome of this event are perhaps not open to argument in regard to the wickedness and the demoralizing tendencies of gambling, but they ought at least to see that it is inconsistent with the spirit of pure sport. A man who receives pay for playing baseball or football or cricket or golf is reckoned as a professional and is ruled out of the circle of amateur sportsmen. An amateur is, by the derivation of the word, one who follows a pursuit for the love of it and not for gain. If a man does not love yachting enough to follow it for its own sake, he is no true yachtsman. If he needs to wager a fortune on the outcome in order to make it interesting, then he is no true sportsman, for if he were he would find it interesting enough without the wager. The same principle applies to horse-racing. It is a beautiful thing, with interest enough in itself. But when the turf is given over to those who cannot find in the horses enough to interest them and must add the element of possible financial gain to make it worth while, then it passes out of the realm of sport and into the realm of business—and a foolish and immoral business at that. We believe in sport and regret that the spirit of gambling, which is the complete antithesis of the spirit of sportsmanship, should have pervaded so many of our best amusements. This tendency should be no less distressing to the right-minded sportsman than to the moralist. Why not leave wagers of money to matters which are in themselves dull and uninteresting, like dice, or the turtle-races which the Indians sometimes hold? Surely yachting ought not to be spoiled by the addition of any such superfluous and illegitimate feature.

Dodging Taxes. Attention has recently been called by a magazine writer to the fact that tax-dodging and the returning of false assessments is now practiced in Chicago to such an extent that the assessed valuation of the taxable property in that city according to the official records was less in 1900 than it was in 1873. At the earlier period, two years before the fire, people had less property, but the art of concealing it from the assessors was less highly developed. The revenue of the city is more than twice what it was in 1873, but after the necessary deduction has been made for the maintenance of the public schools and the library and for interest and sinking fund, it is found that the net revenue available for general city purposes is less than it was twenty-seven years ago. Viewed from this angle, Chicago's unparalleled growth in the last quarter of a century seems to have something wrong with it. Its assessed valuation is less than one-twelfth that of New York and about one-fourth that of Philadelphia or Boston. But in spite of these figures it cannot be said that the sin of tax-dodging is peculiar to Chicago. There is probably not a city in the country that does not suffer from it to some degree. It seems inconceivable that a public-spirited citizen with apparently a reasonable amount of civic pride—and sometimes more than a reasonable amount—should be willing to rob his city of what he justly owes to its support. The root of the trouble probably lies in the fact that there are few cities in which the citizens have any respect for the city government or any confidence in its integrity, however loyal they may be to the city itself. The treasury is plundered by political ringsters and the dollars that are supplied by the tax-payer are often lavishly poured out like water—but without so much as laying the dust in our streets. Under such conditions it takes a degree of civic pride much higher than the average to persuade a man to do the perfectly honest thing by a city government which never does the honest thing by him and his fellow citizens. The abuses of municipal government are

many and they are all related to each other. The false-assessment evil will probably never be removed until the city treasuries are controlled by men capable of administering large sums honestly and efficiently. Of course it is perjury in any case to swear to a false assessment, but men will do it with an easy conscience until a city's tax money is considered as a trust fund for careful investment rather than as a convenient source of supplies for grafters.

By Rail to Paris. The most daring project ever conceived in the sphere of railroading is a newly announced scheme to bridge Behring Sea and thus connect New York with Paris by rail. It is estimated that, by utilizing the Aleutian Islands, it would be possible to reduce the distance from the coast of Alaska to the coast of Asia to less than the width of Lake Michigan and a ferry can easily carry the trains across this gap. The line can then run down to Vladivostock and connect with the trans-Siberian railway. Some day it will doubtless be found desirable to have a railway through northern Canada and Alaska and when that time comes it will be possible, theoretically at at least, to send a train to the end of the Aleutian Islands and carry it thence across the strait. At any rate, timid persons who wish to go to Europe, but are afraid of the ocean voyage, are welcome to any comfort which they may be able to derive in the contemplation of this possibility.

The Kaiser & Prince Chun. Prince Chun, the brother of the Emperor of China, who is on an expiatory mission to Germany to express regret for the death of Baron von Ketteler, has gotten as far as Basel and a hitch in the proceedings has now occurred. The Kaiser has dictated the form of the statement which Prince Chun is to make, to the effect that the Chinese government "apologizes for the murder" of the German ambassador. Prince Chun objects to this and wishes to say that his governments "regrets the death" of the ambassador. The form given by the Kaiser evidently leaves no opportunity for the Chinese to "save face," which is a matter of prime importance in their minds. More than this, the Kaiser has demanded that Prince Chun's suite *kotow*, or knock their heads nine times on the floor before him. As this is a ceremony reserved particularly as a sign of allegiance and homage to their sovereign, the Emperor of China, the protest seems reasonable. Forty years ago an arrangement was made by which the European ministers in China were relieved of the necessity of performing this humiliating ceremony, and the agreement has been kept. The *kotow* has been only for Chinese before the Emperor of China, a sort of ceremonial oath of allegiance. The Kaiser's attempt to force the envoys to pay the same homage to him that they do to their own sovereign is absurd. He has already conceded that this requirement shall not be made of Prince Chun, and the entire cavalcade is now halted at Basel pending an agreement as to the form of obeisance to be made by the Prince's suite. It is rather too much for even a Hohenzollern to try to pose as the Son of Heaven.

The Bishop and the Princes. The gathering of the Methodist Episcopal bishops in London has been the occasion for a comparison of views on the negro question. The color line has never been drawn in England, because negroes are not numerous in that country, because they have no memory of negroes as slaves, and because the Indian dignitaries and princes, whom they see nearly as often as they see negroes, are about of the same color and yet of undoubted social position. When Bishop Derrick, of the African Methodist Episcopal Church in the United States, registered at a fashionable hotel in the West End, there was an instant and indignant protest from several Americans who were stopping at the hotel. They threatened to leave the hotel if the negro was not sent away. But the proprietor of the house—a benighted and down-trodden subject of an effete monarchy, which never had a Declaration of Independence declaring as a self-evident truth that all men are created free and equal—allowed them to go. With that singular obtuseness which sometimes characterizes those who have lived all their lives under the blighting influence of class distinctions and the social domination of an aristocracy, the proprietor could not see any real line of demarcation between the Indian princes, who had been entertained at his hotel without protest a few months before, and an American Bishop of the same shade. Even the fact that His Majesty is Emperor of India as well as King of England, while the unfortunate African had no connection with the British Empire either by ancestry or present allegiance, did not seem to the proprietor a sufficient ground for discrimination in favor of the Indian princes, though some of his American guests apparently considered that either this fact or the descent of the princes through ancestral lines of maharajahs did make a substantial difference. At all events, the colored bishop stayed at the hotel and his fastidious fellow countrymen left. It may be well enough to provide separate churches, hotels and railway cars in this country where there are large numbers of negroes of all sorts and conditions, but this display of indignation over the reception of a lone bishop into a London hotel looks like a plain case of inherited prejudice.

Missionary Magazines. In both the Baptist and Congregational denominations there are movements on foot for the unification of missionary enterprises, at least to the extent of uniting their various missionary publications into one. At present the Congregationalists have six missionary societies and six missionary monthlies. Their recent general assembly approved the recommendation that the six be united and a committee was appointed to devise a scheme of joint editorial management. The six secretaries seem much less enthusiastic over the proposed change than the rank and file of the denomination, each fearing doubtless that his own society will be accorded less recognition than it receives at present. The Baptists have been considering a similar plan for unifying their missionary organs, but the idea received little encouragement at their Springfield convention. Nevertheless, it is a plan which commends itself to the judgment of the laity, not only among the Baptists and Congregationalists but among others as well. The missionary magazine which is the organ of but one society and represents only one-fourth or one-sixth of the missionary work of a denomination,cannot expect to have many subscribers and must in almost every case be sent out at a loss as so much advertising matter. On the other hand, a magazine representing all the co-operative work of a religious body can present a reasonable variety of contents and can make a strong enough appeal to the interests of its constituents to secure a considerable list of subscribers. The unification of missionary publications does not involve the consolidation of the societies or any enfringement upon the independence of each. It looks to us like a wise plan and we would be glad to see it tried.

Brevities The first stake of the of the Louisiana Purchase Exposition of 1903 was driven on Tuesday of this week. This marks not the beginning of actual work on the building but the beginning of the survey for the buildings.

Vice-President Roosevelt has agreed to write a history of the Rough Riders. The work is to be published under the auspices of the state of New Mexico, the legislature of which has already made an appropriation for its publication.

Admiral Sampson is reported to be dangerously ill and it is doubtful whether he will be able to attend the Schley inquiry to give testimony. According to the meager reports which have leaked out in spite of the vigilence of those in attendance, the trouble is at least partly mental.

A convict in the Minnesota penitentiary has exhibited remarkable ingenuity by making counterfeit silver dollars, in spite of the difficulties imposed upon him by the restrictions of his environment, and passing them off through confederates on the outside. He already had a confortable sum to his credit on the outside, ready to begin life anew when his term should expire, when the prison authorities got on his trail.

The editors of twelve leading French papers have just sailed from France for a tour through the United States. If we can arrange to exhibit to them a lynching, a few phases of the strike, three or four rounds of the Sampson-Schley argument and a few days of a lively political campaign, we can send them back home convinced that the Anglo-Saxon race in some quarters is not inferior to Gallic for excitability and demonstrativeness.

One of those statisticians, who takes delight in figuring out grand totals where other people see only small details, has estimated that the damage done to crops and vegetation in this country by bugs amounts to $300,000,000 a year. As the bird is the natural enemy of the bug, and the man with the gun is apparently the natural enemy of the bird, it would obviously be a good investment to compel the man with the gun to let the bird alone that he may fulfill his appointed function as the destroyer of our common enemy, the bug. In view of these figures it appears that the Audubon Society is more than a matter of sentiment. It is a dangerous matter to interfere with the equilibrium which nature has established.

The Ground of Biblical Optimism.

As stated in a former article on "The Optimism of the Bible" the optimism of the Bible writers does not spring from any failure to recognize the sinful condition of the world, or the evils which afflict humanity. On the contrary the most optimistic characters of the Bible are those who had the keenest insight into the moral obliquities of their times, and who were boldest in denouncing the sins of the people. It is clear, therefore, that their hopeful view of the final outcome does not spring from any blindness to existing conditions. It must have its source in something higher and deeper than anything that the unaided human intellect could reach.

The real source of a genuine and unfailing optimism, which yields to no discouragement, is faith in God—a faith that embraces not only the existence of an Almighty Being, Creator of the heavens and the earth, but His goodness and His loving kindness to the children of men. Once we get a clear vision of God's character as merciful and compassionate, as well as all-wise and all-powerful, we find it impossible to believe that He would have created the world as it is, and man as he is, clothed with the power of choice, unless He had foreseen that the outcome of all this earthly struggle would be such as to justify this creative act. "Known unto God are all His works from the beginning of the world," and known unto Him, also, are all the results of His works. Had He not known, from the beginning, that the making of man in his own image, and placing him in a world where he would be subject to temptation and trial, was the best thing for humanity, and would at last issue in such results as would vindicate His wisdom and goodness to the principalities and powers in heavenly places, He would not have so created the world and mankind.

Men take short views of human history, and that, too, in limited space, it may be, and pronounce humanity a failure and this world the worst possible world. But how can one hope to reach a true conclusion from such a partial induction of facts? One would require to know the totality of human history from the beginning to the end of the race on this earth, and then have the power of penetrating into that unseen world that lies beyond, until God's purposes concerning mankind are all consummated, before he would be able to form a sound conclusion based on inductive reasoning. But no man has access to all these facts, save as he accepts them by faith, and then only so far as they have been revealed. But He who came from the bosom of the Father, who was in the beginning with God and who was God, by whom all things were created, and who, in the fulness of time "became flesh and dwelt among us,"—He, Jesus of Nazareth, was an optimist, and foretold a glorious future for the race. How, then, can we believe in Christ, and not share in the joy and enthusiasm which filled His soul when He contemplated the outcome of His own suffering and death "for us men and our salvation"? "For the joy that was set before Him He endured the cross despising the shame"—the joy of glorified millions redeemed by his blood.

Jesus Christ, then, or God in humanity, is the real source of a true optimism. Just in proportion as prophets, poets, lawgivers and sages of the olden time were moved by Christ's spirit, they were optimistic. But when He Himself came, He opened a well-spring of hope and joy in the desert of human life, which has gradually sweetened all its streams. His coming in time occurred nineteen centuries ago, but it was in God's thought and plan from the beginning, before even the foundations of the earth were laid. Not His coming, alone, but His death for the sins of the world, was present in the mind of God long before it was said, "Let us make man in our own image." "He stood as a Lamb slain from before the foundation of the world." In his incarnation, life, teaching and death, by which God entered into humanity and changed the course of human history, lay the potentiality for the world's redemption. Here we find the vindication of God's wisdom and goodness in creating man the being that he is, and the basis for an optimism which no defeat or delay can change into pessimistic despair. "If God be for us, who can be against us?" exclaimed one who had caught the spirit of his Master. Not Paul alone, but all the apostles, after Christ's resurrection, shared in the same spirit, and amidst labors, persecutions, perils and privations, they ceased not to declare the gospel of hope to a despairing world, and to rejoice continually in the glorious outlook into the future for those who accepted Christ as their Savior and Lord.

The great spirits of human history, who have had power to lead their fellow men on to heroic deeds and noble achievements, have possessed this same spirit of optimism. They have uttered words of hope, not of despair. They have fallen in line with God's great purposes of grace, and have believed in humanity because they believed in God, who was in humanity working out its redemption and glorification. This note of despair that we hear cometh not of faith, but of skepticism. Let him that hath the spirit of faith hear and heed the message of God through his ancient prophet, "Comfort ye, comfort ye, my people, saith the Lord."

Confusion About Theological Terms.

The able editor of the Sunday-School Times has not yet succeeded in making his position on conversion satisfactory to his readers. Recently he asked the question in replying to one of his critics, "Where in the Bible do we find it stated or intimated that 'conversion' is essential to church membership?" This naturally enough raised a storm of protests against the idea of an unconverted church membership. The editor defends his position in the issue of the Times for Aug. 24, by making a "world-wide difference between conversion and the new birth."

In reply to one of his critics the editor says:

"Many persons confuse in their minds 're-generation,' or being 'born again' and converting, or as the Revised Version gives it, 'turning again.' Yet the difference between these two is more than world-wide. Regeneration is God's work. 'Turning,' spiritual turning, is man's work, whether it be the first time or the tenth in the sinner's Christian life. To confound these two terms is a grave mistake and has caused much spiritual harm among spiritual believers."

Commenting on another one of the letters which he quotes against his position, the editor says:

"It will be seen that this writer confuses 'conversion,' or 'turning about,' a voluntary act of the individual, with 're-generation,' or the 'new birth,' or 'a change of heart,'—an act of God, for and not of man, with which the individual has nothing to do. How common and how fearful this mistake! And how easily men seem to slip into it!"

Now all of this is very confusing. The editor seems to be in bondage to a set of theological terms. Where is the proof for any such fundamental distinction between conversion and the new birth as he makes? It does not exist. It is a part of a theological system that is supposed to be drawn from the Scriptures, but much of which has been drawn from false conceptions of the Scriptures and of human nature. The truth is, the terms referred to, together with others, refer to the same general process, the bringing of the alien sinner into union with God. No one of the New Testament writers uses all of them, which they would be likely to do if each one stood for a distinct and vital step in man's salvation. Paul uses, in the main, forensic terms as "condemnation," "justification" and "adoption." John, on the contrary, uses mainly biological terms. He speaks of being born again, of life, of sonship. He says nothing about "justification," which is Paul's great word. And yet they both deal with the same change in human life and character. They used such terms as they deemed to be best fitted to convey the spiritual truth to their readers. But the religious world has gone to work and built up distinct systems of theology based on these phrases. It is perfectly practical and is probably often advisable to express the whole truth these men taught, and omit entirely those terms about which there has been so much confusing controversy.

Is it not perfectly plain that, when the New Testament speaks of people being converted, or of their turning to the Lord, it means to include what is elsewhere designated as being "born again"? If this is not so then it is impossible to understand the Acts of the Apostles, and other New Testament records. Of course these different terms view the same process from different angles. Conversion may emphasize man's part in turning to God, and regeneration God's part; but it is an error to suppose that conversion is wholly man's work, or that regeneration is wholly God's work. In both terms man's co-operation with God is implied. The *act* of turning is of course man's act, but the influences which *cause* him to turn are from God. So in regeneration. When we come to study that word in the light of New Testament teaching we find it is a process, involving a begetting by the truth, through faith. "Of his own will begat he us with the word of truth." "He that believeth that Jesus is the Christ, is begotten of God." If we allow this begetting through the truth to complete the new birth, even their human agency is involved, for believing is man's act, as is also repentance, both of which are implied in man's new birth. If we include baptism in the process as formally bringing forth the newly begotten life into a new environment, then another human

act is involved. So that it seems to us far from the truth to say that regeneration is "an act of God, for and not of man, with which the individual has nothing to do." If man has "nothing to do" towards his regeneration, then why are not all men regenerated? The only answer is Calvinism —God elects some to be saved and passes the others by—an answer thoroughly discredited in the light of our modern conception of God's character and of his methods of dealing with the race.

We should be glad to see our esteemed contemporary straightened out on this question, and the above is offered as a humble contribution to that end.

Gideons.

The "Gideons" is the name of an association of traveling salesmen who neither drink, swear nor play poker. Different occupations have their distinctive temptations and it seems that these are the ones most potent with the knights of the grip. There is a general belief, with probably a good deal of truth in it, that a traveling man cannot sell goods unless he makes a reputation for being "a good fellow." But with this idea there is joined a perverted notion of what constitutes good fellowship. In reality, the fellowship which depends upon these three vices is a spurious article, without rational basis, without the stability that wins respect and without the trustworthiness which is the indispensable condition of friendship.

It is true not only in the work of the traveling salesman, but in the work of the teacher, the preacher, the insurance agent and every other calling which brings a man into relation with men, that success comes in largest measure to the man who possesses a certain social quality which may be called good fellowship. To possess the faculty of getting upon friendly terms with your customer, or your pupil, or the sinner whom you wish to convert—that is, to establish a relation of mutual confidence and genuine esteem—is to be a long way on the road toward selling goods to that customer, imparting ideas and ideals to that pupil and making a convert of that sinner. We sometimes think of this as being a coldly commercial age, which makes light of personal relationships and attaches importance only to dollars and cents. But in reality even the harsh world of business is moved largely by personal considerations. We prefer to have dealings with our friends, or at least with those in whose integrity we have confidence. The average traveling man knows this and tries to make friends with everybody on the road. His employers know that his usefulness depends largely upon his ability as a "mixer."

But how fatuous to suppose that practices which are in themselves vicious and demoralizing can pave the way to a relationship which shall be permanently profitable and agreeable. The blandishments of cocktails and poker may make easy the way to a hilarious acquaintance with men of a certain sort, but even the faintest glow of genuine friendship or real mutual esteem is not to be found in that direction. The "Gideons" are on the right track. They do not deny that in trade, as in politics, it is the cordial and agreeable man who sells the goods and gets the votes, and they propose to be just as good fellows as they know how to be. But they have enough fundamental intelligence to see that this is better accomplished by refraining from those practices which, far from laying the foundation for friendship, destroy the confidence of all persons of sound and conservative morals. Good for the Gideons!

Notes and Comments.

The secular press does not seem to be much interested in the experiment in prohibition which Gen. Kobbe is trying in the department of Mindanao and Jolo in the Philippines. By an order which went into effect August 1 he has forbidden the retail sale of all alcoholic beverages both native and foreign and has closed all the places devoted to their sale. No trouble is reported up to date from the enforcement of this order and it may be discovered in that distant community that prohibition is practical for both soldiers and civilians.

Has the old-time mysticism, which our fathers in the faith combated so strenuously, entirely disappeared? The following was printed in a Presbyterian paper and quoted approvingly by a Baptist paper: "Martin Luther in one of his conflicts with the Devil was asked by the arch-enemy if he felt his sins forgiven. 'No,' said the great reformer, 'I don't feel that they are forgiven but I know they are, because God says so in his word.' Paul did not say, 'Believe on the Lord Jesus Christ and thou shalt feel saved,' but 'Believe on the Lord Jesus Christ and thou shalt be saved.'" It was not ever thus. Half a century ago this would have been considered rank heresy by both Baptists and Presbyterians.

A writer tries to disprove the evolutionary theory by exalting the power of God, forgetting that sensible and reverent evolutionists are not seeking in evolution an easy substitute for creation, nor trying to make the creative process simple enough for God to accomplish, but are merely trying to find the process which he actually used. "God had power to make man full grown, physically, mentally and spiritually, and to make the world in an instant and send it hurling through space with all its mountains, rivers, trees and birds complete in a moment." Certainly. And He had power to make the fossils as fossils, giving them the appearance of organic forms, and put them into the rocks for men to find and wonder about. But did he?

The following bulletin recently issued by the Union Pacific railroad to its employes shows that railroad managers do not talk about what the men demand and will have, as some army officers do. The officers say that the men "will have liquor" and "if they cannot get it in one way they will get it in another." The railroad officials say that they shall not have it. Is it possible that there is better discipline on the railroad than in the army? The bulletin is as follows: "It is a well known fact that the habitual use of intoxicating liquors impairs the efficiency of a person addicted to such use. The duties of the employes of a railroad company, particularly those engaged in the transportation or mechanical departments, are most exacting and necessarily demand clear judgment and a sound body. It is therefore deemed advisable to notify all employes that the habitual use of intoxicating liquors or the frequenting of saloons or places where such liquors are sold will be considered sufficient cause for dismissal from service."

The following is not the utterance of a temperance fanatic, but is an exact quotation from the advertisement of a well known brewery as it appears in the leading magazines for the current month: "Beer is an ideal breeding place for germs. Let but a few germs get into it, and they will multiply by millions." As the utterance of a firm which has beer to sell, this seems a significant concession. Of course the ad. goes on to say that for this reason it is very dangerous to drink any brand of beer except ours which, by superhuman efforts, we keep free from germs. But after all is the brewer not asking the public to take rather long chances, when he admits that beer in general is dangerous and merely gives his unsupported word that his beer is not so dangerous as the rest?

Labor Day was celebrated on Sept. 2 with parades, brass bands and a general cessation of labor. We rejoice in every victory of honest toil over avaricious capital—while recognizing that not all toil is honest and not all capital is avaricious—and are always glad to see any arrangement by which the laboring man comes into possession of a more adequate proportion of the fruits of his industry. But sometimes it seems that the labor organizations would be more efficient in doing their legitimate work if they were less anxious to get in the public eye. Still, perhaps the average laboring man is so constituted that he feels better if he can parade once a year under the banner of the union. He imagines that it exalts his dignity in the face of the world and impresses the capitalists with the power of the organization. So the carriages go by with plumes and bells and flags and, for this day at least, the walking delegates all ride.

Opinions have always been divided as to the relative desirability of sermons read from manuscript and sermons delivered without manuscript. It is interesting to note that as far back as 1674, and probably a good deal earlier, the same difference of opinion prevailed. Charles II. of England was so strenuously opposed to the reading of sermons that, in the year mentioned, he had an ordinance issued to the University of Cambridge, where this custom was most prevalent, by its Lord Rector, in the following words: "Whereas his majesty is informed that the practice of reading sermons is generally taken up by the preachers before the university, and therefore even continues before himself, his majesty hath commanded me to signify to you his pleasure that the whole practice, which took its beginning from the disorders of the times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory, without book, as being a way of preaching which his majesty judgeth most agreeable to the use of foreign churches, to the custom of the university before, and to the nature of that holy exercise." However, let those who propose to quote the authority of Charles II. against reading sermons take heed of the rest of his order and "deliver

their sermons, both in Latin and English, by memory."

Those south-side Chicago steel workers who refuse to go out on a strike because it would violate an agreement into which they had entered, should have some sort of monument erected to their memory by their fellow-workmen. If this sort of thing should become contagious it will not be long until a "strike" among laboring men will have vastly more significance than at the present time. It is not a question whether the strike in the general organization of steel workers of which these men were a part, was justified, but it is a question whether contracts are binding between labor organizations and employers of labor. If not, no amount of logic or eloquence can give these organizations the moral standing before the American people which is necessary to the success of their cause. These Chicago men stand for the sacredness of their contracts, and in doing so they confer honor on the cause of labor and on labor unions. Their conflict with the officials of the striking organizations is more vital to the welfare of labor unions than that between the strikers and the manufacturers of steel.

Science tells us that now and then there appears in certain animals an organ which has been atrophied in most of the species, but which has persisted in these particular individuals and serves to show the line of evolution along which the species has come. The same thing occurs in men and in institutions. It not infrequently happens that men exhibit traits of the "brute inheritance," which have persisted from a more rudimentary stage of civilization. Now and then a belated specimen of the genus preacher, or religious editor, manifests a disposition, and uses a method, which must have been prevalent at an earlier period in the history of civilization, but which in the process of religious evolution has happily been dropped off, or atrophied, in the vast majority of his kind. These specimens are interesting as indicating the line of development and the progress which has been made. The minister who imagines his orthodoxy is in proportion to the number of other people he can prove to be heretics, and the religious editor who still thinks that the *odium theologicum* is a legitimate weapon of warfare to use in furthering the interests of his journal, should be classified with the three-toed horse, the six-fingered man and other odd specimens of animated being, to be scientifically studied.

Editor's Easy Chair
or
Macatawa Musings.

The sky is gray and cold this morning, and the lake is sending up a melancholy wail as if it were in a murmuring mood. Last night a thunderstorm with rain and hail broke in upon the moonlit scene and disturbed the serenity of the lake, and it seems to be making its protest this morning against the innovation. All bodies of water tend to quietness, placidity and stagnation, and their inertia is only overcome by outside forces moving upon them. The moon tugs at them continually to stir them up, and the fierce winds blow over them and set them in wild commotion. But this agitation keeps them pure and healthy and prevents stagnation. They are natural conservatives, however, and resent this interference with their tendency to come to a dead calm. We have known them at times to become white with rage, as they thundered their anathemas against the winds and the tides—those progressive forces which are continually disturbing the peace and placidity of these large and otherwise lazy liquidities. It is not different with the great sea of human society. Agitation is the law of its life and progress. Men resent it, and want to be let alone to stagnate, mentally and morally. But the tides of the Spirit, and the winds which blow out of the regions of mental disquiet and spiritual unrest, keep the world moving on to higher and holier altitudes.

Human society, regarded as a sea, is not a new figure. It is one of the favorite symbols of the seer of Patmos. If you translate the word sea by humanity, in the book of Revelation, when it is used figuratively, you will not miss the author's meaning very far. Have you noticed how much water has to do with John's imagery in that wonderful book? It isn't strange when we remember that he was in a small island in the midst of the sea. Patmos was not a favorite summer resort in those days, and the "beloved disciple" had things pretty much his own way on the island. What times he had for meditation, as he would sit upon some high rock by the shore, and look out over the sea that encompassed him, now smooth as a "sea of glass mingled with fire," as the low, descending sun sent its level beams across its placid bosom, painting it crimson and gold, and now thundering in its fury and roaring with "the voice of many waters"! How naturally these scenes were woven into his splendid imagery! A lady who has read "Macatawa Musings" for several years, visiting the Park recently for the first time, climbed to the upper veranda of Edgewood-on-the-lake, and as she took in the wide expanse of lake which lay before her vision, she said, "Well, I can understand now why you have had so much to say about the lake in your 'Musings'! No doubt if any of us were privileged to visit the isle of Patmos and gaze upon the same scenes which John must have witnessed daily during his exile, we would realize, as never before, why he used much of his strange symbolism.

This rolling, restless, murmuring lake to-day is a fit symbol of our times. How much disquiet and unrest there are abroad in the world! Men have sought rest in a thousand things, and have found it not, because they have not sought it in the right way. Here is a cablegram from London containing an interview with William K. Vanderbilt which he gave to a representative of a British publication. He says, "My life was never destined to be quite happy. It was laid on lines which I could foresee almost from earliest childhood. It has left me with nothing to hope for, with nothing definite to strive for." Poor Vanderbilt! He has been handicapped by inherited wealth, instead of being allowed the joy of winning his own fortune. And yet how many foolish young men have envied Vanderbilt, and wished their lives might have been laid out on the same lines! How many foolish parents have worked hard, and are denying themselves the happiness that would come by giving their means to worthy causes in order that they may bestow it upon their children and make them miserable! "Inherited wealth," says Mr. Vanderbilt, "is as certain death to ambition as cocaine is to morality." If only Mr. Vanderbilt had been taught what money is for, and how it may be transmuted into blessedness, he might be happy yet. But he speaks of trying to "get all the fun out of life" he can, which is a very poor way to be happy. Of course, he has made some benefactions, but life's higher meaning has not yet dawned upon him. When he comes to understand that happiness is not found in being ministered unto, but in ministering to others, he will have something to hope for and something definite to labor for.

It was the privilege of the editor and his wife to visit Grand Rapids a few days ago, spending a night and part of a day there as the guests of our highly esteemed friends, L. C. Stow and wife. We were driven through one of the cleanest and most beautiful cities of a hundred thousand population which this country affords. Everywhere public spirit and public enterprise are manifest. Its nicely paved and well-kept streets and beautiful residences and large manufacturing interests show it to be the home of a thrifty, intelligent and enterprising population. On Lord's day morning the writer preached for the Lyon Street Church of which Bro. Arthur is pastor. He had taken advantage of our visit to attend a Christian Endeavor convention. We saw evidences of his good work on every hand. In our drive on Saturday evening, we passed a new church building in process of erection in a new and growing part of the city, on the south side, where there is need of additional church accommodations. There is a good prospect for a useful church here. On the north side, Bro. Tremaine is working zealously in a mission church with encouraging indications of success. Our cause is progressing in that beautiful city, and much credit is due Bro. Arthur for this forward movement. We returned to the Park Sunday afternoon in time to hear the afternoon sermon by Bro. Wilson at the auditorium and to attend and address the beach meeting in the evening.

The tide of travel is now homeward. Each outgoing boat and train lessens our population. Few of our preachers are left. The Hardins, the Haleys, (T. P. and J. J.), the Combses, the Bellamys, the Bennetts, and some of the more transient visitors have gone. A. B. Jones, erstwhile preacher and author, but now a fisherman, tarries yet, and has become a devoted disciple of good old Izaak Walton, patron saint of all who love the rod and line. J. S. Hughes, of Patmos, still abides, and Claude E. Hill will probably come over from Chicago one more visit before he and his family take their final departure. Graham Taylor preaches next Lord's day, and this, with the beach service, will probably close the religious services at the Park for the season. Soon we shall join in the homeward tide.

Macatawa, Aug. 31.

The Emperor's Brother

By JAMES WARE
Shanghai, China.

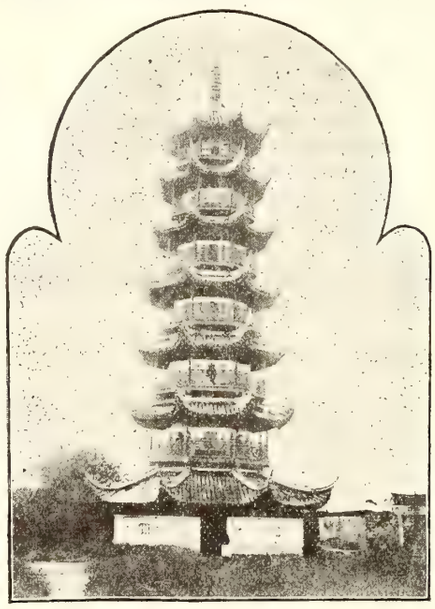
His Highness, Prince Chun, younger brother of the Emperor of China, arrived in Shanghai the 16th of July, *en route* to Germany, on a mission of apology for the murder of Baron von Ketteler, at Peking in June of last year.

This is the first time a prince of the reigning house has ever visited Shanghai, to say nothing of his unprecedented journey to Europe and the United States. It is felt that his journey marks an epoch in the history of China, for the prince is now breaking away from all the seclusion of the past and going to see for himself and for the emperor what there is to be seen and learnt in the countries of the barbarians beyond the seas. While in Shanghai, Prince Chun was visited by all the high Chinese officials, as well as all the consular, naval and military officers of the foreign powers represented in Shanghai, and others who had come to do him honor.

His Highness having also expressed his willingness to receive a deputation from the missionary body, a representative from each of the societies at work in this port called upon him, under the leadership of Rev. Timothy Richards, as follows: Messrs. Richards, Parker, Box, Symons, Hykes, McGillivery, Walsh, Bryan, Stevens, Fitch, Bondfield and the writer. The prince received us at the door of his reception room, shaking hands cordially with each. Mr. Richards then made a short speech, somewhat in the following terms:

"As representing the American and British missionaries in Shanghai, of whom there are more than eighty, we have come to wish you a prosperous voyage and a safe return. We have been most deeply interested in the Emperor since he issued his famous reform edicts of a few years ago, which, if they had been carried out, would have proved of the greatest benefit to China.

"In going to foreign countries, your Highness will see many different races of people and many different customs. Some



A Pagoda at Shanghai.

customs are good, some are bad. We trust you will be influenced by all the best you may meet with, so that upon your return you will be able to assist the emperor in carrying out his purposes, and furthering his earnest desires for the advancement of his empire. But while, on your travels, you will notice many changes in peoples and customs, you will see above you the same heavens. And the same God will be above you, to whom we will pray that He will protect Your Highness, and bring you back again in peace."

The prince seemed very pleased with these few heartfelt words and in parting, shook hands, and thanked us most cordially for our visit.

Prince Chun is 18 years of age, of a quiet and amiable disposition, very dignified, and with an honest look in his eyes which can not fail to attract one. He is intelligent and curious, and there is no doubt that during his journey to western lands he will gain information and experience that will in the future make him a great power in this land.

The President has extended an invitation to the prince to visit the United States on his way home. The invitation has been accepted and it is in the power of the people of the great republic to make his visit among them by far the most profitable part of his journey. In Europe, Prince Chun will be satiated with displays of naval and military magnificence, to the exclusion of nearly everything else. In the United States he will be free to see how a great nation can flourish without a "divine" emperor or king, and without the reign of militarism, the greatest curse of modern times. Let him see your institutions of peace; your industrial and educational institutions, particularly your public school system. This latter is one of China's greatest needs to-day. And when the present crisis is past, and the emperor is restored to power, with Prince Chun as his chief advisor, a great educational system will be established throughout his wide dominions; and moreover, the Protestant missionaries at present on the field will occupy no small part in its inception and control.

The Entrance of Prince Chun into Shanghai..

The Old Christians and Disciples of Christ.

By S. M. Fowler.

It is a pitiable weakness that this distinction ever obtained among a people moved by the same divine impulse, the love of Christ, with the same goal in view, the restored unity of his broken body, on such superficialities as have in the past so estranged them from each other. 'Tis 66 years since I entered the ways of higher life. For 66 years I have been a reader of the Christian Palladium and Herald of Gospel Liberty. For a part of this time the CHRISTIAN EVANGELIST has made me its weekly visits. I read "Christianity Restored," by Mr. A. Campbell, in the early forties, and his debates with Owen on Infidelity, and Adolphos Skinner on the merits of Universalism.

I have always admired Mr. Campbell as a debater and scholar—a Christian and, as a whole, a theologian, but I do not think he swung out so free from the apostasy, and so fully into the clear, simple, yet sublime teaching of Christ as did B. W. Stone. He paraded some of the Babylonian garments, while Stone stood forth in the seamless vesture of Jesus. Admitting that "born of water" refers to John's baptism, he seems to attach the same importance to the flesh being "born of water," as to the Spirit being born from above. Nicodemus, with others, was expecting the kingdom of God immediately to appear and had doubtless submitted to John's baptism. Jesus gave him to understand that that, like John, was only pointing to the higher, the divine—the Holy Spirit and fire, truth and love,—that would drive out the false and consume the evil. The first was temporal and temporary, the second spiritual and eternal.

I have even felt that Mr. Campbell placed an undue emphasis upon the word, especially in regard to ordinances, and not enough upon the presence and help of God by the Spirit "who works all in all." I also have a corresponding impression that the Christians felt or fancied themselves to be entirely under the guidance of the Holy Spirit, trusting in it to teach them what they should have learned and believed in or from the Bible.

These were two extremes on the two wings of the two movements, more than the central sober thought that pervaded both alike. Had they known each other better, had they stuck more closely to the wise motto of which both alike approve, "speak where and as the Bible speaks, and be silent [or at least modest] where it is silent, and obey where it commands," they never could have fallen apart. In this I might include the Free Baptists, the Baptists, and in fact all Protestant sects.

Never, while the cry is only "Lord, Lord," without doing his commands, can unity be restored.

Mr. Sheldon's motto, "What would Jesus do?" is heart searching and good, but not the best. What did he do, and what did he command, and be it and do it at all costs, would be better, if not the best.

Your gentle reproof of the Herald of Gospel Liberty in "Notes and Comments" in a recent issue of the CHRISTIAN-EVANGELIST, I entirely justify. Above all things, let us be just to each other.

I am in entire accord with what you say of the Endeavor convention. The Endeavor movement is headed the right way. Interdenominationalism is better than sectarian bigotry, but it is far from Christian unity. We must enter into a new organization on a higher plane, where sectarian denominationalism cannot breathe, never to fall back into old ruts. If we try to preserve the new wine in the old bottles it will soon become musty and worthless.

Kalamazoo, Mich.

[We are glad to give this venerable brother space to state his view concerning the defects of the two religious bodies to which he refers. As he reads the literature of both bodies, he has a better right to be heard on this subject than those who only read one side. We are sure our readers will agree with him in the position that the two movements pleading for Christian union should be one. Are we not justified in expressing the belief that had our old Christian brethren followed the example of Barton W. Stone, whom our brother so highly commends, they would have been one body? At any rate, we should not cease to study the things that make for peace and unity.—EDITOR.]

B. B. Tyler's Letter.

Do I keep track of R. B. Neal and his work? Yes; in a way and to a degree. I know that his home is in Grayson, Ky., and that he has written some excellent tracts on Mormonism. The Mormon missionaries invaded the part of Kentucky in which Mr. Neal lives and labors, and in this way he became interested in Mormonism and its doctrine. He has been a diligent student of this peculiar religious system for a number of years. Six tracts have been written by him. Their titles are as follows: "Was Joe Smith a Prophet?" "Smithianity; or, Mormonism Refuted by Mormons," "The Stick of Ephraim *vs.* The Bible of the Western Continent; or The Manuscript Found *vs.* The Book of Mormon," "Smithianity; or, Mormonism Refuted by Mormons, Part 2," "The Stick of Ephraim *vs.* The Bible of the Western Continent, Part 2," "Smithianity; or, Mormonism Refuted by Mormons, Booth's Bombs."

Mr. Booth was a Methodist minister who, in the beginning of Mormonism, was carried away by the delusion. He continued with the Mormons until he became convinced that Mormonism was a fraud. Mr. Booth knew Joe Smith and the other projectors of the fraud—knew them well. After he became satisfied of the fraudulent character of Smith and his associates, and of the system of which they were the authors, he wrote a series of letters of which No. 6, "Smithianity; or Mormonism Refuted by Mormons, Booth's Bombs," is a reprint. These letters make a very interesting booklet. The price is fifteen cents. It is a view of Mormonism from the inside in 1831, given by one who was on the inside and *knew* of what he spoke.

I believe that it will be safe to quote Neal's tracts on Mormonism. He has quite a selection of Mormon books, tracts and letters. He is careful in his quotations. They are from original sources. They are not second-hand. He is now at work, I think, on a tract, or booklet, in which he will show that the Rev. Solomon Spaulding's romance entitled, "The Manuscript Found," is the original of "The Book of Mormon." The widow of Mr. Spaulding testified to this when "The Book of Mormon" at first appeared. This point, however, has been surrendered by some who are engaged in combating Mormonism. Mr. Neal is satisfied that in this concession they are in error. "The Manuscript Found" he is convinced is the original of "The Book of Mormon."

Is it worth while to study and combat Mormonism? The following facts will assist in answering this question:

A recent issue of the Daily News of Chicago says that twenty-five "elders" are engaged in holding daily services at street corners in various parts of the city and in doing missionary work generally. Since the first of May, and this statement was made about the middle of June, they have baptized nearly three hundred people in Chicago. At the time this statement was published there were nearly two hundred candidates awaiting baptism. There are in Chicago five hundred families who belong to the Church of Jesus Christ of Latter Day Saints. It is said that a year ago there were less than a hundred. Mormon missionaries in Chicago have distributed 500,000 pamphlets free among the people, have visited 51,000 families and sold 9,000 copies of "The Book of Mormon." A Mormon "elder" is quoted as saying that "Chicago is one of our best fields of labor."

Their propagandic work is carried on systematically. The great cities are used as radiating centers. St. Louis, Cincinnati, Cleveland, Pittsburg, Philadelphia, New York, Brooklyn, Boston, are centers. Chattanooga is a point from which 500 Mormon missionaries go to every part of the south land. In the aggregate 2,000 proselyters are kept in the field.

There is an article in the Congregationalist (Boston) of August 24, entitled, "The Mormon Propaganda in New England." The writer, Mr. F. W. Davis, says: "A spirit of investigation led me to attend a Mormon meeting a few weeks ago." Meetings held in the houses of friends is their strongest form of work. Mr. Davis says that "one of the men whom I met told of thirty-six hours passed without food in a New Hampshire town and three days without shelter. He said he asked for both and was refused because he was a Mormon." This writer says that "as a rule their argumentation seems calculated to convince persons of four general classes: First, the illiterate; second, those who are not earnest in any belief and admire eloquent words and a confident manner; third, those who doubt and question, but who can readily be turned aside by a simple assertion clothed in terms of glittering generality and expanded into verbosity; fourth, temporarily, at least, those who admire pluck, decision, self-denial and who naturally yield to assertiveness."

"The manner of conducting the cottage meeting," says Mr. Davis, "was peculiar. The two elders were the only Latter Day Saints present. They came to dine with a newly-made acquaintance. A few other guests were invited in the evening. First, there was music contributed by two young ladies. Then the missionaries seated themselves together. Both made brief prayers and spoke at some length. Although one of them talked for a half hour most of the facts of interest were gained by subsequent questioning. This questioning the elders invited after the benediction, which closed the formalities."

New England is a hard field for the Mormons. There are about sixty communicants in the New England conference. But Mormon missionaries are not daunted by the hardness of a field. The hardness seems to possess a fascination for the "saints." The more difficult the field the better pleased are they. Think of going thirty-six hours without food and three days without shelter! What can be done to conquer such men?

Mr. Davis says that in the meeting that he attended nothing was said about polygamy until when questioned the "elders" declared their belief in it.

I have in my hand at this moment a letter written by two Mormon "elders," dated "Denver, Col., May 4, 1901." In it they give their authority for their belief in polygamy. The letter was written to a gentleman who was engaged in an investigation of the claims of Mormonism. He had asked, apparently, for a statement concerning plural marriages. The "elders" say: "So with the principle of polygamy; we did not practice it simply because certain men were commanded to and obeyed, nor because it was a principle accepted by ancient Israel, nor yet because it is, or is not, written in any book; but because it was a commandment from God through the Prophet Joseph Smith in the year 1843, and he had received authority to solemnize such marriages under the hands of Peter, James and John in the year 1829, who were the last ones holding that authority upon the earth."

This is up-to-date. What do you think of it? Is it worth while to give attention to Mormonism?

Our Own Missionary.

By Wallace Tharp.

Every missionary of the Church of Christ is *our* missionary. But let me whisper to you, friend, not until you give up one of the dearest and most devoted of your flock to go to the foreign field, will you know the tenderness and sweetness of our own missionary. Then, indeed, does the expression, "living link" come to mean something, and we of the Crawfordsville Christian Church came to know quite well its meaning yesterday as we prayed and sang and said farewell to Miss Maude May Plunkett, who left us to go to India "in his name." We spell "living link" this way now, l-o-v-e. And after all, love is all.

We felt that her going was our crown, and that we should do something worthy of so solemnly great an occasion. The message came from the board, "Be ready to start Monday week." We had anticipated her going, but not so soon. As the day drew near, our hearts beat faster, and more keenly felt the glory associated with such a service. I wanted the whole church, and the missions-loving people of the city to get the good that I knew was sure to come out of association with her in those parting hours, and in witnessing the departure. So, on Friday evening before the Monday she was to go, the C. W. B. M. auxiliary arranged for a farewell reception to be given in our home, to which all the Christian people of the city were invited. The reception was a beautiful success, and often during the evening I saw eyes suffused with tears as the people took Sister Maude by the hand.

On Lord's day morning the church was filled with a congregation made up of people of all the churches in the city. It had been announced that the sermon would be on "The Forces That Move a Missionary." My text was Jesus' last command: "Go ye into all the world." Upon the conclusion of the sermon I presented Sister Maude to the congregation, and she stood before that throng like one who had already reached into the wardrobe of heaven and had taken out one of the fairest robes of glory and had clothed herself with it. Before she had spoken one word the congregation was in tears. After a moment she looked into the faces of the people and with the eloquence that is born of real holiness and love said: "One of the first verses in the Bible to impress itself upon my mind was this very precious and familiar one, 'For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life.' And the *whosoever* means anyone and everyone. 'Whosoever will may come.' It means me in my home and you in your home. Yes, it means our state and our whole nation. But the whosoever does not stop there. It means the people of Europe, Asia, Africa and of the islands of the seas. It seems as if God simply threw open his arms of love and bade all to come. India's people are among the ones he has bidden.

"Out of its millions of people, there are but 600,000 native Christians; and our soul burns within us to tell them the good news which brings life and light to men. May I tell you a little story that Miss Thistler told us? She was going through many of the villages of India that were hearing the words of life for the first time. In one village she had told the story of Jesus and his love in just the simplest way possible. They were interested. The patriarch of the village asked her if she would not tell it again. It was told again just as before. After another consultation the patriarch said to her, 'Don't be impatient with us, but we do want to hear it again.' She gladly told the story the third time, and they then went on their way. Soon they saw that some one was trying to overtake them. They stopped. It was a messenger from the village wanting to ask a question. He said that his people wanted to know when the things she told in the story had happened—was it just a few days ago that he died? You may imagine her shame and chagrin when she had to answer, it was hundreds and hundreds of years ago. O, friends, it is time we were in haste about our Father's business!

"A few years ago the Christians of India sent this cablegram to the Christians of America, and I want to leave it as a parting message in your hearts, even as it came as a conquering message into mine. It is short and it is this: 'Look, pray, send, come to India's awakening.'

"But whether we are working here or there it is all one. It is his work. Let us not any longer call this a farewell; but let us make it simply a joining of hands for a more intense, a more steadfast, a more consecrated, and a little broader work for our Master. I shall want and need your prayers. We can do more by our praying than we think; for while we are praying God himself is working. You may think of me in my Indian work and home as being perfectly happy; for Jesus Christ has said, 'Lo! I am with thee.'

"My prayer for you is that you may be true to the Lord Jesus Christ; that you will ever love and serve him. And, too, that you will assist and hold up the hands of him whom God has chosen to be your pastor; and he will lead you into greater visions of God's love, and into broader spheres of service."

The scene upon the conclusion of her speech was simply divinely sublime and holy. The Spirit of the great All-Father was palpably present. If it had been a Methodist meeting they would have said, "The Holy Spirit was there in great demonstration and power," and I am not here to say that they would have been far wrong. Such transfiguration scenes come but few times in the history of a congregation or in the life of a man. It was the closest to an incarnation and articulation of divine glory I have ever witnessed; and one could almost feel the pressure of the blessed Savior's hand. It was good to be there. And I dare say that not one who witnessed that scene will ever forget it. Nor will he henceforth give other than willingly to this precious, holy work of missions. Do not fail, my preacher friend, to use the occasion of the going of one from the congregation to which you minister, should one go, as your opportunity to crystallize and exhibit all the best that can be said for missions. No address, however eloquent and forceful, could equal it.

Miss Maude was announced to leave the city at one o'clock P. M. on Monday. So I asked all the people of the church, and others who might wish to do so, to meet at the church at noon of Monday, that we would spend together one more sweet season of prayer for God's blessing on our beloved sister, and for the ones she was going to help. Noon of Monday came and we were all at church with fasting and in prayer. I asked Sister Maude to a place by my side in front of the pulpit, then forming a circle by joining hands we sang, with a holy, ringing gusto, "Blest be the tie that binds." After which, with bowed heads we prayed. Then withdrawing from the church, we formed a procession and marched to the depot to the sweet strains of "I'll go Where You Want me to go, Dear Lord," sung by the whole procession. By the time we reached the depot our crowd had grown to be a throng. Old people and young people, good people and bad people, and policemen gathered there. The evident earnestness and tears forced respect and silence. The Sunday-school orchestra started up, "Send the Light, the Blessed Gospel Light," and it rang out with a richness that I have rarely heard. Then a prayer was offered. At this juncture a beautiful silk flag of our country was presented to Miss Maude and draped across her shoulder and breast. Then we sang, "My Country 'Tis of Thee."

The moment for her to go was nearly come. Every heart seemed ready to burst with emotion, and tears were in every eye. Our farewell was spoken, and as the train pulled into the depot we sang, "God be With You Till We Meet Again," and continued singing until the train bore her away on her holy mission. There was sadness, friends, but there was gladness, too, in that holy hour. It has done us untold good, and I have written this that you may join with us in its benefits. How poor my telling of it seems when I think of that holy, blessed experience!

Crawfordsville, Ind.

In Memoriam.

By John S. Martin.

[To my friend J. B. B., who died Sept. 3, 1895.]

"When two shall labor in the field
Shall one be called, the other left."
My friend, thou wert the first to yield,
And I that stay am sore bereft.
Although I grieve that thou art gone,
I may not rest but still work on.

For years we've labored side by side,
Nor ever sought the world's applause;
Content each day at eventide,
To know we'd sped the Master's cause,
And that from seed our hands had sown
His kingdom here had wider grown.

I did but follow in thy lead,
The work was ever planned by thee;
To supplement thee in thy need
Seemed aye the wisest work for me.
Yet there was much that each could do,
The fields were wide and gleaners few.

Of manly men thou wert the type,
Thy counsel always just and fair;
But now, ere yet thy years are ripe,
Thou'rt called to counsel otherwhere.
And though thy spirit's with the just
Its earthly house must turn to dust.

Why not? 'Twas thine in which to bide
While here, and served thy sojourn well;
Now all of heaven opens wide—
The joys thou knowest, who can tell?
For joys there must in plenty be
And recompense for such as thee.

My friend, thou'rt wiser now than I
In that which God hath held in store—
Which all must know who live and die—
Whose secret I too shall explore.
And while I seek that blest abode,
God grant I may not miss the road.

Thy faith hath now to knowledge turned;
The mystic veil hath rolled away;
And thou canst see thy glory earned,
For thou didst work while it was day—
Thy earthly day—and though 'tis done
Thy heavenly day has just begun.

But yester-night the page did turn
Which proved, alas! to be thy last.
'Twas like the rest, I soon did learn,
No blot upon its face was cast.
Thy record closes clean and white
And fears nor gaze nor searching light.

Now as we lay thee close away
To molder in the narrow grave,
Thy spirit wakes to live God's day—
To live again with God who gave.
Thy earthly day had morn and noon—
Its tale, how brief! its end, how soon!

English Topics.

The People by the Sea.

"Saxon and Norman and Dane are we," as Tennyson sang, as when the dog-star blazes and summer blends beauty and purgatory together, we troop off by myriads to the shore. The truth about the English people is that they are an amphibious race. Those old Saxon, Norman and Danish progenitors of ours were as much at home on the ocean wave as on *terra firma*. We are only veneered vikings, pirates polished by Pope Gregory and his old monks. Our Christian civilization is a pretty stucco plastered over the savagery engrafted by Norsemen on Druidism. Great Britain is all one grand Riviera, and Ireland—beautiful Erin—is another and even a fairer one. Do you know, Brother Garrison, what I think of the future of my country? I believe that when its coal and iron are played out it will no longer be the workshop of Europe, as it still is, notwithstanding your prodigious American aggrandizement, but will become the world's playground. Many lands have I traversed, and countless beauty spots have I admired, but these British Isles are for sylvan sweetness and landscape loveliness absolutely incomparable. All this enchantment is owing to the Atlantic. We are never frozen. No harbor is ever ice bound in any winter. The Gulf Stream prevents that congelation which seals up many continental ports. We are never grilled, baked, roasted or boiled. The first American lady I ever knew said, "I do love your English summers." Sometimes I have heard Americans abuse our English winters. This I wonder at, because the case is one of *lucus a non lucendo*. Here where I am staying at Southend-on-Sea for a brief fortnight, 30 miles from my London home, a little girl on the sands yesterday called out, "Oh, mamma, come and look at this little dog's tail, it has none!" So I am always astonished at the objurgation of our English winter, for we have none. I discovered some time since that the reason why many Americans adopt this land as their second home is that there is no climate in which you can work so many hours a day, on so many days in the year, as the English. If America is God's country, as I believe it is, England is God's paradise. This year's summer is unusually lovely. A New York gentleman recently came to this country for the first time. He has been telling me his impressions. He landed at Glasgow in Scotland, and so traversed most of the length of England to reach London. He pronounced it the most charming land he ever looked upon, and London the most fascinating city he ever explored. His wife endorsed the verdict. But our people are fully appreciative in these days of the attractions of our Isles. Our forefathers were not. It was reserved for us to discover our own country.

The Transfiguration of London.

I do earnestly beg all Americans who have not seen London to hasten over for a survey of our metropolis. The old London—the wonderful old London—will soon vanish. Indeed, much of it is now vanishing before our eyes. And a new and still more marvelous metropolis is rising. During the next ten years there will be added to London a greater number of costly, splendid and famous new buildings than in any similar period since the rebuilding of the city after the great fire in 1666, which followed the great plague of 1665. That was the time in the reign of Charles II. when Sir Christopher Wren built St. Paul's Cathedral, and a new London arose. But it was not a beautiful London, like the medieval city of Elizabeth and King Henry VIII. and Edward VI. During Queen Victoria's reign London was glorified. It is now going to be transfigured. During the coming ten years there will be completed on the banks of a noble river a new city of half a million inhabitants, containing a splendid cathedral, great government buildings, a magnificent town hall, a palace of justice, three beautiful bridges, besides libraries, baths, hospitals, hotels and business premises, all designed by the most eminent architects and engineers of the day and erected in a style worthy of any capital of the day. This fine new city, instead of being separate and self-contained, will be dispersed in sections throughout the whole of the metropolis. The Strand is to become the most beautiful thoroughfare on earth, and London will be the most glorious city the world has ever known. Surely it is interesting enough now for those who can stay really to explore it.

The Most Important General.

We have in our society many ranks of people. Many generals are on the retired list of the army, and many are fighting in the field of war. But an army general is of small importance, relatively, after all. We can always get another. But the supreme indispensability is the general servant. We have an army of these generals, and every one is much more consequential than any army general. Some servants are cooks, some are nurses, some are parlor-maids, some are housekeepers. But by far the greater part of the daily domestic work in the land is done by servant girls and women who call themselves "generals," and are so inscribed at the register offices. A problem of great magnitude is pressing to the front amongst our social questions. When I was in America I found that your society had partially solved the grand servant-girl problem, but only in painful ways. In most households the good wife and mother had become "general" herself. I and my wife stayed in Buffalo as guests of dear old friends whom we had known in England. They spread for us astonishing banquets under the name of breakfasts. Before we left my wife was appalled at the discovery that our host's dear wife and her mother had each morning risen at 5 to prepare these banquets! I found Irish, German, French and "darkie" helps, but the only American *servants*, as a rule, were the wives and daughters, mothers and sisters. In Britain also the problem of the household is now becoming all absorbing. The lady help came in some time ago, but she is a humiliating failure, because she is not a lady and not a help. She is analogous to Christian Science, because it is not Christian and not scientific. The new generation of young women has passed through the new system of education and society wakes up and finds it has educated the real servant out of existence. Every young woman is now a young lady—or thinks she is! At one of our London registry offices 500 mistresses applied for servants and there was only one application from a servant. Of the servant class yet remaining 60 per cent. are "generals," and this general is everywhere a queen, a mistress, a despot, a prize competed for, and trophy when secured. So some ladies have invented a new association. It is called "the Guild of the Household Dames." Its object is to set up training houses for qualifying young women of gentle birth to become efficient in the arts of housekeeping and domestic economy. This institution is already a success. Its motto is *laborare est arare*. But I believe the only solution of this problem and many other practical difficulties is with the Socialists. We shall have to come to their cardinal principle after all, which is that all citizens must take a share of life's labor, and none must indulge entirely in play, idleness and luxury. True socialism does not mean communism in the means of life, but in its industry. There can never be equality of ability, or of wealth, or of

position; but there should be equality of opportunity and of responsibility.

George Eliot and Her Works.

Competent critics seem to agree that the greatest constructive literary mind of the 19th century was Marian Evans, who called herself as a writer George Eliot. Attention is being attracted afresh to her name by the issue of a new edition of her works. Some of her books should certainly be read by every book lover. Opinions differ as to which is her greatest novel. Adam Bede, The Mill on the Floss, Silas Marner, Romola and Middlemarch all have their persuasive advocates. My favorite is Silas Marner. Through this exquisite story runs a strong vein of that *Mitleid*—to use a beautiful German word—that peculiar sympathy in suffering, which warms every page of this writer's novels. Romola lacks this characteristic and the reader feels that in it the writer is aloof from her characters. Yet for Romola the great authoress received ten thousand pounds from the publishers.

WILLIAM DURBAN.

43 Park Road, South Tottenham, London, Aug. 24, 1901.

The Intellect in Preaching

By STEPHEN J. COREY.

This is the age of common sense. Just in proportion as people become educated, their minds rebel against volubility without thought back of it. The preacher must put hard, earnest thought into his message if he would be a teacher and leader to-day. Forensic eloquence is fast declining in public favor, and in its place the people are hungering for thought. If the preacher cannot give his congregation something to think about, he will lose his grip. People have just as much feeling and emotion as ever, but it takes common sense to bring it out. There may be a sort of spasmodic stirring up, but the stirring up that lasts begins in earnest thought.

Is it not true that much of the "backsliding" results from Christianity's entering the life through the emotions simply, instead of through intellectual conviction? Emotion may tumble people into the church, but intellectual conviction is what keeps them from tumbling out when the great crisis of temptation comes to them. The fact that the *mind* has grasped the verities of the faith is about the only anchor that thousands of good people have when the storm rages. If this is true, ought not the intellectual element in preaching to be emphasized much more than it is with many? It is very common, even to-day, to hear the intellect spoken of as though it was a sort of an intruder in the spiritual realm. There is an idea quite current that a preacher's spiritual life uniformly decreases in the same ratio that his scholarly habits increase. "Brethren, these things ought not so to be." God wants the intellect at its best. Truth is committed to us, and we are responsible for the proclaiming of it in the most intelligent way, and the more the intellect, with all of its keenness, is brought into the message, the more intelligent will the message be.

But some one says: "My dear brother, we must have *simplicity*. But from what does simplicity arise? Not from ignorance, I am sure. Does not our missionary board demand the keenest of intellects to make the gospel simple to the poor, ignorant souls in India? Too many preachers underrate the intelligence of their audiences. If the people are not given thought, they will be listless and go away unfed. It is simply startling to see the way in which Paul hurled great truths at the minds of his hearers, and expected them to understand him. And far below the congregations of to-day in intelligence were the converts of Rome.

An intellectualism in religion which is divorced from experience is what has brought contempt upon the intellectual element in preaching. But the man whose scholarly life is redolent with fresh experience and conviction, will always be a power for righteousness. Oh, the joy of the discovery of some truth for the first time in one's experience, when it comes from hard study! With what intensity and authority it is given to the people!

Thank God for the men who have heralded the gospel faithfully, and who have not had the advantages of modern education—faithful men and true. But even these, who taught and led the people, used their intellects mightily. Untrained, they trained themselves. They may have had but one book, but how they studied that! There are exceptions, when a message freighted with the Spirit of God hunts a man, but as a rule God honors the man who hunts the message.

The preacher who does not study cannot grow. How many preachers have been a disappointment to themselves and their friends because their first year's work was the best they ever did. The life may have been filled with pastoral duties, but the consecrated training of the mind was neglected, and slow death was the result. The energies of the intellect, enlarged views, and a growing insight into spiritual truths, are absolutely necessary to keep alive the faith of the preacher as well as that of the people. They are "the appointed fuel to the sacred fire." The brethren come to the Lord's house worn and hungry; they look to the preacher for food; they need more than milk for babes; they must have meat or they faint.

"My lord," a clergyman once boasted to a bishop, "when I go up into my pulpit, I never know the subject of my sermon." "No," the bishop answered, "and I hear that your congregation does not know when you come down." We may not boast thus, but is it not true that many times the message is so vague that it is not fixed in the minds of the hearers?

Let us bear in mind the transcendent consequences of our calling! What a pathetic spectacle to the Master, when he hears from one of his preachers a careless gurgle of syllables instead of a message that cost travail of mind and soul! Can we allow the details of the ministry to crowd out the best preparation for the greatest thing—the proclamation of the Evangel? Is not the Church of Christ hungering for more *teaching?* Is the continual blare of popular topical preaching edifying? Do we not need more real expository preaching? I do not mean that sort of preaching of the "Bible reading" sort, which is often but an excuse, and easy running comment on a familiar passage of Scripture. But the intelligent preaching of the great themes by exposition of Bible passages. It is the hardest sort of preaching to do well, but is it not the best way to *teach?* Spurgeon once said, "We cannot expect to deliver much of the teachings of Holy Scripture by picking out verse by verse, and holding these up at random. The process resembles too closely that of showing a house by exhibiting separate bricks." Is not careful exposition the natural way of enforcing divine truth? This sort of preaching will incite people to the study of the Bible, a thing which most modern preaching does not seem to do. It will build up a congregation in divine truth. It will emphasize the intellect in religion.

We need conversion of the head as well as conversion of the heart. The master of words, careless of thought, and unconvicted of great responsibility, is too familiar a figure in the pulpit of to-day. "He that winneth souls is wise."

Rochester, N. Y.

The Convention by Proxy.

By C. A. Freer.

All things are pointing in the direction all roads run these days—toward Minneapolis. The first twentieth century convention will be one of great power and influence. It will be good to be there. But it is a fact that comparatively very few will be there. Not one per cent. of our brotherhood will actually be there. What ought to be done? Every church in Ohio, Indiana, Kentucky, Illinois, Missouri, Iowa, Kansas and the middle west ought to send one delegate. Let this delegate be armed with a sharp pencil and plenty of paper and bring as much as possible of the convention to the church. Give your delegate one Sunday morning and let him tell what he saw and heard. Thus a hundred or two disciples can get the convention at second-hand and it will be a good investment for the church. The faithful pastor might be this delegate. It would be a fitting recognition of his work with the church. If the pastor can't go, send the president of the C. E. society or one of the good, faithful women. Such a trip is worth far more than the money it costs to any person. It may be a little inconvenient to pick up the cash but it will pay to make a strenuous effort. It would be more profitable to thus put your cash into your head and heart than upon your back. Your clothes you wear at home will do for Minneapolis. People do not go there to advertise the dry goods store of their home town.

Then, too, this will be an investment in missions. The northwest is missionary territory. If we astonish the natives by pouring in several thousands into Minneapolis the papers will advertise it all over the country and it will pave the way for more efficient mission work in Minnesota and the Dakotas. Each church ought to count it as a missionary offering to send a delegate. I know of one church that is yet a mission, but it has so much pride that it says to its pastor, you *must* go to the state and national conventions. We don't want to be counted a drone, but we want to get all

we can indirectly from them and we want our preacher too up with the procession. Do you have such a pride for your church? Then send your pastor to Minneapolis. Or if you have no pastor, send some one else. Do this now, and tell him at once, that he may make his plans so that he can go. It will pay.

Columbus, Ohio.

The Conditions of Successful Evangelization.

By D. G. Porter.

Evangelization is the weak point in modern Christianity. This is bad, for it is also the vital point. Different religious bodies have different methods of pursuing this work, all doubtless more or less unscriptural, and for that reason failing of proper success, and failing generally more and more. A year ago, I think, the Methodists, hitherto among the most successful in evangelistic effort, reported loss rather than gain. Since then remarkable successes are reported for them, due probably to unusually strenuous efforts. But the Methodists have a sifting process and their converts sometimes, it is said, fall from grace even after the sifting; so that Methodists no more than others are ever quite sure of the number of their permanent accessions, and on the whole their methods seem to be growing less and less effective.

Alexander Campbell, I think, was the first man in this country to call attention critically to the methods of evangelization common in his time. His criticisms were not fruitless even in his day; and have since acquired increasing force among the religious bodies considered most evangelical, as they are constantly emphasized by the apparently decreasing efficiency of the methods usually practiced, as well as by reason and scripture.

But it is easier generally to find that you are in the wrong path and have gone astray, than it is to find the right path and get into it again when once you have strayed from it, and especially is this the case when the wanderer has been far and wide, and when most of the landmarks have long been lost sight of. To Alexander Campbell must undoubtedly be given the credit for an honest attempt to seek out and follow the lost landmarks as illumined by the beacon lights of scripture. But it was not to be expected that he could rediscover and establish them all so as to get completely out of the woods and lead his followers out. He taught them, however, to use the compass of scripture and gave them some excellent examples of its use.

But dropping now my metaphors, which in fact, seem to be getting a little mixed, I may say that Mr. Campbell did an excellent work, but did not carry it to entire completion; and I do not think that he ever understood the use and significance of baptism in its relation to evangelization as fully as we may now understand it. It is said that, probably under the influence of philosophical speculation, he made or hinted at a distinction between real and formal remission, and suggested that baptism might stand only for the latter. I do not know that the distinction thus indicated has ever been very clearly defined, and there are several meanings and uses of the word "formal."

In a political or other gathering for the purpose of nominations it is common to take what is called an informal ballot to ascertain the sense of the meeting, but it is only in the formal ballot that the real nomination is made. The first is tentative merely; the second alone is real and actual. Another sense of the word makes it refer to a confirmation and completion of what has already been determined and entered upon, as in reducing a contract to written form and affixing signatures to it. Another use of the word applies it to the certification or registry of what has already been completed, and still another use applies it to what we speak of as a mere matter of form, or as simply a red tape affair of little or no consequence anyway. This last is the view which certain classes of pedobaptists have been quite willing to take as regards baptism, and even some of the professed followers of Mr. Campbell are said to have held that you must in any case have a genuine, old-fashioned Methodist or Baptist experience in the first place, and when you have reached the highest state of mind, or rather of feeling, so that you would be entitled to forgiveness anyway, then baptism will be for the remission of sins, but not before, and the "design" of baptism considered as an arbitrary act is to certify to a "believing penitent" the remission which has perhaps or rather probably already taken place. At any rate the word "formal" without further definition seems to be out of place in this connection, and I decidedly prefer the more modern, and as I think, the more scriptural, but less speculative, view of the ordinance.

According to this more modern but maturer view, baptism does not mean anything at all to the subject except as he means something by it. For example, the baptism of John was a "baptism of repentance for the remission of sins;" but it did not mean remission of sins to the subject except as it was on his part a baptism of repentance, that is, a solemn, conscious, definite pledge of his honest, serious purpose to turn from all sin. So, if when one is baptized in the name of "Jesus Christ," or the "Lord Jesus," he understands that he thereby pledges allegiance to Jesus as Lord and Christ consciously and seriously, as before God, then the assurance of forgiveness goes naturally and properly as well as scripturally with such pledge of obedience and allegiance. Of course, repentance, or the purpose to turn from sin, is of necessity included in the pledge of obedience and allegiance, and the word "formal" might have a proper application in this case, since baptism is the divinely appointed act or *form* under which the pledge of allegiance is to be rendered, and compliance with it is both actual and formal and hence acceptable and effectual.

I may remark in passing that I regard as a mistake the almost universal use of the words of our Lord in Matt. 28:19 as a baptismal formula. The apostles, who knew the meaning of these words if anybody could, did not so understand them, and never used or alluded to them in that sense. They always baptized, and commanded to baptize, in the name of "Jesus Christ" or the "Lord Jesus." The words in the passage above cited are to be understood, I think, as indicating the authority under which the administrator is to act,—a common use of the expression "in the name" and important in this connection. As a formula they seem obscure, defective and inappropriate, and their use in this sense has done much to obscure the clear and simple significance as well as the use of baptism as originally practiced. At any rate if we follow the example of the apostles in *word* as well as in act, we certainly shall not go far wrong, and doing so the use and significance of baptism become so clear and simple that we shall no longer need to puzzle over its design.

Waterbury, Conn., Aug. 31.

First Twentieth Century Convention.

How Do Our Conventions Benefit Preachers?

There is no doubt that our conventions furnish a practical education for our preachers. There they find the best pulpit models and the experience to preside over large assemblies successfully. Besides the advantages they supply for extraordinary occasions they are of especial value to them in their everyday work.

1. They help the preacher in his thinking. It is his privilege there to hear some of the ablest addresses that our own ranks can produce. These necessarily enlarge his horizon, stimulate mental activity and lead into newer fields. Diamond cuts diamond.

2. They increase his zeal for missions. The world with its ever-pressing needs is placed before him. Here he is made peculiarly susceptible to these appeals of providence. Fire kindles fire.

3. They help to broaden his own personality. In his own limited station he may see the littleness of others until he himself may become belittled. By the law of contact the contractions of others may contract himself. A week's fellowship with a national assembly must broaden him and deepen his spiritual life.

4. They also contribute much to his present enjoyment. It is no small joy to touch those who come from sea to sea inspired by a common impulse and purpose. It may be safely said that nothing in the same space of time will prove as beneficial, especially to our younger preachers, as to attend each session of the First Twentieth Century Convention at Minneapolis.

N. S. HAYNES.

Eureka, Ill.

Conventions as Local Missionary Work.

Nothing succeeds like success. Nothing fails like failure. A great convention at Minneapolis means a great impetus to the work of the Disciples in Minnesota and the vast undeveloped region of the northwest. To fail at Minneapolis will mean permanent injury to our cause in this important field.

A great convention will command the respect of the inhabitants of this region, and win their support to our cause.

Minnesota is the doorway into the great northwest. The door is wide open. Let us enter. If we can have such a convention as was held at Cincinnati two years ago it will advance the home mission interests in this region at least ten years. The brethren of Minnesota and the regions round about, most of whom never had an opportunity of attending any of our great gath-

erings, will be filled with enthusiasm and hope as never before. They will be glad they are Disciples, glad they are identified with a growing cause. With a new zeal and a deeper spirituality they will go everywhere preaching and teaching, and leading the people into the glorious liberty of apostolic Christianity.

Would you be a missionary? Then go to Minneapolis in October.

LOUIS S. CUPP.

Huntsville, Mo.

The Music.

Realizing that the music for the convention, while it will not be elaborate, must nevertheless be carefully prepared and looked after, this committee has laid plans, which will culminate in entire success.

The music will be under the direction of J. Walter Wilson, of Indianapolis, one of the best known singing evangelists in our brotherhood. It is his desire and our aim, to have a chorus of from 300 to 400 voices for the evening services.

As it is manifestly impossible to raise that number in our Minneapolis church, we shall test the practical side of C. E. fellowship by appealing to the Endeavor Societies of the Minneapolis Union to give us voices, and we do not entertain any doubt about the generosity of the response.

The President of the Minneapolis Musicians' Association is a friend of our church and we are expecting to get a cornet or trombone for each part of the chorus which will strengthen is very materially.

We shall probably have solos from some of the best talent in Minneapolis, although we shall be able to tell about that after we find out how much time we are to be allowed for special music.

We count not a little on the co-operation of our people from out of town. We expect a very material addition to our chorus from the people who come to the convention. To that end, we appeal to those who can and will help us in the chorus, to send their names, addresses and part they sing to the undersigned, chairman of the committee.

If there are those who intend to join the chorus, who desire a program containing the music to be used, they may secure it by sending name, address, part they sing, and ten cents postage, to the chairman. A chorus badge will accompany the program.

ELSIE IRELAND,
Chairman Music Committee.

130 West 15th St., Minneapolis.

Is Goodness Unatractive?

By GEORGE H. COMBS.

In a former article on "The Beauty of Holiness" the endeavor was made to point out the charm and fascination of moral beauty. Yet while theoretically giving widest acceptance to the proposition that holiness is beautiful, the world is wont to look for fascination elsewhere and finds the real magnet not in virtue but in vice. In book and sermon, song and prayer, emphasis is laid insistently upon the attractiveness of the bad. Why should this be so? Why do we find vice of greater interest than virtue? Why do we fondle weeds?

For one thing, we fail to keep in mind that deep law pointed out first by Plato, that the souls great in virtue are by the same endowment great in capacity for vice. He who can make the greatest success can also make the greatest failure. He who can soar highest can fall lowest. He who can most enjoy can most suffer. It took a tall angel to become a devil. Great crimes attract us because of the greatness of the actors. A firefly dies and the world does not pause. The sun goes out and we gaze with awe upon the splendid ruin. It is not the ruin, though, that attracts us, but the greatness of the thing ruined. There is no interest in a great sin, but interest boundless in the great sinner.

We are wont to compare commonplace virtue with picturesque vice. Your neighbor owes you ten dollars and pays it, borrows your umbrella and returns it—commonplace virtue that is of no especial interest. Jesse James and his confederates rob an express train and we are interested in any scrap of their history. Put Jesse James by the side of your commonplace neighbor and you say that the bandit is the more interesting, that vice is more attractive than virtue. Nay. Not so fast. By the side of commonplace virtue put commonplace vice; by the side of the man who owed you ten dollars and paid it put the man who owed you ten dollars and did not pay it, by the side of the man who borrowed your umbrella and returned it, the man who borrowed your umbrella and did not return it, and then say which is the more interesting. Alongside picturesque vice put picturesque virtue. But you say still, I find vice fascinating. Think closely. Is it vice in the criminal, or is it not rather other qualities that attract you? Mephistopheles, Iago, the Devil in Byron's Cain —these do not attract us because of their great villainy, but because of splendid qualities with which they are endowed.

I am sure, too, that we often confound our interest in the penitent sinner with sin itself. David, you say, is a far more interesting character through his great sin than had he lived faultlessly through all the years. But is it King David the sinner of whom you are thinking, he who forgot kingly dignity, brotherly honor and all the dear graces of the soul when he sent Uriah, the husband, to his death and did foully by his wife—is it this David in his foulness and lusts so coarse of whom you think? Or is it not rather King David the penitent crying ever with tears in his speech, "Cleanse, oh cleanse me from my sins"? We love the Magdalene. True, but it is not the sinning, but the penitent, Magdalene. We are not drawn to her in her sins but in her pitiful sorrow, in her sincere contrition, in the hour when she shudders as she thinks of her awful past, trembles in the presence of her sinless Lord, moistens his feet with penitent tears and wipes them with her beautiful hair. Then we pity and love her.

Take one of the most wonderful present-day creations, Kate, in "The Manxman." She, the sinning woman, interests us, but the interest is not in her sin; commonplace then she is and coarse. Rather are we drawn to her when she hides her head in shame, when the cries of her deserted baby are as the requiem of a lost soul, a soul stabbed to death by the white face of her outraged husband; when groping in the pit of the lowest hell she meets with angels of penitence, in her lonely wanderings as an outcast; when in that dramatic hour all the world's punishment for sin and all its stored-up wrath rest upon her, and meekly bowing beneath the load, she murmurs not—then we love her. Not Kate the sinner, but Kate the penitent. Penitence, not sin, attracts us.

Finally, I think we often fail to recognize that holiness is beautiful because we too much circumscribe the term. If holiness consisted simply in psalm-singing, church-going and the ceremonials of religion—that and nothing more; if that only is religious which lies within this circle, I do not wonder that it is unattractive; but if holiness means more than this, if religion claims the whole world of man's activities as its parish, if the honest man is the holy man, if the debt-paying man is the holy man, if the peace-making man is the holy man, if the helping man is the holy man, if to do one's work in this world honestly as if the gods saw, if to help on as best one can the world, is to live holily, then holiness is beautiful and fair. Let us ever regard it so.

Holiness is beautiful, and this is the only beauty that endures. Beauty of flower, beauty of tangled vine, beauty of flowing waters, beauty of sea and starry sky—this will pass away, but the beauty of goodness abides, and when this world shall have passed away, when the angels shall have laid away every coffinless star in its grave of blue, this beauty shall yet endure.

Kansas City, Mo.

Back to Jerusalem.

By W. H. Bagby.

Back to Jerusalem!
Back to the faith
Once given through Jesus the Lord,
To every nation
Of all the creation—
The faith found reveal'd in his word.

Back to Jerusalem!
Back to the hope
First born when the Savior arose—
The hope that is living—
The hope that is giving
To weary hearts rest and repose.

Back to Jerusalem!
Back to the love
Of Christ, the Redeemer on high—
The love that forgiveth—
The love that *all* giveth—
The love that for others doth die.

Back to Jerusalem!
Back to the life—
The life of the great Son of God—
To the life ever new—
To the life ever true—
The life that is spent doing good.

Back to Jerusalem!
Back to the truth—
The truth that from error is free—
To the truth ever grand—
To the truth that will stand
When God shall abolish the sea.

Back to Jerusalem!
Back to the Christ—
The Christ by the world undefil'd—
Back to the Holy One—
Back to the Lowly One—
To Jesus the Shepherd so mild.

Salt Lake, Aug. 19, 1901.

The Principle of Missions.

By F. M. Green.

The sublimest order ever given on earth is, "Go ye into all the world and preach the gospel to the whole creation;" "Go ye therefore and make disciples of all the nations."

The church is not only called "the body of Christ," the body of which Christ is the soul, but it is said that "the body is Christ's," and that the church is "the fulness of him that filleth, all in all." The church "is the expanded Christ, and the purpose of missions is the purpose of the universe, to multiply Christ, to reincarnate the Son of God, to enthrone Christ in the hearts of men, to make all men the temples for his personal indwelling, that he may be the first-born among many brethren, and fill the world with himself." There is but one authority for missions and that is Christ. There is but one purpose of missions and that is Christ; "for of him, and through him, and unto him are all things."

For convenience, missions are divided into two kinds: *First*, home missions; *second*, foreign missions, the difference being not in nature or urgency, for they have the same center—the heart of Christ, "the only difference is in the radius."

Home missions are stationary within certain political limits. Within these limits the conditions are more favorable for the "perfecting of the saints unto the work of ministry, unto the building up of the body of Christ." Jerusalem was needed first, and then "the uttermost parts of the earth." Jerusalem was fundamental to Ephesus, Antioch, Smyrna, Philadelphia, Sardis, Colosse, Rome, Europe, Britain, America and the world. Without Jerusalem and its home work the world would have been a homeless, Christless orphan; with it myriads may inherit the glory, the fathers, the promises, the citizenship of that kingdom which, beginning at Jerusalem, is to cover the earth as the waters cover the sea.

A base for supplies is of fundamental importance to an army on a campaign. A marching army cannot depend on foraging for its necessities, much less can the army of Jesus Christ forage on the people, for its principle of warfare is "not yours but you." The support of those who go "everywhere preaching the Word" must be furnished by those who, unable to enter the marching columns, are able to till the soil, make merchandise, enlist recruits and drill them for service.

The home mission is fundamentally important because out of it must come the results—duplicates in doctrine, energy, organization and character; for as the home mission is so will the foreign mission be. As the army is at home so will it be abroad in loyalty, obedience and faithfulness. "Back of every great movement is a great idea," and every great movement must have a place from which to start; and there is no better place to start from than from home where the character is formed, the heart established, the mind enlightened and the moral sinews tested for the great world contest.

The home church, whether the word church is used to mean a single congregation of believers in Christ or a number of them as in a large city, or all in a state or nation, has two main reasons for its existence: first, to make and build up believers in Christ in faith, hope, love and unity on the facts and promises of the gospel in accordance with the "obedience of faith"; and second, to make Jesus known to the world, or evangelize. The first is in obedience to the command to "grow in grace and in the knowledge of the Lord and Savior Jesus Christ," which gives skill in the use of the word of God either to soothe or to smite. The second is in obedience to the great commandment, "Go ye into all the world and preach the gospel to the whole creation—make disciples of all the nations," behind which is all the authority, divine and human, of the character, the work, the love and the life of Christ.

And finally the home mission is of fundamental importance because in campaigns under God's commandment as well as under the commandments of men, emergencies arise, difficulties appear, and dangers develop, both in doctrine and methods, which cannot be settled by the marching columns, and it is good to have some Jerusalem where, as in the case of the brethren at Antioch, an appeal may be taken and an authoritative judgment recorded. And the far-away missionary is untroubled and happy in the knowledge that behind him are not only prayers and good wishes, but an established and permanent base of abundant supplies for his every necessity.

Kent, O.

Baptism for the Dead.

By A. E. McQuoid.

In the CHRISTIAN-EVANGELIST of Aug. 29, I see an exegesis of 1 Cor. 15:29. I am no theologian but it seems to me as though there ought not to exist any mystery regarding this passage. In order to a proper understanding of the passage we must first of all ascertain the object Paul had in view in this part of the epistle.

Paul says, "Moreover brethren I declare unto you the gospel," etc. . . . . and in the third verse says, "for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried and that he rose again the third day according to the Scriptures."

Now to sum up Paul's idea of what the gospel was I should say it was the death, burial and resurrection of Jesus Christ from the dead. Before going farther let me give you what I think was uppermost in the apostle's mind when he penned this epistle.

I think the 12th verse reveals the object that caused the apostle to write this chapter. Paul was not writing to unbelievers to convince them of the resurrection but to believers who said there was no resurrection of the dead, that being true, Paul would conclude that Christ did not rise from the dead, and draws a legitimate conclusion that their preaching was vain and that they were yet in their sins. I believe Paul taught that a penitent sinner was "dead to sin" and therefore a fit subject for burial (baptism) and that he arose to walk in "newness of life."

I believe these brethren once believed just as Paul did, and "obeyed from the heart that form of doctrine, being then made free from sin." I can imagine the apostle's deep anxiety for these brethren when he learned that they now questioned the resurrection of Christ from the dead.

I can see a just cause for the apostle's alarm regarding these brethren, from the fact that the gospel and the entire plan of salvation hinges upon the fact of the resurrection of Jesus Christ from the dead. Jesus Christ was dead and as these brethren had been baptized into Jesus Christ in obedience to the commission, they were therefore according to their present claims and ideas "baptized for the dead" "if so be that the dead rise not."

I think these brethren were baptizing their converts just as Paul baptized those who were converted under his preaching. The difference between Paul and these brethren was that Paul baptized for a living Christ while they were baptizing for a dead Christ.

More Boxes of Gold.

And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed and truthful descriptions of their experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum?

2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

3. Did you set such a person right regarding the easy way to make Postum clear, black and with a crisp, rich taste?

4. Have you ever found a better way to make it than to use four heaping teaspoonsful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally? A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a $10 gold piece sent to each of the five best writers, a box containing a $5 gold piece to each of the 20 next best writers, a $2 greenback to each of the 100 next best, and $1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause.

Our Budget.

—The church at Williamsville, N. Y., has secured the services of Brother Frank Hyatt Smith as supply for an indefinite period.

—C. E. Millard, who has a new outfit for giving illustrated songs, including moving pictures, is open to engagements from Sept. 15 to Nov. 1.

—Sunday, Oct. 7, is the day for the Bible-school rally in all Missouri Bible-schools. Get ready. The corresponding secretary will send programs.

—L. S. Archer, pastor at Brinkley, Ark., wishes to correspond with a singing evangelist who, for the voluntary offerings, will assist him in a meeting beginning Sept. 15

—J. V. Updike, who is now in a meeting at Canton, O., requests us to call the attention of his correspondents to the fact that this is his address for the present.

—The receipts for foreign missions during the week ending Aug. 29 amounted to $538.54. This was a loss as compared with the corresponding week last year of $503.34.

—W. F. Folks, pastor of the church at Plymouth, Ind., burst a blood vessel in his throat while preaching August 18, and has been compelled to close his work there.

—For the benefit of those who prefer to stop at a hotel while attending the Illinois convention at Springfield, a special rate of 75c for lodging and breakfast, or $1.50 a day, has been secured at the St. Nicholas.

—W. A. Baldwin is chairman of the committee on transportation for Nebraska delegates to the Minneapolis convention. The rate will be one fare for the round trip, or $12.50 from Lincoln.

—Thomas G. Picton, pastor of the congregation of Disciples in Everett, Mass., for the past two years, has gone to Colusa, Cal. On his way to the coast he spent two weeks in Denver, preaching to the Central and South Broadway churches.

—Thomas J. Shuey's sermon on "The Protest of Christianity Against Materialism," preached at the Central Illinois Assembly at Mechanicsburg, was pronounced a masterly discourse. The attendance on that day was the largest of the season for the assembly.

—A. W. Kokendoffer, of Mexico, Mo., writes: "Mexico is preparing for six hundred delegates and visitors to the Missouri State Convention, Sept. 16-19. The ladies will begin serving dinner and supper at Central Hotel on Monday. Send names to P. W. Harding. The music of the convention, led by W. E. M. Hackleman, will be a special feature."

—Mrs. Flora Schenck, of Basin, Wyo., calls attention to the need of a preacher at that place and to the opening for home-seekers in that region. We have many scattered members in Wyoming but no organization. It is believed that a self-supporting church could be built up at Basin. Mrs. Schenck would be glad to correspond with any one interested.

—W. H. Hanna, who recently went to the Philippine islands under the auspices of the foreign society, writes that he arrived in Manila Aug. 3. He again requests all those who know of persons who have gone to the Philippines, either as soldiers or as civilians, and who may be interested in the formation of a church in Manila, to send the names to him.

—G. L. Snively, who has been pastor of the congregation at Jacksonville, Ill., and who has recently accepted the position of general secretary of the National Benevolent Association of the Christian Church, closed his pastorate the last Sunday in August. On Sept. 1 he preached at the Central, St. Louis, in the absence of the pastor, James McAllister.

—J. E. Lynn, of Springfield, Ill., requests all those who expect to go to the Minneapolis convention from central Illinois, and who wish to go by way of Springfield and Chicago, to send their names to him. A personally conducted party will leave Springfield at 11:22 A. M., Thursday, Oct. 10, over the C. & A., connecting at Chicago with the C. M. & St. P. One fare for the round trip.

—M. Pittman, who has been pastor at New Orleans, La., for two years, partly supported by the Home Missionary Society, closes his work there Sept. 30 and wishes to correspond with a church, either in the south or in Missouri, Kansas or Iowa, that is needing a pastor. His address is 4017 Perrier St., New Orleans, La. Reference is made to one of the elders, J. F. Adams, Covington, La.

—On Monday of this week we were favored with an unexpected visit from Bro. Charles Reign Scoville and his singer, DeLoss Smith. Brother Scoville is spending a few weeks prior to the opening of the evangelistic season in lecturing on his recent tour through the Orient. He is pronounced by all who have heard him to be a striking success on the lecture platform, and his stereopticon outfit, including moving pictures of oriental scenes, is more than usually complete.

—W. S. Priest, pastor of the First Christian Church, Atchison, Kan., takes a just pride in the number of men who are found in his congregations. On a recent Sunday evening a count was made without any previous announcement, and it was found that, in an audience of nearly four hundred there were only twenty-two more women and girls than men and boys. What is still more surprising, the attendance at prayer-meeting, which has been large even during this hot summer, is evenly divided between men and women.

—Rev. M. George Daniel, a native missionary and evangelist of Kurdistan, is now in St. Louis preaching as opportunity offers and lecturing on the people and customs of his native country. He is an archdeacon of the Thomas Christian Church, an ancient faith which is believed to have been founded by St. Thomas and which uses the Syriac version of the Scriptures known as the Targums. He has been through the thick of the Armenian massacres and, although very different from the Armenians both in race and religion, has been several times wounded on these occasions.

—A few days ago the secular papers contained a sensational announcement that Bro. J. G. M. Luttenberger had publicly declared his faith in Dowieism and was on the point of going over bodily to their camp. The report is, of course, wholly false and was doubtless the creation of some reporter who had space to fill and had difficulty in finding a story that day. Bro. Luttenberger may have said something to the effect that the state of the mind has much to do with the state of the body, or that imagination and belief often make people sick or well—all of which is, of course, true. But the brethren may rest assured that he had no intention of giving aid or comfort to the Chicago Elijah.

—Judging from the reports in the Denver papers, B. B. Tyler has gotten into a controversy with another minister of that city because he ventured to sound a warning against the demagoguery which is often manifested by the leaders of labor organizations and by others who, for their own profit, pose as the friends of the laboring man. This bogus interest in the welfare of the sons of toil is the easiest role that a demagogue can play, and the most pernicious because everyone who rebukes it is characterized by superficial minds as an enemy of labor and an ally of the trusts. Those who know Bro. Tyler are not afraid that he will lay himself open to any reasonable suspicion of being hostile to the interests of the laboring man.

—On Sept. 4, Miss Josepha Franklin, Miss Maude Plunkett and O. J. Grainger sailed from New York for India. Miss Plunkett is a graduate of the State University of Indiana. She is the daughter of one of our preachers in that state. O. J. Grainger is a graduate of Hiram College and has been the pastor of the church at Deerfield, Ohio, for more than a year. Miss Franklin has spent seven years in India. On the 12th Miss Nellie Daugherty, a graduate of Eureka College, will sail from San Francisco for Nankin. The force in the field is increasing all the time. The financial obligations of the society are considerably greater than ever before. On this account those who are interested in world-wide evangelism should give on a larger scale than ever before.

—The books of the foreign society closed on the last day of September. F. M. Rains, the secretary, is now in Japan He is studying the field and the work, and is seeking to regain perfect health. In his absence the friends of missions should rally about the society as never before. Nothing will do him so much good as the knowledge that the receipts are increasing from week to week. That will do more to restore him than any ocean breezes or new and strange scenery or the best medical treatment. Before the year closes the receipts of the society should aggregate not less than $200,000. The Lord has increased our membership. He has committed vast wealth to our hands. He wishes us to show our gratitude by giving to aid this cause according as he has prospered us.

—The St. Louis Exposition will open for its eighteenth season, Sept. 9. In addition to the usual displays representing industrial products and processes, there will be several special features. The Philadelphia Commercial Museum, an institution which is of especial interest to St. Louisans, because it has been suggested that a similar museum be installed permanently in the Exposition building, will have an important exhibit illustrating the general subject of foreign commerce. The art collection will comprise a loan collection of most of the fine pictures owned in this city, many of which have never before been shown to the public. There will be an interesting display of plans and schemes suggested for the Louisiana Purchase Exposition of 1903. The music will be furnished by Seymour's band.

—We are in receipt of an article from Brother D. M. Sprague, of Lowell, O., in which the writer endeavors to prove that Jesus was crucified on Thursday and rose on Saturday. This is in confutation of an answer recently given to a querist in the CHRISTIAN-EVANGELIST, in which it was stated that the usual view that he was buried on Friday and rose on Sunday is approved by most scholars. The chief point of Brother Sprague's argument is that since the phrases "while it was yet dark" and "at the end of the Sabbath as it began to dawn toward the first day of the week" show that the resurrection occurred before sunrise Sunday morning, therefore it must have occurred on Saturday. We cannot give space for the article in full, for the subject has been discussed many times

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but sometimes inherited.

How do they manifest themselves?

In many forms of cutaneous erupt salt rheum or eczema, pimples and bo and in weakness, languor and gene debility.

How are they expelled? By

Hood's Sarsaparilla

which also builds up the system that has suffered from them.

It is the best of all medicines for humors.

and there is nothing new to be said about it. Any one who is interested can find exhaustive discussions in all of the commentaries and larger Bible dictionaries.

—We regret that space does not permit us to print the many pages of personal assurances and predictions of a great convention which the enterprising Minneapolis Committee has collected from many of our leading men and sent to us for publication. They read like this:" All signs point to a great convention." "I predict a great convention." "We shall and will have a great convention." Let the patient reader imagine about four yards of such predictions with the names of all of our prominent preachers signed thereto and he will have the situation before his mind as well as if we had used several pages of the paper in printing the whole list. As in the case of the missionary collections, so with our conventions, it is safe to assume that all our live men are interested and it is as unnecessary to print the entire list as it would be to print the names of those who think there was hot weather last month or who anticipate frost before Christmas. If there is any one who thinks there will not be frost before Christmas or who holds the equally curious opinion that the Minneapolis Convention will not be worth attending, let him send on his name and we will give it the publicity which such a unique aberration of judgment richly deserves

—It takes an immense amount of detailed organization as well as of general enthusiasm to make a great convention, and the people of Minneapolis are not slow in either respect. The Minneapolis transportation committee urges the desirability of the appointment of transportation committees and managers in each state to secure large delegations to the convention. Already much has been done in this direction. Texas has a committee with Dr. T. F Driskill as chairman, which will try to break the state's Jubilee record for convention attendance. In Ohio, S. H. Bartlett, of Cleveland, C. W. Huffer, of Toledo, C. A. Freer, of Columbus, and B. L. Smith, of Cincinnati, are looking after the delegations from their respective sections. A. B. Griffith, of Ionia, Mich., was appointed by the Michigan state convention to organize the delegation from that state and his ambition is to have a larger delegation than any other state in proportion to membership. The Washington state convention appointed H. K. Pendleton as its transportation manager and Oregon has a committee consisting of J. B. Lister, J. F. Ghormley and E. C. Sanderson. We have not yet heard what action was taken at the recent California conventions, but a united effort will doubtless be made. B. S. Denny is working up the attendance in Iowa and J. M. Lucas is looking after the Christian Endeavorers in that state. Claude E. Hill, superintendent of C. E. for Missouri, assisted by W. H. McClain, will take an mposing delegation of Missouri Endeavorers by way of Kansas City and the CHRISTIAN-EVANGELIST SPECIAL (in charge of the Excursion Manager, care of the CHRISTIAN-EVANGELIST) will take every one in eastern Missouri and western Illinois and many from further north and further south who can connect with this route. Will F. Shaw, of Illinois; F. M. Tinder, of Kentucky; B. L. Allen, of Indiana; and H. H. Harmon, of Nebraska, will look after their respective states. S. T. Willis will bring a delegation from New York.

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scripture difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

"THE DEVIL IN ROBES"

Or, "THE SIN OF PRIESTS"

Catholicism in Cuba, Porto Rico and the Philippine Islands EXPOSED

This is the book which has already reached the enormous sale of **Over 800,000 Copies**

It sells at sight. Nearly 500 large pages. Retails for only $1.75. Every one can afford it, and all buy it.

Agents Wanted A complete agent's outfit with full instructions will be mailed you for only 35 cents (stamps taken). Don't wait to write for terms, as we give the *BEST*, but send 35 cents *TO-DAY* and enter the work at once. Rev. A. L. Thornton, of Texas, sold eighty-one books in five days. Address,

CONTINENTAL BIBLE HOUSE, 211 NORTH SEVENTH STREET, ST. LOUIS, MO.

D. N. Wetzel.

We take great pleasure this week in introducing to our readers, especially those of Illinois, David N. Wetzel, as a field representative of the Christian Publishing Co. He was born in Paris, Ill, June 19, 1870. At the age of fourteen he united with the Christian Church of Paris, under the ministry of Bro. Flowers. He was graduated from the schools of Paris in 1890, at which time he decided to enter the ministry. Through the earnest

solicitation of H. M. Brooks, then minister of the Paris congregation, and the kindly helpfulness of his home church, he entered Eureka College the following fall. He was graduated from this institution in 1894 and immediately took charge of the church at Rutland, Ill. He labored successfully for this congregation for two years, then resigned his position so that he might be free to take advanced work in Eureka College. Here he completed the Bible course and a post-graduate course and received the degree of B. S. L. and M. A.

While in Eureka at this time he was married to Annie Janvier Jones, a graduate of the college and for years a teacher in the department of elocution and oratory. She is the granddaughter of J. T. Jones and Ben Major, founders of Eureka College.

Mr. Wetzel has held pastorates at Rutland, Ill., Farmer City, Ill., and Richland Center, Wis., and every church that has lost him has been sorry to see him go. He was at one time offered the position of state evangelist of Wisconsin, but thought it would be unjust to his church at Richland Center to leave it at that time. The membership of the Richland Center church increased forty-five per cent. in the drst year of his ministry. He has resigned his position to represent the Christian Publishing Co., in Illinois. Many have expressed to him their surprise in the change he has made, but he believes that in no way is he taking up a less important work. He says: "I sincerely believe that a number of good, strong religious papers in the homes of our church members is of more importance than an assistant minister." We bespeak for him, and are certain he will receive in his native state, a hearty welcome from all of our churches.

Missouri Mission Notes.

Our convention meets in Mexico, Sept. 16-19. Please do not be misled by the mistake on the title page of the printed program, but remember it is Sept. 16-19.

Have you sent in your name to the entertainment committee? If not you owe it to them to do so immediately and tell them you are coming. Address P. W. Harding, Mexico, Mo. They are making every possible arrangement for the entertainment of their guests, they are preparing for a very large convention, and the Mexico church will be very much disappointed if that large crowd fails to materialize. The programs have been sent all over the state; letters have been written to the elders of the churches, asking them to see that their preachers come to the convention. Special invitations have been sent to all the preachers in the state.

RAILROAD RATES.

Your secretary has been working on the matter of railroad rates for over two months. The Western Passenger Association turned down our application for a one-fare rate and granted the rate of one and one-third fare on the certificate plan. I have not yet accepted; but am still working for the one-fare rate and still have strong hopes of securing it. We have seen the Wabash, Alton, Missouri Pacific, M. K. & T., Frisco, and this includes the Memphis and the Burlington, and all have practically agreed to the one fare round trip rate. The Wabash, Alton, M. K. & T., Frisco and Missouri Pacific *sure*, the Burlington almost certain. We are in correspondence with the Rock Island and Santa Fe and have no doubt at all but they will fall in line. Go to your railroad agent a day or two before you want to start and ask him what his instructions are, if they are not as above get him to ask headquarters for further instructions. If he has no instructions and gets none, and you have to pay anything more than one fare, take his receipt for the money you pay, and do this every time you buy going to Mexico. Remember the selling dates are Sept. 16, 17, 18, good to return including Sept. 20. Tell this to your friends, let everybody know.

Churches that have not yet given to the support of this work this year, should remember that their time to do so is *now*. We need your earnest co-operation. With your help we can succeed, without it we must fail. Success or failure then rests with the brotherhood of the state. T. A. ABBOTT.

420 East Ninth St., Kansas City, Mo.

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

Correspondence.

Things as They are in Oklahoma.

The outgoing Frisco train at 10:10 this A. M carried an aged brother from the Sucker state who came yesterday or the day before. This man is bending under the weight of seventy (70) years, the larger part of which has been spent preaching the gospel; yet this brother has not a dollar. The ticket to his destination (temporarily) was bought by money which I solicited on the streets or paid out of my own pocket. I have reason to believe that this brother is all right.

In June Bro. Hardwick and myself helped a brother out of Blackwell to the tune of ten dollars. While at El Reno, during the registration, I think there must have been forty or fifty of our preachers there, but two of whom, in so far as I know got claims. Perhaps most of these wanted work. Besides this it is a well known fact that we have a number of good men only partially employed, or on very meager allowances. The best salary in the territory is $1,500; the second $1,200, and these are big exceptions. No other minister gets more than $800, and from that down just as low as you can think. One aged man, a fine preacher who has put in all his time for the past four or five years, has not received over two hundred dollars *per annum*. Still to my knowledge there are a number of good men looking this way.

Now what has brought us to this state of affairs? It seems to me there is something wrong somewhere. The old brother first mentioned was led to believe that he could follow Horace Greeley's advice at this late date. That was good advice at that time, but the west of 1901 is not the west of 1861. In my judgment the west, especially Oklahoma, is considerably overdone, and of this not the least is advertizing. True we have raised good crops for five years, got good prices and are, financially speaking, in the swim, and three or four of our preachers who got claims are not the losers by coming to Oklahoma.

If any brother preacher desires to come to Oklahoma he has my hearty permission, but he might just as well know that unless he greatly exceeds the average he must be content with from about $500 to $700, and then it means hard work

I write not these things for the sake of those who have assisted them, but that the readers of the CHRISTIAN-EVANGELIST may know the truth of the matter.

H. W. ROBERTSON.

Blackwell, Okla.

Healthy Schoolma'am.

Found Out How to Feed Herself.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher at Gobleville, Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year she has made use of Grape-Nuts Food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape Nuts, this change has been brought about; evidence prima facie of the value of Grape Nuts Food for rebuilding the brain and nerve centers.

The name of the teacher can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Indiana Items.

The churches of Rush county will hold their annual meeting at Rushville, on Tuesday, September 10. James Small, of Bedford, will deliver two addresses, and a most profitable time is anticipated.

The first church in eastern Indiana to take a stand for the original gospel was the Little Flatrock congregation in Rush county. Part of the members lived near what is now Orange, Fayette county, and a church was organized there in 1827, and a few weeks later, the other Little Flatrock members took a firm position for the primitive gospel.

About the same time the Ben Davis Creek Church was constituted on the New Testament basis, and the preacher that had been most influential in the work of restoration in all that region, labored industriously to maintain the faith as it was delivered, once for all, to the saints. These and all other Rush county churches have been faithful to the pure gospel to this day.

John P. Thompson, the brilliant young Baptist minister, had journeyed to Kentucky to confer with "Raccoon" John Smith, that one or the other might be turned from darkness. John P. Thompson learned much from the Kentucky evangelist, and returning to Rush county frankly informed his brethren that he would labor to restore the Christianity of the apostolic age. His Baptist brethren almost unanimously sustained his efforts. To this day the influence of that faithful minister of God's word is felt in all that country, although he has long since entered into rest.

Churches soon sprang up at Rushville, Milroy, Plum Creek, Arlington, Hannagan, Center, Manilla, Homer, Big Flatrock, Fairview, Rawleigh, and last perhaps, at Carthage, where there is also a live congregation of colored disciples. These churches, almost without exception, are as strong this first year of the new century as ever at any time in their history. They maintain a ministry that is not excelled by that of any religious body in the county, and they number an aggregate membership larger than any denomination of the county.

Prof. S. W. Pearcy, of Macanaw, Mich., has just held a meeting at Fairview (Groves P. O.), where seven were added to the congregation. Some of these were of advanced years, and the church is rejoicing that they were turned to the Lord, even so late in life. But the Fairview church is successful in gathering their young people into the church also.

The writer is now in a meeting at Plum Creek (Gings P. O.), where there have been 15 accessions in about a week. He preached here a part of his time for four years, ending in 1890, and is near the close of the third year of his second term of service. It was organized in December, 1833, with a good membership, soon reaching 61 in number. In 1854 there were but 39 on the church roll. The congregation now has a membership of 295. As there are accessions at every daily service we cannot tell how long our present meeting will continue.

Every preacher in Indiana is asked by the state board to secure at least ten dollars from his field of labor for state missionary work by the first Lord's day in November. There is a crying need of more money to carry on evangelistic work in this state. There is no better way to do evangelistic work than through the medium of the state board. For every dollar sent them they will raise three dollars on the field of work. There are many fine openings in the state where quick results can be had from small investments. Our Indiana preachers owe it to themselves to do as much for state work as for any other department of missionary efforts.

The autumn conventions are at hand and there should be a loyal attendance on the part of our preachers and workers. These meetings are the best conventions now held in the state, and more work is planned and executed through them than in any other co-operative lines. In this way conventions are within the reach of all and state workers reach every part of the state. The following is a list of Indiana district conventions: Elkhart, Sept. 16-18; Francesville, Sept. 18-20; Boswell, Sept. 23-25; Mary, Sept. 25-27; Decatur, Sept. 30-Oct. 2; Fountain City, Oct. 2-4; Indianapolis (Morris St.) Oct. 21-23; Danville, Oct. 23-25; Greenwood, Oct. 28-30; Madison, Oct. 30-Nov. 1; Columbus, Tabernacle, Nov. 4-6; Bloomfield, Nov. 6-8; Old Union R. R. Station Poseyville, Nov. 11-13; Corydon, Nov. 13-15. E B. SCOFIELD.

Indianapolis.

Good Health

Is doubtless the highest human good. It is especially so to women, to whom it means the preservation of beauty, happiness in the home, and the enjoyment of social duties. There can be no good health for any woman who suffers from womanly diseases. Her complexion fails. Her flesh loses its firmness. Her eyes are dull. She has no home happiness, no social enjoyment.

Doctor Pierce's Favorite Prescription cures the diseases which destroy the health. It establishes regularity, dries disagreeable drains, heals inflammation and ulceration, and cures female weakness. It gives good health to women, which means tranquil nerves, a good appetite and sound sleep.

"I was a great sufferer two years ago with female trouble and I wrote to you for advice," says Mrs. Mattie Hays, of Tribulation, McDonald Co., Missouri. "You outlined a course of treatment for me. I followed your directions, and now feel like a different person. I never expected to hear from you when I wrote to you. In three days after I commenced taking your medicines I began to feel better. I took twenty dollars' worth of the 'Favorite Prescription' and 'Golden Medical Discovery.' I bought it five dollars' worth at a time, and also four vials of Dr. Pierce's Pellets. I would not take one thousand dollars for the good the medicine has done me. I can't praise it enough. I wish all who suffer with such troubles would give Dr. Pierce's medicines a fair trial. I can work all day—doing anything, walk where I please, and feel good. Many thanks to you for your kind advice."

Dr. Pierce's Medical Adviser, in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

Southern California.

Following closely upon the adjournment of the Northern California Convention, which I had the pleasure of attending at Santa Cruz, July 20 to Aug. 4, came the opening of the convention of the churches of southern California, which was held at Long Beach, Aug. 8 to 18. This was in every respect the greatest convention in the history of our southern California conventions. It is the policy of this convention to aid the weak churches in support of pastors rather than spend all their funds in distinctively evangelistic work. Two years' experience has demonstrated the wisdom of this course.

Reports from all the churches were enthusiastic. Help will be rendered to about twelve churches this next year. It is hoped also that we shall be able to put a field secretary to work in this section if a suitable man can be found. He must take part of his compensation in our glorious climate.

The two conventions joined in asking F. D. Power to visit our assemblies in the capacity

of a "chief speaker." To say that we were delighted with his services is to faintly express the truth. He did us great good. His sermons were models in condensation and thorough preparation. His two lectures on "Blockheads" and "A Twenty-six Years' Pastorate in the Capital City," were most highly appreciated. His beautiful spirit and wise counsel will ever be remembered.

George W. Muckley, the indefatigable church extension secretary, has been in great evidence on the Pacific coast since Jan. 1, 1901. He has been visiting our coast churches from Mexico to British Columbia. His trip has been highly appreciated by our Christian workers in this great empire. The church extension board has shown most commendable wisdom and enterprise in keeping him so long in this important field. Our churches have been generous contributors to this important fund, and many of our weaker churches could not have erected suitable buildings but for its assistance in the time of need. A. C. SMITHERS.

California Notes.

California state meeting has come and gone leaving an impress that will reach to the end of time. The attendance was larger than usual and the interest was deep and full from start to finish. "Garfield Christian Park" is a typical place for a state gathering. The strong buoyant breath of the Pacific makes the body tingle with its vivacious spirit.

A large class was present to attend Dean Van Kirk's Bible lectures a week before the time of the state convention; as the people began to assemble for the state convention the class more than doubled. The old Book seemed to be a newly developed mine, deeply rich in its great treasure house. The convention opened with the C. W. B. M. program well filled by our state workers and Sister Kelly of the general society. A day was devoted to Sunday-school work, State President Jopson presiding. One day for Christian Endeavor work, Pres. McMillan, of Sacramento. Garfield Park day was an interesting one under the management of Bro. Freeman. Then we had an anti saloon day, one of the best of all the days. Bro. Webb, the ubiquitous temperance state lecturer, was commander-in-chief.

The convention proper was one of the best in years. Good work was done during the last year and enlargement planned for the coming year. Bro. Dargitz, of Lakeport, is added to the evangelizing force. Not the least among all these days was the ministerial convention, with a series of well prepared papers filled with thought and the Spirit, so much so that during one of the sessions of the ministerial convention it was turned into a consecration service.

Bro. Smithers and wife and Bros. Dowling and McReynolds, all of the southland, Bros. Powers, Muckley and Rains and their wives were present and were an inspiration.

Greetings were exchanged with the Baptist convention which was in session four miles away, and a committee was appointed to confer with one which the Baptists will appoint in a few weeks at their general association to arrange for co-operation in our state work. Most of our programs were so arranged that the afternoons were left for recreation along the beach in the waves or the sand, gathering moss, fishing, or gazing thoughtfully into the powers of the great deep. It was a time and place to lay by in store power for the year.

Sister W. H. Hopson's presence was a pleasure to all of us, and the meeting was a delight to her, but we all felt the absence of Bro. R. L. McHatton, who from the first year of his advent into California, near twenty years ago, has never failed to be present.

J. DURHAM.

Minnesota Letter.

Our state convention has just closed at Austin. The attendance was small but the business was large. We have made slow progress during the past year so far as figures show, but to those who are sufficiently acquainted with the whole field there appear some most excellent results which cannot be indicated in figures. The officers elected were: A. D. Harmon, president; C. J. Tanner, vice-president; L. E. Scott, recording secretary; H. D. Williams, treasurer; J. W. Anderson, auditor; J. K. Shellenberger, corresponding secretary and evangelist; John Treloar, superintendent of Christian Endeavor; J. E. Hood, superintendent of Bible-schools. J. K. Shellenberger is to give his time largely to the field holding meetings, and Simpson Ely has been employed to do the same kind of work.

Our membership in the state still remains under three thousand. We hope by another year to carry it far beyond that mark. With two good evangelists in the field and the national conventions at Minneapolis to arouse our churches to the hope of greater things, we believe our day of growth has come.

The new preachers present were, Leslie Wolfe, of Amboy, J. E. Hood, of Canby, John Treloar, of Austin, C. R. Sine, of Duluth, Wm. Baier, of Winona, L. E. Scott, of St. Paul, and E. A. Orr, of Redwood Falls. Bro. Baier gave us a most interesting account of his "Search for Truth," which recently brought him among us. Bro. Orr read us a profound paper on "The Preacher as the Advance Agent of the Kingdom." Bros. Tanner and Harmon delivered the night addresses.

The C. W. B. M. elected as new officers the following: Mrs. A. D. Harmon, president, Mrs. J. C. Tanner, first vice-president; Mrs. W. H. Crandall, second vice-president; Mrs. J. C. Ingersol, recording secretary; Mrs. B. H. Morgan, treasurer; Miss Emma Firestone, state organizer; Mrs. M. H. Towner, Junior superintendent.

The next convention will be held at Mankato the third week in June, 1902.

H. D. WILLIAMS.

Mankato

A Larger Outlook for Our National Benevolent Association.

Through generous provisions made by a few Christian gentlemen, a general secretary has been added to the working forces of our National Benevolent Association. It is hoped that he, in conjunction with those who have already been so effective in this enterprise, will greatly increase the power and usefulness of this arm of our service.

National headquarters have been opened in our own building, 903 Aubert Ave., St. Louis. All remittances of money and communications for the Orphan's Cry may be sent to Mrs. J. K. Hansbrough at that address; also applications for admittance to the Orphans' Home, or for adoption of children, to Mrs. O. C. Shedd. The president, Mrs. H. M. Meier, may be addressed at the same number on matters relating to the Benevolent Association. Application for admittance to the Old People's Home will be mailed directly to Miss Kate Paradice, Jacksonville, Ill. Communications relating to the annual Easter and also special offerings, the appointment of local vice-presidents and state representatives, convention addresses, and kindred topics, will be sent to the undersigned.

The general secretary will also go to any part of the land, free of charges, to execute annuity bonds or to write wills where bequests are made to us. Congregations in all the states are earnestly asked to enter into fellowship with us in this popular, fundamental and testimony-bearing work of the Lord.

It is hoped that soon, in various parts of the land, other orphanages and homes than those now in St. Louis, and Jacksonville, Ill., may be in active operation, and for the sake of economy, equitableness, and effective newspaper representation, will all be under the auspices of our National Benevolent Association.

We rejoice that the tide of philanthropy is rising in our churches. We are sure there is no place where dollars can be sown with greater assurance of being transformed into spiritual harvests than in the fields of our National Benevolence. The writer has given up a devoted church of 1,250 members to assist in the superintendence of this necessary feature of Christian ministry and testimony, and asks for the co-operation of all ministers and other brothers and sisters in Christ Jesus. GEO. L. SNIVELY, Gen. Sec.

903 Aubert Ave., St. Louis, Mo.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
25 CTS. 25 CTS.

Is It An Epidemic?

Vital Statistics Show an Alarming Incerase in an Already Prevailing Disease—Are any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's disease.*

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the CHRISTIAN-EVANGELIST to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

The Nebraska Convention.

N. C. M. S.

The annual convention of the N. C. M. S for 1901, met in Bethany, Neb., Aug. 19-24, and was from beginning to end full of business. The program was carried out exactly as printed, with one or two exceptions. The last meeting was held on Friday night, with almost a full tent. The deep interest in the matters of business was shown in the sessions of the N. C. M. S. and the N. C. M. A., both of which ran all through the noon hour. B. S. Denny, of Iowa, gave a stirring and conclusive address on state missions, which lent its influence greatly to the warm interest displayed. The annual report of the board of the N. C. M. S. showed total receipts, $2,168.56. Balance on hand, $560.84. Total added under the direct aid of the society, 310. Pastors and evangelists employed, 17. Places assisted, 25. Days' service, 2,015. Sermons, 833. In addition to this evangelists working under the partial direction of the board without pay from the board reported 186 additions.

Some of our younger men were heard on the program for the first time, and acquitted themselves creditably. The people of Bethany showed their zeal in getting the grounds ready. Their request that the convention return again another year was granted. The total attendance of delegates and visitors was 360, a little below that of last year.

The following were elected as the governing board for next year: President, Z. O. Doward; vice president, S. T. Martin; recording secretary, L. A. Hussong; treasurer, T. E. Wilson; B. S. Supt., E. E. Boyd; C. E. Supt., H. J. Kennedy; corresponding secretary, W. A. Baldwin; president of C. W. B. M., Mrs. J. S. McCleery; chancellor of Cotner University, Wm. P. Aylsworth; R. A. Schell, president of Ministerial Association. These with district secretaries constitute the board. W. A. Baldwin, as corresponding secretary, will work as heretofore. A Bible-school evangelist was called to work under the B S. fund, A. L. Ogden being retained in this work. A state evangelist was chosen in the person of Samuel Gregg, of Harvard, to give his whole time to the work under the direction of the board. Several important fields were granted assistance for pastoral supply. A meeting at Inavale was inaugurated. Bro. Gregg begins work September 16. Bro. Ogden begins his work at Ord.

W. A. BALDWIN.

C. W. B. M.

The C. W. B. M. session was held Wednesday afternoon and evening, August 21. Mrs. J. S McCleery, state president, emphasized in her address the need of continued, consecrated, personal work, loyalty, faithfulness and spiritual growth and the importance of state development. Miss Olive Griffith, state secretary and organizer, showed on her printed reports 74 auxiliaries. Eleven have disbanded during the year, but 15 have been organized and reorganized; 1,472 total membership; 402 Tidings taken and $466.72 contributed for state work. Mrs. L. M. Wiles, superintendent young people's work, reported 53 societies in the state, 33 reporting to state superintendent and 20 contributing to national work.

Mrs. Alice M. Wickizer, of Beatrice, made a stirring address on the "Training of the Children," followed by Miss Mattie Burgess on "The Religions of India." C. A. Young gave the evening address.

The state banner was awarded to district No. 3 (the Omaha district), for making greatest percentage of gain in numbers. Auburn won the new Waggoner map for making greatest percentage of gain. They now report 108 members. Nora. Ulysses, Douglas and Pawnee City are on the honor roll for reporting quarterly and sending ten and five cents per member quarterly for state and national work.

Districts 1, 2, 5 and 7 and also the Fairbury auxiliary are each supporting an India orphan. Nebraska has 10 districts; 9 and 10 are large in area but small in numbers. The officers for the coming year are: President, Mrs. J. S. McCleery; vice president, Mrs. Calla Scott Willard; secretary and organizer, Miss Olive Griffith, treasurer, Mrs. Nellie M. Hanna; recording secretary, Mrs. Osterholt, and superintendent junior work, Mrs. L. M. Wiles.

MINNIE GRIMSTEAD HIMES.

Pueblo, Col.

Perils of the Street Fair.

We must have our amusements and recreations. This is right. God ordained that man should play as well as work, that we should have our periods of relaxation as well as of labor. The friction of the cares and toils of life can best be relieved by the lubrication of recreation.

The sage of Bethany sought recreation from mental toil in his early morning rides on horseback among the beautiful hills that skirt the historic Buffalo. President Milligan's favorite recreation was cheerful exercise for half an hour each afternoon "riding the sawbuck," as he expressed it. Gladstone hied him to the woods with his ax; Spurgeon to his bowling alley; and Lyman Beecher, 'tis said, to his violin and capered to his music until his wife protested lest he wear out his home-knit stockings. And Bro. Garrison, like a true follower of Peter and Andrew, recreates by "going a-fishing."

To deny ourselves these periods of relaxation would be hazardous; and to try to restrict others, especially our young men and women, would be the height of folly. Every reader will agree that whatever tends to improve both mind and body is right, and that whatever endangers the health and influences the evil passions is wrong. For example: to drink pure water satisfies thirst and promotes health; to drink alcoholic beverages inflames an abnormal appetite and promotes disease. As water is to the body so is true recreation to the whole system—body, mind and soul. As wine and whisky are to the body, so are evil amusements to the person who knowingly and willingly seeks their enjoyments.

There are some very pleasant features about these so-called street fairs, rendering them attractive and even fascinating to many, such as the exquisite floral decorations, prepared by our own dear wives and daughters; the beautiful flower parade. Then there is the pleasure of meeting familiar faces and renewing acquaintances of former days, for "everybody and his family" will be there. And above and beyond all, the business man says: "It will add such an impetus to every branch of business in the place and advertise the town."

This may all be true, and more; yet every rose has its thorn and every bright picture has its dark lines. There are some "free attractions" connected with these fairs that, when viewed from a moral, not to say Christian standpoint, more than offset the pleasures and benefits they afford. These "free attractions" are often immodest and licentious performances. They attract the youth from far and near. The civil officers are powerless to prevent these performances, for are they not the chief attraction, the magnet that draws the crowd? Dispense with the free attractions and the crowd will leave at the close of the first day, said an officer whose duty called him behind the curtains. "Within that tent lies Sodom."

As parents we are responsible to God for the moral education of our children. It is our duty to provide innocent and healthful recreations. It is also our duty to withhold our support from and to denounce sinful and soul-destroying performances.

Some attend for the very purposes that make it dangerous to a Christian. Many come who are on the scent for sensualities. Shall I, as a follower of Christ, cross the line sharp and clear that he has drawn dividing between the pleasures of the world and those of his followers by helping to provide these gilded and godless attractions? If I do so knowingly I become a votary of sinful pleasure. And more than this, I assist by my presence and contributions to induct the youth into a school of morals that is truly lamentable, speaking as a physician, both from a moral and a sanitary standpoint.

Then let none of us advocate or encourage performances that endanger the moral health and influence the evil passions of the youth of our land. Indifference, even, on our part may result in the moral ruin of thousands. Attendance upon the average street fair is not an innocent recreation. Instead of helping to advance and elevate it corrupts and destroys souls.

There is a door connected with them that opens downward, and not upward towards the Christian's home in heaven.

CLAYTON KEITH.

Louisiana, Mo.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and eaut.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only BUCKEYE BELL FOUNDRY THE E. W. VANDUZEN CO, Cincinnati, O

CHURCH BELLS Chimes and Peals, Best Superior Copper and Tin. Get our price McSHANE BELL FOUNDRY Baltimore, Md.

ST. LOUIS BELL FOUNDRY STUCKSTEDE & BRO., Proprietors Church Bells, Peals and Chimes, Of Best Quality Copper and Tin. 2836 & 2838 S. THIRD STREET, - ST. LOUIS, MO

What It Is.

What concerns you chiefly is what a medicine does, but intelligent men and women of to day feel that they should know what sort of drugs they are taking. This you are plainly told on every package of Yucatan Chill Tonic. It is neither a bitter nor a sweet tonic. It is an honest medicine and made right. No shaking of the bottle required. You get more curative properties in a dose of Yucatan than in six doses of the so-called tasteless tonics. All tasteless tonics are unreliable as the dose is uncertain and consequently more or less dangerous, and sweet Tonics or Medicines do do not agree with the stomach.

What It Does.

Yucatan Chill Tonic not only cures all Malarial Diseases—Chills, Fever, Ague—but also prevents them if taken before the season for these diseases begins. One bottle has cured in many cases when six to eight bottles of "tasteless" tonics have been used without effect. No other tonic or medicine ever made will so quickly and completely drive out all of the effects of malaria after an attack as will Yucatan Chill Tonic. As a general tonic for every member of the family at all seasons of the year it has no equal.

Sold by dealers generally. Price 50 cents a bottle.

See that the Trade-Mark as above is on every package and every bottle.
Take no substitute.

Changes.

C. Pearcy Leach, New Haven, Conn., to 725 N. Linn, Iowa City, Iowa.
Charles S. Earley, Chicago, Ill., to Boone Grove, Ind.
H. M. Brooks, Tuscola to Paris, Ill.
Lew D. Hill, Exchange, Ill., to Pratt, Kan.
W. H. Cooke, Higginsville to Pleasant Hill, Mo.
Charles A. Stevens, Blackwell to Kingfisher, Okla.
R. F. Thrapp, Pittsfield to Jacksonville, Ill.
George H. Combs, Macatawa, Mich., to 3026 E. 6th Street, Kansas City, Mo.
W. C. McDougall, Allegheny to Beaver Falls, Pa.
S. J. Phillips, Cabool, Mo., to Thayer, Kan.
A. P. Stout, Eagleton to Indianapolis, Ind.
Edward T. Nesbit, Salinas to Fresno, Cal.
L. J. Marshall, Boulder to Denver, Col.
A. C. Eaton, Buffalo to Beamington, Ill.
J. H. Goldner, Chicago, Ill., to Cleveland, O.
T. T. Holton, Lincoln to DeLand, Ill.
Charles E. McCormick, Newton, Ind., to Monroe, Wash.
John Kenyon, St. Louis, Mich., to Chicago, Ill.
George C. Ritchey, Keota, Ia., to Salem, Ore.
A. A. Hibner, Wapakoneta, O., to Effingham, Ill.
W. A. Wherry, Purcell, I. T., to Lawrence, Kan.
H. V. Sholes, Council Grove to Whitt City, Kan.
Harold Baldwin, Alvin to Arcadia, Tex.
D. N. Welzel, Richland Center, Wis., to Eureka, Ill.
Eli Fisher, Petalume, Cal., to Pacific Grove, Cal.
J. L. Thompson, Odell, Neb., to Concordia, Kan.
Thomas D. Butler, Willows, Cal., to Thermalito, Cal.
R. A. Hopper, Nordhoff to Long Beach, Cal.
E. M. Flinn, Chicago, Ill., to Grant City, Mo., Box 524.
Lee Tinsley, Thornton, Ind., to Mt. Carmel, Ill.
C. M. Wickham, Souix City, Ia., to Kansas City, Mo.
J. Gresham, New Castle, Wyo., to Fairfax, Mo.
F. A. Sheetz, Stuart to Manning, Ia.
Albyn Esson, Monmouth, Ore., to 544 Rodney Ave., Portland, Ore.
Philip Johnson, Tazewell, Va., to Bethany, W. Va.
C. L. Picket, Laurence, Ia., to Omaha, Neb.
Joel Brown, 1104 26th Street, Des Moines, Ia., to 985 26th Street, Des Moines, Ia.
E. E. Moorman, Irvington, Ind., to Waveland, Ind.
E. V. Zollars, Evanston, Ill., to Hiram, O.
G. E. Ireland, Wabash, Ind., to 6801 Virginia Ave., St. Louis, Mo.
B. F. Turney, Oskaloosa, Ill., to Pawnee, Ill.
R. H. Miller, Wellsville to Troopsville, N. Y.
E. C. Davis, Hiram to Box 14, Bedford, O.
D. L. Bond, Hudson to Bedford, O.
S. W. Pearcy, Groves, Ind., to Saginaw, Mich.
C. A. Young, Charlottesville, Va., to 5641 Madison Ave., Chicago, Ill.
E. W. Polly, Pennville, Ind., to Portland, Ind.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST.

Ladoga, Ind., Sept. 1.—Wilson and Huston meeting closed with 183 added; 28 to-night. Glorious things ahead.—W. T. BROOKS.

ILLINOIS.

Barry, Sept. 2—Had our annual roll call yesterday. Large attendance and good reports. Expenses for the year paid and $252.-80 raised for missions, a gain of $191.53 over last year. One added to the church at prayer-meeting Thursday night and four yesterday.—F. M. ROGERS.

Bunker Hill, Sept. 2.—The battle of Bunker Hill has been a severe one. Bro. Edward O. Sharpe, of Girard, and Bro. and Sister Guy B. Williamson, of St. Louis, deserve much credit for the earnest efforts they have put forth and the sacrifices they have made during their month's evangelistic enterprise at this place. The field was rough and unbroken. The ministers and congregations of the sectarian churches combined against us. The meetings were begun Aug. 1, and on Sept. 1 a Church of Christ was organized with 41 members, 24 of these being confessions. A Sunday-school has also been organized and negotiations are under way for securing preaching twice a month.—H. F. HENRICHS

Dorchester, Aug. 26.—We had two additions at our regular services yesterday at Gillespie, Ill.—JOHN G. M LUTTENBERGER.

Jacksonville Sept. 2.—The pastorate of our new minister starts off grandly. There were three additions, two by letter and one confession Two are heads of families. Bro. Thrapp's initiatory sermon was listened to by an audience that taxed the seating capacity of our commodious building.—WALLACE BROCKMAN.

Niantic, Sept. 2—We have had seven additions to the church here recently—4 by baptism and 3 by statement. Yesterday was our roll call and rally day; also took offering for church extension.—J. R. PARKER.

Normal.—Four additions recently.—E. B. BARNES.

Pittsfield.—R. F. Thrapp closed a most successful pastorate here last Sunday. He has labored earnestly for over three years, during which time there have been 175 additions. He leaves the church in a flourishing condition. The Jacksonville, Ill., church, with which he begins work Sept. 1, can consider itself fortunate in securing him.—FRED A. HICKS.

INDIANA.

Bloomington, Aug. 26.—Two baptized at Mt. Gibson yesterday and one to-day.—WALTER L ROSS.

Falmouth.—Our meeting at Fairview (Groves) Ind., closed Aug. 23. Twelve added; 11 by primary obedience. Mrs. Pearcy conducted the music, much to the delight of all who love to worship in song. Large audiences.—S. W. PEARCY.

Jeffersonville, Aug. 27.—On the second Sunday in August I started a meeting at Fairview, Scott county. It continued for twelve days. There were 13 confessions and two additions by relation. The brethren feel much encouraged.—F. E. ANDREWS.

Madison, Aug. 29.—Two confessions Sunday evening, two more yesterday evening at prayer-meeting—making 42 since January at the regular services. Our work is very encouraging at present. Our C. E. society has received about 15 new members recently. Our society received the gold medal offered as the state prize to the society sending the largest delegation the greatest number of miles.—J. MURRAY TAYLOR.

INDIAN TERRITORY.

Chickasha, Aug. 26.—We closed an eight days' meeting at Brady, I. T., on the 23d, with 26 additions in all; eight baptisms, one from the Baptists and 16 by statement and reclamation. We came home Saturday and had two good services here at Chickasha yesterday, with one confession and one by statement. Our new circular pews are now being placed in the church.—JOHN A. STEVENS.

IOWA.

Anita, Aug. 28.—Three additions last Lord's Day, two by confession and one from the Baptists During the three days' reunion held here last week, our people with their dining hall cleared about $200. This will more than pay all of our little debts. The work moves here in spite of many difficulties. —D. B. TITUS, pastor.

Des Moines, Aug. 27.—Seven additions during the past week; 305 in ten months.—E. W. BRICKERT, pastor East Side Church of Christ.

Eagle Grove, Aug. 26.—Our meeting here goes nicely. Storms, carnival, etc., have hurt us some. However our audiences have been good. Gave first general invitation last night; 13 responded.—J. S. BEEM.

Guthrie Center, Aug. 26.—One baptism here yesterday.—D. L. DUNKLEBERGER.

OHIO.

Canton, Aug. 26.—We are just commencing a meeting here. The church has built a temporary tabernacle which will seat 3,000 and the meeting will continue not less than eight weeks, with J. V. Updike as evangelist.—J. D. JOHNSON.

Findlay, Aug. 26.—Four added last month. Yesterday I received one who had already been baptized. Full houses and fine interest. Lecture room full at prayer-meetings.—A. M. GROWDEN.

OKLAHOMA TERRITORY.

Chandler, Sept. 2—The fourth district Christian Endeavor convention begins here in the Christian church to-day. I took up my work again yesterday after an outing of three weeks. Preached three sermons. Two additions. This with Sunday-school and C. E. service and a marriage ceremony made a full day.—A. M. HARRAL.

KANSAS.

Cimarron, Aug. 27.—Bro. E. M. Carr closed a very successful meeting here last evening. Twenty-six baptisms, and 10 added by letter and statement.—JOHN BULL.

MISSOURI.

Albany, Aug. 28.—J. W. Ellis, president of Central Christian College, assisted me in an annual basket meeting at Sheridan, Mo., second Lord's day in August, where I preach half time. President Ellis delivered three excellent discourses, and there were two additions by statement. Last Lord's day there was one baptism at my last regular appointment at Sheridan.—M. S. JAMESON.

Blythedale, Aug. 27.—My short visit to West Plains was exceedingly pleasant. Our meeting here starts off nicely. The audiences have outgrown our house Twelve additions so far and a fine interest. Last Lord's day we had a basket meeting, three sermons and baptizing. Brethren Stanley, Mitchell and Sears are visiting the meeting. My daughter, Mrs. C. A Scott, is conducting the music—MORGAN MORGANS.

Canton, Aug. 29—Just closed a two weeks' meeting at Moore's Chapel in Macon Co., Mo., in which we had six additions. The end of our third year is nearing a close, during which time we have added 65 to the church, 46 by confession and baptism.—CHAS. L. HARBORD.

Canton, Aug 29—Three added at Hunnewell, Mo, the fourth Lord's day, one by statement, one by confession and one from the Methodists. Interest renewed and prospects for more effective work. Baptized a lady 65 years old at the above named place, two months ago.—RUPERT FORD.

Canton, Aug. 31.—Thursday night I closed a 12-days' meeting at my regular appointment at Mt. Pleasant church in Knox county, with four added, two from Baptists, one letter and one statement. I have had two baptisms, not yet reported, that occurred at regular appointments before the meeting at that church. —D B. McCANON.

Carrollton, Aug. 30.—In June we held a three weeks' meeting at Hale which resulted in 29 additions and the re-organization of the church. This is now one of the best churches in the county. In July we held a short meeting at Rockford with six additions. Just closed a 16 days' meeting at Mt. Carmel with 14 added. This is a new organization, composed of the very best people in Carroll Co. It has a bright future before it. The cause in this county is prospering as it has not done in years.—R. H. LOVE, county evangelist.

Galena, Aug. 29.—Just closed a two weeks' meeting at Railey Creek schoolhouse, baptized six, four from Baptists, two reclaimed. Nineteen gave their names for an organization, with more to come.—O W. JONES.

Kirksville, Sept. 2—We have just closed a splendid two weeks' meeting in Huntsville, Mo. Bro. Cupp, the pastor there, filled my pulpit one Sunday in Kirksville. My people were very much pleased with him and his preaching.—H. A. NORTHCUTT.

Marionville, Aug. 28—Our meeting here is 10 days old with eight added, five by confession.—JOSEPH GAYLOR.

Nixa, Sept. 2.—Nixa Christian church has been having a most successful meeting for the past two weeks. Still continuing. Forty-one baptized yesterday; four united by letter. Last night there were 11 more confessions; six united by letter. Bro. Yokley is doing the preaching.—FRANK WEST, pastor.

Paris, Aug 31.—Closed a 12 days' meeting at Granville, Mo., carried on by home forces, last night. Result, 11 added by baptism—C. H. STRAWN, pastor-evangelist.

St. Louis, Sept 2—Four additions by letter at West End Church yesterday—PAUL CASTLE.

TEXAS.

Amarillo, Aug. 31.—Just closed a 17 days' meeting at Ardmore, I. T.; 43 additions, 39 baptisms. Bro. John Brower, of Chicago, led the song service. My first year here closes to-morrow. We have had 70 additions here and 95 elsewhere.—VOLNEY JOHNSON.

Tanglewood, Aug. 25.—Our people have never been represented here before. Methodists, Presbyterians and Baptists have preachers and some have houses of worship. All seemed ready to argue. Never was a meeting better attended. The arbor built by the brethren was well filled every night with from 200 to 500 people; 26 obeyed the gospel

H. P. BUNCE, Smithville,
IRA BROMFIELD, Gunzales.

A FEW FACTS

About the New Catarrh Cure.

The new Catarrh Cure is a new departure in so-called catarrh cures because it actually cures, and is not simply a temporary relief.

The new Catarrh Cure is not a salve, ointment, powder nor liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet form is always clean and convenient.

The new Catarrh Cure is superior to catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new Catarrh Cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beechwood tar, guaiacol and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

All druggists sell and recommend them. They cost but 50 cents for full sized packages, and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merits of Stuart's Catarrh Tablets.

A little booklet on cause and cure of catarrh sent free by addressing F. A. Stuart Co., Marshall, Mich.

The Christian-Evangelist's 1901 School Directory

"A Business Education and the Place to Get It"

JONES

Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST LOUIS, MO.

It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. *For Catalogue of information, address,*
J. G. BOLMER, President.

BUTLER COLLEGE

Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

Ward Seminary for Young Ladies, Nashville, Tenn.

"An ideal Christian home." **Seminary** and **special** courses in **Language, Literature, History, Science, Music, Art; Faculty, 30. Certificate** admits to Wellesley, Baltimore Woman's College. **Nashville** affords **unusual advantages** in Lectures, Recitals, and opportunities for **practical education. Patronage,** 35th yr., **20 States; enrollment largest** in the history of the Institution; applicants turned away for want of room. **36th yr., Sept. 19.**
For **catalogue,** address **J. D. PLANTON,** LL.D., Pres't.

BETHANY COLLEGE.

Founded in 1841 by

ALEXANDER CAMPBELL.

Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,
J. C. KEITH, CHAIRMAN FACULTY.

The Music of our Churches
would be greatly improved if more organists and singers knew the methods of the

New England Conservatory of Music

We will send to any one interested an illustrated catalogue and all particulars relating to our School of Music and Elocution.

George W. Chadwick, Mus. Direc.
Address all correspondence to
FRANK W. HALE, Gen. Man., Boston, Mass.

Female Orphan School

OF THE

Christian Church of Missouri.

A high grade ladies' college. Established 1873. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.
Beneficiaries received free. Half Beneficiaries, $50 per term. Full pay Pupils, $80.
A PLEASANT, REFINED CHRISTIAN HOME.
Correspondence solicited.
E. L. BARHAM, President.
Camden Point, Mo.

Christian University,

For Ladies and Gentlemen.

D. R. DUNGAN, LL. D., President.

College of Arts and Sciences. College of the Bible. Business College. Conservatory of Music. Faculty Strong. Instruction Thorough. Curriculum Up-to-date. Expenses very light.

FOUR COURSES OF STUDY.

Classical. Scientific. English Classical. Classical Biblical Course.

In no other school can the student find better facilities or better instruction. 3,000 catalogues now ready for distribution. Write for one. For any desired information address,
PROF. A. J. YOUNGBLOOD, Canton, Mo.

WESTMINSTER COLLEGE, FULTON, MISSOURI.

A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,
John H. MacCracken, Ph. D., Pres.

William Woods College

School enters Twelfth Year Out of Debt. Endowment $40,000. Buildings, Site, Beautiful, Healthful, Attractive. Well selected and efficient teachers. Literature, Art, Music, Elocution, Stenography, Typewriting. Next session opens Sep. 3rd, 1901. For catalogue address, **J. B. JONES, Pres., FULTON, MO.**

MISSOURI MILITARY ACADEMY

8th Year. Fine New Buildings. 100 acres. Hunting, Fishing, Swimming, Boating. **Model School.** Phenomenal Success. Faculty, **University graduates of national reputation.** For booklet with full information, address
A. K. YANCEY, President, Mexico, Missouri.

CENTRAL COLLEGE
Coeducation
Competent Faculty
Careful instruction
Conscientious towards all,
considers health and morals.

CHRISTIAN COLLEGE
Courses in 7 Departments,
Classics, Literary, Music, Art,
Commercial, Shorthand, Voice
Culture, delsarte,
Calisthenics, Elocution, etc.

COLLEGE
Christian Ministerial Dep't.
Courses prescribed and elective.
Cost at minimum all Dep'ts.
Catalogues free,
call or address,

J. W. ELLIS, Ph. D., Pres., Albany, Mo.

Madison Institute, Richmond, Ky.

A First-Class Boarding School for Girls.

J. W. McGARVEY, Jr., Principal.

Faculty of ten teachers who were educated at leading American and European institutions and have made brilliant records as instructors; every one a specialist in her department. Music department exceptionally strong. No fussy teachers. School apparatus and general equipment excellent. Good table. Frequent illustrated lectures (free) by the principal on his recent travels in Egypt, Palestine and Europe. Delightful and healthful location. Only one serious case of sickness in ten years. Prices no higher than other first-class schools, nor than many inferior ones. Send for catalog.

CHRISTIAN COLLEGE AND SCHOOL OF MUSIC

FIFTY-FIRST YEAR

Magnificent New Dormitory Accommodating 150 Students

Sixteen Gold Medals Awarded in May, 1901

Best Equipped School for Girls in the Southwest.

Regular College course prepares for advanced University work. Schools of Music, Art and Elocution. Students from 16 States. 25 Instructors of best American and European training. Beautiful Park of 18 acres. Tennis and Basketball. A Christian home and high-grade College. Rooms should be engaged early. Next session begins September 16. For engraved Catalog address

MRS. W. T. MOORE, MRS. L. W. ST. CLAIR, } Principals.

Secretary Christian College, COLUMBIA, MO.

Drake University, Des Moines, Ia.

COLLEGES OR DEPARTMENTS.

I. College of Letters and Science
II. College of the Bible
III. The Iowa College of Law
IV. The Iowa College of Physicians and Surgeons
V. The College of Pharmacy
VI. The Normal College—School of Pedagogy, Preparatory School, Commercial School, Primary Training School, School of Methods, Shorthand School, Kindergarten Training School.
VII. The School of Oratory
VIII. The School of Art
IX. The School of Music
X. The Des Moines College of Dental Surgery
XI. The Drake Summer School of Methods

NOTES.

The total enrollment, all departments, last year, 1,764, not counting the Summer Schools, 1,140.
Notable material improvements of the past summer: Completion of Auditorium; new portico and other improvements to Main Building; new Pharmaceutical Laboratory; new rooms for Business Department, new desks, etc.; new Bacteriological Laboratory; 3,500 square feet of cement walks; renovation of Gymnasium.
In faculty equipment the most notable thing has been: 1. Complete reorganization of the Department of Music, under the leadership of Mr. Frederic Howard, of New York: 2. The Bible College has been greatly strengthened by the addition of Dr. Clinton Lockhart; 3. The Medical Department has been completely merged into the organic life of the University. The first and second years are now taught in the Science Hall on the Campus; 4. The Des Moines College of Dental Surgery has become an affiliated department. It will add eighty students to the College rolls. 5. The addition of many new teachers to the faculty of the University.
The University has made a steady and rapid growth in the twenty years of its history. It is expected the enrollment will reach 1,900 the coming year. The location in Des Moines, with its state and city libraries, its courts, hospitals, churches, societies, etc., is excellent in every respect. Send for general catalogue, 200 pages, free.
DRAKE UNIVERSITY,
W. BAYARD CRAIG, Chancellor.

Family Circle

The Newsboy.

God's grace be with you, fearless elf!
  The city streets are strange and wild,
And yet, quite by your dauntless self,
  You tread the mazes, little child!
The sea's blue dream is in your eyes,
  Your brown cheek shows health's ruddy rose,
And where the deepest crimson lies
  A baby dimple comes and goes.

I watch you as you dive and dart
  Over the roadway's crowded space,
Hanging on car, and dodging cart—
  A gamin, with a cherub's face.
A gamin with a cherub's soul!
  'Twas such a little time ago
You slipped the angel's sweet control
  Earth's fitful, wearing life to know.

What is there in the years for you?
  The place of Master, or of slave?
Good to attain, or ill to rue?
  Perchance, a tiny wayside grave.
Oh, small, strong soul! Yet life seems gay
  Where your feet pass, and greed and pelf
Pause, as I pause, to smile and say,
  "God's grace be with you, fearless elf!"

—*Madeline S. Bridges, in Leslie's.*

Queen Elizabeth's Gloves and Rings.

By Fred Myron Colby.

There probably never lived a vainer woman than Queen Elizabeth of England, the "Good Queen Bess," as some writers are fond of calling her. Kings and Queens are, after all, much like other men and women. Whatever the demands might be upon her time, she was as greatly concerned about her personal appearance as if she had not another interest in the world. She craved admiration like a school-girl, and had a dislike to see any one look better than herself, or dress in a way to attract attention from her own display. One day, as Miss Strickland relates, Lady Mary Howard, one of her maids of honor, appeared in a magnificent velvet dress with a rich border decorated with gold and pearls. Lady Mary was a young and beautiful woman and her fine robes made her very gorgeous. Her appearance greatly displeased the queen, who gave her such a rebuke that the poor girl laid up her rich vestments and never ventured to wear them again during Elizabeth's life.

These little vanities of the "virgin queen" are as much matters of history as the great transactions of her reign. At any rate, it is safe to say that they were quite as important to her. Her mind was continually occupied about her jewels and dresses, her hair and her hands, and she never forgot, even on the most solemn occasions, that she was a woman. She had a hundred pretty tricks for showing off her charms, and sometimes was really ridiculous in her attempts to do so. On one occasion, while giving audience in state to the ambassadors from the Netherlands, she pulled off and put on her gloves more than a hundred times to display her hands, her splendid rings, and the gloves themselves, which were an elegant and costly pair.

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

Her love for finery grew with her years, and in old age she even increased the number of her decorations, and dressed in a far more elaborate style than in the meridian of her life, foolishly thinking, no doubt, that people would be diverted by these externals from noticing the decay of her personal attractions. Hentzmer, a German traveler who visited England in 1598, when Elizabeth was sixty-six years old, has left a description of the queen's appearance at that time which is alike curious and interesting: "In person she is very majestic; her face oblong, fair, but wrinkled; her eyes small, jet black and pleasant; a nose a little hooked; her lips narrow, and her teeth black (a defect the English seem subject to from their excessive use of sugar). She had in her ears two pearls, with very rich drops; she wore false hair, and that red; upon her head she had a small crown, reported to be made of some of the gold of the celebrated Lunebourg table. Her bosom was uncovered, as all the English ladies have it till they marry, and she had on a necklace of very fine jewels. Her hands were small, her fingers long, and her stature neither tall nor low; her air was stately, her manner of speech mild and obliging. That day she was dressed in white silk, bordered with pearls of the size of beans, and over it a mantle of black silk, shot with silver threads; her train was very long, the end of it borne by a marchioness. Instead of a chain, she had a collar of gold and jewels."

Elizabeth was the first English queen who wore gloves. As articles of a woman's dress they were not used previous to her reign, though gauntlets for men, and long mittens carried tucked in the belt, had been worn a long time. For many years gloves were scarce and expensive. Queen Mary Stuart brought from France six pairs of Guernsey worsted, while she had at the same time silk stockings interwoven with gold and silver thread, and thirty-six pairs of velvet shoes laced with gold, showing that the outfit of her hands did not correspond with that for the feet.

The gloves worn by Elizabeth and her ladies were very elegant and sumptuous articles. They were lined with white velvet, fastened with gold buttons, wrought with gold, and edged with fringe. These embroidered and trimmed gloves were fashionable a long time, until Queen Anne's reign, I believe. The University of Cambridge at one time presented the queen with a highly ornamented pair of gloves, costing sixty shillings—about forty dollars of our money. An ancient chronicler informs us that her majesty, "beholding the beauty of said gloves, as in great admiration, and in token of her thankful acceptance of the same, held up one of her hands, and smelling into them, put them half way upon her fingers."

Perfumed gloves became fashionable towards the middle of her reign. It is said that Edward de Vere, Earl of Oxford, was the first to introduce them into England. This nobleman returning from Italy, presented his sovereign a pair of scented gloves, ornamented with roses in colored silks, which pleased her so much that she had her picture taken with them on.

Elizabeth was a devoted patronizer of her glove maker. She put on a pair when her toilet was made in the morning, and she wore them till she disrobed at night. They

were of all kinds and prices. One pair was of fine white kid, reaching to the elbows, where they were slashed and fringed with gold. They were buttoned with jewels, the backs were embroidered with gold bullion and trimmed with gold gimp, and in the palm of each were five little air holes the size and shape of melon seeds.

Some of these gloves have been preserved, and though very shapely they are quite large, in fact, large enough for a man. This is easily accounted for by the fact that, though her hands were small, her fingers were always covered with rings, several of them of large size. This royal coquette had all the fondness of an Oriental woman for jewels, and many of her rings were of great value. Two or three of them possess a historical interest. There was her coronation ring which she wore constantly from the time it was put on at her inauguration, never taking it off once for nearly forty-five years. At the end of that time it had become so embedded in the flesh, and caused so much pain, that she was obliged to have it filed apart, a circumstance that caused her a great deal of concern, as she regarded it as an evil portent. She did indeed die soon afterwards; but if a ring had anything to do with her death, which is not probable, it is far more likely to have been another of her jewels.

When Mary Stuart, the unfortunate Queen of Scots, was in prison she sent a valuable diamond ring to the jealous kinswoman who signed her death warrant. This ring Elizabeth wore to the day of her death. As she approached her own end the sight of the sad memento must have recalled bitter memories. She was not capable of remorse, but it must have made her think.

There was another ring which did undoubtedly cause the vain old woman a great deal of grief and misery, and possibly may have hastened her death. This was the famous sardonyx ring with the cameo head of the queen, which she gave to her favorite, the Earl of Essex. We all know the story of the handsome young nobleman, who, gifted with marvelous grace of mind and person, fell at last a victim to the intrigues of his enemies, his own indiscretion, and, shall we say it, the jealous petulance of his sovereign. He was her relative, a sort of second cousin, and I think she loved him in her way, capricious always; one day haughty and distant, the next, when he was

ill, condescending enough to go in person to see him and give him broth with her own hands.

At last he committed the political offense that sent him a prisoner to the Tower, where he was condemned to die. The death warrant was brought for Elizabeth to sign. She did sign it. Then at the thought of that handsome face being marred by the bloody axe, she countermanded it. Finally, she signed it again, angry and impatient because the earl failed to send the ring which she had given him in youth, promising him that if ever the time should come when she would turn against him she would forgive him, even at the last moment, if she received the ring back from him. The ring did not come, and the gay noble, scarcely thirty-four years of age, the knightliest and handsomest of all her cavaliers, was led to his doom. She thought he had not sent the ring, but he had. Life was sweet to him, as it is to every man who has wife, honor, happiness, and he had dropped the precious ring from his prison window to a boy whom he bade bear it to Lady Scrope, his cousin. The lad made a mistake and carried it instead to that lady's sister, the Countess of Nottingham, whose husband was poor Essex's deadly foe. She gave it to the cruel earl, who retained it, so that while the miserable queen was pacing the floor, looking till the last moment for the token that was to earn her forgiveness, it lay in the private secretary of his wicked rival. Later she learned the story, from the lips of the dying countess, but it was too late; the bright young head had fallen, and from that moment she never knew an hour of happiness.

The death-bed confession of the Countess of Nottingham gave a rude shock to the fast ebbing sands of the sorrow-stricken queen. She was now nearly seventy. She had survived her old friends, and ministers; she was without resources in herself; she knew that she was surrounded with venal, interested men who only waited till the last gasp had left her frail, careworn, wrinkled body, to crowd round her successor. She felt this with all the bitterness of a vain, jealous, impotent woman, but she made no sign. It is a sad, dreary story. The picture of the forlorn old woman lying on her palace floor with her fingers in her mouth to stifle her groans, seeking no support from religion, no consolation from affection, friendless, hopeless, comfortless, and thus gradually wasting into death, is such a lesson on the nothingness of power and the miscalculations of selfishness that history affords not one more terrible and impressive. There was a ring associated with the death of Elizabeth, long afterwards known in court traditions as the "blue ring." It was a sapphire, and had been confided to Lady Scrope by King James of Scotland, to be forwarded as a token to announce the decease of the queen. All the time the miserable queen lay dying this venal spy of the Stuart bent over her, watching with lynx-like eyes every breath and motion and word of England's proud sovereign. When she was altogether dead Lady Scrope ran to a window and gave intelligence of the fact by silently dropping the blue ring to her brother, Sir Robert Carey, who was lurking beneath, and who galloped with all speed, taking a fresh horse at every stopping place on the route, to bear the token to James at Edinburgh. Carey reached Holyrood the following night just after the king had retired. He arose, however, when the messenger gave him the ring, dressed himself and started for London to claim the crown, which a few days afterwards was put upon his head. Thus ends the story of Queen Elizabeth and her rings.—*The Interior.*

A Beautiful Shine.

One day not long ago I had my boots polished while I waited in a barber's shop. The boy who polished the boots was almost as black as his own shining shoe polish. He was about thirteen years of age, and while his garments were old and faded and patched, he was clean.

"Polish yo' boots, sah?" he asked, when I sat down and took up a paper.

I looked down at my dusty boots, and as I knew that they would be covered with dust again in ten minutes after I had left the shop, I was a little undecided as to whether I would have them polished or not. I concluded that I would do so when the bright-eyed boy said:

"I'll do a good job, sah; I'll shine 'em up jess fine."

"Now let us see if you do," I said laughingly as I sat down in his chair.

He went to work with a will. Such rubbing and brushing and polishing as he did! The first boot had, it seemed to me, reached the very highest degree of perfection and the boy was still at work on it when I said:

"There, I think that will do."

The boy stopped rubbing for a minute, twisted his head to one side, viewed the shoe critically and said:

"I kin mek' hit shine more'n that."

Then he breathed on the shoe, moistened the ball of his thumb and rubbed the toe, and fell to work with renewed vigor. When he had finally completed his task both shoes were polished to the highest degree of perfection, and the boy eyed them with all the pride and sense of triumph of an artist who had succeeded in painting a wonderful picture. He seemed quite indifferent to the ten cents I paid him for his work, and his eyes were still on my shining shoes as he slipped the money into his pocket.

I could not help noting his right and just pride in his perfected work, and I said, encouragingly and approvingly:

"You certainly do good work, my boy."

"Yes, sah," he replied. "I loves to make 'em shine right up to de handle."

Now this poor black boy had in him a strong element of success in life combined with a high ideal. His ambition to make the shoes of his patrons "shine right up to de handle" was as worthy an ambition as that of the artist who spends his life in the endeavor to paint a great picture. The boy's highest reward was not the money I had paid him, it was the beautiful perfection of his work.

I felt interested in the boy who could take such pride in his humble occupation, and I said to him:

"I suppose that some day you will be having a bootblacking establishment of your own."

"Yes, sah," he said, "I is aimin' at dat very thing, sah; an' when I gits hit, hit'll be a place whar all de gemmen kin git de bes' shine in de city. Dat's what I is wurkin' fo', sah."

It was, after all, a high ambition because it was an eager striving for perfection in one's work. It was a higher ambition than that of the boy who longs to acquire great wealth for wealth's sake alone. I do not think that I shall ever forget that little black boy and his swelling pride in doing the very best work it was possible for him to do. He will rise to the full height of his calling and that is all that God expects any of us to do.—*Exchange.*

The Dean—And what part did you take in this disgraceful proceeding of holding Mr. Waters under the pump?

Undergraduate (modestly)—His left leg, sir.

COLDS

The quickest relief for a cold is by Scott's emulsion of cod-liver oil.

You will find the edge taken off in a night; and, in three or four days, you'll be wondering whether that cold amounted to anything anyhow.

That's relief. If you tackle it quick, the relief is quick; if you wait, the relief won't come—you know how colds hang on.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

MEN OF YESTERDAY

By T. W. GRAFTON. This is a companion volume to the "Life of Alexander Campbell," by the same author. The "men of yesterday," to whom the book is devoted, are the pioneers of the "Reformation of the Nineteenth Century"—the co-laborers and successors of the Campbells. The men whom the author has chosen as subjects for his sketches are Walter Scott, Barton W. Stone, John Smith, Isaac Errett, B. W. Johnson and O. A. Burgess. The volume contains 291 pages, handsomely bound in cloth. The price is $1.00.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

The Little Ones Are His.

Perhaps there are tenderer, sweeter things
Somewhere in the sun-bright land;
But I thank the Lord for His blessings
And the clasp of a little hand.

A little hand that softly stole
Into my own that day;
When I needed the touch that I loved so much
To strengthen me on the way.

Softer it seemed than the softest down
On the breast of the gentlest dove;
But its timid press and its faint caress
Were strong in the strength of love!

It seemed to say in a strange, sweet way,
"I love you and understand,"
And calmed my fears as my hot heart-tears
Fell over that little hand.

Perhaps there are tenderer, sweeter things
Somewhere in the sun-bright land;
But I thank the Lord for His blessings
And the clasp of a little hand.

—*Frank L. Stanton.*

A Shrewd Peacemaker.

Dr. Nott, as president of Union College, exhibited an extraordinary degree of ingenuity in managing the young men of that institution. A good illustration of his tact, says the Christian Endeavor World, was given in one case where he prevented a fight between the boys of the college and the boys of the town. The story is told by W. J. Stillman as he had it from Dr. Nott himself.

The doctor had early notice of the imminent row, and fetching a circuit behind the "town," encouraged the boys on that side with assurances of his impartiality and even his satisfaction with a little punishment of the students, if they were aggressive.

"But," he said, "don't begin the fight and put yourselves in the wrong. If my boys come over, thrash them well, but let them strike the first blow."

Having put them in the strongest defensive attitude, believing that they had the doctor with them, he went around to the students and applied the same inducements to the defensive, leaving them under the persuasion that he entirely approved their fighting, and then he went home and left them to their conclusions. As time passed and neither took the offensive, they all cooled off and went home.—*C. E. World.*

Stories of Beecher.

Henry Ward Beecher is second only to Mr. Lincoln in the number of anecdotes which are attached to his name. His son-in-law, Rev. Samuel Scoville, writing in the Sunday School Times of Mr. Beecher's family life, tells some which can doubtless be accepted as authentic.

It was not humor, he says, but downright inability to remember names, that brought about the following incident. He wished to announce from the pulpit, one Sunday morning, that I would preach for him in the evening. He began, "My son-in-law, the Rev."—and then he looked hopelessly down at me, as I sat in the pew before him, and said, "I can't remember his name,—we call him Sam,—will preach for me this evening.'

The strong support which Mr. Beecher gave to the Union in the days of the Civil War, is well known. When Fort Sumter was fired upon, and the President called for seventy-five thousand volunteers, Mr. Beecher was in Ohio lecturing. His oldest son, not yet twenty years old, was crazy to enlist. The boy's mother very properly insisted that he should take no such step until the father's return.

The son watched for him, and shouted before he was in the door, "Father, may I enlist?" "I'll disinherit you if you don't," answered the father, and the matter was settled.

A bookseller in Cleveland advertised for a porter. A big muscular Irishman walked into the shop and glanced around. Finally his eye rested on a big sign over a table filled with books: "Dickens's works all this week for $4." The Irishman read it thoughtfully, and then edged toward the front door. The floor-walker asked pleasantly if there was something he wanted; and the applicant remarked, with a backward glance toward the sign: "Oi come in t' git th' job, but Oi'll not care f'r it. Dickens kin worruk all the week f'r $4 if he wants to. Oi'll not. Ye'd better kape him." And the visitor strode vigorously out.

Clarence, aged five, had been severely chastised by his parents for disobedience, and the next day without saying a word to any one he called at the office of the family legal adviser, who happened to be a particular friend of the little fellow's. "Well, Clarence," said the man of the law, after shaking hands, "what can I do for you?" "Please, Mr. Brown," replied Clarence gravely, "I want to get a divorce from our family."

A prominent scientist was telling the story of Pandora's box to his little son. He was telling it with all possible dramatic effect. "And she slowly lifted that lid and peered within, and what do you think came out?" "Germs!" cried his little son promptly.

A bright American youngster's description of the dachshund: "One of those dogs that is a dog and a half long and only half a dog high."

"Mamma, am I descended from a monkey?"

"I don't know," she answered; "I never met any of your father's peeple."

"A prudent man," says a witty Frenchman, "is like a pin. His head prevents him from going too far."

Employment That Pays

is offered to Women, Men, grown Girls and Boys in the vicinity of their homes by our Subscription Department. We give **liberal compensation**; the most **generous terms** ever offered. Prompt reply secures a **desirable and permanent position** as our special authorized representative, with exclusive rights. Previous experience desirable, but not necessary. **FRANK LESLIE'S POPULAR MONTHLY**, for years a leader among the best 10 cent illustrated magazines for the home, is stronger, brighter, better than ever. Articles, Stories by famous writers; illustrations by well known artists. Outfit free to persons accepted as agents. Write us a postal to-day and name two references. This is an opportunity too good to neglect.

FRANK LESLIE PUBLISHING HOUSE,
(Founded 1855)
141-147 Fifth Avenue, New York.

One word—

MACBETH—stands for everything good in lamp chimneys.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

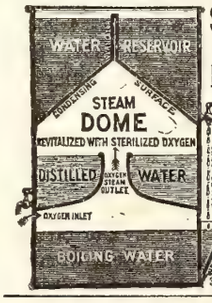
ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.



SALESMEN AND AGENTS WANTED

BIG WAGES—Our Famous **Puritan Water Still**, a wonderful invention—not a filter. **22,000 already sold.** Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fevers and sickness. **Write for Booklet. New Plan, Terms, etc. FREE**

Harrison Mfg. Co., 352 Harrison Bldg., Cincinnati, O.

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

With the Children.

J. Breckenridge Ellis.

PETE.

XXIII.—Pete Talks.

One afternoon some one knocked on Mrs. Morris's front door. Madge was at Linda May's and Jennie was asleep, because she had been sitting up with Pete. So Mrs. Morris went to the door. It was a man, standing on the porch, and his clothes were ragged and soiled. "Is this Mrs. Morris?" he said. "I guess it is, from the fambly likeness to Miss Prudence. Mr. Edgar Brown sent me here, so you needn't be skeered of me, if I *am* a tramp. I'm Nap, as written you a letter long ago, claimin' to be half-brother to your husband, and a-demanding a hundred dollar. Now that's what I *am*. Now we'll come to why I'm here. Mr. Brown he says that Miss Prudence can't be got to try to so much as whisper, beings as she haas had such a turrible throat with her diphtheria; says (Mr. Brown does) that doctor says she could talk 'swells not, if she would only *think* it; says (Mr. Brown does) that you air gittin' powerful oneasy lest she have lost her voice, clur. Now I have been telling Mr. Brown how Miss Prudence and I got along famous in our barnloft conversations, and he thinks I could git her to talkin', and after that, all would be easy. I think I kin, myself. Mr. Brown, he would of come with me, if his ankle wasn't still in a chronic condition." "I hardly think," said Mrs. Morris, "if she won't speak for her *own mother*, that she will speak for the man who brought so much sorrow and anxiety upon us." "Oh, *that's* all right," said Nap; "I got found out so I didn't git your hundred dollar, but I don't bear no malice a-prepense, as the lawyers says. You take me to Miss Prudence and I'll git her to talkin'. But 'course I knows you've got a grudge agin me, and that lends a dignity to any man,—or woman for that matter. And if you'd rather enjoy your dignity and have Miss Prudence a-staying mute and dumb, choose ye, as the Scriptures says. I just come to offer my services, but not to force um on nobody. Whatever is left of Nap from his doings to his rags, is inderpendent. They ain't no farmer can lay it over me in feelin' free and easy. But I tell you plain that I loves Miss Prudence, and I'd delight to do her a good turn. She's took a notion talkin' will about ruin her throat, and I can cure her of that notion." Well, it ended in Nap's being taken up to the bedroom. As soon as Pete saw him, she smiled and knocked on the head of her bed three times.

"Just so," said Nap, taking a chair beside her. "You air askin' to be told the rest of that story about 'Thump, thump, thump.' I done forgit whur I left off, so I'll run over the perliminaries without pausin' to try to make you thrill. Little Elvira lived with her payrents in a haunted house whur ever' night they heerd 'Thump, thump, thump,' a-booming down the hall-stairs, but never no cause visible. So one night Elvira decides to hide in the hall, and wait there in the darkness, and see. *Does* hide and wait. About twelve o'clock, she hears a rustle near her (she was behind the hat-rack) and then suddenly they was a light and there stood a tall white Nameless without a head on her neck; and that Nameless was holding her head in her hand; a big round head with long hair streaming; and the teeth was what made the light in the hall; they just bared and grinned and shone for dear life. The Nameless held up her snowy white robe so she could walk handy, and steps to the foot of the stairs and heaves her head to the top. It rolls down, 'Thump, thump, thump,' the big ivry teeth clashin' together and makin' sparks. For a long time the Nameless stood there, taking a melancholy pleasure in her game of bowls, and Elvira's pa never come to see, cause when he had, previous, the Nameless would clap her head under her robe, and then the teeth couldn't make no light, so it was dark. *See?*" said Nap suddenly.

"Yes; go on," said Pete.

"At last the Nameless give her head a wild toss, and when it thumped down, it bounced to that degree that it went wild of her arms, and rolled along straight for poor little Elvira, and took her fair and square in the stomach. Poor Elvira screamed and pushed it away."

"*Ugh!*" said Pete. "No wonder! Gone Nap!"

"Well, then the Nameless knowed they was a spectator under the hatrack. She dived and caught up her head by the hair with one hand, and Elvira by the arm with her other hand. Then she clapped her head on her neck, to carry it more convenient, like I carries mine, and picked up Elvira in her arms,—she having fainted,—and the Nameless taken her down into the cellar, her teeth throwing a white light afore them. When Elvira come to herself, she lay bound hand in foot by the side of a dark and swollen river; a coffin lay beside her, a black one. And on the other side was the Nameless, rolling out dough as if to make biscuits. 'Mortal Girl,' says the Nameless, 'I'm going to give you your choice. Do you want to be nailed down in that coffin and sunk to the bottom of the river, alive?' Elvira says, 'No, please mom, please,' she says, very pitiful. 'Good. Then listen, Mortal Girl. Ever' night it is my destiny to roll my head up and down the stairs of that haunted house. I hates it,' she says. 'Often they's other things I'd prefer to be doin',' she says. 'At no time is it satisfactry. But my destiny says I *must* so do, until I can find a mortal girl that will eat my head. I got no use for it, nohow,' says the Nameless, pulling it off her neck as she spoke, and layin' it on the biscuit-board. 'So I'll make it in a pie with good rich paste made of fresh buttermilk, and I'll bake it brown and tastable. You shall have a pearl-handled fork,' she says, 'knives not bein' used with cobblers.' But poor Elvira says, 'Please, mom, if you'll excuse me, I really *couldn't*—' The Nameless in a perfect fury at this disrespect to her head, clapped Elvira in the coffin, nailed her down, tied a tun-weight to it, and hefted it into the river. Well, Miss Prudence, I can't stay long with you *this* time—"

"But what became of poor little Elvira?" demanded Pete. "I'm afraid I'll tire you, Miss Prudence." "Oh, Nap! You couldn't leave me in *this* situation. Was she drownded?" "Not *her*, Miss Prudence." "Gone, Nap, and finish it. A person wouldn't think, Nap, to look on your outsides, that you'd know how to please little girls, *would* they! Hurry up!" "Well, the tun-weight slipped off the coffin, cause the water made the rope slip'ry, and the coffin floated down current, and away and away, sames ittid been a boat. Next day Elvira's pawn ma were taking a steamboat ride. 'What's that there a-floatin'?' says Mr. Elvira. 'Heave to,' says he; 'starboard, five knots,' says he, being nautycal (that don't mean wicked, Miss Prudence). So they got the coffin on deck, opened it, and when they'd took out the excelsior, there was little Elvira safe and sound and hungry for breakfast. The End. Now I must be goin'. Much obliged to you for talkin' so much. You see it don't hurt your throat after all!" Pete gasped in astonishment, then said, "Why! I *have* been talking! Why, I declare! Listen *at* me, mamma! And it don't hurt a bit. Hurrah! After this I'll just talk and talk and never stop!"

(TO BE CONTINUED.)

"How to Read the Bible."

The guide book of 6,000 daily readers in 45 states, has 23 chapters packed full of good things for Bible lovers, and selling rapidly at 40c. Circulars free. Write C. J. Burton, Christian Universtity, Canton, Mo.

Quaint, Queer and Curious

Salt Lake City.

The late Col. John Cockerell in the Cosmopolitan said: "There are three unique cities in America, and one of these is SALT LAKE CITY." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the RIO GRANDE WESTERN RAILWAY in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyon, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, for literature, etc.

Hour of Prayer.

Frank G. Tyrrell.

Our Great Deliverer.*

TEXT: He shall deliver thee in six troubles; Yea, in seven there shall no evil touch thee.—Job 5:19.

The world is familiar with the face of sorrow. Trouble, destitution, loss, anguish, are well known to the children of men. The ancient philosophers, who had learned these things, who saw that the world is melting in the crucible, but did not see that this means purity and blessedness, became hopeless. The Christian rejoices in grief and trial and loss, for he knows that out of them all the Lord will deliver him. Was there ever a darker night than that of the burial of Jesus Christ? But was there ever a dawn so lovely, so radiant with tremulous joy, as the morning of the resurrection?

Comprehensive.

It is a great deliverance that is ours, at the hands of a great Deliverer. Seven is the perfect number. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." There is a common disposition to count one's self as exceptional in some particular. The gospel may heal others, but "I am peculiar." That may be true; but we have a deliverance that is just fitted to our peculiarities. The sources of trouble are innumerable; and yet from them all there is blessed deliverance. Do not make a pet of any trouble; of ill health, or hard work, or poverty, or bad temper. God can deliver you from all that you will consent to abandon.

Neither famine, nor war, nor the scourge of the tongue can hurt him whom God defends. We are in far more peril, and are more often hurt by what our own tongues utter, than by what other tongues say about us. "At destruction and death thou shalt laugh." The wild beasts will not harm you, and the stones of the field will make with you a league of defense. Surely, "He is able to save unto the uttermost them that come unto God by Him." Every necessary provision is made for your peace and safety.

Definite.

"He led them also by a straight way,
That they might go to a city of habitation."
—Ps. 107:7.

This is a definite deliverance for definite woes. The Hebrews were wanderers on the face of the earth. They were strangers and bond-slaves in Egypt; they were Bedouins in Arabia; but God delivered them from slavery, and led them out of their pilgrimage into a land, with metes and bounds; into cities with walls and gates. There was nothing inadequate, imperfect, or incomplete about this deliverance; and as long as they obeyed God, they were happy and safe.

Do you think, oh child of God, that only your sorrow is definite? that only your trouble is concrete? As definite will also be your deliverance. For sickness you shall have health; for doubt, faith; for imprisonment, freedom; for sorrow, joy; for trouble, peace. Has it not been so in your past experience. The lessons we have learned of the grace of God should enable us to trust Him. The earth never yet grew dark under the shadow of night but that it brightened shortly under the light of a new day. And your newest griefs and disasters are old to Him who will deliver you, and "cause his face to shine upon you"

Final and Complete.

A great deliverance presupposes a great Deliverer. There is also a presupposition of absolute and final deliverance. It means nothing, to be delivered from many troubles, if one great trouble engulfs us after all. And so the Christian looks forward with confidence to the endless future. He may not know what it contains of surprise or wonder, but he knows that whatever unfolds deliverance will come. And so the divine Deliverer has been prepared for His task. He delivers us from sin—its guilt and power; from sorrow; from weariness; from doubt; from pain. And finally, from the fear of death, and from death itself. There may be those who shrink from the very thought of death; but there are others who look forward with eagerness to its coming, as to release from captivity. And this freedom from the fear of death is possible to all those who surrender themselves fully to the Deliverer.

We are weak, but He is strong. Let your weakness lean hard. The finite yearns for the infinite The Spirit of God brooded over early chaos, until the world was erected in beauty and harmony. Likewise He broods over the race, floating in seas of trouble, yearning to lift them into peace. "Grander than mountains, sublimer than storms, sweeter than blossoms and tender fruits," is God, our Deliverer.

Prayer.

Forbid, O God, that any of Thy creatures should be lost, for want of faith. Help us to behold our Salvation. Reveal Christ to us. Wherever hearts ache and tears flow, wherever troubles smite and fears annoy, send there this great deliverance. And fill the tired world, O Lord, with the peace of Thy presence, the fulness of Thy joy, through the gospel of the Son of God. Amen.

*Prayer-meeting topic for Sept. 11.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

"THE ONLY WAY."

ST. LOUIS
TO
CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Burlington Route

THE LINE
TO
DENVER.

The Burlington has two daily trains,

ST. LOUIS TO DENVER.

SCHEDULES

No. 5. "NEBRASKA-COLORADO EXPRESS."	No. 15. "KANSAS CITY-DENVER EXPRESS."
Leaves St. Louis.....2.05 p. m.	Leaves St. Louis.....9.00 p. m.
Arrives Denver.....6.15 p. m.	Arrives Denver.....7.10 a. m.
Via St. Joseph.	Via Kansas City.

With this great train service to Denver, the Burlington is recognized as the best line to the Rockies.

VERY LOW COLORADO EXCURSION RATES ALL SUMMER.

For illustrated publications on Scenic Colorado, her health resorts stopping places, railroad rates, etc., apply at City Ticket Office, Burlington Route, S. W. Corner Broadway nd Olive Street, or write the General Passenger Agent, 604 Pine Street, St. Louis, Mo.

Sunday-School.

W. F. Richardson.

Jacob a Prince With God.*

From the vision at Bethel Jacob turned his face toward the land of his fathers with more of hope than he had felt since he left his home in Beersheba. The story of his meeting with Rachel, and their mutual love, is one of exceeding beauty. But Jacob has met one of like cunning with himself in his Uncle Laban, and the twenty or more years of his sojourn in Mesopotamia are marked by many hardships imposed upon him by the artful father of Rachel. Deceived into the marrying of Leah, Jacob thus becomes a polygamist, with the usual result of mutual jealousies and recriminations in the divided household. Trying at first to deal honorably with Laban, he soon finds that his integrity is not appreciated, and so returns to somewhat of his former habit of over-reaching, though not resorting to absolute falsehood or theft. But he is so much more honest than Laban that the Lord blesses him, and multiplies his flocks and herds exceedingly. This awakes the jealousy of Laban and his sons, and Jacob, seeing that they are coming to hate him, determines to return to the home of his father Isaac in Canaan.

Believing that Laban would oppose his going by force, Jacob stole away as quietly as possible, and had been gone three days before Laban learned of his departure. It required seven days for the latter to overtake him, and he was warned on the way not to do any violence to his son-in-law. After mutual rebukes and explanations, a covenant is entered into between them, to be friends in future, and a heap of stones is made a witness between them, in the fashion of that time, and Laban utters the beautiful benediction which is so familiar to all Christian Endeavorers, "The Lord watch between me and thee, while we are absent one from another." They then take their separate journeys, never to meet again. But Jacob is comforted by meeting a company of God's angels, who repeat to him the assurance of the divine protection.

The heart of Jacob was full of fear, despite the assurance of God that he would be with him. "Conscience doth make cowards of us all," and he could not forget how he had deceived his brother Esau, and the anger which Esau had felt toward him. He therefore sends messengers down into the territories of Esau, to notify his brother of his coming and to ask for a kindly reception. The messengers return to tell him that Esau is coming to meet him with four hundred men. Jacob is alarmed and betakes himself to earnest prayer, confessing his unworthiness and acknowledging the grace of God to him. "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed to thy servant; for with my staff I passed over this Jordan, and now I am become two companies." Pleading for God's protection, he takes the most prudent measures for placating his brother. Dividing his possessions into several portions, he sends them one after the other, in care of his servants, having first sent a generous gift, in advance, to Esau. When all had passed over the brook Jabbok, while it was yet night, and Jacob was left alone upon the bank, a marvelous experience came to him, which is told in our lesson.

To be left alone with God is a dreadful thing for him who is not yet in harmony with the divine purpose. Jacob had learned many things during his sojourn in Haran, but he was not ready to sink his will in that of God. As he is about to meet his wronged brother Esau, will he resort again to deception and fraud, or will he commit his way to the Lord, and act the manly and trustful part? Jehovah will give him opportunity to decide, and hence this strange scene beside the brook. It matters not whether the wrestling here described were physical or spiritual, though we are of the opinion that the angel of God appeared in physical form, so that Jacob at first thought him to be a man. It is plain that the supreme struggle through which Jacob passed, at least after he recognized the superhuman character of his antagonist, was a spiritual one. When the angel touched his thigh, and disabled him from further wrestling, he did not cease his struggle, but rather became more earnest than before. He now understood that God was dealing with him for some high end, and he determined to secure whatever of blessing there might be for him in the divine will. When, therefore, the angel said, "Let me go, for the day breaketh," Jacob nobly responded, "I will not let thee go, except thou bless me." No longer seeking to overcome by his strength, he clung to the heavenly messenger and sought by his very helplessness to win favor and strength. And what the arrogant effort of boasted strength could not do, conscious weakness achieved, through faith and prayer. "He had power over the angel, and prevailed; he wept and made supplication unto him," says the prophet Hosea.

It is ever thus. "God resisteth the proud, but giveth grace to the humble." He who seeks to measure strength with God shall surely be defeated, but he who clingeth with absolute dependence to the hand of infinite love shall find his strength made perfect in weakness. "What is thy name?" asked the angel. With what self-humiliation must Jacob have answered, remembering that his name signified "supplanter," and that he had been worthy of that base appellation. Thus does He "set our secret sins in the light of his countenance." But he graciously gives Jacob a new name, "Israel," meaning "A prince with God." He has prevailed with God, not by cunning or strength, but by faith and submission, and he shall have power with men by the same means. Henceforth Jacob deals with men in righteousness. His after life is moulded by this wonderful struggle, and through all the sufferings and trials which his long life is to endure, he will ever show himself a princely man, trusting God and doing good to men.

"What is thy name?" asks Jacob of the angel. But he is not told. Perhaps the messenger of God fears that if his name is revealed, Jacob may honor him with the worship which is due to God alone. He is left to the knowledge only that one of God's chosen angels, who ever wait to minister to the children of his grace, had visited him with a benediction which should accompany him throughout life, and prove to him a solace when days of sore trial overtook him, and the sky seemed without one ray of heaven's light to illumine his pathway. Then should he know that God was his refuge and strength, a very present help in trouble.

*Lesson for September 15. Genesis 32:24-30.

For General Debility
Use Horsford's Acid Phosphate.

Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improved ments.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

IDAHO

WHERE CROPS NEVER FAIL

A Garden Spot for a Beautiful Home.

Rich Farming and Grazing Lands With An Abundance of Water.

Purchase your ticket via the

Oregon Short Line Railroad

The Shortest and Best Line to all points in

IDAHO, OREGON & MONTANA.

For rates, advertising matter, etc., address,
D. E. BURLEY, G. P. & T. A. D. S. SPENCER. A. G. P. & T. A.
SALT LAKE CITY, UTAH.

Wonderland 1901

the annual publication of the **Northern Pacific Railway** will be found a distinct advance, in some respects, upon even its immediate predecessor Wonderland 1900.

Its cover designs and eight chapter headings are by Alfred Lenz, of New York, from plastique models and are splendid examples of art.

There is within the covers of the book much historical matter, some of it new, as well as purely descriptive narrative.

The three principal chapters relate to the history of the unique **Northern Pacific Trademark**, the **Custer Battlefield** in Montana, and **Yellowstone Park.** Each is profusely illustrated, the Trademark chapter in colors. This trademark is of Chinese origin and is 5,000 years old. Its story is a strange one.

It is safe to say that **Wonderland 1901** will be in greater demand than any preceding volume of the Wonderland family, and, as heretofore it will be sent by Chas. S. Fee, St. Paul, Minn., to any address upon receipt of the postage, **six cents.**

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago, Cincinnati, Louisville, Evansville or St. Louis and Nashville, Memphis, Birmington, New Orleans, Mobile, Pensacola and Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps, address
C. L. STONE, General Pass. Agt. Louisville, Ky

Christian Endeavor

Burris A. Jenkins

TOPIC FOR SEPTEMBER 15.

True Honor.

(John 5:41-44.)

The last infirmity of noble minds is said to be the love of honor, fame, the regard of men. There are some to whom love of money is as nothing; some who do not care for ease, luxury, pleasure; some who are willing to undergo all sorts of hardships and fatigue and effort for no one of these rewards but for honor, fame, place.

Jesus was tempted in this way on the mountain and on the pinnacle of the temple. "Rule over all kingdoms," said Satan on the mountain-top. "Be the chief priestly functionary, grasp the highest ecclesiastical power," said he on the tower of the temple. But even this last infirmity of noble minds Jesus brushed aside. It had no weight with him. He worked not for the honor that fades.

Those who have obtained the honor of this world have testified, many of them, to the emptiness of it all. It signifies so little. Napoleon got all there was of kingly power and died the most miserable and outcast of men. Louis the fourteenth, the magnificent, was rejected before he reached his death-bed, and many were glad when he was dead. "The king is dead. Long live the king," is the unfeeling cry of the multitude. Woolsey attained the height of ecclesiastical power, and said in bitterness at last:

"Had I but served my God with half the zeal
I served my king,
He would not, in my age, have left me naked
to mine enemies!"

So many a man has tasted the sweets of earthly honor and has pronounced it, with the sage of Israel, a "vanity of vanities." After all there is no end worth serving except the good of humanity and the friendship of God and of oneself.

The *good* of humanity, and not always the *good will*, is to be sought. Any quack may win the good will of thousands. Jesus was right when he implied that the blustering demagogue who comes flattering men, and pulling wool over their eyes, may win plaudits. The smooth, the oily, the complacent may often gain eminence. But the one who honestly seeks to serve men may be kicked and cursed and cuffed. On the other hand he will make a few fearless friends, as Jesus did, who are willing to meet death for him, and he will in the end win the lasting honor of mankind.

The friendship of God is to be sought rather than the friendship of men. Abraham was called the friend of God, and that was better than to be the friend of Chaldeans, Philistines or what-not. To be at peace with God, to feel that he honors our effort to do and to be good, to be able to lay all our actions before him for his approval and to do nothing for the sake of winning popular honor that would offend him, that is the truest, though often the obscurest, path to glory.

Next to the friendship of God there is no other honor greater than the friendship of oneself. To do always the things that please God is greatest; to do always the things that please our own consciences is next greatest. There is no joy like the joy of a head that rests upon the smooth pillow of conscious, well-meant effort. There is no peace like the peace of a heart not at war with itself. There are few of us who do not look back upon courses we regret. Blessed are those who are friends with themselves, happy friends, honest friends, faithful friends.

There is undoubtedly a happiness in the feeling that our neighbors honor us, and it is a happiness that we have the perfect right to seek, so long as we do not, in seeking it, break with the highest ideas of right and truth. And, indeed, the world about us, though very short-sighted and likely to misunderstand and to throw mud upon us when we are doing our best will, in the long run, honor devotion to right—that is, devotion to mankind, to God and to our truest selves.

"Such a Noise!"

The mother says to herself sometimes. "I can hardly endure it." Then a chill creeps over her as she thinks of the awful silence which falls upon the home when children are taken away, and she is glad her children are hardy of body and lusty of lungs.

When a child does not enjoy noisy sports and games there is something wrong, and that something will often be found to be a lack of nutrition adequate to the needs of youth and growth. The stomach is "weak," digestion is imperfect, and so the nourishment of the body is inadequate.

In such cases Dr. Pierce's Golden Medical Discovery works wonders. It changes puny, fretful children into healthy, happy girls and boys. The process by which this change is accomplished is strictly along the lines marked by Nature. All growth and strength come from food when it has been digested, converted into nutrition and assimilated. "Golden Medical Discovery" cures diseases of the stomach and other organs of digestion and nutrition, and so enables the body to obtain without loss or waste the benefit of the nutrition provided in food. The "Discovery" contains no alcohol and is entirely free from opium, cocaine and all other narcotics.

A Wonderful Thing.

"I have been thinking of writing to you for some time," writes Mrs. W. D. Benson, of Maxton, Robeson Co., N. C., "to let you know what a wonderful thing Dr. Pierce's Golden Medical Discovery did for my little boy. He was taken with indigestion when he was a year and a half old and he was under the doctor's treatment for five long years. We spent all we made for doctor's bills, and it did no good. He could eat only a little milk and cracker, and some times even this would make him sick. He could not sit up all day, and I gave up all hope of his ever getting any better. Three years ago I found one of your books, and on looking it over one day I noticed Dr. Pierce's Golden Medical Discovery recommended for indigestion. We bought some and gave it to our boy. He had been treated at Hoods by a good doctor and at Bennettsville, S. C., and at Currie and Lumberton and Maxton, and was only relieved for a short time. We gave him two bottles of Dr. Pierce's Golden Medical Discovery and it cured him. He is well as can be and can eat anything that he wants and it does not hurt him. He has not been sick a day since and it has been three years since he took your medicine."

A Thankful Mother.

"I have felt it my duty for a long time," writes Mrs. Mollie Jones, of Gap, Comanche Co., Texas, "to tell you of the wonderful cure effected by your 'Golden Medical Discovery' and 'Pleasant Pellets' in the case of our little boy, now nearly seven years old. When he was two months old he was taken with La Grippe, and it settled on his lungs and in his throat. His tonsils enlarged, and when he was two years old we had the doctor operate on them. Then we had the doctor take his tonsils out and he made bad work of it. If he went in the wind he would be sick, and we tried everything we could hear of and consulted every physician we saw, but they did not know what to do. When he was nearly six years old (in October, 1898) he was worse than ever, and I could not rest for being so uneasy about him. He was our fourth boy (the other three were dead), and it seemed to me that if he died I just could not bear it. I would go to sleep crying and begging God to spare him. Well, I could see he was getting so much worse; he was just as poor as he could be, and his kidneys had been troublesome all his life. I had read a book about Dr. Pierce's medicine. It seemed to me that this was the very medicine we wanted, and I told my husband that if he would buy some of Dr. Pierce's medicine I felt almost sure it would help our boy. He sent and got some and we commenced with the 'Golden Medical Discovery' on Friday night, and with the 'Pellets' the next morning. We gave him your medicine three times a day and by Sunday he was able to play, and in one month from the time he commenced taking it he had gained six pounds and his cough was all gone. He has not coughed any since, and he don't take cold any more than the rest of us. He goes about like the rest of the children and plays in the cold and hot weather."

Dr. Pierce's Common Sense Medical Adviser in paper covers is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 1st, 1901, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting. J. H. GARRISON, Pres., W. D. CREE, Sec.

St. Louis, Mo., August 22, 1901.

No Hay Fever in Northern Michigan.

Why stay at home and sneeze, and be generally miserable when you can get relief in a few hours by going to Petoskey, Bay View, Charlevoix, Traverse City or Harbor Springs, the great Michigan resorts?

The expense is not much to get there, and hotel rates are reasonable. September is a delightful month up north, and the train service of the Pere Marquette Route with through sleeping cars from Michigan Central Station, Chicago, at 7:30 P. M., every day but Sunday, affords quick transit from the land of heat and sneezes to the refreshing breezes from Lake Michigan, free from dust and microbes.

There is also a through sleeper from St. Louis at 12:30 P. M., via the Illinois Central R. R.

Ask your home ticket agent about the rates and a Pere Marquette Resort folder, or send to H. F. Moeller, General Passenger Agent at Detroit, Mich., for one.

Whatever you do remember to go via the Pere Marquette.

Only $47.50 California and Back

That's the first class round-trip rate, open to everybody, from St. Louis to San Francisco, via the Santa Fe.

Account General Convention of Episcopal Church.

On sale Sept. 19 to 27.

Tickets good via Los Angeles and for return until November 15

Only line under one management all the way to California.

Only line for both Grand Canyon of Arizona and Yosemite.

Only line to California with Harvey meal service.

Write for descriptive literature.

A. ANDREWS, General Agent

SANTA FE ROUTE,

108 North Fourth Street, St. Louis, Mo.

Marriages.

BARNETT—THOMAS.—Married, at Champ, Mo., Aug. 1, by J. D. Greer, of Canton, Mo., Dr. J. S. Barnett and Miss Lulu B. Thomas, daughter of Mr. and Mrs. Yancy Thomas.

CALVERT—SEAMAN.—Married, at Kahoka, Mo., July 14 by J. D. Greer, Mr. O. N. Calvert and Miss Lenna Seaman, both of Clark county.

LEWIS—JUSTUS.—Married, at Plattsburg, Mo., Aug. 28, 1901, by J. W. Perkins, Mr. Paul Lewis, of Plattsburg, and Miss Myrtle Justus, of Smithville, Mo.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BEER.

Susan Shallenberger was born near Connellsville, Pa., in 1814, was married at her father's, Jacob Shallenberger's home, near London Mills, Ill., in 1848, and lived on a farm near Fairview, Ill., 53 years. Her husband survives at the age of 94 years. Susan Shallenberger was baptized by Dr. James Estep at Mount Pleasant, Pa., in 1829, and received into the Baptist church. About that time the Campbells began evangelizing in that county, and were welcome visitors in her grandfather's family where she was raised. Her uncles, Benjamin and David Shallenberger had joined the reformation and associated themselves, with others from the denominations around them, herself among the number, forming themselves into a congregation called Christians, which met about four miles north of Mount Pleasant, later on meeting in Connellsville. Upon removing to Illinois, she resided with her brother-in-law, Thomas Wadsworth, and sister, now Mrs. Eliza Smith, of Kansas City, Mo These three, with five other Disciples in Peoria about 1840, organized the Christian church in Peoria, Mrs. Smith being the only surviving charter member. Susan Beer was a subscriber of the "Record," "Record and Evangelist," now CHRISTIAN-EVANGELIST, from its origin, with the exception of three years when she subscribed for the "American Christian Review," afterwards renewing her subscription to the "Record-Evangelist." Shortly before her total paralysis she called for the "Evangelist" but she could not see to read. She said, "I can no longer see to read, I will soon be at rest." Her life was a continual benediction. She was a woman of rare attainment in all that gives to Christian life a power for good among all who came into acquaintance with her life. The pastor of the Galesburg Christian church, C. H. White, conducted the funeral service Sunday, the 6th of July, at the Lutheran church near her home. E. W. S.

LYCAN.

Dr Leander Lycan was born in Edgar County, Ill., Oct. 15, 1838, died Aug. 9, 1901. In early life he studied medicine and at the outbreak of the war he entered the service as surgeon. After the war he followed farming in Iowa and Colorado as long as his health permitted. He was for many years an invalid from stomach trouble. He was an earnest, faithful Christian and always contributed liberally to the church. The funeral was conducted from his home near Paris, Ill., and was largely attended. The vacancy in his home can never be filled. D. L. N.

McCULLEY.

Sister Lizzie E. McCulley was born in Lewis county, Mo., May 13, 1871, departed from life Aug. 8, 1901. She was the daughter of Bro. John Shanks, one of our able preachers, and belonged to one of the best families in the county. She became a Christian at the age of 12 and lived a noble life in the service of her Master. She was educated in Christian University and there met Bro. W. D. McCulley. They were married December, 1891, and to them were born three children, the oldest of whom died November, 1896. Two little girls, one four years, the other sixteen months old, with their father remain to mourn the loss of their mother and wife Her remains were brought from Wellsville, Mo., to her old home in Lewis county. The writer conducted the funeral at her old home church, Sugar Creek Sister McCulley also leaves a father and mother and several brothers and sisters and also a host of friends to mourn her untimely death.

J. D. GREER.

Canton, Mo.

SUTHERLAND.

Sister Francis Crosmond was born at Portland, N. Y., Jan. 22, 1827, emigrated to Ohio in 1845 and married Alex. B. Sutherland May 28, 1846 In 1851 she and her husband came to Clark county, Mo., where they made their home and prospered till the death of Mr. Sutherland fourteen years ago. Since that time she has made her home with her daughter, Mrs. Ferguson at Kahoka, Mo. She died Aug. 1, 1901. She was the mother of five children, three of whom survive her: Dr. W. B Sutherland, of Loveland, Col., Mrs. Lucy Harrison, of Trenton, Mo., and Mrs. Dill Ferguson, of Kahoka, Mo. Sister Sutherland became a Christian under the preaching of Bro. H. A. Northcutt about twelve years ago and has lived a consistent Christian life since that time. Her funeral was conducted by the writer at her late home, attended by a host of devoted friends who mourned their loss We extend our sympathy to the sorrowing friends.

J. D GREER

Canton, Mo.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of **Internal, External or Itching Piles** the **Germ Pile Cure** fails to cure. Instant and permanent relief. Write at once. **Germ Medical Co.,** 215 E. 3d St., **Cincinnati, O.**

OPIUM COCAINE and WHISKY Habits Cured at my Sanatorium in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address **E. M. WOOLLEY, M. D., Atlanta, Ga.**

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

MORMONISM EXPOSED

"The Doctrines and Dogmas of Mormonism," by D. H. BAYS, is the finest work on the subject that has ever been published. The author was for 27 years a preacher of Mormonism. He knows the system from the inside. The book is a handsome volume of 459 pages, bound in cloth.

PRICE, $1.50.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.

10 copies,	per quarter,	$ .20;	per year,	$ .75
25 copies,	"	.40;	"	1.50
50 "	"	.75;	"	3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy,	per quarter,	$ .10;	per year,	$ .30
10 copies,	"	.40;	"	1.25
25 "	"	.90;	"	3.00
50 "	"	1.60;	"	6.00
100 "	"	3.00;	"	12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

TERMS.

Single copy,	per quarter,	$ .10;	per year,	$ .40
10 copies,	"	.70;	"	2.50
25 "	"	1.60;	"	6.00
50 "	"	3.00;	"	10.50
100 "	"	5.50;	"	20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies,	1 mo.,	$ .15;	3 mos.,	$ .30;	1 yr.,	$1.00
25 "	"	.25;	"	.60;	"	2.40
50 "	"	.45;	"	1.20;	"	4.60
100 "	"	.75;	"	2.10;	"	8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 12 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Superintendent's Roll or Pocket Record.

Containing an Alphabetical List of the Names and Addresses of all the Pupils connected with the School; also, List of Officers and Teachers, with Addresses, and blanks for recording some of the most important items from the Secretary's Weekly Reports. Cloth, 50 cents. Morocco... $ .75

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco .. ...$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen .....$ .50

Standard Sunday-School Class Book.

Ruling and Printed Headings, and keeps One Month's Record without turning a leaf. Good for one year. Bound in marbled paper. Single copy, five cents. Per dozen .....$ .50

Sunday-School Collection and Class Envelopes.

Cloth-lined, printed, and good for one year. Per dozen.....$ .50
Manila paper, printed, and good for one year. Per hundred, 35 cents. Per thousand..... 2.25

Christian Publishing Co., 1522 Locust St., St. Louis.

Among Our Advertisers.

Barclay Meador, Advertising Manager.

The Jones Commercial College of St. Louis was chartered in 1841 by special act of the legislature in answer to a petition signed by leading citizens who recognized the need of such an institution and who also had confidence in the founder of the school, Jonathan Jones. Through the sixty years of its life the school has maintained an exceptional record.

It offers a complete and thorough business course, with Shorthand and Type-writing, Telegraphy. Spanish is also taught. Pres. J. G. Bohmer guards well the interests of students and aids them when through in securing positions.

The Pennsylvania Institute for Stammerers, located at 40th and Brown Sts., Philadelphia, Pa., was founded by Bro. Casper C. Garrigues whose long connection with the Philadelphia Institute gave him large experience in the line of his chosen calling. Defects in speech even in such pronounced forms as stuttering and stammering, may be overcome by employing proper methods. Our personal acquaintance with Bro. Garrigues is such as to warrant an endorsement of him and his methods.

25c. THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove-kid in Black, Wine, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes, 3, 4, 5, 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., J Apollo, Cincinnati, O.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

LET US START YOU!
$20 to $40 Weekly and expenses, **Men and Women**—at **home** or **traveling.** Our agents and salesmen **made** over **$600,000.00** last year supplying enormous demand for our famous **Quaker Bath Cabinet** and appointing agents. Wonderful seller. **No Scheme or Fake Methods. WRITE today for FREE NEW PROPOSITION, PLANS, ETC.**
World Mfg. Co., 6 World B'ld'g, **Cincinnati, O**

AULT & WIBORG COMPANY
Manufacturers of Printing Inks.
CINCINNATI. NEW YORK
CHICAGO. ST. LOUIS.
This Paper printed with Ault & Wiborg Ink

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

BROTHERS AND SISTERS wishing rooms during "Pan American Exposition" can secure them in a Christian home at a reasonable price by writing to Mrs. A. F. Lawson, 83 Norwood Ave, Buffalo, N. Y. I can heartily recommend Brother and Sister Lawson.—*Burris A. Jenkins.*

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, forest shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

FOR SALE—80, 160 and 640 acres; nice farms, well located in Barton County, Missouri, price $25 per acre. M. Wight, Iantha, Mo.

SCHOOL OF THE EVANGELISTS
Opens its doors to 30 more young men who wish to work their way to an education for the ministry. Applicants must be strong physically and free of the tobacco habit. $22.50 pays all fees [illegible] one year to the working student. Room for [illegible] pay pupils; $58.50 covers all fees for one [illegible] does not have to work. Catalogue free. Address, Pres. Johnson, Kimberlin Heights, Tenn.

THREE MONTHS SUBSCRIPTION

TO THE

Christian-Evangelist

WILL COST

Only — 25 — Cents

If You Mention this Notice.

This Offer is to New Subscribers Only.

Missouri Endeavorers.

We wish to call attention of Missouri Endeavorers to two very important conventions, in both of which we are sure they are deeply interested. They are our Missouri Christian Convention at Mexico, Sept. 16, and our national convention at Minneapolis in October. We should strive to make it convenient to attend each of these conventions. Our Missouri convention promises to be one of our best and Endeavorers need to be there to enjoy the good things in store and to assist by their presence this great work in our own state. We are both needed and wanted. The last day of the convention two hours have been set apart for a Christian Endeavor service. Good speakers will discuss lively Endeavorer topics. Be sure you are there all through the meeting.

As to our national conventions, the committee at Minneapolis is working heroically to secure a large attendance. Our brethren of that city will be sadly disappointed if we do not go up in large numbers. They are depending on Endeavorers to come. The good program, low railroad rates, and splendid natural attractions of Minneapolis, all should conspire to draw a large attendance. Think of Lake Minnetonka, Lake Harriet, Minnehaha Falls, Stillwater, St. Paul, White Bear Lake, all within easy reach of the city. The fellowship of the trip will be delightful. It is probable that two special trains will go out of Missouri, one from St. Louis and one from Kansas City. We would be glad if all Endeavorers who intend to go via Kansas City would send us their names. Definite announcement of train schedule, etc., will be made later. Get ready to go to Mexico. Then go home and prepare for Minneapolis and the first twentieth century convention.

CLAUDE E HILL, State Supt.,
Pleasant Hill, Mo.

T. A. ABBOTT, Cor. Sec.,
Kansas City, Mo.

The Christian-Evangelist Special.

Minneapolis is expecting a large convention and is working intelligently, systematically and zealously toward that end. They are asking the brotherhood to come to their city and impress the great northwest with the importance of the current reformation.

They are exerting themselves to the utmost and are deserving of all the assistance we can render them. Minneapolis is at a great distance from many of our readers, and knowing that more of them are likely to go if they have assurance of a good road, comfortable accommodations and congenial companionship, the CHRISTIAN-EVANGELIST has arranged for its third special excursion to a national convention. We have selected the best route, arranged for the best accommodations and will make the best time between St. Louis and Minneapolis. Our train will leave this city on Wednesday, Oct. 9, at 2:05 P. M., and reach the convention city the next morning at 8:05; only eighteen hours on the way. Every one who can come by way of St. Louis and those who can join us at points en route are invited to join us. We will have an enjoyable time in going to as well as after arriving at the convention. If it is probable that you will go with us please let us know. We desire to have ample accommodation for all and will have if we are properly informed.

Our special runs over the Burlington Route; get out your maps and see what a fine trip it will be. Write to us for details. We will have something to say each week on the subject in these columns.

Address, Excursion Manager, Care the CHRISTIAN-EVANGELIST.

College Churches.

The pastors of college churches herein unite in an important call to the preachers and elders of the churches from which the young people will go to college this autumn. It means very much to the college pastor to have the young people bring their church letters with them and place them in the local congregation at the first service after entering school. It anchors the young to a course of spiritual training while they are growing physically and intellectually. If students do not place their membership with the church they feel no personal obligation to take part in any of its activities, or win souls for Christ. The minister is embarrassed, also, in assigning them work which will upbuild them spiritually and make them efficient laborers in the Lord's vineyard, before they unite with his congregation. A few will form associations which lead from Christ unless identified with the church at the beginning of the term. In order, therefore, that an all-round man or woman, developed physically, intellectually and spiritually, shall be returned, when these young people quit the college, this urgent call is made. The Lord wants the life to count for the most. The college churches do not wish to rob the smaller churches of their membership, but no church is helped by retaining letters—it is the absence of members that weakens it, or their presence that strengthens. The placing, therefore, of a letter by the student, while in school, in the college church, commits him to a moral and spiritual life, and so helps the cause of Christ. These same students are urged, on leaving college, to as promptly carry their letter to the churches in the communities where they are to reside.

I. N. MCCASH, Drake University,
I. J. SPENCER, Kentucky "
F. W. NORTON, Butler "
D. ERRETT, Christian "
MARK COLLIS, Kentucky "
G. L. WHARTON, Hiram College,
N. S HAYNES, Eureka College.

WE TEACH YOU FREE
$5. to $10. PER DAY.
Gold, Silver, Nickel and Metal Plating.
At home or traveling, using and selling **Prof. Gray's Machines.** Plates Watches, Jewelry, Tableware, Bicycles, all metal goods. **NO EXPERIENCE.** Heavy plate. Modern methods. No toys. We do plating, make outfits, all sizes Complete, all tools, lathes, materials, etc., ready for work. **The Royal,** new dipping process, quick and easy. **Write today.** Pamphlet, samples, etc, **FREE.**
P. GRAY & CO., Plating Works, CINCINNATI, O.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | September 12, 1901 | No. 37

Wm R Warren Jan 02
Box 802

Contents.

EDITORIAL:

Current Events....1155
Anarchy and Treason....1157
Heroism in the Educational Field....1157
Christ and the Church....1158
Editor's Easy Chair....1158
Questions and Answers....1169

CONTRIBUTED ARTICLES:

My Impressions of England—C. H. Winders....1160
B. B. Tyler's Letter....1161
A Great Day Coming.—F. M. Cummings....1161
The Problem on the Mount.—L. H. Stine....1162
New York Letter.—S. T. Willis....1162
The Incarnation of Truth.—Bruce Brown....1163
The Campbell Cemetery.—George B. Evans....1164
The Great Commission.—S. T. Shortess....1164
Are You Going to Minneapolis?—J. M. Lucas....1165
Baptism for the Dead.—Clyde Sharp....1165
Work in Jamaica.—C. E. Randall....1166
Retaining Friends.—C. H. Wetherbe....1166

CORRESPONDENCE:

Texas Letter....1170
An Historical Society....1170
Missouri Bible-school Notes....1171
Entertainment at Mexico....1171
Ohio Letter....1172
Missouri Mission Notes....1172
The Situation....1172
What the One-Fare Rate Means....1173

MISCELLANEOUS:

Current Literature....1167
Our Budget....1168
Evangelistic....1174
Family Circle....1176
With the Children....1179
Hour of Prayer....1180
Sunday-school....1181
Christian Endeavor....1182
Obituaries....1184

Subscription $1.50

"Thou, too, sail on, O Ship of State!
Sail on, O UNION, strong and great!
Humanity with all its fears,
With all the hopes of future years
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang and hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock—
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!

Our hearts, our hopes, are all with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!

Longfellow.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—J. H. Garrison.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. ....$1.50 each
Ministers.... ..... 1.00 "

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

Cheap-Rate Excursions California

Sept. 19 to 27, account General Convention of Episcopal Church, San Francisco.
Anybody may go—at $47.50 round trip from St. Louis.
Choice of direct routes returning; final limit November 15.
On the way visit Indian Pueblos, Petrified Forest, Grand Canyon of Arizona, Yosemite, San Joaquin Valley, Los Angeles.
The Santa Fe is the comfortable way to go—Harvey meals, best in the world; superb service of the California Limited; personally-conducted tourist-car excursions.
Write for our books, "To California and Back" and "San Francisco."

A. ANDREWS, General Agent
SANTA FE ROUTE,
108 North Fourth Street, St. Louis, Mo.

The Christian-Evangelist's 1901 School Directory

MISSOURI MILITARY ACADEMY
8th Year. Fine New Buildings, 100 acres. Hunting, Fishing, Swimming, Boating. **Model School.** Phenomenal Success. Faculty, **University graduates of national reputation.** For booklet with full information, address
A. K. YANCEY, President, Mexico, Missouri.

William Woods College

School enters Twelfth Year Out of Debt. Endowment $40,000. Buildings, Site, Beautiful, Healthful, Attractive. Well selected and efficient teachers. Literature, Art, Music, Elocution, Stenography, Typewriting. Next session opens Sep. 3rd, 1901. For catalogue address, **J. B. JONES, Pres., FULTON, MO.**

Female Orphan School
OF THE
Christian Church of Missouri.

A high grade ladies' college. Established 1873. Courses leading to A. B. and B. L. degrees. Able and well known teachers in charge of Music, Elocution and Art. French and German taught by native. Special instruction for prospective teachers.
Beneficiaries received free. Half Beneficiaries, $50 per term. Full pay Pupils, $80.
A PLEASANT, REFINED CHRISTIAN HOME.
Correspondence solicited.
E. L. BARHAM, President.
Camden Point, Mo.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. **Send for catalogue**
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Galveston, Tex., Montgomery, Ala., Ft. Worth, Tex., Little Rock, Ark., Shreveport, La.,
Cheap board. **Car fare paid.** No vacation. Enter any time. Best patronized in the South. **Bookkeeping, Shorthand, Etc.,** taught by mail. Write for price list Home Study. **Scholarship Free** by doing a little work at your home.

HAMILTON COLLEGE,
LEXINGTON, KENTUCKY.
The Leading College of the Christian Brotherhood for the education of young women. Its record, buildings, equipment, faculty, the best. Opens thirty-third session second Tuesday in September. Very reasonable rates. For particulars and catalogue apply to B. C. HAGERMAN, PRESIDENT.

WESTMINSTER COLLEGE, FULTON, MISSOURI.
A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,
John H. MacCracken, Ph. D., Pres.

Ward Seminary for Young Ladies, Nashville, Tenn.
"An ideal Christian home." **Seminary** and **special** courses in **Language, Literature, History, Science, Music, Art; Faculty, 30. Certificate** admits to Wellesley, Baltimore Woman's College. **Nashville** affords **unusual advantages** in Lectures, Recitals, and opportunities for **practical education. Patronage,** 35th yr., **20 States; enrollment largest** in the history of the Institution; applicants turned away for want of room. **36th yr., Sept. 19.**
For **catalogue,** address **J. D. PLANTON,** LL.D., Pres't.

BETHANY COLLEGE.
Founded in 1841 by
ALEXANDER CAMPBELL.
Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,
J. C. KEITH, CHAIRMAN FACULTY.

"A Business Education and the Place to Get It"
JONES
Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST. LOUIS, MO.
It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. *For Catalogue of information, address,*
J. G. BOHMER, President.

BUTLER COLLEGE
Indianapolis, Ind.
Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

CHRISTIAN ENDEAVOR SUPPLIES.

We keep constantly on hand, and sell at lowest prices, a complete line of supplies for Christian Endeavor Societies. No Society can do its best work that is not supplied with proper and necessary equipment. We give herewith partial price-list. A complete, descriptive price-list will be found in our General Catalogue (pages 82 and 83), which will be sent on request.

WORKING REQUISITES.

Topic Cards, for one year, per hundred	$1.00
Daily Readings and Topics, per hundred	1.50
Topical Handbook, containing Church Prayer-Meeting Topics, S. S. Topics, C. E. Topics and Junior C. E. Topics, per 100	3.00
Membership Application Cards, per hundred	.50
Pledge Cards (active) per hundred	.50
Pledge Cards (associate) per hundred	.50
Invitation Cards, per hundred	.50
Constitution and By-laws, per hundred	2.00
Absentee Cards, per hundred	.50
Large Pledge, for wall, 28 x 36 inches	.75
Extra Large Pledge, 36 x 54 inches, on linen	1.50
Treasurer's Book	.50
Secretary's Record Book	1.50
Secretary's Roll-Call Book	.35

We have C. E. Badges in gold and silver and in several styles and sizes, at prices ranging from 15 cents to one dollar. We keep, also, full line of supplies for Junior C. E. Societies, Instruction Books concerning the work and organization of the Y. P. S. C. E., etc. Send orders to
THE CHRISTIAN PUBLISHING CO., - ST. LOUIS, MO.

THE CHRISTIAN-EVANGELIST

IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY.

Vol. xxxviii. St. Louis, Mo., Thursday, September 12, 1901. No. 37.

Current Events.

Attempted Assassination of President McKinley.

Since Friday of last week there has been but one topic of general interest—the attempt upon the life of President McKinley. The story of the treacherous assault as he was holding a public reception in the Temple of Music at the Buffalo Exposition, was known all over the country within an hour after the deed was done. Yet it seemed so improbable, so incredible that such a thing should happen at this time, that men withheld full credence until confirmatory details made it impossible to doubt the truth of the report. Of the two shots fired, only one inflicted a serious wound. Perforating both walls of the stomach, it lost itself in the region near the spine and has so far eluded the probes of the surgeons. Such a wound is of the most dangerous character, but so far the President's condition has been more favorable than could have been expected. The latest bulletins announce an absence of complications which indicates the probability of recovery. The prayer of all loyal hearts is that it may be so.

As might have been expected, the assassin turns out to be an anarchist who has been wrought upon by the writings of Emma Goldman and others of her class. According to his own confession these anarchistic writings have led him to the conscientious conviction that the government ought to be destroyed, and, judging that the murder of the President would accomplish this end, he conceived it to be his duty to fire the shot and take the consequences. The comments of the press upon the event are significant for their unanimity upon two points: first, in paying the highest tributes to the character and statesmanship of Mr. McKinley; and second, in calling for such strict dealing with avowed anarchists hereafter that such tragedies may henceforth be averted. It is seldom that representative papers of all sections and all political parties unite so cordially in expressing admiration for one man and in urging one measure and it has seemed profitable, by way of exhibiting this unanimity, to quote a few of the many notable editorial utterances of some representative papers.

Inasmuch as President McKinley has been unique among Republican presidents for the hold which he has obtained upon the affections and the confidence of the South, as shown on his tour a few months ago,—it is appropriate to quote first the words of the *Memphis* (Tenn.) *Commercial Appeal*, a paper which has the largest circulation in the South and is opposed to most of the policies of the administration:

President McKinley has won the personal regard of the entire American people. Savage vituperation has spared him. His political ideals have been challenged and his policies have been criticised, but the man has emerged from it all with no spot or taint upon his personality. We of the South, in a large measure, have differed with him on the questions of the day, but he had personal as well as political friends in this section, and four Southern states cast their electoral vote for him in 1896, thus breaking the Solid South. That the man who was elected President by the largest plurality in the history of the government, should fall before the cowardly assassin's bullet, is a cause for shame upon us as a nation. Mr. McKinley has in the presidential chair risen to the height of positive and constructive statesmanship. At a time of stress and storm his brain has been cool and his head clear. He has been prudent, conservative and patriotic. He has evinced a broad and statesmanlike regard for the general welfare. He has met every test bravely and wisely. That he has made mistakes is certain; for all men are fallible. But even those who are farthest apart from him politically could not deny his sincerity and his solicitude for the welfare of the whole country. He has grown steadily in the presidential office, and he will go down in history with our greatest executives. . . . . If he should live, he will be endeared to the American people as few presidents have been; and if he should die, he will be enshrined in the affectionate memory of his sorrowing countrymen.

The *Nashville* (Tenn.) *American*, another influential Southern paper, echoes this tribute and especially the statement, which is entirely true, that Mr. McKinley has exhibited even greater powers than his friends knew him to possess and has grown with the requirements of his office:

President McKinley was selected as the object of this mad, unreasoning attack because he is the recognized head of the government, and not because of any objection to him as a man. A more gracious and winsome personality never occupied the high office of chief executive of this great nation. An upright man of the highest moral character, a modest Christian gentleman and a true American patriot, he commands the esteem of all the people, regardless of section or party. There is less of partisan feeling and sectional spirit in him than in any occupant of the White House since the war. No man has ever made a more earnest, honest effort to be President of the whole people. No President has ever had a sweeter, more even temper, or a greater power to win and to hold friends. He has shown himself a much abler man than even the leaders of his party gave him credit for being. Since his advent to the presidency he has constantly grown and broadened.

The following are the utterances of two independent papers of high reputation, the first of which, by becoming one of the chief organs of the Massachusetts anti-expansionists, has often come into violent conflict with the administration.

The *Springfield Republican* says:

Something more than an individual has been attacked. The person of William McKinley, beloved as a man, was clothed with the surpassing dignity of the presidency of the United States. . . Above our parties in politics and the associations that we form in business or in social life, there is a meeting place where we all gather, the table land that not only masses us in a common sadness and sympathy at such a time as this, but where we unite in the one dominant, irresistible purpose to preserve our national heritage against all assault. It is within the power of anarchism to wound the members of this body, but its life is that of immortal democracy. In this sober conception, how impotent, foolish and wicked is this blow at the head of the nation!

The *Washington Post* says:

None of our Chief Magistrates has ever possessed so generally and so cordially the personal affection of his fellow-citizens. None has so thoroughly leveled party barriers and erased partisan prejudices in all things relating to his immediate individuality. He has created an atmosphere of love and confidence; he has touched the sympathies of every thinking man. He has taught us all to feel that he understands us, shares our sorrows and our joys, and would help us or be glad with us if he could. Almost every English-speaking citizen of this republic has a sense of nearness to Mr. McKinley—a sense of possessing in him a faithful and a kindly friend.

The *Richmond* (Va.) *Dispatch*, which certainly cannot be charged with prejudice in favor of the President, says:

We sincerely trust he will recover—a wish in which we know all Virginia and all the South will join. Widely separated from Mr. McKinley in politics though we are, all of us have a personal liking for him. We regard him as a well-disposed man and one sincerely desirous of making all the people of this land harmonious and happy.

The *Omaha World-Herald*, an independent, anti-administration paper, expresses its admiration for the personal character of the President in the following terms:

It is a fine tribute to the character of American citizenship when it is said that all over this broad land, in every city, in every town, in every hamlet in this union of states, when the news of the attempt to assassinate President McKinley was announced there was no Republican whose grief was greater or regret more sincere than that felt and expressed by every intelligent man in every other political party that deserves the consideration of honest men.

During the last two presidential campaigns, the American people congratulated themselves upon the fact that both candidates for the high office of president were commended by their personal characteristics to the respect of the people. Whatever criticism may have been passed on the proposed policies of either of these candidates, intelligent and reasonable men conceded to both that for which their immediate neighbors gave them credit, the honor of being clean, upright and honorable men. Whatever criticism may have been passed concerning Mr. McKinley's policies, no serious word has ever been uttered affecting his personal integrity or the honor and the uprightness of his individual character. It may not be out of place to say that the policies of his administration, which many of us believe to be wrong, were successfully established largely because of the popular confidence in Mr. McKinley's personality.

The lack of any sane motive for the assassin's deed and the apparent security of the President at the very time of the attack has been commented upon by many papers. The *Pittsburg Dispatch* says:

There never was a President, probably there never was a ruler in the history of the world, who in human judgment could have been classed as more absolutely safe from attack from assassins than President McKinley seemed to be the moment before the murderous shots were fired. He had carried his administration through trying and difficult issues. The heat engendered by those discussions had long passed away, and the President was held in affectionate esteem by his political opponents almost as highly as by his supporters. He had seen his country progress to the heights of prosperity under his administration. He had disavowed any ambition of future re-election. He was surrounded by applauding thousands at a festival of peace, industry and American unity. No President was ever so environed with all the sentiments of harmony, good feeling, peace and security.

Similar sentiments are thus expressed by the *Detroit Free Press:*

Mr. McKinley was without a personal enemy in all the world, so far as anybody can testify. Men differed from him in political faith, and opposed his policies vigorously; but in all his life he never intentionally made an enemy. His administration has produced an era of good feeling despite the bitterness of his first campaign. The country had achieved a more generous and more widely distributed prosperity than it or any other country had ever known. In all the world there was not a single man who could honestly say: I would be better off for the death of William McKinley.

Calling attention to the lack of conceivable motive for this attempted assassination, as compared with the turbulent times in which Lincoln and Garfield met their fate, the *New York Herald* says:

A nation with the resources, power and prowess to defend its President against a world in battle array, stands helpless and woe-stricken by the momentary act of an insignificant miscreant. The personal kindliness and exemplary life of President McKinley have won the affection and esteem of all regardless of political differences. . . . . What inspired the cowardly assassin? One can possibly conceive of hatred and desire of vainglory leading to the murder of President Lincoln in a period of intense excitement, or of disappointed partisanship inciting the half demented slayer of President Garfield; but for such an unprovoked onslaught as this, imagination fails to suggest a motive unless we accept the assassin's statement that he is an anarchist and was possibly inspired by that infernal organization or even directly chosen to perpetrate it. The time has come to settle with these reptiles.

Sir Robert Hart on China. No more authoritative statement of the situation in China has appeared than the article by Sir Robert Hart in the Great Round World. As Director of the Chinese Customs for twenty-five years, he perhaps knows more about China and the Chinese than any other foreigner. It is his opinion that it would have been better if the missionaries had left the righting of wrongs and the adjustment of administrative matters to the constituted authorities. But considering the fact that for the time there were no constituted authorities, he is inclined to judge very leniently any mistakes which they may have made. As for Mr. Ament and the famous charges against him, he says: "I am sure that personal gain, personal profit and personal considerations never weighed with him in the slightest." As to the safety of missionaries and their families in the interior, he says that conditions are still very unsettled and it would be better to avoid risks and not to act with undue haste. Much depends upon the personal attitude of the viceroys. In Shantung, for example, everything is quiet because the governor of the province is favorably disposed; but if by any chance he should be supplanted by a man of different type, the lives of the missionaries who had returned might be in danger.

Jamaica and the United States. The Kingston (Jamaica) Daily Telegraph contains an interesting discussion of present industrial conditions in that island and of the part which the United States must play in any revival of prosperity there. According to this statement, the present conditions in Jamaica are far from satisfactory. The distance to England is too great to admit of frequent direct steamers, and the tariff barrier between the Jamaica and the United States is a serious bar to the development of her commerce in her greatest natural market. Bananas and sugar are the two products by the exportation of which prosperity must come to Jamaica if it comes at all, and the latter is by far the more important. "In order to bring back prosperity to our shores," says the Daily Telegraph, "it is essential in the first place to take steps to revive the sugar industry on a large scale, and in the second place to secure a thoroughgoing reciprocity treaty between Jamaica and the United States. The newspaper scribes who occasionally advise the people of Jamaica to secure markets which will make them independent of the United States are not only guilty of talking arrant nonsense, but are recommending a course which would be bound to end in disaster. Jamaica could not be saved from absolute bankruptcy for a single year if her products were excluded from the American market." The climatic and agricultural conditions of Jamaica are not essentially different from those of Porto Rico and Cuba and, within the next few years we will have an instructive object-lesson seeing the relative desirability, from the standpoint of material prosperity, of annexation to the United States, independence and dependence upon a foreign power.

The Strike. A chance, and apparently the last chance, to end the steel strike on terms other than absolute surrender for one party or the other, has been lost. Through the praiseworthy efforts of a committee of the board of conciliation of the National Civic Federation, a conference was secured between Mr. Schwab and representatives of the strikers. Neither of the leaders manifested any considerable interest in the negotiations and neither was disposed at first to make any proposition of compromise. Finally Mr. Schwab proposed that a settlement be arranged on the basis of the status quo; that is, that the Amalgamated Association be recognized as the representative of all the workmen who have up to date obeyed its strike order, that the union scale be signed for all such and that the steel corporation deal individually with all who, by refusing to strike, have virtually repudiated the Amalgamated Association. Mr. Shaffer, who was not at the conference, was called up by telephone and refused to consent to these terms. This means that the Association, in so far as Mr. Shaffer voices its sentiments, wishes to act as the representative of men who will not obey its call. On such an issue it becomes still less probable that the strikers can either win or deserve victory.

Anarchy and Treason.

One universal sentiment is stirred in all hearts by the murderous attack of the anarchist upon our President. If, by good fortune, it shall fall short of actual assassination, it will be for no lack of murderous purpose, but only that the accuracy of the villain's aim did not equal the malignity of his design. There are no parties in this country at the present hour. The President of the whole country lies at the point of death, and there is no thought but of horror at the assassin's deed, and affectionate admiration and concern for the wounded man. The event need change no man's opinion of the wisdom or unwisdom of any national policy, but while party lines have for the time dropped below the horizon of our thoughts, it may help us all to see that the President has been an able and honorable statesman, a Christian gentleman without fear and without reproach, and in the largest sense a great man. If general popularity could have saved him from the hand of the assassin, he would have been safe; but so long as there remains one murderous fanatic at large with the means of procuring a weapon, so long will there be no guarantee of safety for those, however beloved, whose high office makes them a mark for the lawless and whose virtues are a reproach to the base.

But, setting aside for the present all considerations of personal admiration for the President and concern for his recovery, the foremost question is, What shall be done with the assassin, and what steps shall be taken to prevent the recurrence of this too frequent tragedy? A crazed fanatic may be willing to exchange his own life for that of a ruler or a president, but the country cannot afford to allow him the option.

It is well that the attempt of the crowd to lynch the culprit on the spot was frustrated. The taking of a murderer's life is a function committed solely to the state and it cannot be assumed by a chance assembly, no matter under what stress of righteous wrath, without repeating the crime. And yet, when one considers that, in the event of the victim's recovery, the charge against the assassin will be only "assault with intent to kill," involving merely a penitentiary sentence, it is evident that our legal provision for such cases is wholly inadequate. To class such a case with that of a drink-crazed man who shoots his neighbor in a quarrel, is an obvious absurdity. The attack was made not on a man but on the federal government.

Anarchy is treason. It takes a potential murderer and makes of him a traitor as well as a murderer. The murderous plot may fail, but the treason stands self-confessed. The Polish anarchist who attempted the life of the President has declared in writing that he considered the United States government entirely wrong and thought the killing of the President would be the best way of destroying it. An attack on a federal officer, motived not by personal enmity, but by an avowed purpose of destroying thereby the whole system of government of which he is a part, is in reality an armed rebellion against the government. Whether or not it is murder in the first degree, depends on the success of the attempt; but in any case it is insurrection, and therefore treason. The constitution defines treason as "levying war against the United States or adhering to their enemies, giving them aid or comfort." The assassin comes within the spirit of this definition. He is engaging in guerilla warfare against this government while owing to it the allegiance of citizenship. His formal declaration of war was made after the deed, but the deed itself is unmistakable. It is an overt act of rebellion against the United States and should receive the punishment of treason—death.

The fact that the assassin appeared without the panoply of war, without uniform or insignia, makes his offense not less but greater. The soldier who is found within the enemy's line without the uniform which distinguishes him as a foe, is treated as a spy, and his penalty is death. In defining treason, the constitution does not limit the term to the concrete fact of levying war against the United States, but extends it to cover also "adhering to their enemies, giving them aid or comfort." This is exactly what Emma Goldman and the various anarchistic juntas in different parts of the country are actively doing. Without their encouragement, such crimes would never occur. This too is treason.

The faintest suggestion that anarchistic utterances, such as those of Emma Goldman and others whose speeches and writings are incitements to crime, should themselves be punished as overt criminal acts, is at once met by the cry that free speech is a constitutional right in this free country. To be sure the first article of the Bill of Rights forbids Congress to abridge freedom of speech and of the press. What then? Is there no possible limit to what one may publicly say and print and circulate? Try it by printing lottery advertisements or announcements of any fraudulent scheme, and sending them through the mails. The federal government will intefere at once without waiting for any victim to be duped so as to furnish an "overt act" of fraud. Let one attempt to print facsimiles of United States bank notes and he will quickly discover that freedom of the press is restricted at this important point. Of course no one would be actually defrauded until the counterfeit notes had been put into circulation, but the officers do not wait for that. They stop the press and confiscate the materials, without waiting for the counterfeit notes to be presented for payment. But anarchistic literature is printed under the claim of the freedom of the press, and it is supposed that we are constitutionally bound to take no note of it, until—Flash! and almost before the doctors reach the prostrate form, the whole world knows that another President has fallen before an anarchist assassin. At last the counterfeit note has been presented for payment, and the hand of the law is upon the traitor just as it is too late.

No civilized community permits or can permit complete freedom of speech and of the press. If one uses indecent language in public, he is liable to arrest and punishment. The editor of a Chicago daily paper recently served a two years' sentence in the penitentiary for publishing vile matter in his paper. The First Amendment did not save him. Common sense dictates that freedom can be granted only within the limits of decency and good order. The utterances of that school of anarchists who applaud the assassination of a ruler are beyond the pale. The least that the government can safely do is to establish such a degree of surveillance that it can locate those persons who loudly proclaim their preference for a regime of no-government, and to transport them to any one of several barren islands where that social order exists in its pristine chaos.

This does not involve the prohibition of free criticism of the government and the administration. The right of the people "peaceably to assemble and petition for redress of grievances" would remain untouched. No constitutional prerogative would be abridged. But the country would be saved from the dangerous and anomalous situation—which, however, it shares at present with most of the European countries—of giving the protection of its laws and courts to a class of people who are engaged in an active propaganda tending to corrupt the loyalty of individuals, to make traitors out of citizens, and, if possible, to overthrow the government and destroy the whole fabric of civilization.

Two years ago there was in Europe an international assembly of police authorities which dealt chiefly with the question, Shall the propagation of anarchistic doctrine be treated as a crime? Europe is full of known anarchists who openly profess hostility to the governments under which they live. The question is, Can such a profession be considered not merely the statement of a private opinion, but an actual menace to good order and punishable as a crime? Let us have another such conference; let us answer YES to the question; and let us back it up by international cooperation.

Heroism in the Educational Field.

There is no more heroic chapter in the history of the reformation of the 19th century than the record of the struggles of our colleges. We are apt to associate religious heroism exclusively with work in the foreign field or in the slum regions of our great cities. But for patient endurance under discouraging surroundings, for the faith which hopes against hope, for the heroism that stands against overwhelming odds, facing poverty, drudgery and discouragement, and wresting victory at last out of the very jaws of defeat, the teachers in our colleges are not excelled by the heroes in any other field of labor. The history of one of these institutions is very largely the history of every other one. They were all begun by earnest, consecrated men, who felt the imperative need of such schools, but who had but little money to give for their support. The only resources they had to carry them through the period of uncertainty and discouragement were the faith, the energy, the conscientious devotion to duty, the willingness to sacrifice for the good of the cause, which the men connected with them possessed.

We have just finished reading the history of Hiram College, from the founding of the Eclectic Institute to the celebration of its Jubilee.* It is an interesting story of a heroic struggle in which many men of

*Hiram College and Western Reserve Eclectic Institute, Fifty Years of History. 1850-1900. By F. M. Green, A. M., LL. D.

wide reputation and a high order of ability have borne conspicuous parts. A great deal of history clusters about Hiram, some of it touching the history of the nation. The biographical sketches, which form an important feature of the book, show how many men and women of noble characters and richly endowed natures have contributed to the making of Hiram what it is to-day. As one reads the history of the labors of such men as A. S. Hayden, J. M. Atwater, B. A. Hinsdale and those associated with them in those earlier years, and notes how patiently they toiled and waited, he is made to realize how much the Hiram of to-day is indebted to the meagerly rewarded labors of these heroic men of the past.

Hiram's greatest advance has been made under the administration of President E. V. Zollars. One feels the beating of a warm heart, a strong faith and a high purpose in all his reports. He has the power to inspire confidence in the success of his plans, and his plans are large, but not utopian. The Jubilee celebration, with its quarter of a million endowment, forms a fitting climax of the heroic struggles of a half century. But Hiram has not reached its goal. It is still pressing forward, if by any means it may attain the high ideal which the great men who have labored for it have had in view from the beginning.

The history of Hiram ought to give fresh inspiration to every institution among us, and beget a deeper interest in and sympathy for our colleges. Two things in the history of Hiram have impressed us as contributing to its success. Strong and true men have left upon the school the impress of high ideals. Garfield and Hinsdale, not to mention other worthy men who served the college as President, were not ordinary men. The impress of their intellect and high character will never be effaced from Hiram. And then the institution seems to have been blessed with a board of trustees made up of wise men, who have steered the college safely through many periods of gloom and darkness. The moral is, that we can never have great colleges without great men, both in the faculty and board of trustees. A college is great just in proportion as it is inspired in its motives, measures and methods by great men—great in their grasp of high ideals, and great in their character.

Most of our colleges have now passed their Jubilee. Some, younger, have made more rapid progress and so have gained time. All of them that may now be said to be firmly established are old enough to have a proper ideal of what a college should be, and should seek to bring themselves into line with the best ideals. The recent movement toward college endowment, and the organization of a national education society, mark a new awakening to our educational needs. There can be no surer index of our real progress than the character of our institutions of learning. We do not now need more colleges, but we do need to endow and equip the schools already established. If we do not do this we must suffer the inevitable consequence: intellectual impoverishment, dearth of men possessing the requisite elements of wise leadership, and lack of that prestige and power which are ever associated with profound scholarship and consecrated culture.

Christ and the Church.

These two words stand for two great entities—a divine personality and a divine institution. It was a true spiritual instinct or judgment that led to the adoption of this fine motto of Christian Endeavor: Pro Christo et ecclesia—"For Christ and the Church." It is of the first importance, however, that the true relation of Christ and His ecclesia be recognized. There are two fundamentally different conceptions prevailing in Christendom to-day as to the attitude which these sustain to each other and to humanity. One view is that men come to Christ by coming into the church. The other is that men come into the church by coming to Christ. The former is the sacerdotal view held by the Roman Catholic Church and other bodies which lay stress upon the priestly hierarchy. According to this view the grace which regenerates passes through the ecclesiastical channel, in the form of bishops and priests, who administer ordinances and receive into the church. According to this theory where there is no bishop there is no church, and where there is no church there is no salvation.

The other view held by most Protestant bodies is that men are saved by virtue of coming into contact with Christ through faith, and that it is only as they are saved by Christ that they can be members of his true church. The church, according to this view, has an important function to perform, but that function is not saving men by administering the ordinances, but by preaching the gospel and living the gospel, to bring men to the personal Christ to be saved and afterwards to receive them for religious nurture and training. This view, which seems to us to be the correct one, regards all agencies, such as preaching the gospel, singing, and the various forms of religious work, as valuable in so far as they bring men to Christ, or what is the same thing, bring Christ to men, so that the sinner may come in personal contact with the Savior.

It is hardly possible that these two different conceptions can get on together without conflict. If the hierarchy theory prevails, then the great idea will be to get all the people into the church, and the best way to do that is to get them in while they are infants and bring them under the regenerative influences of the ordinances, that they may receive apostolic grace and so eventually be brought to Christ. Infant membership holds a large place in this theory of salvation which places the church before Christ. On the other hand those who hold the opposite view will seek to bring men under the regenerative influence of Christ by all the means at their command in order that they may be brought into newness of life and so become members of his body, which is the church of the living God. This body, according to this theory, is made up of living members. This seems to be in harmony with the view and practice of the early church. "And the Lord added to them day by day those that were being saved" (Acts 2:47). It does not follow that those in the church are perfect, for the object of the church is to promote spiritual growth and perfection among the members as well as to extend the kingdom of God over an ever-widening domain. But it does follow that they should be converted, and have implanted in them the germs of spiritual life.

If this be the true conception of the relation of Christ and the church, then the real object of all religious work should be to bring men into right relations with God in Christ, in order that they may form such a society as the church is intended to be. It is only as men are dominated by the Spirit of Christ that they can form a successful church that can live and work together in harmony. A failure to recognize this relation of Christ and His church has been a source of great confusion and corruption in the church. It has introduced an unregenerate element in the church. It has produced a union of church and state and subordinated the spiritual to political power. It has led to a perversion of the ordinances in their form and meaning, and has resulted in exalting ecclesiasticism and in obscuring Christ and the way of access to Him.

A written creed is very necessary, says an esteemed but misguided contemporary, as a definite statement of the things that are most surely believed among us. The trouble is that in a few generations it comes to be a binding statement of the things that are most surely not believed at all. As a statement of faith, a creed is not so bad; but as a statement of the things which our distant ancestors thought we ought to believe, it is unendurable.

Do some of the brethren think that the CHRISTIAN-EVANGELIST has gone over to the camp of the Baptists by what we have said and allowed others to say about actual and formal remission of sins? Read this: "Discontinue my CHRISTIAN-EVANGELIST, as I no longer want it, for I am a Baptist through and through." There was a time in the history of our movement when to displease a Baptist was the surest proof of loyalty to "our plea." Happily it has become possible for broad-minded Baptists to take a friendly interest in the doings of Christians that are not of their fold, and vice versa, and there are many Baptists who think it worth while to read a journal of Christian civilization, regardless of its view of the design of baptism. But tried by the old-time test on an old-time Baptist, we are still sound.

Editor's Easy Chair
or
Macatawa Musings.

How the world appears depends a good deal on the medium through which one sees it and the particular part of it one happens to be looking at. I am now looking at it through the window of a Pullman Sleeper on an express train, whirling through the great state of Illinois. It looks a little dry, but there is nothing in the great fields of shocked wheat and of growing or shocked corn to suggest a famine. The farmers will not have as much corn to sell as heretofore, but what they do sell will bring better prices. Besides, the late rains have helped the fruit crop. A brother writing from southwest Missouri says the great fruit crop will fully compensate for any shortage in the corn crop. Even the late corn is doing better than was anticipated. So on the whole we are not so bad off as we imagined ourselves to be a few weeks ago. The country as a whole

has much more reason for thankfulness than for complaint. If we were as ready to count our blessings as we are to number our misfortunes, there would be more songs of gratitude and less murmurings in the world.

During my flying visit to St. Louis there were two events of interest. The first of these, in chronological order, was the quarterly meeting of the Central Board of the Christian churches of St. Louis. There was a good attendance, all of the twelve churches, I believe, being represented by members of their official boards. Several committees appointed at the previous meeting made reports showing faithful work. The report of the committee on city missions, formerly our city mission board, but now a committee of this central board, made a specially encouraging report as to money collected, new pastors located, and general interest in city missions. W. H. McClain, chairman of this committee, is making his splendid administrative ability tell in the work of this important committee. All the churches reported good interest and continued success through the summer months. The Second Church, under the zealous labors of W. Daviess Pittman, is steadily extinguishing its debt, the Fifth is planning for a new location and a new building under the energetic labors of Bro. Quisenberry, and Ellendale, with Bro. Coggins in the lead as pastor, has paid off its debt. A great deal of business was discharged; the utmost harmony prevailed, the interest was unflagging, and the whole atmosphere of the meeting was electric with hopefulness, and with premonitions of coming victories. Every church is now provided with a pastor, and every one is in line for a forward movement. Bro. Bartholomew is crowning his long and useful ministerial career by his wise supervision of our city mission work.

The other event referred to was the marriage of E. B. Redd, pastor of the Christian Church at Platte City, Mo., and Miss Martha C. Williamson, matron of the Christian Orphans' Home, St. Louis. This occurred at the Home on Aubert Ave., on Friday evening, the 6th inst. It was a most interesting and unique wedding. There were about four score orphan children who participated in the ceremonies of the occasion. They marched in orderly procession into the chapel of the Home, eight or ten of them preceding the bride elect and bearing bouquets, and the remainder following. A song of greeting and congratulation was then sung by them. After the words solemnizing the marriage had been spoken by the writer, a farewell song was sung very sweetly by the children, whose tearful faces showed how deeply they felt the meaning of the occasion, and how great was their love for their matron. During this song the children carrying the flowers one by one advanced to the bride and deposited the bouquets at her feet, gazing meanwhile into her attractive face. The scene was both beautiful and affecting, bringing tears to the eyes of many. In the last song, at a certain part, the bride joined in, in notes as clear and sweet as the chimes of evening bells. Then the children marched away to the music of the piano, and the large company of friends present extended their congratulations. The secretary of the State Board of Missions, of which Bro. Redd is a member, sent a telegram of congratulations, as did also Mrs. H. M. Meier from Harbor Point, Mich. It was indeed a unique wedding, and not only those present but hundreds of friends throughout the country join us in extending congratulations and good wishes. The orphans have lost an ideal matron, but Bro. Redd has gained an ideal wife.

How difficult it is to write or think of anything just now but the awful tragedy whose shadow lies like a pall on the hearts of the American people! That a man so amiable and benevolent in his character, so pure in his domestic life, so uncorrupt in his public life, so wholly devoted to the public welfare, should fall a victim of an assassin's bullet is an awful commentary on the depths of depravity to which a human being can sink. It reveals, too, as a flash of lighting in the darkness reveals an unseen precipice, the peril to public men and to social order, growing out of our giving room and shelter in this country to those enemies of mankind known as anarchists. God save the President! God pity and comfort the sorrowing wife and the stricken nation!

Questions and Answers.

I enclose an article from A. B. Jones in the Christian Standard of January 6, containing certain alleged statements of Mr. Campbell concerning actual and formal remission of sins. What I wish to know is, (1) Did Mr. Campbell write these statements while he was yet a sectarian? (2) Did he not teach baptism for remission of sins after he came out from the sects? (3) Does the CHRISTIAN-EVANGELIST *teach direct or indirect operation of the Holy Spirit?* *Oscar Washam.*

Manila, Philippines, 22nd U. S. Inf., Co. F.

1. Mr. Campbell evidently wrote the sentences quoted from him by Brother Jones, and some of the statements were made in his later life when he was in the maturity of his powers and enjoying the fullest measure of gospel light.

2. He did. The quotations given by Brother Jones do not disprove this fact, but corroborate it. Mr. Jones himself believes in baptism for remission of sins, but discriminates between the actual and the formal, as he claims Brother Campbell did.

3. The editors of the CHRISTIAN-EVANGELIST believe that the Holy Spirit enlightens and convicts of sin through the truth of the gospel, and dwells in the heart of the obedient believer. They, however, do not limit the Holy Spirit to any one method of operation. By all possible methods He seeks to influence the mind and heart of men to become obedient to the truth and turn away from the paths of sin and death.

Is it right for professed Christians to play games such as croquet, carams and checkers for pastime? Would Jesus do it? *Everett Ingram.*

Bloomington, Neb.

It seems to us quite within the limits of possibility for one to maintain a Christian character while indulging occasionally in these innocent games, provided, of course, he plays fairly and seeks no undue advantage of his fellows. As to whether Jesus would indulge in such games if he were here it is not so easy to answer. Perhaps not. The probability is that were he here he would feel his time to be so limited and the work to be done so great that he could hardly afford the time for innocent amusements. The scribes and Pharisees would attack him now as they did when he was here before, and would so hound his path that he would probably have little time or disposition for recreation. We do not believe, however, he would condemn any of his disciples who, as a relief from the burdens and cares of life, should occasionally indulge in such innocent games. Every person must be his own judge in such matters, remembering only that he has to give an account to God for the manner in which he uses the time and opportunities afforded him here.

If the prophsy in Isaiah 7:14, "Behold a virgin shall conceive and bear a son and shall call his name Immanuel," had its immediate fulfillment in the days of Isaiah, as Thomas Paine in his "Age of Reason" argues, why does Matthew in his Gospel (1:22, 23) refer to the virgin birth of Jesus as the fulfillment of that prophecy? *G. H. Exley.*

Lincoln, Neb.

The answer to this question involves a principle that applies to a great many other passages in the New Testament which refer to the fulfillment of statements found in the Old Testament. The inspired writers of the New Testament sometimes saw, in the fact or incident to which they referred, a striking exemplification of the truth or principle underlying the Old Testament utterance or incident, and spoke of it as a fulfillment of the former prophecy. Whatever may have been the nature of the "sign" referred to by Isaiah, in the passage quoted, Matthew finds a much more remarkable fulfillment of the statement in the birth of Jesus. There are many passages of Scripture, in the Tew Testament, which can only be understood in this way. If it be true that Matthew was writing to the Jews especially, he would be anxious to notice every correspondence between Old Testament and New Testament history. He would see in the events of the New dispensation the enlargement or fulfillment of prophecy in the Old. This fact may modify the form of argument from prophecy, but it in no way discredits the validity of either the Old Testament or New Testament history.

1. Is it good order for the elders to call the deacons to meet with them and consult on any question, and should their action be respected by the church?

2. If any one is aggrieved at the action of the board how should the matter be settled?

A Learner.

1. It is entirely proper for the elders to call the deacons or other wise men of the church to consult with them concerning any matter of interest relating to the welfare of the church, and their action should always, of course, be respected by the church, whether it be approved or not. It is not impossible for the officers of the board to take ill-advised action, and if a congregation in its assembled wisdom should so decide it may, in a respectful manner, ask the officers to reconsider.

2. If any individual member feels himself aggrieved by the action of the board he should ask for a hearing before it and should be granted such hearing, and pains should be taken to see that no member has just cause for complaint of injustice in any action of the board.

My Impressions of England

By C. H. WINDERS

One often does not realize how little he knows till he attempts to tell it, and then sometimes not half so well as those who listen to or read after him. My stay in England was too short to learn much of the real life of that people; but I am not asked to write my judgment or opinion, but only my impressions, and I cannot deny that some things impressed me.

These impressions were both favorable and unfavorable. We can learn many things from the English people, and they in turn can learn many things from their American cousins; and the future of each nation depends in no small degree upon its willingness to be taught by the other.

This is true in religious as well as political matters. Nothing impressed me more favorably than the Englishman's sense of reverence. The exclusiveness and sacredness of his home, his conduct in the house of God, his knowledge of and regard for the word of God, his respect for the Lord's day, the absence of the vulgar and profane in conversation are some of the ways in which this spirit of reverence finds expression. To me their regard for the house of God was very beautiful and impressive, as was also their service. They enter quietly and reverently and pass at once to their pews. After spending a moment in silent prayer, they either remain very quiet until the service is begun or spend the time reading the hymn-book or the Bible. The very stillness creates a spirit of devotion.

Like Jacob, you are made to feel that Jehovah is in this place, and this is none other but the house of God. There is no visiting or handshaking before, and very little after the services. No chattering or laughing among the young people, no discussion of fashion or social function by the ladies, no conversation about the weather or business or politics among the men. The people have come to worship, not to gossip; to pray, not parade; to commune with God, not to converse with each other.

I never heard such congregational singing in all my life. I saw congregations numbering from three to six hundred with almost every one in the house singing. They were not urged to sing, not even requested to sing, but the way they sang would be an inspiration to any preacher. The class of music used is the very best; none of the jingle-jingle music so common with us.

There is certainly more Bible reading in England than in America. The Bible and the hymn-book are placed side by side in the pew, and both are used by the worshiper. It was a delight to see both old and young turn readily to the lesson announced for the morning and follow the preacher in the reading. Many of them, too, would turn to the text when announced and the preacher (I speak now from experience) is made to feel that he must somewhere in his sermon say something about that text. With the English people the sermon takes second place. With most Americans it is first. Throughout all the services attended there were a quietness and order and a spirit of reverence observed that was very impressive and helpful.

The way Sunday is observed deserves notice. It is indeed a day of worship and rest. The business houses are all closed. The streets are deserted. Only in two or three of the largest cities are the street cars in operation. Even the saloon-keeper seems to have some regard for Sunday, perhaps because he is compelled to. I observed in Manchester, where the saloons are allowed to open from 1 to 2 P. M., (this may be the law elsewhere) that some fifteen minutes before time for opening, both men and women are lined up, waiting for the hour to strike, showing they had not been in at the back door that morning.

The English laboring man or business man is not required to use Sunday for recreation at the parks and pleasure resorts, at ball games and boat races, for he is given holidays for this purpose. The hours of labor are shorter. Saturday afternoon is given to nearly all classes, and the entire summer season is interspersed with holidays. All this makes it less difficult to have Sunday observed as it should be.

I was not known to many as a preacher, but only as an American citizen. This was all the better, for people were themselves, which is not always the case in the presence of preachers. I saw them in their every day attire; saw the best and the worst, in the slums and on the avenues. I think I can say I never heard an oath or an indecent word from an Englishman's lips. I wish I could say as much of the Americans I met on the other side.

In discussing the habits of the two peoples with an intelligent Englishman, I remarked: "Your people are such habitual drinkers." "Yes," he said, "and I deplore it, but I heard more profanity in New York city in a single week than I have heard in England all my life." I was prepared to believe it. I have decided since returning to America to preach occasionally on the third commandment and kindred texts.

The English people are most courteous and obliging. One could not ask for a more polite and accommodating lot of trainmen, street car men, hotel men and policemen than he finds in England. I know the custom of tipping, a custom greatly to be deplored, may account for some of their politeness, but not for the most of it. I had a great deal of use for these men, especially the policemen—not in the way some of you may think—and had they been cross and abrupt, as many of our men filling the same positions are, they could have made my visit very unpleasant, whereas they contributed no little to the pleasure of it.

There are other things which impressed me favorably, but I would better stop here, lest some of my readers conclude I have made a mistake in returning to America and make the same suggestion which a gentleman made to a company of Americans in Paris who were always disparaging France and praising their own country. The Parisian grew tired at last and reminded the company that there was one good thing in Paris that any American with sufficient money could secure, and when asked what it was, replied, "A ticket to New York." Now if there is any danger of my being given a ticket to England, with the understanding that I am to remain there, I will do my best to modify any statement I have made. I never met an American, while on the other side, who was not made a more enthusiastic American by his trip abroad.

But some of the impressions received were not so favorable. England is too conservative. The English people do things as their fathers did them. They are satisfied with the old ways and do not like to be told that they are not the best. I think if they could be once gotten into the right path, they would remain there through their indisposition to change. The fact is, to an American, they seem set against everything that calls for any considerable expenditure of energy, and they have probably discovered that all progress means that. This spirit of conservatism is consigning England to the rear, when she should be well in the front. It is seriously retarding their political, commercial, educational and religious life.

But conservatism is not their worst fault. I have already alluded to their habit of drinking. It is appalling to what extent this evil has fastened itself upon the people. Men, women and children seem to think no more of going into a saloon than into a grocery store. To drink is the rule, to abstain from drink the exception, so much so that I was regarded by my English friends as an unnatural specimen and was sometimes asked if there were any more like me in America. I was glad to answer that in this respect there were a good many, and that the number was steadily growing.

A week was spent in Switzerland in a company of thirty-five or forty, of whom only four were Americans. So far as I could learn, of the whole company only these four Americans (three of these men) and two English women drank nothing.

Another week in Paris where most of the company were Americans, convinced me that, bad as the Americans are in this respect, they are far in advance of the English. What makes the condition in England more alarming is the statement you meet everywhere, which I never heard contradicted, that drinking is on the increase among the women, particularly the society element.

If any one believes that the solution of the drink problem in this country is the removal of the social ban under which it is placed, he needs only to visit England to see his mistake. I am more than ever convinced that the problem must largely be solved by the pulpit and press; that as they create a public sentiment against this evil, it will gradually disappear. Of the more than fifteen sermons I heard, in which the social evil was condemned, the war discussed and various other questions received attention, not one solitary word was uttered against the greatest of all sins of which England is guilty; and that, too, when there was being considered by parliament a bill regulating the sale of beer and wine to children.

The bill, I understand, was amended until nothing remained, and that nothing was finally shelved.

Columbia, Mo.

B. B. Tyler's Letter.

The following appeared in a recent issue of the Chicago Daily Tribune: "Pastor Scores Labor Trust. Denver Clergyman Denounces the Steel Strikers in Vigorous Language. Talks of Demagogues. Denver, Colo., Aug. 5.—'Damn the demagogues' was an expression used by the Rev. B. B. Tyler in the Christian Church in discussing the steel strike to-night. The workers were denounced by the clergyman and he declared the 'labor trust' as bad as any other trust."

The person who sent this message is, I believe, a member of "The Ananias and Sapphira Society" in good and regular standing. He also occupies a high place in "The International Association of Amalgamated Liars." That I said in a public discourse, "Damn the demagogues" is about the only true thing in the sensational message. I did say that, and say it now.

The message says, you observe, that the night of August fifth I delivered a discourse in the Christian Church in which I denounced the laboring man. There is not a word of truth in this statement—not a word. As a matter of fact Monday evening, August fifth, was spent in the Boulevard Congregational Church, not in the Christian Church, in Denver, where I gave an exposition of the Sunday-school lesson for August eleventh—"God's Promise to Abraham."

Sunday evening, August fourth, I delivered an address in the South Broadway Christian Church on "The Present Industrial War from the Christian Point of View." To that discourse the corresponding secretary of "The Ananias and Sapphira Society" probably referred in his "special" to the Tribune.

In the discourse sympathy was expressed for the working man. His right to organize was affirmed. That he had a right to strike was granted. The opinion was expressed that out of the present struggle good would issue. The working man will come to a clearer understanding of his rights, duties, powers, limitations. After the smoke of this battle shall have cleared away the man who owns the tools and the man who handles the tools, that is to say, the capitalist and the working man, will understand each other better. Their relations will be better established. The present strike is ill advised and is doomed. It must fail. This opinion was expressed in the sermon. News from the battlefields indicate that this prediction will be fulfilled. There is, it was said, no good reason for the strike. It is not for better pay, fewer hours, better surroundings. It is simply to compel the United States Steel Company to recognize, and treat with, the officials of the Amalgamated Association of Iron and Steel workers. In this connection I thought of the conscienceless scoundrels who take advantage of the honest, industrious, frugal, temperate working man for their own profit, and exclaimed, "Damn the demagogues!"

Their condemnation is sure. They are condemned of God and of all good men. How soon a demagogue runs his course and disappears! But no sooner does one demagogue sink into oblivion than another appears on the stage, and, for a time, controls his dupes and, in labor troubles, holds the attention of the public. Their appearance makes me alternately weary, sick, disgusted, angry. They vex my soul. This unpremeditated objurgatory expression was at once seized upon by a few half confessed demagogues in Denver. They howled as if they were hit and hurt.

Demagogues are to be found in almost every department of life. They are among capitalists, preachers, doctors, and some think that they are among politicians even! They look out for themselves. They are, sincerely, for No. 1. This is about the only sincerity they possess. Little do they care for the "dear" people. In spite of them, however, the world moves on. The condition of the working man steadily improves. He never was in as good a condition, in every respect, as he is at the present time. And the future has in store for him something much better still. The horizon is radiant. The millennium is coming. The meek shall dominate the earth. The kingdom of this world will become the kingdom of the Christ. To him every knee shall bow. His sceptre all men shall kiss. Do you doubt this? Do you think that I am too optimistic? See what has been gained in the last hundred years.

In 1793 the Schuylkill and Susquehanna Canal Company advertised for workmen, offering $5.00 a month for the winter months and $6.00 for summer, with board and lodging. The next year there was a debate in the House of Representatives which brought out the fact that soldiers got but $3.00 a month. A Vermont member, discussing the proposal to increase the wages of the soldier to $4.00, said that in his state men were hired for £18 a year, or $4.00 a month, with board and clothing. Mr. Wadsworth, of Pennsylvania, said: "In the states north of Pennsylvania the wages of the common laborer are not, upon the whole, superior to those of the common soldier." In 1797 a Rhode Island farmer hired a good farm hand at $3.00 a month; and $5.00 a month was paid to those who got employment for the eight busy months of the farmer's year.

A strong boy could be had, at that time in Connecticut, at $1.00 a month through those months, and he earned it by working from daybreak until eight or nine o'clock at night. He could buy a coarse cotton shirt with the earnings of three such months. The farmer could pay no better, for the price they got for produce was wretched. Butter sold at eight cents a pound, and when it rose suddenly to ten cents, several farmers' wives and daughters went out of their minds with excitement. Women picked the wool off the bushes and briers, where the sheep had left it, and spun and knit it into mittens to earn $1.00 a year by this toilsome business. They hired out as help at twenty-five cents a month and their board.

By a day's hard work at the spinning wheel a woman and girl together could earn twelve cents. As late as 1821 the best farm hands could be had for twenty-five cents a day, or twice as much in mowing time. Matthew Carey, in his letters on the Charities of Philadelphia (1829), gives a painful picture of the working classes at that time. Every avenue to employment was choked with applicants. Men left the cities to find work on the canals at from sixty to seventy-five cents a day, and to encounter the malaria, which laid them low in numbers. The highest wages paid to women was twenty-five cents a day, and even the women who made clothes for the arsenal were paid by the government at no higher rates. When the ladies of the city begged for an improvement of this rate the secretary hesitated, lest it should disarrange the relations of capital and labor throughout the city. Poor people died of cold and want every winter in the city, and the fact seems to have made an impression only on benevolently-disposed persons like Mr. Carey.

Denver, Colo.

A Great Day Coming.

By F. M. Cummings.

We are fully persuaded that the outlook for the religion of Jesus was never so hopeful as at the present time. Prior to his coming there had been a great quickening of human thought. It was one of those divinely arranged periods when things in heaven and on earth are shaken and men are thoroughly aroused. Old beliefs and theories were passing; old organizations were beginning to decay; and at the same time new and vigorous life was springing into active existence. A somewhat similar awakening began with the crusades in the Middle Ages and led on to the Protestant Reformation.

But never has there been, within the historic period, such a quickening of thought as has taken place in the last hundred and fifty years. Again we have the passing of outgrown beliefs and theories and the decay of institutions built on them. Again we have a life so vigorous, active and fruitful that its equal has never been known. Churches may lose in numbers and spirituality and the power of the clergy wane, but in the whole mass of society the ideas of Jesus are taking deeper root every day.

The introduction of Christianity was characterized by an intense human interest. There was a passoniate love for humanity—for humanity redeemed now and forever from all that is evil, and this passionate philanthropy was based on an equally passionate love for the All Father.

There are indications of the strongest kind that we are on the eve of such another outbreak of religious fervor. Men are seeking social and industrial enlargement and economic equity as never before. It means the arousing of an intense human interest.

A human interest without the divine element may lead men no farther than a French revolution, but the hearts of men are turning to religion. Faith, not in churches and dogmas, but in divine love, justice and truth, is reasserting itself, and when the human interest and divine interest are once more combined there will be such an awakening as will cause the powers of earth to be shaken.

It will not be a handful of disciples in an obscure province and without means that shall constitute the forces of Jesus in the new time, but a vast host in many lands with all the thousandfold advantages of modern civilization at their command. A hundred Pentecosts may be rolled into one and a nation be born in a day.

This is a glorious time to live and labor for the Lord.

The Problem on the Mount

By L. H. STINE

The birth of a new idea is attended with tragic events. Erroneous views, that long have been identified with men's belief, are not brought into discredit, nor are base practices reprobated, without the violent motion and tumult of revolution.

The idea that prevailed among the inhabitants where Abraham dwelt, and among many surrounding tribes and neighboring nations was none less than the repulsive one that the best way to offer up a life in devotion to God is to slay it. It is a crude idea, but the one which the race doubtless started with. There is no doubt but that Abraham's faith embodied that idea.

Such a governing conception was adverse to every idea of God in regard to the relations of man. It was contrary to those fundamental ideas on which society rests, and which found, in the process of time, a statutory expression in the article of the Decalogue that denies the right to kill. That the life of man should be offered up as a sacrifice to God, but should not be taken, was the affirmation of an epochal truth and signaled the opening of a new era in the ethical history of the world.

When God would establish a new idea in the mind of the world, he would deposit it in the brain of an intellectual or spiritual leader. Abraham was favorably disposed toward new ideas, and he had that order of genius that could grasp them. He closed not the door of his reason against a strange thought. God could use Abraham.

In the land of Haran, when his restless mind was reaching out toward the unknown in search of new glimpses of truth, he discovered that he was destined to become the founder of a new race, over whose fortunes God would spread the wing of his providence. Assured that he should have land, as well as sons to till the soil and to tend his flocks,unmindful of the perils of his journey, and relying on the strength of a promise higher than any natural expectation, he abandoned his native land, and set forth on an errand of colonization,not knowing whither he went. Planting a colony in a strange land, according to a purpose connected with God, was the first idea that engrossed his mind, and for the development of which he surrendered his life. That was the giant stride, in the starlight age of the reason of man, toward Sinai and Zion, toward the law and the gospel.

Twenty-four years later, when ideals of glowing promise were trembling in the balance, Abraham was called upon to entertain another new idea. "I am God, the all-sufficient. Walk before me and be thou perfect." He extended the hospitality of his generous mind to the new, strange truth that God is trustworthy, and that man is capable of being like him. It was this liberality and unrestrictedness in receiving and entertaining new ideas that made him available for the incarnation of the cardinal truth that God sought to convey to his mind by the tragedy on the mountain, and also for the transmission of his conceptions to his posterity. A man like Abraham may be proven with profit to himself and the world. To give proper direction to his mind was to secure a numberless race against gross error. It was like cleansing the stream by purifying its fountain-head, this freeing the mind of Abraham from great error.

God directed Abraham to make an offering of his only son, even Isaac, the child of promise. No command could have been more painful for him to obey. It was the crisis of his faith. It staggered not, though the promise seemed to be under the doom of annulment.

Abraham construed the commandment in the most literal way possible, and proceeded without delay to carry God's order into execution, according to the prevailing ideas of sacrifice. His conformity to the ceremonies in vogue about him was not unreasonable; for one's faith is molded, largely, by one's education and environment.

To show that God's idea of sacrifice repudiated the intention of destroying Isaac's life, and purposed a spiritual offering up of the young man, when the patriarch raised his hand to obey the command of God in the most materialistic and revolting manner, the angel of the Lord intervened. The voice of mercy checked the rash purpose of Abraham to perform his cruel deed. Stay the hand! Thy hand was not made to shed innocent blood. The thinking brain, the feeling heart, the ready hand, belong to God. The voice that is still, the cheek that is cold, the eye closed in endless night, the silent dust, the fallen leaf, are vain to answer life's great end. Let Isaac live. Life is wonderful and dear and pleasant to him. He has thoughts and feelings and deeds in which to live. God has set landmarks before him. He has an aim and a mission, and his life contains a thousand springs. Spare it. Set Isaac apart, an instrument for the hand of God. Dedicate him, do not destroy him; sacrifice him, do not slay him; consecrate him, do not kill him; give him to God, do not murder him.

God did not instruct Abraham to kill Isaac. Murderous intentions have no place among the thoughts of God. Shedding innocent blood is a capital crime among civilized men, and involves the penalty of death. What is a crime in a man would be a crime in God. One may safely affirm that whatever is morally wrong in the acts of men, would be equally wrong in the acts of God. Is God obligated to a code of ethics different from the code he obligates a man to? No one can honor God for doing a deed which a moral man would reprobate in his neighbor. God is not guilty of sins which he condemns in men. Hence the command to offer up Isacc could not have aimed at the death of Isaac.

God was not trifling with Abraham. To direct him to kill Isaac, with the mental reservation to prevent his death, would have been an act of childish cruelty. Trials severe enough were in store for him in the natural course of an earnest life, without the addition of invented suffering. Does God mean what he says? The cruel world would call such a mental reservation as this by the name of trickery and deception. It belittles God's mind, and places a reduced estimate on his moral worth.

God taught Abraham the truth that he needed for his personal advantage, that the world needed, and that became deeply and durably impressed on the life of Israel. The posterity of Abraham, along the royal line, at least, never practiced human sacrifice to conciliate the mind of God; but on the contrary his descendants emphasized the loftiest sentiments of spiritual obedience. Their literature is rich in such expressions as these: To obey is better than sacrifice and to hearken than the fat of rams. The sacrifices of God are a broken spirit. Their fine conception of the gift of life to God pressed right onward through Hebraistic and Mosaic ages and found complete expression in the idea and life of Jesus. "I sanctify myself," said the Master. "Present your bodies a living sacrifice," said Paul. The disciples of Corinth first gave themselves, as the prime condition of giving the things they possessed.

The gift of Isaac to God raised the mind of Abraham to a new plane of thought. It gave a new meaning to life—its use, abuse and obligation. Old things passed away from the patriarch's life, all things became new. Human sacrifice, as practiced by brutal tribes, was a noxious weed. God eradicated it from the thought of Abraham and, in its stead, planted an incorruptible seed whose destined harvest was the Kingdom of the Son of Man.

The difficult problem for solution on the Mount was to separate in sacrificial offering the true from the false, the barbarous from the humane, the ennobling from the debasing, the attractive from the shocking, and the merciful from the cruel; to confirm in the mind of Abraham the conviction that all should be given to God; and to explode the base idea that the best way of offering up a life in devotion to God is to slay it. The explosion was successful. He found a new angle of vision—a new conception of God, as well as of man. Abraham saw the light.

New York Letter.

By S. T. Willis.

An interesting discussion is going on between certain of the state and city school authorities of New York over the question of allowing teachers to wear distinctive religious garb in the class room. Certain semi-sectarian schools and kindergartens are likely to be turned over to the city school board; but those now in charge of these schools have requested that one condition shall be that the teachers now employed be retained, and that they be allowed to wear before their classes the garments peculiar to the Roman Catholic orders to which they belong. But Superintendent Skinner, of the state board, objects on the ground that such would constitute sectarian instruction in the most effective form. He points out the fact that visual methods of instruction are of the most direct and lasting effect upon the minds of children. The president of the New York City school board, however, does not see any reason for objection, but this doubtless is accounted for by the fact that he is a Roman Catholic.

If instead our public schools in their higher grades were to teach the Bible, or portions of it, as literature and history they would vastly advance the standard of education. But such a movement would be strenuously opposed by the very advocates of the religious garb question under dis-

cussion. Biblical literature and not sectarianism is the need of our public schools.

One of the great dailies of the metropolis is publishing a series of articles on the question, "How shall Capital and Labor be Reconciled?" by such men as Ernest H. Crosby, Carroll D. Wright, Charles Francis Adams, Dr. John P. Peters, Edmond Wetmore, Bolton Hall, President Hadley, Prof. John B. Clark, Bishop Potter, and others. Bishop Potter's paper is especially significant in view of his position and the fact that he is spoken of as one of the possible arbitrators of the issues between the steel company and the Amalgamated Association of Labor. The bishop points out the fact that true manhood is more precious than all the millions involved in this gigantic struggle; that the newer industrial literature of the last decade is shot through and through with a golden thread of hope which points to the settlement of all such agitation in justice and righteousness.

He also says the ideal republic of which many men are dreaming in literature and life is not the condition in which all liberty of action is taken away, and where human society is reduced to a dead level, where there will be no struggle, or competition, or effort. But it is that diviner republic in which men of largest gifts have learned that the noblest and sweetest use of them is not for selfish ends, but for the helping of the weaker, lowlier, less endowed brother or sister who may need to have a narrow and sordid life touched with the hand of brotherly help and illumined by the light of brotherly love.

The true attitude is that of mutual sympathy and co-operation. Neither capital nor labor can be on top, healthfully, fruitfully or permanently. They must walk hand-in-hand. Brute force cannot really settle anything. But reason, justice, mutual sympathy and brotherly love can and will in the end settle all such questions.

Not long ago Dr. George Alexander, of the University Place Presbyterian Church, preached a sermon on "The Gambler's Creed." He said that this vice is prevalent among women of the highest class of society who are committing a graver crime by encouraging the practice than professional gamblers and the keepers of dives. The element of chance enters so largely into the happenings of life that it is hard to draw the line between legitimate business and gambling. The element of chance also enters very largely into almost all games and sports. Idleness, both at the top and at the bottom of society, fosters a demoniacal spirit of gambling. This we see from the king to the pauper. Often women of fashionable society in New York are heard to boast of the jewelry they have bought with money won by gambling. Matronly leaders of society welcome guests to their home to send them forth at the end of the evening penniless. Scarcely a defalcation occurs without its story of an outwardly honest man starting on the road to ruin and shame from some gambling party. Drunkenness is only a bodily sin, and under it there may be a kindly, even a generous, heart; God's grace may flow in the heart of the publican and the harlot, but the finished gambler has no heart. He would gamble on his mother's coffin. His history is covetousness, greed, selfishness, malice, hatred, despair, suicide.

An important and interesting meeting known as "The New York Conference of Christian Workers," is in session at Sea Cliff, Long Island. A series of interesting Bible studies will be given by experts in Old Testament prophecies. Dr. A. T. Pierson and other authorities in missions will conduct the missionary features of the conference. The practical results of such conferences tell in the enlarged and inspired work of those attending them. Preachers and Christian workers really lose no time by attending such meetings. They afford renewed interest and zeal because they bring us in touch with new methods and means, and because we learn of the success of others engaged in similar work. Every preacher should attend his own state missionary convention, and all should go to the annual national conventions. Each church should pay its pastor's expenses to the national convention and furnish a supply for the pulpit in his absence. If the minister is the man he ought to be, he will repay the church many times over in renewed zeal, enthusiasm and devotion. The church owes it to itself and to its pastor alike. Churches, send your ministers to the conventions.

The Incarnation of Truth

By BRUCE BROWN.

Power to be utilized must have an instrument as a means of operation. Steam has ever been just as powerful as it is to-day, but until it was incarnated in an engine it was of no service to man. Lightning frightened savage peoples with its frightful force and lurid glare, but it was of no use to the world until it was caught and incarnated in the dynamo. Finding a machine through which it could operate, as our life manifests itself through the body, man commanded the lightning to come down and light his houses and streets, to carry him to his work and warm him on his way, to become his slave by serving him in a hundred ways; and his command was at once obeyed. Without a medium for its incarnation electricity would ever have spent its force in the air.

By the same law of operation truth must find an organization for its incarnation before it can be of any service to mankind. It has been said that "truth is mighty and will prevail," that, "truth crushed to the earth will rise again"; but this is only possible when truth has found a home in the hearts of men. Truth can only prevail and rise again when crushed to the earth as it operates through our lives and intelligence. We speak of the discovery of new truth but we can only discover new truth as we discover new stars and planets. When these heavenly bodies are first seen they are hoary with age, and truth may seem strange and new at its first recognition, but it is as old as the stars. The only reason that such truth has not been blessing the world is because no mind has been prepared for its incarnation.

It was true from the days of Adam that all men are created free and equal and have the right to life, liberty and the pursuit of happiness, but tyranny governed the world until minds, like flowers that open to receive the sunshine and dew, were glorified and vitalized by its impregnation. All truth, except the bare statement of subsequent events, was the same in the beginning of creation, changeless and eternal, as it is to-day. But this great truth set forth in the Declaration of Independence was but partially comprehended or incarnated when that document was written and for that reason was only partially operative. It remained for men in after years to become aware of its fullest manifestation in striking the word "white" from the constitution of the United States. Truth has power only in proportion to its incarnation.

Truth is the same yesterday, to-day and forever. But a small portion of a few fragments of truth has been grasped by humanity. For that reason we are wholly unable to locate its boundaries. Definition is limitation and truth to us is limitless. Incarnation of truth gives power. Omniscience and omnipotence are correlative terms. Men have served the world in proportion as truth has found its expression in their lives.

Christ said: "I am the Truth." He was the world's greatest revealer of truth. He was the first to teach six of the seven fundamental principles of civilization. But Christ was not the truth because he was a great teacher, but because he was its personification. All that he taught was true before he came into this world and would still have been true had he never been born. Not a single scriptural statement is true because it is in the Bible, but it is in the Bible because it is true. Truth was potent in Christ by being incarnated in his life and by its simplicity in his teaching made conditionable of being bred into the lives of others.

We are to be the truth as Christ is the truth. We can generate no new, saving truth but we can render ourselves the best mediums for its power that this world has known since the days of the Apostles. The reason this world is unevangelized is not lack of power, for Christ is able to save to the uttermost, he is abundantly able to save; but because men have been imperfect conductors for this power. Christ saves men only through incarnate truth. John V. Farwell, a merchant prince of Chicago, sat one morning at the breakfast table with a young man. The merchant said, "The world has yet to see the power of truth in a man fully consecrated to God." As the young man left the room he said, "Men will see in me complete consecration." His name was Dwight L. Moody. He became a perfect conductor for the truth that he had comprehended and in this was the secret of his power.

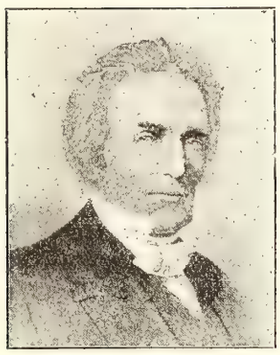
"We have the truth," say the Disciples. But the more important question is, Does the truth have us? If so this world will be ours for Christ's sake. Truth can only take possession of us as sin and self are crucified.

Denver, Col.

The Campbell Cemetery

By GEORGE B. EVANS.

We seek not the living among the dead, but it might prove instructive and likewise inspiring now and then to seek the dead among the living. There are sermons in sepulchers. Out of the somber silence of that spirit-sleep there may perchance steal soft whispers, subdued speech. The dead shall evermore live in the quickened resurrection of memory. The mantle of their godly example shall fall upon our shoulders as gently as the morning mist, and we shall wear the toga of departed spirits.



Alexander Campbell.

It was Decoration day, and I wandered out of drowsy, dreamy Bethany beyond to the Campbell home. Once there, I soon found my way to the graveyard. All was still except the faint stirring of the leaves in the May zephyrs. Here on a gentle slope overlooking his home beneath, rests the pioneer of the restoration movement. Once more the grass has grown green over his mound and spring smiles sweetly on his tomb.

The cemetery in which our saint rests is a quaint, old-fashioned country burial ground. It is surrounded by a stone wall several feet high and about two hundred feet square, and is entered by a stone stile. There are a score or more of tombs within. Here, beneath overhanging larch and cedar, sleep the relatives and close friends of the bishop. Such men as Richardson, Pendleton, Woolery and Trible, rest beside him. It is the Westminster Abbey of the Disciples.

But the tomb that attracts most of our attention is that of Alexander Campbell. In a prominent place it lifts its white head to the lower branches of the nearest fir. The monument is of white marble. Going to the east side we see first of all an open Bible with these words from 1 Jno. 5:12 engraved upon it, "He that hath the Son hath life." Under this we read:

> IN MEMORIAM.
> ALEXANDER CAMPBELL,
> Defender of the Faith
> Once Delivered to the Saints.
> FOUNDER OF BETHANY COLLEGE,
> Who being dead, yet speaketh
> By his numerous
> Writings and holy example.
> Born in the County of Antrim, Ireland.
> Sept. 12, 1788.
> Died at Bethany, Va.,
> March 4, 1866.

Going to the north side we find the names of his two wives; the first, Margaret Campbell, died on Oct. 22, 1827, in the 37th year of her age; the second, Selina H. Campbell, born in Litchfield, England, on Nov. 12, 1802, died at Bethany, W. Va., on June 28, 1897. This last intelligence is so recent that the marble is still white with the newness of the carving. At the monument's base bloom bleeding hearts, typical of the grief that came to friends when this man of God was taken from Israel.

Just beyond the grave of Alexander is that of his father. A very common stone, turning gray with age, marks his grave. On it I read:

"In memory of Elder Thomas Campbell, father of Alexander Campbell and Archibald W. Campbell. Born in County of Down, Ireland, Feb. 1, 1763, and died at the residence of his son, Alexander, in Virginia, Jan. 4, 1854, aged 91 years, minus a few days. In Christian learning and piety he had few equals; as a Christian minister, husband and father, as few superiors. Strong in faith and hope he triumphed over death, and reposed in Jesus without a sorrow or a fear. Happy the dead who die in the Lord, for they rest from their labors and their works do follow them."

The Grave of Alexander Campbell.

To the Disciple this cemetery should be sacred. Surely Westminster Abbey shelters no nobler prince, no better scholar, no more illustrious saint. Luther's tomb should be no more revered. It would take a Gray to pen a worthy elegy on such a graveyard. Says Aaron Prince Aten in a recent poem on Alexander Campbell in this paper:

"Grand man of God, though dead thou speakest yet,
And still beyond the years thy work shall last,
And waves of influence from thy mighty life
Shall break in blessing on eternal shores."

Bethany, W. Va.

At Sea.

Oh, we go down to sea in ships,
But Hope remains behind,
And Love, with laughter on his lips,
And Peace, of passive mind,
While out across the deeps of night,
With lifted sails of prayer,
We voyage off in quest of light
Nor find it anywhere.

O thou who wroughtest earth and sea,
Yet keepest from our eyes
The shores of an eternity
In calms of paradise,
Blow back upon our foolish quest
With all the driving rain
Of blinding tears and wild unrest,
And waft us home again.

—*James Whitcomb Riley.*

The Great Commission.

By S. T. Shortess.

In the great commission there are two commandments and a promise. The commandments are first, go disciple all nations, and second, teaching them to observe all things whatsoever I have commanded you. Then those who keep both the commands in the commission are promised the abiding presence of Christ. We cannot succeed in carrying out the first part of the commission unless we also carry out the second part of it because in discipling the nations we have to depend largely upon the influence of the church and its influence will not be what it should be without proper teaching and the abiding presence of Christ. There is a great deal of talk about carrying out the first part of the commission but not so much actual carrying it out as there should be. The second part is fully as important as the first and yet there is very little said about it and no adequate attempt is made to carry it out. There is certainly no general effort to carry out this working rule of teaching to its legitimate results. The rule is definite, plain and simple. It requires teaching obedience to Christ in all things. He says, teaching them to observe all things whatsoever I have commanded you, and yet many of the things required by this rule are not taught at all. We must find out what Christ wants people to do in the various relations of life, and then we know just what we must teach them to observe.

By applying this rule we know that we must teach domestic duties because the commandments show what Christ wants husbands and wives and parents and children to observe. The teaching of Christ and the apostles is full of this, while there is very little of it in the teaching of this age and for want of it our laws set aside the divine law of marriage and many of our people enter into criminal alliances without knowing it through divorce and remarriage (Mark 10:11, 12 and Matt. 19:9).

Again the rule requires us to teach political duties because the Bible plainly shows what Christ wants subjects and rulers to do. Christ in Matt. 22, and Paul in Rom. 13, teach the duty of paying tribute or taxes. Paul in Titus 2 tells Titus to put them in mind to submit to the government and to obey the magistrates. We are under the same obligation to teach this that Titus was. In 1 Peter 2:14, we are told that rulers are for the punishment of evil doers and for the praise of them that do well. Paul teaches the same in Rom. 13 and says that rulers are ordained of God for this very purpose. We learn from these that rulers are to be just, to protect the innocent and punish the guilty. Ex. 18:21, Deut. 16:19,20, Isa. 5:22,23 and Hab. 2:12-15, and many other passages in the Old Testament teach the same. Our voters are both subjects and rulers and Christ's commandment requires us to teach them to observe their duties in these relations. For lack of Bible teaching some of our laws reverse the Scripture rule and protect the criminal and make the innocent suffer.

Christ's law of teaching and the commandments will also require us to teach social and economic duties as well as our personal duty to self and our duties to the divine Father and to Christ and his church, because there are commandments to govern us in all these relations. In fact all our

duties in all the relations of life are required to be taught to the disciples in the church. In the divine plan of teaching there is no room for fine-spun theories and speculative theology and vain conceits.

Paul said to Timothy, Take heed to thyself and to the teaching,for in so doing thou shalt both save thyself and them that hear thee. We certainly ought to give more earnest heed to the command in our commission to teach obedience to "all things whatsoever Christ has commanded us."

Are You Going to Minneapolis?

By J. M. Lucas, C. E. Supt. for Iowa.

I wish to emphasize three important phases in connection with the great convention to be held at Minneapolis, Oct. 10-16. First, the city and church where the convention is to be held this year. Second, the program and attendance. Third, the result of such a wonderful meeting.

From the pleasant acquaintance I have formed with the church and city of Minneapolis I am satisfied, beyond any reasonable doubt, that no mistake has been made in choosing the city of Minneapolis as the place of holding our first twentieth century missionary conventions of the year 1901.

It was my pleasure to attend the successful international Christian Endeavor convention held in the city of Minneapolis in 1891. At that time I formed a splendid opinion of both the city and the members of our noble band of Disciples, who were struggling at that time, and have since made a valiant and successful fight in maintaining the "Plea of the Disciples" in this growing city of the great northwest. No city has ever excelled the city of Minneapolis in entertaining the annual meeting of the United Society of Christian Endeavor. The city is noted for its great hospitality, enterprising spirit, education, public buildings, large and commodious churches and wonderful manufacturing interests. Beautiful location, surrounded by lakes and pleasant resorts, aside from its moral and religious worth, makes it the more enticing as a pleasant place to hold a great meeting.

It was my good fortune to visit the church, Sunday-school and the Christian Endeavor Society of our church in Minneapolis, one Lord's day last March, and I found all wide-awake, enthusiastic, and planning great things for the October convention. No church where our missionary conventions have been entertained in the past has ever had a better organization, and has been in closer touch with all of the other churches of the city, and has been more successful in interesting the different organizations and representatives of the railroads, than has the Minneapolis church. They have planned prayerfully, wisely and systematically and organized each detail in a businesslike way. In doing so they have merited the respect, and secured the united co-operation and support of the best element of their city. Our brethren have gone at this matter in such a persistent and forcible manner that all good citizens of Minneapolis seem to be impressed with the belief that we are going to have a great convention in October.

Minneapolis is a beautiful city, and a lovely one to visit at the season of the year when the convention is to be held. Our people have a commodious house of worship, and for once we are going to a city where the church building is entirely free from debt. The Exposition Hall is a splendid auditorium, and never looked so well as when filled by the Christian Church.

The program is going to be one of the best ever prepared for our conventions. The outline as published is a sure guarantee of this fact. Our best preachers, our educated men, our consecrated men and women, will be heard. Our practical workers will be given an opportunity to tell us their experience. We will hear of the splendid progress that is being made by all of our missionary interests, and the great work that is being accomplished by our educational institutions. In fact, we will have a chance to hear every vital and important item that pertains to the work of the great movement of the Disciples of Christ in every quarter of the globe.

One thing needful to make this a great meeting in consecration, enthusiasm and interest is a large attendance from the entire brotherhood. This is now the all important question to the numerous committees of the local organization at Minneapolis. With quite a degree of anxiety this question now confronts them, and the great problem to be solved is, How can we secure a large attendance? The church organization, and the citizens of Minneapolis are planning to entertain several thousand delegates, and we should not disappoint them.

Each congregation, Sunday-school, Christian Endeavor and C. W. B. M. should be represented by one or more delegates. Every pastor should attend and bring home a splendid report to be given to his congregation in the form of a sermon. All of our Sunday-schools should send their superintendents. Each Endeavor society ought to organize a campaign that will result in sending one or more delegates. Let individuals decide at once that they will arrange to attend. To our young people, allow us to suggest that they postpone, as far as possible, their summer outing and vacation, that they may go to the Minneapolis convention. You will be well repaid for your time, effort and the money expended.

We really favor the plan of each church, Sunday-school and Christian Endeavor raising the money and sending the pastor, the superintendent and the president of the C. E. society, or the leaders of each department of the church work, and then holding them strictly personally responsible for attending all the sessions pertaining to their particular work as represented on the program of the convention, thus placing them under obligations to make a full and interesting report to those sending them to the convention.

Let us suppose it might be possible to have one representative from each congregation, Sunday-school, C. E. society and C. W. B. M. represented at the Minneapolis convention, what a great attendance we would have, and then go home and give a concise and interesting report of the doings of such a great convention as we are anticipating at Minneapolis this October. What do you surmise the result would be? If it were possible for this to come to pass you could get an interesting and profitable answer from our state and national secretaries and treasurers of our different missionary societies that would not only surprise you, but them as well.

In Iowa we are planning to get a representative from each church,Sunday-school, C. E. society, C. W. B. M., the pastor going too to look after the delegation. We are expecting Drake University to be well represented. A large number of individuals from over the state are planning also to attend. Now this matter of arranging to attend our national missionary conventions is something that needs forethought and planning ahead. Almost every one of moderate means could attend if they would only think so and arrange to do so. The average amount to take one from Iowa to Minneapolis counting all expenses will not exceed $20.

If we can have all of our interests well represented at Minneapolis and good and carefully prepared reports taken home to churches, only the heavenly Father will ever know the splendid results of such an organized effort. We do know that not only the churches will be benefited, but the missionary interests and the spirit of church enterprise will be greatly augmented, and a larger development of spirituality among our people will be discernible.

The brethren of Minneapolis are very anxious for a large attendance of our people at the October convention for the reason that we are little known in that city and the great northwest, and they deem this a great opportunity for making a wonderful impression on the citizens of this territory.

Des Moines, Ia.

Baptism for the Dead.

By Clyde Sharp.

In the CHRISTIAN-EVANGELIST of Sept. 5, is an article on this subject, containing an argument to prove that the expression "the dead" refers to Jesus Christ. Such a conclusion is clearly erroneous because the word in the original which is translated "dead" is in the plural number, hence cannot mean Jesus Christ.

It is easier to tell what the passage does not mean than what it does, but the whole question depends upon the signification of the Greek preposition translated for, and the persons indicated by the phrase "the dead." In the first case "the dead" evidently refers to particular persons, in the second case to the dead in general, because the definite article is used in the first and not in the second. And while "the dead" might mean dead in general, yet with the two forms used in immediate connection, the one with the article would be the more definite, the one without, the more general. In the third case, the word rendered "the dead" is a plural pronoun referring back to the first "the dead."

The explanation sometimes made that it means as the dead, i. e., dead to sin, is erroneous, for if that was the idea, the word rendered *for*, would not appear, and the word or words, for dead, would be in the nominative instead of the genitive case.

The primary meaning of the word translated *for*, is *over*, or *above*. But the conclusion drawn from this meaning, that the Corinthians were in the habit of administering baptism to candidates over the graves of the dead, would at once be rejected by

immersionists as an absurd explanation.

Derived from the primary meaning is a secondary meaning, *for, for the sake of, in defense of* or *in behalf of*, including all shades of meaning that may originate from standing over or above, to defend, protect, help or aid. From this meaning, the idea is drawn that the custom existed of baptizing living persons for their dead friends. But Paul would surely have rebuked so gross a perversion of the gospel.

There is a third meaning, more general: that is, *concerning, in respect to* or *on account of*. And as the other meanings are not applicable, this must be the one that is intended. So they were baptized *in respect to* or *on account of* the dead.

Who were "the dead" indicated? As we have already noted that they were not the persons baptized, using the term with a spiritual signification, nor *the dead* in general, because the expression is too definite, they must have been those who, by the manner of their death, impressed some with the necessity of obeying the gospel. Death from natural causes whether of Christians or Pagans would not so impress unbelievers, but the death of martyrdom does have such an influence, and leads men to believe. Hence "the dead" must have been the martyred dead, whose example of faithfulness led others to believe in Christ, and obey him in baptism.

Tabor, Ia.

WORK IN JAMAICA

By C. E. RANDALL.

"It never rains but it pours" is an old saw of which we are often reminded in life in the tropics. For a number of months we have been suffering more or less from scarcity of rain in this island; and this year the "May seasons" seemed to have forgotten their appointed time. But now, in the middle of June, the clouds, which appear to have been delayed in taking up extra freight, have come up heavily laden. For three days they have been discharging an unusually heavy load. About ten inches of water has fallen. At such a time outdoor employment is generally suspended, and arrears of indoor work is likely to receive attention. Among other things I remember the occasional letter for the CHRISTIAN-EVANGELIST.

It was on Feb. 5, 1876, that W. H. Williams, the first missionary to Jamaica under the C. W. B. M., landed in Kingston. So the churches connected with the mission have been celebrating the silver anniversary and have been raising a fund to give some expression to their thankfulness. In most of the churches it appears that the prevailing poverty has prevented large results being realized. But the effort must have done good; and, so far as it has gone, has shown a right spirit. In Kingston we had a fine meeting at which were present two of the oldest members, who have been faithful adherents to the cause since the time of its commencement by J. O. Beardslee, of the old American Missionary Society, in 1858. The Kingston Church has risen to the occasion in a most gratifying way. With a membership of about one hundred and thirty, of whom fifty are unable to give, being sick, very poor and absent from the city, they have raised $250 as a silver anniversary fund. This enables them to complete the payment of about $750 which they have given in aid of the erection of a mission chapel in an outlying district. They have also been able to clear off some other pressing liabilities. A few, who by an effort could do so, set a good example of liberality; but, for the most part, the members made sacrifices and gave out of their poverty. The results in all the churches are not yet known, but I hope they may prove encouraging.

We shall soon be getting in the annual reports from all the churches. I cannot forecast what these will be. I believe, however, that considerable additions to the membership have been made during the year. Our great trouble is that the defections are so numerous. Consequently our numbers do not show the advance that they should. One chief reason for this is that we profess to keep our church rolls purged of unworthy persons. Those who go back into sin are separated; and those who fail in the discharge of their church duties are erased from the roll. This keeps down our numbers in a way that sometimes appears very disheartening, and probably prevents our friends from feeling the satisfaction which would be derived from apparently large growth. But it is more healthy. Perhaps it would be better if some of the home churches adopted a similar practice. Nevertheless, the facts call for serious inquiry. It ought not to be that so many professing to come under the power of the gospel should fall away. Sometimes the validity of our practices needs to be judged by the results; and where these are unsatisfactory it may be inferred that the practice needs amendment.

In a country such as this and among such a people as we have to do with persons often come forward to profess religion because of the inducements which exist for them to do so. They have nothing to lose or suffer as the consequence. It is rather thought a respectable thing to do so. To join a church gives them a claim to be considered Christians. To be baptized is thought by many to be the proper thing to do; and they will say or do anything to secure the privilege. And then does it not secure a passage, by and by, to the heavenly city? There are many who, with these ideas, will come in the most orthodox way to apply for baptism, and when they have got "baptized done," especially if they are married, they are satisfied that they have done the things which they ought to have done, and soon lapse into a careless and worldly life. To meet this state of things wisely and effectively demands careful consideration, and, it may be, a careful re-adjustment of our methods to meet the conditions, which I am sure the New Testament allows.

Many of the churches on the island held special evangelistic services—both in the open air and in their buildings—at the commencement of the year. In some cases large congregations assembled, and a considerable number of people came forward professing conversion; and some of the churches appeared to be quickened. I do not gather, however, that much permanent impression has been made. Congregations have not increased, and spiritual coldness and negligence are confessedly prevalent. A ministerial association in the island is making an effort to get the Revs. Webb Peploe and F. B. Meyers to visit the island early next year, as missionaries, in the hope of realizing a revival of religion in connection with their labors. I feel sure it might be a means of doing much good in connection with us if some good brother were sent out to visit us to do some evangelistic work; and as we are so near to the states the expense need not be great. Probably the United Fruit Company would give one a free passage.

Kingston, Jamaica.

Retaining Friends.

By C. H. Wetherbe.

It is very easy for some young people to make friends, but they do not pursue such a course as to retain the most of the friends that they once secured. There are others who gain friends slowly, and these they retain for a long time.

It seems to me that the art of retaining good, clean and substantial friends is worth more to any young person than is the mere getting of friends. I do not undervalue the faculty of so winning people as to have them become one's friends, but I do emphasize the worth of keeping the good friends which one has, by various means, obtained. And how shall one retain his worthy friends?

The question is involved in some difficulties. I am aware that some people are so constituted by nature and cultivation that it is comparatively easy for them to retain the friends that they have secured. There is a peculiar charm in their simplicity of speech, in their frankness of manner, in their expression of a kind spirit, and in their obliging ways, so that their friends are lastingly drawn to them.

There are others who are unfortunate in respect to their natural characteristics. They are very uneven in temperament. Some days they are bright, cheerful, communicative and manifestly obliging; these days are followed by clouded countenances, a moody spirit, a cold manner, and a seeming unwillingness to accommodate anybody. Such are quite likely to lose the friends that they have made, and perhaps made with much effort. To such I say, by all means determine to be pleasant before your friends, even though you may feel unpleasant. This is not hypocritical; it is simply the work of keeping in subjection those bad tendencies which need conquering. If you have a pain in one of your arms, honesty and frankness do not require you to use that arm to assault a friend in the face. So, I say, keep your bad feelings under stiff restraint while you are with your friends. Your friends will think all the more of you if they know that you are trying hard to master yourself and are aiming to become much better than you now are. Thousands of young people have retained the best of friends just because the latter have seen the former striving with all of their might to improve themselves.

Then, too, if you would retain worthy friends, be perfectly honest with them in speech, in promise, and in a purpose to be true to them as long as you live.

Current Literature.

September Magazines.

The *North American Review* opens with an hitherto unpublished essay on Shakespeare by Victor Hugo—an eloquent and epigrammatic essay, written in 1864 at the time of the three hundredth anniversary of Shakespeare's birth. It was not included in the volume of critical essays on the great dramatist which Victor Hugo published in that year. The Chinese Consul-General to the United States, Ho Yow, a brother of Minister Wu, writes an intelligent article on "Chinese Exclusion, a Benefit or a Harm?" exhibiting not only a strong English style but also clear views of political economy. His arguments ought to be well considered before the provisions of the present Chinese exclusion act are renewed. In reply to the recent denunciatory article by Prince Kropotkin, an article on Russia and Popular Education is written by M. Pobiedonostseff, Procurator of the Holy Synod of Russia, who, as official head of the Russian Church under the Czar, is able to speak authoritatively of the situation in Russia. He concedes more than one would expect a high Russian official to concede, but bases his chief defense upon the improvements which he says have been made in popular education and in the internal administrative system during the last few years. Dr. J. M. Buckley has another article on Christian Science.

The *Atlantic Monthly* for September contains as usual a distinguished list of contributors. Thomas Nelson Page has an article on the Southern People during the Reconstruction, which is one of the Reconstruction series by different authors which has been in progress since the beginning of the year. John Muir, the familiar friend of mountains and glaciers and all sorts of wild things, writes an article on the redwood trees, their beauties and uses. A redwood cut down is worth a great many dollars for shingles, but in the opinion of Mr. Muir a redwood alive and standing is worth a great deal more to agriculture, as a retainer of moisture for one thing. Charles A. Conant in "The Future of Political Parties" expresses the belief that the time is ripe for a change and that there must be a new division on the new issues. A posthumous essay by W. J. Stillman, the publication of whose autobiography has recently aroused much interest, gives a statement of his theory of beauty. There are other articles on university extension, Japanese horticulture and the Pan-American Exposition.

The story of a stupendous piece of bridge-building recently accomplished in Burma by American engineers is told in the *World's Work* and illustrated with more than thirty photographs. The structure is the largest viaduct in the world and the narrative of its construction would be a fit subject for a modern Iliad. It is characteristic of present day magazine enterprise, which goes to headquarters for its contributions, that the article is written by the engineer who was in charge of the work, Mr. J. C. Turk. An article on Civil Government in Porto Rico is written by W. H. Hunt, who was Secretary of Porto Rico a few weeks ago when the article was written and is now Governor. The largest ship in the world, the new Celtic of the White Star Line, is pictured and described. Apropos of the recent discussions of the chances for unknown, author sone who signs himself An Unknown Author tells of his woes with publishers and concludes that the young writer without a pull has very little chance of getting his productions accepted for publication.

Prof. McMaster has his fourth paper on Daniel Webster in this month's *Century*, making in all a trustworthy and readable monograph on the life and work of this great statesman. The pictures of the Pan-American Exposition by Castaigne are doubtless the best that have appeared and probably the best that will appear. It is a worthy subject for the foremost living illustrator in black and white, and that is unquestionably the position which Castaigne occupies. The opening article is an attractive description of the mid-air dining clubs of New York, exhibiting a pleasant and practical use to which the top floors of sky-scraping office buildings can be put. It makes one appreciate the fact that the introduction of the elevator was in a way almost as great an event as the introduction of the railroad, since the former annihilated distance perpendicularly while the latter destroyed it on the horizontal. The serial publication of Irving Batcheller's "D'ri and I," which has already appeared in book form, is completed in this number.

The *Critic* contains a brilliant essay by Gerald Stanley Lee on "Literary Drill in College," the first paragraph of which, although its connection with the title is not immediate, is worthy of quotation. "Four men stood before God at the end of The First Week, watching Him whirl His little globe. The first man said to Him, 'Tell me how you did it.' The second man said 'Let me have it.' The third man said, 'What is it for?' The fourth man said nothing, and fell down and worshiped. Having worshiped he rose to his feet and made a world himself.

"These four men have been known in history as the Scientist, the Man of Affairs, the Philosopher, and the Artist. They stand for the four necessary points of view in reading books."

The tendency of the New York magazines to publish articles about New York, and especially articles based on the tacit assumption that New York and Christendom are practically synonymous terms, is further exemplified in *Scribner's*, the opening article of which, entitled "The Poor in Summer," is a description of the New York poor and their sufferings and amusements in hot weather. In the same issue appears the first of three articles by General Francis V. Greene on "The United States Army." There is also another Amateur Cracksman story besides some other good fiction and a charming narrative of life in the woods with photographs of bears, beavers and other denizens of the forest in their native haunts.

There is no magazine that contains as much that boys want to know or as much that is good for them to know as *The American Boy*. In addition to having enough, and not too much, fiction, it has articles on all sorts of interesting subjects which are especially attractive to the boy mind. The September number, for example, has the following: Notable Naval Cadets; How to Learn Drawing; A Boys' Building at the St. Louis Exposition of 1903; Boys as Money-makers; The Boy's Library: Turning Points in a Boy's Life, and a great many other things of similar character. It is good, wholesome and interesting.

Few persons in this country realize the importance of the evangelistic revival which has been going on in Japan during the past few months. It is a movement which seems destined to have large results in the Christianizing of that country. It is described under the title "The Great Awakening of Japan" in the *Missionary Review of the World*.

The leading feature of *Ainslee's Magazine* this month is an article on Chicago, which its author characterizes as the most national city. The opening paragraph is significant: "Chicago's feet are in the mud, but her head is among the stars. Physically dirty, she aspires to be beautiful; commercially greedy, she spends half of her tax income for education; tainted to the core with civic dishonesty, her ambition is fixed upon ideal municipal government.'

The *Cosmopolitan* this month is largely given over to the Pan-American Exposition. Among the contributors to this remarkable series of articles, which becomes almost a summarized history of the world's progress during the last decade, are Robert Grant, Albert Shaw, John Brisben Walker, Julian Hawthorne, Director-General Buchanan, Prof. Pupin, Nicholas Murray Butler and Mr. Dooley.

The Review of Reviews for this month is devoted largely to the Sampson-Schley controversy, the steel strike and Dr. Koch's theory about consumption. There is also an illustrated article on automobile making in America, which shows that the industry has developed already to a degree which will be a surprise to most readers.

Muscular Pastor.

Muscles Built up by Common Sense Habit.

"For years I have not been able to drink coffee, as it made me very nervous and gave me a headache. No one loved coffee more than I and it was a severe trial to abandon its use. Nearly three years ago I saw Postum Cereal Coffee advertised and concluded to try it.

I have been so well pleased with it and its healthful effects that I have used it ever since. I carry packages with me when I visit other places.

When I began to drink Postum, my muscles were flabby, as my habits are sedentary, but for the past two years my muscles have been hard and I never felt stronger in my life than I do now at sixty years of age, and I attribute my strength of muscle to constant use of Postum. I drink it three times a day. I feel so enthusiastic about Postum that I cannot recommend it too highly wherever I go. Wishing you great success, yours truly," Rev. A. P. Moore, 474 Rhode Island St., Buffalo, N. Y.

The reason Postum builds up the human body to a prime condition of health, is that when coffee is left off, the drug effects of the poison disappear and the elements in Postum unite with albumen of the food to make gray matter and refill the delicate nerve centers all over the body and in the brain. This sets up a perfect condition of nerve health, and the result is that the entire body feels the effect of it.

Our Budget.

—Iowa convention this week.

—Illinois convention this week.

—Missouri convention next week.

—Only four weeks until the Minneapolis convention.

—A preacher's visit to a convention is like the visit of a storage battery to the charging station.

—J. J. Morgan was chosen at the Santa Cruz Convention as corresponding and financial secretary for the state work in California.

—Do not fail to send your name to P. W. Harding, Mexico, Mo., if you expect to attend the Missouri State Convention, Sept. 16-19.

—William Grant Smith will soon close a three years' pastorate at Delphi, Ind., and can be secured for pastoral work elsewhere in the near future.

—Miss Essie N. Gould of Lawrence, Kan., a graduate of the School of Pastoral Helpers, has entered upon her work as assistant to Brother Hughes at the new church at North Tonawanda, N. Y.

—J. M. Rudy, pastor of the church at Cedar Rapids, expects 500 regular delegates to the convention which meets at Cedar Rapids this week. The Wilson-Huston meeting at that place has been drawing immense crowds.

—H. A. Easton, singing evangelist, has been taking a course of study in voice in Chicago. He will continue in evangelistic work and desires to make dates for the winter. Permanent address, 617 W. 64th Street, Chicago, Ill.

—The first marriage among the students of the School of Pastoral Helpers will take place in the Central Christian Church, Cincinnati, Sept. 24, when Miss Bessie Whitney, a former student, will be married to Mr. Carl Gilbert, of Washington, D. C.

—The Christian Church at Sac City, Ia., desires to correspond with a successful and experienced singer and worker in revival meetings to co-operate with the pastor in a meeting in October or November. Address D. F. Snider, Sac City, Ia., stating references, experience, equipment and salary expected.

—The session of the University of Missouri opens Sept. 10, and in spite of the recent drouth the enrollment is expected to be more than 1,600. The people of Missouri are awakening to the fact that they have in their State University one of the best institutions in the country.

—The annual meeting of the churches of Christ in Bureau County, Ill., will be held with the church at Walnut, Friday, P. M., and Saturday, A. M., Sep. 20, 21. W. F. Shaw, of Charleston, Ill, state president of Christian Endeavor, will deliver the evening address. A good programme has been arranged and a cordial welcome is assured. J. G. Waggoner, president of the county organization, urges a large attendance.

—R. M. Giddings reports from Paris, Tenn., that he has recently baptized Eld. H. O. Moore, of McEwen, Tenn., who has been a preacher in the Methodist Episcopal Church for twenty years and a presiding elder. He is forty-two years old and, Brother Giddings says, he is well educated, a good speaker, a careful thinker and altogether a strong man. He desires work among us either as pastor or evangelist. He has a small family and will work for a moderate salary.

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

—Albert Buxton, of Norfolk, Va., requests all who have been connected with the Northwestern Christian College and who expect to attend the Minneapolis convention to communicate with him that a suburban trip may be arranged to the campus with a banquet.

—J. T. Boone, of Jacksonville, Fla., writes from Nashville, Tenn., announcing the death of Mrs. Church Anderson, a member of the First Church at Jacksonville, who died in Nashville, Thursday Sept. 7. She had come to place her daughter in school at the latter place and was ill only a few days.

—C. H. Plattenburg has entered upon the fourth year of his second term as pastor of the church at Uniontown, Pa., having served the congregation in all six years, with a steady increase of membership, interest and salary. The organization at Uniontown is less than twelve years old and is an encouraging illustration of what can be done by the Disciples of Christ in the east. A new pipe organ has recently been placed in the church.

—The annual convention of the Christian churches of Kansas is being held this week with the church at Hutchinson. The programme, which we received too late to admit of publication when it would have done the most good, is a very excellent one. Wallace C. Payne, who recently took charge of the Bible Chair at Lawrence, gives an address on Bible Chair work and some Bible studies. John E. Pounds, of Cleveland, and A. McLean are among the speakers from outside the state. Baxter Waters gives an address on our literature.

—W. S. Houchins, after an absence of sixteen years in Australia and New Zealand, has returned to his native land. His work in Australia has been very successful. He brings the good wishes and confidence of the brethren there, and carries also their greetings to the Disciples of Christ in America, which he will formally present at an appropriate time. He has filled some of our best pulpits in the southern hemisphere and now desires work in this country. Mark Collis says that any church needing a wide-awake, earnest preacher will do well to write to Brother Houchins, whose present address is Bergin, Ky.

—The Minneapolis Convention committee has issued a large edition of a bulletin of information, a copy of which will be sent to each of our pastors. It is suggested that every pastor preach a convention sermon some time during September, and keep his congregation informed as to the progress of convention preparations by reading from his pulpit extracts from the bulletins and from the matter relative to the convention which is now appearing in our religious papers. By so doing, the congregations can be aroused and their interest in the convention maintained. We urge upon all preachers and others who receive postal inquiries from the committee in regard to preparations being made in their community to give prompt attention and full answers to same.

—We publish elsewhere, under the title "The Situation," a statement of the present condition of the Ministerial Relief Fund by its corresponding secretary, and urge the brethren not to allow anything—not even the approaching national convention and our common anxiety to reach the marks that have been set for the missionary collections—to over-shadow this matter. The work of the Board of Ministerial Relief, in making provision for our needy veterans, touches our family honor very closely. It is at once a matter of charity and obligation and privilege. Write to A. L. Orcutt, Indianapolis, Ind, about it; and while you are writing, just enclose that bill—a one or a five or a ten—which you have in your pocket now and had been intending to spend for some more or less unnecessary personal indulgence.

Eczema

How it reddens the skin, itches, oozes, dries and scales!

Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.

It proceeds from humors inherited or acquired and persists until these have been removed.

Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS are the best cathartic. Price 25 cents

—The Twenty-sixth Annual Convention of the Disciples of Christ in Virginia will be held at the Seventh Street Church, Richmond, Oct. 29-Nov. 1. Virginia hospitality of the original brand will be dispensed to all comers. The corresponding secretary urges all churches in the state to appoint delegates who will attend to the business of the convention, and not those who wish to make a pleasure trip to the city. This is important for any convention. Delegates should be appointed at once and furnished with proper credentials before they come to the convention, and the corresponding secretary, E. N. Newman, Box 161, Richmond, Va., should be notified in advance of the appointment of delegates. A large attendance is desired, and it is hoped that delegates will come prepared to make liberal offerings and large plans for the work.

—A. W. Kokendoffer writes concerning the Missouri convention: "All railroad lines centering in Mexico have made an open one fare for the round trip rate to the convention here Sept. 16 to 19. Let all delegates and visitors send names at once to P. W. Harding, Mexico, Mo. As chairman of the entertainment committee he will have assignments made and the card of assignment will be delivered each party at the church and not by mail. Do not expect reply to your communication, but you will be provided for here. Report to the committee at the church immediately upon your arrival. For the benefit of any who may prefer hotels, the Ringo House makes a $1.50 rate; the Windsor $1 25 and the Planters $1.00 per day. Remember, however, the people of Mexico furnish lodging and breakfast free and the ladies serve dinner and supper at 25 cents each. Meals will be served on Monday. Let there be a large gathering of the hosts."

—The missionary societies are approaching the critical point in their year's work. The fiscal year will close September 30, and all money which is intended to be credited on this year's receipts must be received by the corresponding secretary, F. M. Rains, Box 884, Cincinnati, O., on or before that date. The report for August shows a gain in regular receipts of $771.50 and a loss in annuities of $1,250 as compared with the same month last year, making a net loss of $478.50 for the month. Although the number of contributing churches, Sunday-schools and individuals for the month has decreased, there has been a gain in the amounts received from these sources, showing that the average contributions are higher. This is an encouraging feature even in the face of a net loss. But after all it is even more important to enlist a larger number of persons and churches in active participation in this work than it is to raise any fixed number of dollars. It is of primary importance that a larger number of the churches contribute, even if their contributions are small, and we cannot too strongly urge upon those who have delayed until now to send their contributions at once to the corresponding secretary.

—W. M. Taylor and wife, of Atlanta, Ga., sailed last week from New York for San Juan, Porto Rico, where they will succeed Bro. Erwin in missionary work

—Frank H. Marshall writes: "Add-Ran University is booming. Building crowded the first day. We expect an increase of at least one hundred students over last year's enrollment."

—The church at Cameron, Texas, desires to employ a good, active pastor for the coming year at a salary of $800 or $1,000. Address W. A. Thomas, Cameron, Tex.

—It is reported that excellent progress is being made by the Church Street Christian Church of Jacksonville, Fla., since the fire. The audiences are good and the Sunday-school and Junior Endeavor are larger than they have ever been.

—E. F. Daugherty has resigned his churches at Lizton and New Brunswick, Ind., to enter the senior class of Yale Divinity School E. E. Moorman has resigned his pastorate at Waveland for the same purpose. Mr. Daugherty is a graduate of Franklin College in '98 and Mr. Moorman of Butler in '99. Both have studied in Butler Bible College and took their M. A. degrees at Butler in 1900.

—The third year's report of the Christian Church at Hot Springs shows a net gain of 17 members during the past year and a present membership of 98. The remarkable feature of the work is that of the 98 members, 83 contributed to the support of the church and 72 of these made a definite pledge in advance and paid the same up in full during each quarter. There are few churches among us, we fear, that could show a roll of honor containing the names of 70 per cent. of their members who pledge and contribute regularly to the support of the church.

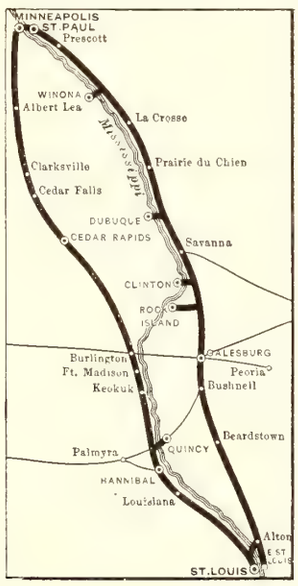
—The corner stone of the newly organized Second Christian Church of Springfield, Ill., was laid on Monday, Sept. 2. The address on that occasion was delivered by J. E. Lynn, pastor of the mother church of which the new congregation is a colony, and other ministers of the city participated in the exercises. The process by which this new congregation has come into existence, from the original recognition of the need of a congregation in a certain part of the city to the voluntary removal of a group of members to form a nucleus of the new congregation, has been a perfect model of the way in which the church ought to spread in the cities. There has been no split and no secession of dissatisfied members, and there can be no ungenerous rivalry between the two congregations through any striving of either to win away the members of the other. The church in Springfield, like the church in Jerusalem, is truly united as one church, though for convenience and efficiency of work it meets in two places.

—Concerning the new pastor at Fort Collins, Col., at which place he recently made a visit, H. O. Breeden, of Des Moines, writes as follows:

"Late in June the Church of Christ in Fort Collins located a new pastor in the person of W. J. Lockhart, a member of the class of 1901, Drake University. Almost immediately this church, which had passed through varying fortunes, began to awake to a new life. The audiences began to tax the capacity of the building. Every department of church work seemed to feel the hand of a master, and all sails began to fill and draw. The brilliant young pastor stepped quickly to a first place in the religious life of the town. The writer recently enjoyed the rare privilege of a visit to this prosperous church. He was entertained by his old friend and co-laborer, Dr. B. O. Aylesworth, for many years president of Drake University, and now president of the State Agricultural College of Colorado. One who moves much among the people of Colorado has no difficulty in believing all that is said of his popularity. He is a tower of strength to our cause in the state. On the third Lord's day in August President Aylesworth, Leonard G. Thompson, the corresponding secretary of the state convention, and the writer took part in a beautiful ordination and installation service in the Fort Collins church, wherein Brother Lockhart was set apart to the ministry and duly inducted into his high office as minister of the Church of Christ at Fort Collins. The exercises were very simple but very inspiring. After a splendid song service, augmented by a fine orchestra, the writer preached a sermon on 'A Vision of the Christ.' The charge to the church was delivered by Bro. Thompson, the charge to the pastor by Dr. Aylesworth, after which the ordination prayer was offered by the writer Judge Mills a representative jurist of Colorado and an elder of that church, then made a tender and beautiful speech of recognition and acceptance on behalf of the congregation. All in all it was a most impressive and delightful service, presaging great things for the Fort Collins church, under its masterful leadership. W. J. Lockhart is one of the best equipped preachers, one of the finest thinkers and most forceful speakers Drake University has ever sent out to serve the Master and unless all signs fail he will make a conspicuous success of the work at Fort Collins."

The Christian-Evangelist Special.

The special arrangements which the CHRISTIAN-EVANGELIST has made with the Burlington Route whereby those who desire to attend the Minneapolis convention may go in thoroughly congenial company, were indorsed by the Central Board of the Christian Church, of St. Louis, at the regular quarterly session of that body on Thursday of last week.



The Central Board is composed of the pastors and officers of all the congregations in St. Louis and the CHRISTIAN-EVANGELIST special thus becomes the official route from St. Louis to Minneapolis. One member from each congregation was appointed to assist in promoting interest and increasing attendance at the convention. The privileges of our special arrangements will not be confined to the brethren of St. Louis exclusively, however. We will welcome all, individuals, parties, or state delegations, who can arrange to join us at St. Louis or points en route.

We desire to know, approximately at least, how many to provide accommodations for. The Burlington Route stands ready to supply the necessary equipment whether that be one coach or an entire train. We are assured that it will be more than the first and would be pleased to make the latter a necessity.

The cost of transportation will be one fare for the round trip; this amounts to Sixteen Dollars from St. Louis and return. Those living away from St. Lonis will buy their tickets at their nearest railway station *through to Minneapolis and return*, being careful to see that they are routed *via St. Louis and the Burlington Route*. A double berth in a standard sleeping car will cost $3 one way. Equally comfortable accommodations can be furnished in a Tourist Sleeping Car for one-half that amount, if enough reserve berths to justify the engaging of such a car. These Tourist Sleeping Cars afford as good service as the standard cars, but are not as elaborately and ornately finished. They are used in the celebrated California Excursions of the Burlington Route. By looking at the map it will be seen that the Burlington has two routes to Minneapolis Our excursion goes via the west side route, through Clarksville, Louisiana, Hannibal, Quincy, Keokuk, Ft. Madison, Burlington, Cedar Rapids, Vinton, Cedar Falls, etc. We leave St. Louis on Wednesday, Oct. 9, at 2:05 P. M., Clarksville 4:14, Louisiana 4:35, Hannibal 5:15, Quincy 6:00, Keokuk 7:40, Ft. Madison 8:25, Burlington 9.00, Cedar Rapids 12:03 A. M., and arrive at Minneapolis at 8:05 A. M. on Thursday, Oct. 10. A very enjoyable trip is assured. Address communications to,

Excursion Manager,
Care of the CHRISTIAN-EVANGELIST.

When you buy Crackers Biscuit or Wafers ask for the kind that are always fresh in the In-er-seal Patent Package.

The following biscuit are now to be had in the In-er-seal Patent Package:—Soda, Milk, Graham, Oatmeal and Butter Thin Biscuit, Vanilla Wafers and Ginger Snaps. Look for the trade-mark design on the end of each package.

IN ER SEAL

National Biscuit Company.

Those who have purchased and read **The Reformation of the Nineteenth Century** are most enthusiastic in their praise of the book. It should be borne in mind that this book is not merely a reprint of the articles that ran through the *Christian-Evangelist* during 1899. The several authors have completely revised, rewritten and amplified their contributions, adding a great deal of entirely new matter. We urge all our readers to send at once for this volume. It will give them a clearer and better understanding of the origin, growth and triumph of our cause than they can otherwise gain. Price, postpaid, $2.00. Christian Publishing Co

Correspondence.

Texas Letter.

Considering the educational advantages of our great conventions, it is worth while for every church to see that its pastor attends them. Many preachers are not able to go, their meagre salaries, often only partially paid, will not permit it. But their churches are abundantly able to send them, and they ought to do it. It will make their preacher a stronger and better man, and thus they will be richly repaid.

Dr. T. F. Driskill, of Corsicana, is working hard to get a large delegation for Minneapolis, and he deserves and expects success.

Detroit has recently built a handsome house costing $3,500, and the fruitage of this sacrifice and enterprise is seen in a great meeting now in progress conducted by J. B. Sweeny and A. H. Darnell.

J. W. Lowber, one of our most successful pastors, has this to say about summer vacations for Texas preachers: "I do not believe a man can very well succeed in Texas cities who does not stand by his work during the hot months."

Sanders and Douthit have had a splendid meeting at Fate, with 40 additions, and almost money enough for a new house. These men seldom fail. The work was done in two weeks.

Ellsworth Faris, our young missionary to Africa, will enter the University of Chicago soon to spend a portion of his furlough in special work.

H. E. Luck, of Chicago, becomes pastor of the University church at Add-Ran, and will also teach in the school. Texas is happy to have him home again.

We people in the south are facing one of the most difficult and dangerous problems of the world. The negro has so changed in a single generation that he is no longer the staunch protector of our mothers, wives and daughters, that he was in the days of slavery, but is now, all over our land with increasing frequency, becoming their deadliest foe. Good men, white and black, are studying the problem, and of course their views vary. Here is what Bishop Turner of the African Methodist Church has to say on it:

"I am as much convinced as ever that African emigration would be best for the negro and best for the white man. There is an irresistible conflict between white and black that nothing but separation can put an end to. Our children are generated and nurtured under a malignant and misanthropic excitement that will wreck this country and make our civilization a hiss and a byword. And if it is a fact that the negro will not let white women alone, then white men owe it to their manhood and honor to get rid of him; and if they will open up a highway to Africa millions of the black race will go. Rather than shed so much blood, and possibly some innocent blood, you had better enact laws to brand these fools and scoundrels and crop their ears and banish them to Africa. If the country will turn over all these criminals that they are burning, hanging and shooting to merely brand their cheeks and carry them to Africa I will give the world another Rome and establish a country like Australia, which was founded and built up by English cutthroats and penal convicts."

C. McPherson, for years on the editorial staff of the Christian Courier, retires from the tripod. He says he did not do work enough on the paper to justify the title of editor.

D. A. Leak leaves Texas and the pulpit and enters the school room at Logansport, La.

The new house lately dedicated at Crockett costing $3,500 was "christened" with a meeting by Bros. Rial, Graves and Hamilton, and a church of 56 members was organized. W. H. Perry paid more than half the cost.

J. W. Marshall and T. E. Fitz have closed a meeting at Sumner's Mill with 45 additions.

R. C. Horn and Eugene Holmes have just held a meeting at Forest Grove with 26 additions.

S. K. Hallam is inaugurating his work at Denton with a meeting, Prof. W. T. Hamner leading the singing. Nineteen additions so far.

J. M. Campbell is pushing the work at El Paso. Audiences large with many additions and much talk of a new house.

J. B. Sweeny, of Gainesville, has closed his vacation of six weeks. He spent it evangelizing and had 205 additions.

G. H. Morrison is much interested in a new house for De Leon, and the indications are that it will be built.

M. M. DAVIS.

Dallas, Texas.

An Historical Society.

It is proposed to call a meeting at the Minneapolis convention of all those interested in the organization of an historical society for the Disciples of Christ. The desirability and place for such a society will appear from the following considerations:

1. The people known as the Disciples of Christ are old enough to have a history.

2. They have accomplished enough to deserve a place in the history of American Christianity, and to merit a larger recognition in that history.

3. The fundamental principles of any religious movement are best understood in the light of their history.

4. It is time that some steps were being taken in preparation for the writing of such a history.

The service such a society can render will appear from the following considerations:

1. It could attempt the collection of the historical records and memorials of the Disciples. Many such records of priceless value, have already been lost, or are on the point of disappearing, with the passing away of the pioneers of the movement and the scattering of their libraries.

2. It could attempt the securing in writing of the memories of living men who were participants in many of the important events. These men are growing fewer every day and unless encouraged soon to commit the facts to writing will neglect it until too late.

3. It could collect from year to year the annual reports of national and state meetings, congresses, colleges, and file away the weekly or monthly issue of papers, to be put at the disposal of persons making inquiry into any field of our work or history.

4. It could preserve all these records in a library centrally located, which shall serve as a reference library for the future historian.

5. It should be composed of members conveniently distributed in different sections of the country, who would serve as the collectors and investigators for their respective sections.

6. It would stimulate interest in the history among all the churches, and promote its study among young men studying for the ministry

7. It could prepare for a historical congress of the Disciples to be held on the one hundredth anniversary of the writing of the "Declaration and Address" in 1909.

All persons interested in such a society will please communicate with the undersigned, so that a call can be issued for a meeting at the national convention.

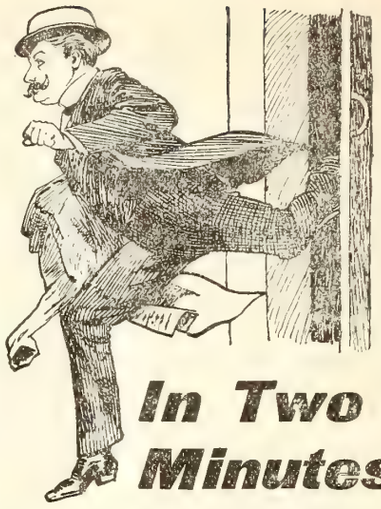
ERRETT GATES.

5526 Jefferson Av., Chicago, Ill.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo.



In Two Minutes

There will be another car. But the man can't wait. He chases the car and swings on, panting and hot, but satisfied. He keeps this gait up all day. He works that way, he lunches that way. He continues this until his stomach "breaks down" and nature compels him to "go slow."

Business men who have impaired their digestion by hasty eating will find in Dr. Pierce's Golden Medical Discovery a cure for dyspepsia and other diseases of the stomach and organs of digestion and nutrition. It does not give mere temporary relief, but it effects a radical cure. It strengthens the stomach, nourishes the nerves and purifies the blood.

"For six long years I suffered with my liver, kidneys, and with indigestion, which baffled the best doctors in our country," writes E. L. Ransell, Esq., of Woolsey, Prince William Co., Va. "I suffered with my stomach and back for a long time, and after taking a 'cart-load' of medicine from three doctors, I grew so bad I could hardly do a day's work. Would have death-like pains in the side, and blind spells, and thought life was hardly worth living. I began taking Dr. Pierce's Golden Medical Discovery and 'Pleasant Pellets,' as advised. Before I had taken half of the second bottle I began to feel relieved. I got six bottles and used them, and am happy to say I owe my life to Dr. Pierce and his medicines."

Dr. Pierce's Pellets cure biliousness.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of BIBLE READINGR on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Missouri State Bible-School Notes.

The Lincoln county meeting was not only remarkable in its giving to Lincoln county missions, but likewise in its support of state Bible-school work, not less than ten of the schools agreeing to keep rally day and make an offering to this work. Every one of W. H. Hobbs' churches will observe the day and meet their apportionments, as has been true in the past, while Troy, as the county seat, under G. F. Assiter and Mrs. Birdie Shelton will lead the way.

The school work at Louisiana is growing right along and Knox P. Taylor is to give them a two weeks' institute and meeting in October, during which the rally will be held. F. A. Mayhall should be proud of his work there.

Sixty-five schools are going to keep the rally day, and we want to hear from at least 35 more and want you to be free to order what you want.

With our notices for the second quarter will go sample programs of our rally day, Oct. 7, and we want you to bring it before your cabinet and join us in making it one of the happiest days in the history of your school.

Two Mile, Montgomery, were ready for work when the time came, so that, dry and unfavorable as it seemed, the day was a happy one in the service of Christ. Think of their sending eight miles for two barrels of drinking water and paying for it, too, and you will see some of their difficulties. But my happiness was complete when the brethren and friends kindly gave me one-third more than was asked of them. The general improvement of the school under Bro. Hill has been remarkable and deserves all the praise that was given it that day.

Paynesville has for years followed the true course, all the offerings of the school going to missions and benevolence, while the membership of the church supports the school, and this accounts for their giving us $30 a year, making our work a specialty as M. D. Dudley, J. O. Walton and the school do. Is there another school in Missouri so doing? Is it not the proper way to do?

The Pike county meeting at Bowling Green was fine, the reports from the schools most encouraging, the leadership of S. W. Marr inspiring, the entertainment by the church exceptional. Every school in Pike but one gave to our work last year, while I had the same glad assurance for this, but Frankford and Mrs. W. S. Worsham head the list, paying their part in full, and all are loud in compliments of W. P. Dorsey and his work among them and for them.

To one and all, we aim to send sufficient rally programs for each one participating and some extras for the superintendent, but if you sometimes wish more write us and they will be sent. Again, while we would like all schools to observe the same day, you may find it better to keep another day in the month, that your minister may be with you, and if so, report to us when the rally is held and make us full report of same.

H. F. DAVIS.

Commercial Bldg., St. Louis.

Entertainment at Mexico.

Send all names to P. W. Harding. Do not expect reply to your communication. The card of assignment will be given you at the church. Please report there immediately on your arrival. For those who may prefer, the Ringo House offers a $1.50, the Windsor, $1.25 and the Planters a $1.00 per day rate to convention guests. Remember, however, lodging and breakfast through the committee free, and the ladies serve dinner and supper at 25 cents each. Let there be a large gathering.

A. W. KOKENDOFFER.

OUR YOUNG FOLKS.

Leading Paper for the Young People of the Christian Church.

W. W. DOWLING, EDITOR.

Our Young Folks is a Large Sixteen-Page Weekly Journal devoted to Bible Study, Christian Work and Home Culture, first-class in every particular, with a large and brilliant corps of special and general contributors.

WHAT IT CONTAINS.

OUR YOUNG FOLKS contains, among other valuable features, the following special departments:

I. The Picture Gallery: First-class pictures of prominent Ministers, Sunday-school Superintendents, Endeavorers and other Christian Workers, with biographical sketches.

II. The Church: Short, pointed articles on First Principles and Practical Duties; Talks on the mid-week Prayer-meeting Topics, and notes of Church Doings.

III. The Sunday-school: Full Expository, Illustrative and Practical Notes on the International Texts, that will afford teachers and older pupils all the aid needed in the study, teaching and application of the Sunday-school lesson.

IV. The Y. P. S. C. E.: Expository Notes on the Y. P. S. C. E. and Junior Prayer-meeting Topics for each week, with Illustrative and Practical Applications and Quotations, that will help young Endeavorers to take an active and intelligent part in the Service.

V. The Home Circle: Poetry, Stories, Illustrated sketches of travel, familiar chats about books, music, amusements and kindred topics.

WHAT IT WILL DO.

1. It will interest your big boys and girls, and help you to keep them in the Sunday-school.
2. It will instruct them in the Scriptures as understood and interpreted by the Disciples of Christ.
3. It will make your young disciples familiar with the work and principles of the religious body with which they are connected, and "root and ground" them in the faith.

WHAT IT WILL COST.

The Subscription Price is very low—so low that it comes within the reach of all. The following are

The Rates.—One copy, one year, seventy-five cents; in clubs of ten and upwards, fifty cents each per year.

CHRISTIAN PUBLISHING COMPANY,
1522 Locust Street, - St. Louis, Mo.

A Trinity of Devotional Books.

BY J. H. GARRISON.

I. The Heavenward Way;
or Counsel to Young Converts. 186 pages. Revised and Enlarged. Price, in cloth, 75c, morocco, $1.25.

II. Alone With God:
A Manual of Devotions. A series of meditation with forms of prayer for various occasions, and for private use. Price, in cloth, 75 cents; morocco, $1.25.

III. Half-Hour Studies at the Cross:
A series of short devotional studies on the death of Christ, designed to assist the reader in preparation for the Lord's supper, especially the leader. Price, in cloth, 75 cents; morocco, $1.25.

The three books in cloth will be mailed to one address for $2.00; in morocco, $3.50.

CHRISTIAN PUBLISHING CO.,
1522 Locust St., **ST. LOUIS, MO.**

What the One Fare Rate Means.

Now that the Central Passenger Association has granted our First Twentieth Century Missionary Convention the one fare round trip rate, following the example of the Western Passenger Association, it behooves our membership to proceed at once to make the best use of these concessions. Nearly a million of our membership are within this territory. The railroads of these associations extend over the region from Duluth to Buffalo, thence south through Pittsburg, and Cincinnati south to the Gulf including Tennessee, Alabama and Mississippi, thence to Galveston, thence north to Kansas City and along the Missouri river to Omaha, Sioux City, etc., to Minneapolis. The adjoining territory is more or less affected by the rates so granted, and action by these two great associations influences and sometimes forces the lines east and west of same to act likewise.

The Minneapolis committee will present the action of the Western and Central Associations to the Eastern Trunk Lines, to the Trans-Missouri Association, and to the Transcontinental lines, asking of them also the one fare rate, so that in time every road in the United States can be quoted as granting the one fare rate.

In the concrete this one fare rate means about as follows: Round trip to Minneapolis and back, from:

Atlanta, Ga	$32.80
Chattanooga, Tenn	28.70
Cincinnati, O	19.50
Cleveland, O,	21.50
Columbus, O	19.85
Chicago, Ill	11.50
Des Moines, Ia	8.00
Detroit, Mich	19.25
Dallas, Tex	28.05
Indianapolis, Ind	16.50
Kansas City, Mo	13.55
Louisville, Ky	19.50
Nashville, Tenn	24.20
Pittsburg, Pa	22.00
Omaha, Neb	10 65
Peoria, Ill	11.75
Springfield, Ill	13.05

As the foregoing is taken from Minneapolis tariff sheets, the same may vary a dollar or more from the rate quoted.

Tickets will be good coming to Minneapolis on Oct. 8, 9, 11 and 13 in central territory, to be so regulated as to reach the western territory not later than Oct. 14, and from western territory Oct. 9, 10, 12 and 14, and from Trans-Missouri territory Oct. 8, 9 and 10. Tickets will be good leaving Minneapolis not earlier than Oct. 10, nor later than Oct. 19, but may be extended to Oct. 31, by depositing with joint agent.

A 25 cent charge will be made for validating tickets and a 50 cent fee for depositing to secure extensions.

Tickets are for continuous passage going and coming.

Where the round trip is less than $4.50 local excursion tickets will be used (and need not be deposited or validated).

As it will be good policy to have every ticket or station agent familiar with these rates, and the nature and scope of our convention, we wish every reader of this article to make inquiry of his local ticket agent for further information on all matters, and use the occasion to tell him everything you know about your first Twentieth Century Missionary Convention. If so interested and informed, local station agents throughout the United States will help in adding a large increase to our attendance. Therefore, my beloved brethren, interest your local railroad ticket agents, and it will not be a waste of time to talk to conductors, brakemen and switchmen.

The application for the one fare of the Central Passenger Association was made to the June meeting, and refused by its granting the one fare "plus $2.00" rate instead. Some of the general passenger agents explain their action by stating that the action of the Western Association in granting the one fare rate was so unusual as to be considered a mistake.

The rehearing of our application for the one fare rate was taken up by the Central Association at its July meeting, and was wonderfully strengthened by the personal work with general passenger agents on the part of a number of our brethren, including Bros. Benj. L. Smith and John L. Shuff, of Cincinnati, Howard Cale, of Indianapolis, W. H. McClain, of St. Louis, C. W. Huffer and L. A. Warren, of Toledo, S. H. Bartlett and Harris R. Cooley, of Cleveland and Dr. C. Evans, of Pittsburg. Others probably assisted, but from them we have no report.

There are few, if any, general passenger agents of the Western and Central Passenger Associations that have not been informed by letter and also by word of mouth of our First Twentieth Century Missionary Convention, and it will be amusing if these high salaried gentlemen reverse the custom heretofore prevailing and awake our churches to the realization that the twentieth century is here and the first great convention of our Christian churches in the century is to be in Minneapolis.

Our transportation committee and railroad advisers say that they will confess their incapacity for transportation problems, if these autocrats of the railroad traffic do not put their traveling and district agents at work to secure the largest possible attendance for our convention.

Our transportation committee is making these suggestions to transportation committees or leaders:

1. At the earliest moment thoroughly plan your work. 2. Formulate early, and ever have ready, all the various and wonderful reasons why delegates should go to the First Twentieth Century Missionary Convention. 3. Canvass each church, Christian Endeavor society and Sunday-school in every possible way. Invent ways. 4. Give your secular press and religious journals brief notices or bulletins of our convention, its attractions, etc., and tell what your committee is doing. 5. Discreetly and continuously cultivate the acquaintance of all railroad agents, and convert them to an abiding faith in our convention. Keep them all posted all summer long. Immerse them in missions. 6. Select not until August, and if possible not until September, the railroad route for any special excursion or train. This takes nerve on the part of the committee, but produces the best results.

Give this matter your immediate attention, think deeply of the questions as an entirety, and act worthy of the cause of Christ and in keeping with the faith so often shown by our missionary leaders. Make our transportation committee your confidant.

Write to us for help, and we will give you our best co-operation.

GEO. T. HALBERT, Sec.
502 Guaranty Bldg., Minneapolis, Minn.

Lost, Strayed or Stolen.

By a conservative estimate, there are in the city of St. Louis as many members of the Christian Church unidentified with any congregation as there are with their names on our church books. Most of these have moved in from other places and have neglected to bring letters. Some have been entirely lost to the church, some have strayed into other folds, and some have been stolen away by the worldly enticements of a great city.

All churches having members removing to St. Louis are requested to send information concerning them, names, addresses, capabilities in church, etc., to the undersigned. This request is made by all the congregations of the city co-operating through the Central Board of the Christian Church.

When the information requested is received, the pastor of the nearest congregation will be promptly notified and the new arrival will be looked after. If you love your departing brethren and are interested in taking our great cities for Christ, do not read this lightly and then neglect our request.

W. D. CREE,
1522 Locust St., St. Louis, Mo.

Nebraska Ministerial Institute.

This is a day of specialization and we, as preachers, cannot afford to ignore the expectations of our time. The gospel minister must be a man of broad culture, without which he will be unable to reach a large portion of those who hear him, but he must also be a master of his specialty—man and God's message of salvation to him. Man and Christ must always be the special study of the preacher of the gospel.

It has been the effort for some time upon the part of some of our progressive Nebraska preachers to organize a summer institute where our ministers and other Christian workers might assemble for two or three weeks to make an earnest study of the word and the art of reaching humanity with it, under the leadership of able teachers.

Bro. R. A. Schell, of Hebron, as the president of our association, did most excellent work in procuring the services of our brother, C. A. Young and also President W. P. Aylsworth, of Cotner University. Every forenoon was devoted, from 8 to 12 o'clock, to lectures by these brethren, Bro. Young lecturing upon the Life of Christ and Prophecy, and Bro. Aylsworth upon Homiletics and Pastoral Theology. The afternoon was given over to study and hearing some one upon some special topic of interest. During the last day of the institute reports were made by individuals who had read books assigned by Bro. Young. The verdict of the 25 who attended and studied during the two weeks was in favor of another similar gathering next year. Bro. Young won a royal place in our hearts through his strong and spiritual teaching, while Bro. Aylsworth, whom we have loved for years, became even more endeared to us through his sympathetic and able instruction in the arts of preaching and pastoral service. Christ was held before us constantly by both teachers. Work is already begun upon our institute for next year.

J. W. HILTON.

Nodaway Valley Convention.

The eleventh annual convention of the Christian churches of Nodaway Valley district was held in Tarkio, Mo., Aug. 27-29. There were about one hundred delegates enrolled. The convention opened with a sermon by C. M. Chilton, of St. Joseph, and closed with one by O. W. Lawrence, of Maryville. President J. W. Ellis, of Albany, gave two Bible studies during the convention.

The address of welcome was made by the pastor, H. B. Elmore, and the response by J. P. Davis, of Burlington Junction. Addresses were also made by T. A. Abbott, G. L. Peters, of Mound City, C. C. Smith, of Cincinnati, and Miss Mattie Burgess, of St. Joseph. An excellent session of the C. W. B. M. was presided over by Mrs. J. W. Ray, of Maryville. Two admirable declamations were given by Miss Edith Boyer, of Grand Rapids, Mich. All the addresses of the convention were of a high order. T. W. Cottingham was again employed as district evangelist, this being his sixth engagement by the district. The next convention will be held in Stanberry. A good sprinkling of business men was in attendance, such as I. R. Williams, of Savannah, A. F. Still, of Burlington Junction, and A. C. Frisbie, of Stanberry. The brethren of Tarkio treated us royally. The church there is doing good work under F. B. Elmore.

It was pleasant to meet with the veteran W. T. Maupin, of Oregon, and the hopeful faces of many of the younger brethren, such as Charles Beale H. E. Blanchard, H. W. Harris and Jesse Gresham, of Fairfax. Prof. Butler, the blind singer of Mound City, was present, and rendered efficient service, as did also Mrs. H. W. Hurst, of Tarkio, with her singing. Upon the whole this was unanimously decided to be one of the very best district conventions.

J. P. DAVIS.

Ohio Letter.

Bellefontaine was so well pleased with E. S. Muckley that they have kept in the family and have called his brother-in-law, W. T. Groom, from Wabash, Ind., who began his work Sept. 1. His first pastorate was in Ohio, at Carthage. The church is to be congratulated.

The churches of Licking county held their yearly meeting this year at Outville with the York street church. John E. Pounds, of Cleveland, and J. A. Lord, of Cincinnati, were the speakers, There was a good attendance and excellent sermons. Two ladies confessed Christ—one 67 years old.

Bro. and Sister Bates, of Newark, have been called to part with one of their precious little ones. The little boy was only eight months old. Their many friends will sympathize deeply with them in their bereavement, but the comfort in Christ is sufficient. When this is read Bro. Bates will have taken up his work with the Warren church. H. Newton Miller, recently of the chair of English in Bethany College, will take the work at Newark at once.

Charles W. Huffer, of the Central Church, in Toledo, and Charles A. Freer, of the Franklin avenue church in Columbus, will exchange in a twelve days' meeting, designed for rallying and reviving purposes this fall. The Columbus meeting will be held Oct. 28-Nov. 8, and the Toledo meeting Nov. 18-29.

The annual convention of the first district will be held next week, Sept. 17-18 at the Grove church, near Gambier. The program is a good one and ought to draw a good attendance.

Wiley Brown, of Indianapolis, has been spending his vacation in Ohio, preaching at Violet chapel in Fairfield county and also on Sunday at the Franklin Avenue church in Columbus. His sermons are highly commended. C. A. FREER.

1068 Oak St., Columbus, O.

Missouri Mission Notes.

There are some messages that leave a sweetness in the mouth, a joy in the heart, and a pleasure in the remembrance, that is past telling. Such an one is this:

"CANTON, Mo., Sept. 2, 1901.
DEAR BROTHER ABBOTT:—Took our state mission offering here yesterday and raised $50. Will try to make it $60 and bring it to the convention.
Yours fraternally,
DAVIS ERRETT."

I saw Bro. Errett ten days ago at the Ralls County meeting, and he promised me to present state missions on the following Lord's day to his people. This is the result. There are ever so many preachers throughout the state, who, in the last month, have given me their promise that they would do the same thing. If they do we will be able to make such a report at Mexico as will make everybody enthusiastically glad.

The work in the field has been splendidly done by the faithful men employed. It only remains now for the financial part to be brought to the front for us to make a great report. This is the last time I can reach you at all before the convention. We hope inside of the next ten days to receive $1,000. We need it; we must have it; the Lord's business demands it; his work calls for it. Surely it will come.

The prospects are good for the best convention we have had in recent years in Missouri. The railroads have granted us a rate of one fare for the round trip. You buy your ticket right into Mexico. Be sure to go to your agent three or four days before you want to start and ask him about his instructions. Tell him his railroad has authorized a rate of one fare, and if he says he has not received these instructions, ask him to inquire at headquarters for them. It has been a hard struggle to secure this rate, now let us make the best use of it. If the agent has no instructions and will not sell you a ticket to Mexico, buy to the nearest point on a direct road to Mexico, taking his receipt, and if the agent at the junction point will not sell you a round trip ticket for one fare, pay him full fare and take his receipt, and so on till you get to Mexico. Take a receipt every time you pay money unless you get the round trip for one fare. Be sure that you do this.

T. A. ABBOTT.

The Situation.

Until the last month of the missionary year, individuals and churches have continued to push back the contribution to Ministerial Relief for other interests. Does this mean that it has been pushed from the year's consideration? July 1, when we made the present quarter's payment, we had to borrow. In twenty-five days another quarter's payment will be due, and unless somebody's heart opens to this cause, we will not be able to make that payment in full.

There are fifty-two persons and their dependents looking to this board for help. When you remember, brethren, that none of these receive more than $25 per quarter, and that some of them have no other source of income, and then think that the winter is coming on, and that they will need food, clothing and fuel, it does seem to me that your hearts would be opened to meet these demands. When you are preparing to have your homes comfortable for the coming winter, do not forget the fathers and mothers who are dependent upon you. These are a part of the family to be provided for. A conscience void of offense before God is an essential to the soul's comfort.

Can Christian people who are blessed with an abundance, be really happy while they know those to whom they owe so much are suffering for life's necessities? I do not so think of my brethren. I want to commend many individuals and churches who have taken both interest and delight in this work. Some have been liberal contributors.

Brethren in Christ, do not compel us, your servants in this ministry, to reduce the meager assistance we are now giving these worthy old saints, but wake up your Christian liberality, and let us have sufficient for the demands made upon us. Others whom we have never helped are asking for aid, but we have had no promise for them. We ought to hear from a thousand individuals and churches before Sept. 30, at which time the books will be closed for the first year of the twentieth century. Will your name be written therein, and your good deed recorded above? The Lord calls, who will answer? Remit to Howard Cale, 120 E. Market St., Indianapolis, Ind. A. L. ORCUTT, Cor. Sec.

No Hay Fever in Northern Michigan.

Why stay at home and sneeze, and be generally miserable when you can get relief in a few hours by going to Petoskey, Bay View, Charlevoix, Traverse City or Harbor Springs, the great Michigan resorts?

The expense is not much to get there, and hotel rates are reasonable. September is a delightful month up north, and the train service of the Pere Marquette Route with through sleeping cars from Michigan Central Station, Chicago, at 7:30 P. M., every day but Sunday, affords quick transit from the land of heat and sneezes to the refreshing breezes from Lake Michigan, free from dust and microbes.

There is also a through sleeper from St. Louis at 12:30 P. M., via the Illinois Central R. R.

Ask your home ticket agent about the rates and a Pere Marquette Resort folder, or send to H. F. Moeller, General Passenger Agent at Detroit, Mich., for one.

Whatever you do remember to go via the Pere Marquette.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—Howard Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

National Benevolent Association Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

Geo. L. Snively, General Secretary, 903 Aubert Ave., St. Louis, Mo.

THE CHRISTIAN-EVANGELIST
Three Months, 25c.
On Trial to New Subscribers.

THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove-Kid in Black, Wine, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes, 3, 4, 5, 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., J Apollo, Cincinnati, O.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago, Cincinnati, Louisville, Evansville or St. Louis and Nashville, Memphis, Birmington, New Orleans, Mobile, Pensacola and Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps address
C. L. STONE, General Pass. Agt.
Louisville, Ky

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 1st, 1901, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting. J. H. GARRISON, Pres., W. D. CREE, Sec.

St. Louis, Mo., August 22, 1901.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

A YOUNG minister who owns a farm of 72 acres in Arkansas desires to mortgage it for $500.00 in order to complete his education. There are 40 acres in cultivation, situated 3 miles from railroad and is worth $1,000 cash. Will pay 8 per cent. interest, and would like one year's time. Address, A. T. Sweeny, Hiram, Ohio.

WANT a location for a licensed undertaker and embalmer by man and wife—active members of Church of Christ. Can purchase or establish a business. 513 E. Fordyce St., Lebanon, Indiana.

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, forest shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

FOR SALE—80, 160 and 640 acres; nice farms, well located in Barton County, Missouri, price $25 per acre. M. Wight, Iantha, Mo.

BROTHERS AND SISTERS wishing rooms during "Pan American Exposition" can secure them in a Christian home at a reasonable price by writing to Mrs. A. F. Lawson, 83 Norwood Ave., Buffalo, N. Y. I can heartily recommend Brother and Sister Lawson.—*Burris A. Jenkins.*

Evangelistic.

ARKANSAS.

Hope.—I have just held a week's meeting at the Sardis church, seven miles from Hope, which resulted in 20 additions, 14 by baptism, six restored and the church greatly revived.—W. O. BREEDEN.

COLORADO.

Boulder, Sept. 2.—I have received a call to this pastorate after a three months' stay. Twenty added to congregation since coming. —J. M. LOWE.

GEORGIA.

Atlanta, Sept. 2.—Five additions to the First Church yesterday, making 36 since I began my labors here. Think we are on the up-grade.—S. B. MOORE.

INDIANA.

Bedford, Sept. 2.—One splendid confession at our evening service yesterday. Large audiences.—JAMES SMALL.

Bedford, Sept. 7.—I was called here last Sunday to continue the pastorate indefinitely. The work is hard but refreshing and pleasant. I have accepted. There is enough of evangelistic work in the city and county to keep a man busy all the time. We had a splendid addition by confession last Sunday. Bro. R. W. Abberly, of Columbus, O., will hold us a meeting in January. He has been enthusiastically called for this second meeting by the church here. The sowers and reapers, we believe, will rejoice in January together.—JAMES SMALL.

Danville, Sept. 9.—Ten days' meeting at Smithville with nine added.—EUGENE MARTIN.

Greenfield, Sept. 7.—I just closed a two and a half weeks' meeting with the church at Warrenton with 31 confessions. Miss Pearl Perry assisted in song.—T. H. KUHN.

Jeffersonville, Sept. 6.—Sept. 5 I closed a two weeks' meeting for the church at Bethel, Clark County. The results were 22 confessions and one restored. Bro. A. B. Hutsell had charge of the music and assisted materially in making the meeting a success. In the past month I have received 38 into the church.—F. E. ANDREWS.

ILLINOIS.

Rantoul, Sept. 9.—Two were added here yesterday, one by confession and one by statement. I begin a meeting at Walnut Corner, Ill., to-night.—HARRY M. BARNETT.

St. Augustine, Sept. 9.—Meeting two weeks old with seven additions up to date.—BURL H. SEALOCK.

IOWA.

Albia, Sept. 9.—There have been eleven additions to this church the last three weeks; two by confession, one reclaimed and eight by letter and statement.—R. H. INGRAM.

Des Moines, Sept. 3.—East Des Moines is being stirred by the preaching and work of E. W. Brickert. Two accessions last Sunday in spite of bad weather and other hindrances. —NELLIE G. HUSBAND.

Guthrie Center, Sept. 2.—Nearly a thousand people attended the basket meeting yesterday at Montieth. Preached two sermons, one at 11 A. M., and at 3 P. M. Communion services at 2:30 P. M. Baptized two persons in the afternoon.—D. L. DUNKLEBERGER.

Hamburg, Sept. 5.—I closed a five weeks' meeting at Riverton last Sunday night. Eighty-five were enlisted in the Master's service, 40 by baptism, 20 from the world and sectarianism, and 25 from the old disbanded congregation. They have no house to meet in and will have to meet in the high hills and low dales for a while. This is a mission work of the Hamburg church We will oversee the work till it is stronger.—H. W. CIES.

Lacona, Sept. 7.—I closed a short meeting with the church here Sept. 1, with six additions, three by primary obedience, two by statement and one by letter.—F. L. DAVIS.

Pleasantville, Sept. 3.—One made the good confession and was baptized Aug. 25. Have recently put in new song books. Sept. 29 will be the 29th anniversary of the Pleasantville church. Any of the former pastors who can are requested to be present on that day.—FORREST D. FERRALL, pastor.

Pleasantville, Sept. 9.—Two young men obeyed their Lord in baptism at the church on the evening of Sept. 6.—FORREST D. FERRALL, pastor.

KANSAS.

Belleville, Sept. 6.—Two added by baptism last Monday, a prominent physician and his wife, making four since last report.—C. HENDERSON, pastor.

Coffeyville, Sept. 9.—Six added by letter yesterday. We will begin a meeting in October. Bro. C. D. Purlee, of Litchfield, Ill., will help me.—ELLIS PURLEE, pastor.

Dodge City, Sept. 2.—We had two additions yesterday. I have just located as pastor and the work looks encouraging.—ELSTER HAILE.

MISSOURI.

Columbia.—I closed my meeting at Dripping Springs yesterday with 23 additions. They say it was one of the best they have had for many years. This church has had 37 additions since last September. I have had no help in my work.—A. W. PASLEY.

Kirksville, Sept. 5.—We had five additions to the church here last Sunday and three the Sunday before.—H. A. NORTHCUTT.

Fulton, Sept. 9.—Bro. A. W. Kokendoffer, of Mexico, held us a short meeting at Richland. Four were added to the church, but we feel that the greatest good came in the way of the spiritual quickening of the brethren. All were highly pleased with Bro. Kokendoffer. At our regular meeting Sunday one young lady made the confession.—FRANK J. NICHOLS.

Macon, Sept. 9.—Our missionary rally closed last night. This is the first for the church at Macon. In fact but little has been done here in missions. Our offering was $135, more than we expected under the circumstances. We have recently added another room to our church, altered our pulpit and moved baptismal pool, so that our house is much more convenient. Recently a Junior society was organized, and during the rally a C. W. B. M. auxiliary. Two additions the first Lord's day. Everything is being made ready for our meeting in October. Bro. J. V. Coombs preaches the word and Chas. Marvin sings it.—W. S. LOCKHART.

Marceline.—I entered upon my fourth year's pastorate here April 1. May 23 I was called to the bedside of our beloved brother, Dr. B. F. Roberts, and remained with him constantly till July 18, when he bade us farewell. He was a young man just entering upon his career as a professional man with a bright future before him. He had many unperfected plans, some of which he has asked me to see carried out. The brethren were without preaching for two months. I resumed the work Aug. 1. Since that time have had additions each Sunday except one, making in all twelve. Bro. Alfred Munyon is in a tent meeting at Bucklin, two weeks old, with 18 additions; good interest and attention.—ISOM ROBERTS.

Ridgeway, Sept. 9.—Our meeting at Blythedale closed with a fine interest up to the last. Twenty-three additions. One man baptized who is 68 years of age. Bro. W. H. Hook, of Bethany, ministers to this church. I am assisting Bro. Sears in a meeting here, which starts off nicely.—MORGAN MORGANS.

Roads, Sept. 2.—Through the evangelistic work of J. T. Ogle, of Guthrie, Okla., J. C. Creel, of Plattsburg, Mo., and E. H. Kellar, of Carrollton, Mo., Mt. Carmel congregation was organized last February with 31 members. We have no regular preaching but meet twice a month in the Presbyterian church to break bread, and have a Bible-school that meets every Lord's day. The county meeting was held with our congregation the fifth Lord's day in June, at which time there were five added to our membership. Evangelist R. H. Love commenced a meeting for us Aug. 13 which lasted fifteen days, resulting in greatly strengthening our congregation and adding 14 to our membership; five by primary obedience and nine by letter and statement.—G. W. TAYLOR.

Troy, Sept. 6.—Closed brief meeting at Highland Prairie Wednesday, Sept. 4, which resulted in the organization of a church of 3[illegible] members, all but six or eight being heads of families. The church will be known as Highland Prairie Christian Church. Bro. O. J. Gary was called to the pastorate. His post office address is High View, Mo. I begin a meeting for the church at Elsberry on Sept. 16.—G. F. ASSITER.

NEBRASKA.

Bloomington, Aug. 29.—I have been here five and a half months and have 14 additions. The church is doing well.—E. S. REES.

OHIO.

Edinburg. — Our two weeks' meeting closed Sept. 1. Nineteen were added, twelve by confession and baptism and seven by letters. Walter C. Gibbs, of McKees Rocks, Pa., conducted the meeting. He, in company with the pastor, visited nearly every home within a radius of three miles. Bro. R. B. Chapman, a junior in Hiram College, ministers to this congregation every other Lord's day. Four more are expected to unite with the church by letter and two young ladies will be immersed Sept. 15.

OREGON.

Albany, Sept. 3.—I just closed a 11 days' meeting at Nashville, Ore., in a mountainous district, with 19 additions; 11 baptisms. Organized a church of Christ and raised money for preaching twice a month. We have had 9 additions here since last report. Mrs. Clara Hazelrigg, of Kansas, will hold us a meeting in November.—J. B. HOLMES.

PENNSYLVANIA.

Washington, Sept. 2.—Baptized one at our prayer meeting here last week. Have supplied the pulpit here since the first of June. Have also done pastoral work in the absence of a pastor. Bro. Cole, of Martinsville, Ind., has accepted our call to the pastorate of the church and enters upon his work Oct. 6. Mr. Wilson, J. J. White, from Sacramento, Cal., preached for the church here yesterday morning and evening. He goes to "Harvard University" this month for a post-graduate course. I baptized three young men at Library, Pa., yesterday.—R. G. WHITE.

ANEMIA

The face alone is no sure index of health; but headache and dizziness, no ambition, no force, no endurance, short breath, palpitation of the heart on little exertion—these with a pale face, are a clear indication of what is wrong. There is too little red in the blood.

There is too little vital force. It is life that is wanting.

Scott's emulsion of cod-liver oil supplies it.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

VIRGINIA.

New Castle, Sept. 2.—One week's meeting at Healing Springs church resulted in six added. Meeting unavoidably closed too soon. —ROBERT ELMORE.

Charlottesville, Sept. 2.—I closed a meeting at Beaver Dam, Hanover county, which resulted in five additions.—OTIS B. SEARS.

Cuckoo.—Bro. G. W. Kemper, the minister of the Christian Church at Midway, has just closed a very successful meeting at Cuckoo. Va., the home of his boyhood. The writer accompanied him on his trip to the Old Dominion and had the pleasure of being with him in the meeting. The meeting continued for two weeks and fifteen souls were added to the church by confession. The house was filled with hearers at every service and much Christian enthusiasm and zeal were manifested by the people. Bro. Kemper's excellent sermons were appreciated by all who heard them.—Y. M. MINOKUCI, Lexington, Ky.

TEXAS.

Amarillo, Sept. 6.—Five persons gave their names for membership in the Christian Church at the close of the Andrews' "union" meeting at Hersford. I went down to baptize them, and six others made the good confession at the night service. Bro. Bundy, the pastor, was away in a meeting.—VOLNEY JOHNSON.

Changes.

D. W. Misener, Ottumwa, Ia., to Memphis, Mo.

John Young, Pacific Grove to Lodi, Cal.

W. M. Taylor, Atlanta, Ga., to San Juan, Porto Rico.

Lewis R. Hotaling, Chicago University, Chicago, Ill., to Michigantown, Ind.

G. A. Renil, Brockton, Mass., to Springfield, Mass.

David Martin, Richfield, Ia., to Oldfield, Mo.

Frank H. Marshall, Garden City, Minn., to 1809 Herring Ave., Waco, Tex.

Paul McReynolds, Redlands to Pacific Theological Seminary, Berkeley, Cal.

D. A. Brown, Paysonville to Oak Wood, Mo.

G. E. Roberts, Maxwell to 2313 Atkins St., Des Moines, Ia.

E. M. Miller, Schaller, Ia., to Boulder, Col.

A. B. Jones, Macatawa, Mich., to Liberty, Mo.

G. W. Terrell, Unionville to Albany, Mo.

E. S. Muckley, Bellefontaine, O., to 155 Laurel St., Buffalo, N. Y.

William D. Rice, Phoenix, Ariz., to Nicholasville, Ky.

H. Morton Gregory, Everly to University Place, Des Moines, Ia.

F. Knight, Bethlehem to North Pleasureville, Ky.

B. F. Morris, Cascade, Mont., to Yates Center, Kan.

A. C. Gerhart, Clay Center, Neb., to Langhorne, Pa.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

A TRIAL OFFER

The Christian-Evangelist

THREE MONTHS, 25 CENTS

For New Subscribers Only.

Paper will be discontinued at the end of the three months unless otherwise ordered

See That Your Friends and Neighbors are readers for three months and the CHRISTIAN-EVANGELIST will do the rest.

THE CHRISTIAN PUBLISHING COMPANY, ST. LOUIS.

The Spiritual Side of Our Plea

By A. B. JONES

This new volume is a notable contribution to a better understanding of the spiritual significance and value of our Reformatory Movement. It accentuates a side of our plea which has been too much neglected by many. It deals, in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," and "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in our ranks.

Cloth — 394 Pages — Price, $1.50

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

The Reformation of The XIXth Century

A Series of Historical Sketches, dealing with the Rise and Progress of the Religious Movement inaugurated by Thomas and Alexander Campbell, from its Origin to the close of the Nineteenth Century.

Edited by J. H. Garrison

This great work, which has been eagerly awaited for some time, is now ready for delivery. It is truly a notable work—a splendid addition to the literature of the Disciples of Christ. It is the only complete and modern history of the current reformation, and therefore should at once find a place in the home of every earnest and zealous Disciple.

This history is divided into eight periods, as follows:

Introductory Period	*Chas. Louis Loos.*
Period of Organization	*B. B. Tyler.*
The Turbulent Period	*W. T. Moore.*
The Transition Period	*T. W. Grafton.*
Period of Revival of Home Missions	*Benj. L. Smith*
Period of Foreign Missions	*A. McLean.*
Period of Woman's Work	*Lois A. White*
Lessons from Our Past	*J. H. Garrison.*

Chas. Louis Loos was personally and intimately acquainted with the fathers of the reformation, and associated with them in their work. His statement of the origin of our movement, and of its early connection with the Baptists, is the most satisfactory which has yet been made. B. B. Tyler has for many years been an untiring student of the history of our movement. W. T. Moore was an active and prominent participant in the events of the period beginning with 1861. His sketch of Alexander Campbell is a masterpiece, and is alone worth the price of the book. T. W. Grafton, in his "Life of Alexander Campbell," and "Men of Yesterday" has shown his ability as an able historian. Benj. L. Smith, A. McLean and Miss White have been most conspicuously identified with the enterprises of which they write. The closing section, by J. H. Garrison, is the address delivered by him at the Jubilee Convention in Cincinnati, October, 1899.

"The Reformation of the Nineteenth Century" is a handsome volume of 514 pages, bound in cloth. It is an addition to that list of books which, whatever other books he may have, every earnest Disciple of Christ should possess. This history is not only a volume full of facts and information, but a story of absorbing interest.

Price, - - - $2.00

THE CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Family Circle

Tripping into Town.

A little lass with golden hair,
  A little lass with brown,
A little lass with raven locks,
  Went tripping into town.

"I like the golden hair the best!"
  "And I prefer the brown!"
"And I the black!" three sparrows said—
  Three sparrows of the town.

"Tu-whit! Tu-whoo!" an old owl cried,
  From the belfry in the town;
"Glad-hearted lassies need not mind
  If the locks be gold, black, brown.

"Tu-whit! Tu-whoo! so fast, so fast,
  The sands of life run down,
And soon, so soon, three white-haired dames
  Will totter through the town.

"Gone then for aye, the raven locks,
  The golden hair, the brown,
And she will fairest be whose face
  Has never worn a frown!"

—*Selected.*

Ants.

Harvey Sutherland writes in Ainslee's Magazine about Ants, and gives much curious information in his own unique style. Like the rest of us, he says, "Ants have a sweet tooth. Now, honey is produced by very many plants in their blossoms, but not for ants. Flowers advertise quite extensively, but only for flying customers. They hang out bright colors and bunch themselves together so that any bee or butterfly that is not totally blind may find them. In the case of the rhododendron they even go so far as to announce, 'This way to the bar.' For the evening trade they dress in white and are strongly perfumed. Bees and butterflies and such like crawl in, all bedaubed with pollen from other flowers of the same kind, and thus the plants are cross-fertilized, but ants and crawling things climb up and suck honey from a clover and then go to the next plant, which may not be a clover at all, and so the flower has wasted its honey and its pollen all for nothing. That is, it would if it let the ants do as they wanted. But it doesn't. When an ant comes around all the honey-bearing flowers shake their heads and say, 'Nothing for you—not to-day. No, no; go on away. Get out now, or I'll set the dog on you.' Some defend their blossoms with regular chevaux de frise of bristles and stickers; some make stems gummy and hairy; some, like the snapdragon, shut up so tight that an ant cannot get in and make the flower stalk so dingle-dangling and so slippery that the ant falls off. Some open early and close early, knowing that bees rise betimes while ants are notorious slug-a-beds. But that there is a determined purpose to boycott the ants is evident from the fact that amphibious plants when they grow in the water where emmets cannot get to them omit the defenses they throw up when they grow on the land.

On the other hand, some plants, recognizing the fact that ants are great for destroying worms and caterpillars, set out a kind of cheap lunch for them on the under side of the leaves. The acacia even goes so far as to grow hollow thorns as company houses for the ants, as well as furnishing them sweet syrup. But I think the smartest trick of all is played by the melampyrum pratense. It knew that the soil on an ant hill was more than usually fertile and well stirred up, so it sat with its head in its hands for a long time and thought out this plan of action: 'Ants like honey. I'll squeeze out a little for them. They think the world and all of their young ones. I'll make my seeds look like their cocoons, and more than that, I'll make them smell like their cocoons. They'll carry 'em under ground, and when spring comes they'll sprout.' It worked like a charm, and you will find the melampyrum pratense growing on ant hills where no other plant is allowed. It looks like a low-down trick to play, but where there is so much competition it doesn't do to be too particular.

"There is a lot that is human about these little ants. They like to play and cut up; they make believe to fight, and when they wrestle in fun they roll all around like school-boys. They wash and brush each other and stretch out under the process as much as to say, 'My! that feels good!' When they sleep they often lie on their sides, and sometimes squat down on their abdomen and the last pair of legs, for all the world like a man taking a nap. When they wake up they gape and stretch themselves, and all but say, 'Ho hum!' They always wash themselves and comb their hair as soon as they get up, and that without having to be told like some little persons I know, but will not name here.

"They are like us in keeping pets about the house. Andre counted 584 species of insects, nearly all of them beetles, that are habitually to be found in ants' nests. They must be there with their consent, for an interloper is instantly killed. Some of them are milch-cattle, like the aphides, such as caterpillars that give syrup and the little blind beetle claviger, which secretes honey from a tuft at the base of its wings. If one of these clavigers is put into the nest of strange ants they fall upon it and slaughter it at once. Some kinds of wood lice are kept as scavengers, and the silver-fish or bristletail and the larva of the elater beetle are handy to have around to do the heavy digging under the supervision of the workers. Many of these domesticated animals are unable to feed themselves. Lespes saw some ants eating sugar. A Lomechusa of their nest came up and nuzzled them till they fed it. Afterward it climbed up on the lump of sugar, but did not seem to know how to get the good of it for itself. But also there are pets about which are as useless as a pug-dog, if another such a thing in the universe can be imagined. The little Stenamma Westwoodii pranks about in the hills of Formica rufa and F. pratensis. It runs along with them, jumps on their backs and takes a ride, and, if for any reason the nest is removed, they go along.

"Then there is another little ant in these nests that is by no means a pet. It digs its galleries in the partitions so small that the big ants cannot get in to kill them. Every once in a while a Salenopsis fugax darts out, snatches up a baby and runs with it into its den, where it eats it up. It is as if we had cannibal dwarfs lurking in the walls and now and then carrying off one of the children to be devoured at horrid banquets behind the plastering.

"But if we begin calling hard names we might as well keep it up and admit first as last that all ants are cannibals and feed not only on other kinds of ants, but even upon their own species, when they are not of the same household. They capture and carry off the eggs, larvae and pupae of other nests, and what they do not have for dinner to-day they fatten for to-morrow. It is supposed that in this way they got into the habit of keeping slaves. The young captive ants came out of their cocoons, and, being naturally industrious, they bustled about and gave the babies their nimmy-nimmy when they cried for it, swept the floor and carried in the coal till the approving workers of the captors began to talk to each other like this: 'That fusca is a handy little thing about the house. Seems a kind of a pity to kill her when we got so much fresh meat on hand, and right in the busy season when help is hard to get. She's so good to the children, too. Let's keep her a while. What do you say?' And then when it was decided to put off butchering day they went to fusca and said, 'Fusca, we've concluded not to kill you for a spell yet. You can stay around and do up the work, but mind, if there are any complaints about you, or the children are neglected, or you give any of your back talk——Well, there'll be fresh meat for supper, do you understand?'

"And fusca dropped a curtsey and made answer: 'Yaiss, missy. T'ank yo', missy. Ah'll do de bes' Ah kin.' (It is almost needless to say that F. fusca is a black ant.)

"F. sanguineas can do their own work, and often do not keep slaves at all, but they are little thought of in ant circles. The real nobility and gentry are Polyergus rufescens and Polyergus lucidus. Work? They work? No, indeed! You don't see them demeaning themselves building and minding the children, collecting food or even feeding themselves, if you please. When the nest is changed they do not set foot to the ground: they are carried by slaves. They have always been accustomed to having help about the house. But they can fight. Their mandibles are fit only to crush other ants' heads. Huber put thirty of them in a box with honey and a lot of their larvae and pupae. What followed reminds one of the stories of the South in the Reconstruction period. They walked around, picked up the children in an awkward way as if they knew something ought to be done, they couldn't just remember what, and laid them down again. There was honey over there that ought to be served. You, Pomp! Where is that black rascal at? But there was no Pompey, and they fell to pining for the days befo' the waw. They made them no dwelling. Half of them died of starvation. Then Huber put in a single black ant. Dinah, I think her name was, or Aunt Debby, I won't be sure which; and she began to do about. She built a house and attended to the children, helped the young ants out of their cocoons and fed and groomed the old ones till they were once more able to go about discoursing on the 'eentellaictual eenfe'-io'ity of the niggro, sah'!

"Ants have cemeteries, and it is characteristic of them that the slaves are not buried with their masters, but in another place, over by the back fence among the ragweeds and burdocks."

If you Feel Depressed
Use Horsford's Acid Phosphate.

Dr. W. E. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

The Runaway.

A little white cloud was sailing high;
A little white cloud in the wide blue sky.

She hurried along, nor dared to stay;
This little white cloud was running away.

The sun went down and the stars came out;
The little cloud saw them all about.

And they frightened her so, the shining train,
She cried herself into a shower of rain.

—*Harriet Brewer Sterling.*

The Boy who had no Chance.

"You feel proud, don't you, Dick?"

"I feel glad," said Dick, simply.

Of course he feels glad. And proud, too, if he felt like owning it, but it's the right kind of pride. Here is one that feels proud, and is quite ready to say it.

A plainly dressed, sweet-faced woman was holding Dick's hand in a close grasp. The kindly faces surrounding her showed by their sympathy that they warmly acknowledged her right to be proud, for most of them knew through what struggles her son had reached this day when he had stood as valedictorian in the graduating class of the High School.

Herbert Barnes, the first speaker, stood a little to one side, gazing on what was going on about him with half indifferent amusement.

"It is a great thing for Dick," he remarked to a companion. "At least he thinks so. He has a fancy that a high-school diploma is the open sesame to all the big things in the world."

"It's a good deal of help up, isn't it? I mean, the education that it stands for."

"Oh, I suppose so—to boys who need that sort of a thing, Now, I don't, you know. I can get along without it."

"I dare say you can," said the other, who knew that Herbert had been quietly dropped out of the school about six months before for poor scholarship.

"Yes, I'm in for business now, and Latin and 'ologies don't count much there. I have a good chance ahead of me, you know. My uncle is going to give me a clerkship in his big business. It's a fine thing to have a pull. I can soon work up and get to the top."

"Yes, you're a lucky fellow," said the other, regarding him rather enviously.

"Now, I don't see any chance for Dick," went on Herbert. "He's as poor as a church mouse, and hasn't an influential friend in the world, so far as I've heard. No, not a bit of a chance."

"Not a bit of a chance" it sometimes seemed to Dick as he sought employment in the place where he lived. Plenty of good friends he had, but the demand for intelligent employment was limited, and he had a great desire to remain near his widowed mother.

So it came about that within a few weeks after the proud commencement day Herbert stopped in surprise to speak to a boy who was bravely wrestling with some heavy packing cases at the alley entrance to his uncle's store.

"You here, Dick?" he said.

"Looks like me, doesn't it?" said Dick, pausing to take a long breath.

"You don't mean you're doing this kind of work?"

"That's just what I am. A fellow that can't get what he wants must take what he can get."

"But—isn't it pretty tough?"

"Rather, at first. But I'm going to give my muscles a training now."

"A porter, after all his fine study, and the fuss made over his graduation," remarked Herbert to the young man near the desk at which he worked a little and idled a good deal. "Poor chap," half contemptuously, "I'm afraid he's going to find, as I said before, that it takes something besides a high-school diploma to boost a fellow up."

Dick brought the same earnest, conscientious effort to his subordinate position that he had always given to his studies. At first he ached cruelly under the unaccustomed physical strain, but before long the rebellious muscles obeyed the demand on them, furnishing a good bodily foundation on which to build such mental effort as might in future be demanded.

And the demand came in good time to the boy who had "no chance" except that built upon faithful effort.

"I am told there was a light in the basement all night," said Mr. Seymour on coming to his place of business one cold morning. "Who knows anything about it?"

He was referred to Dick Woodbury.

"A load of that tropical fruit came from the station just as I was leaving," explained Dick. "I told the drayman everything was locked up for the night, and we couldn't receive it; but he said they couldn't put it anywhere it wouldn't freeze. So I got into the basement and made a fire."

"And you stayed here all night?"

"Yes, it needed an even temperature."

Mr. Seymour had his own opinion of an employe who, in the seeking of his employer's interests, did more than he was hired to do. It was not long after this that Herbert was surprised at seeing Dick at one of the desks in the same office with himself.

There he remained for a long time. Longer than would suit the maker of sensational stories of the rapid advancement of poor boys. In real life the crowding for place is too pressing for rapid promotion. But in the years in which Dick worked hard for what might be thought moderate pay he was steadily building up a character for integrity and reliability which in time found the place of trust which awaits the trustworthy.

Herbert still remains at his desk, relying on his well-off father to supply him with what he can not earn, and the boy who had "no chance"—except the chance always belonging with energy, perseverance and godly living—now in charge of an important branch of the business, writes out the checks for his monthly pay.—*Sydney Dayre in Herald and Presbyter.*

Two gentlemen walking togheter came by a stately new building. "What a magnificent structure!" said one.

"Yes," replied the other; "but I cannot bear to look at it often as I pass it."

"That is strange; why not?"

"Because it reminds me that the owner built it out of the blood, the aches, and the groans of his fellow men—out of the grief of crying children, the woe of wailing women."

"Heavens! What is he? Saloon-keeper? Money Shark?"

"Oh no. He's a dentist."

What Becomes of the Ox.

But one-third of the weight of an ox is of such material that it can be eaten, yet not one bit of it is thrown away. What is done with the two-thirds was explained in a recent periodical, from which the facts are taken. The blood of the animal is used in refining sugar and sizing paper, or it is manufactured into door-knobs and buttons. The hide goes to the tanner; horns and hoofs are transformed into combs and buttons. The thigh bones, worth $80 per ton, are cut into handles for clothes-brushes. The foreleg bones sell for $30 a ton for collar buttons, parasol handles, and jewelry; the water in which the bones are boiled is reduced to glue; the dust from sawing the bones is food for cattle and poultry; the smallest bones are made into boneblack.

Each foot yields a quarter of a pint of neat's-foot oil; the tail goes to the "soup," while the brush or hair at the end of the tail is sold to the mattress-maker. The choicer parts of the fat make the basis of butterine; the intestines are used for sausage casings, or are bought by gold beaters. The undigested food in the stomach, which formerly cost the packers of Chicago $30,000 a year to remove and destroy, is now made into paper. All scraps unfit for any other use find welcome in the glue pot, or are employed by the farmers as fertilizers.—*Young America.*

"You say you were in five wars?" asked the judge of the colored prisoner.

"Dat's what I said, jedge."

"Name them."

"Well, suh, I wuz cook fer de sojers in de war wid de Spaniards; en den I been married fo' times!"

Look at stuck-up, smarty Jones; he won't speak ter nobody.

Aw, he's had a bump on hisself ever since he got kidnaped and his old man had to cough up a lot o' coin ter buy him back.

Knowledge of Food.

Proper Selection of Great Importance in Summer.

The feeding of infants is a very serious proposition, as all mothers know. Food must be used that will easily digest, or the undigested parts will be thrown into the intestines and cause sickness.

It is important to know that a food can be obtained that is always safe; that is Grape-nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th inst., and is in every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Tex.

Grape-Nuts food is not made solely for a baby food by any means, but is manufactured for all human beings who have trifling, or serious difficulties in the stomach and bowels.

One especial point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatsoever, but simply by the action of heat, moisture and time, which permits the diastase to grow and change the starch into grape-sugar. This presents food to the system ready for immediate assimilation.

Its especial value as a food, beyond the fact that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centers throughout the body.

Ploughing and Reaping.

The ploughing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will;
The kings and nations drag the plough,
His purpose to fulfill.

They work his will because they must,
On hillside or on plain;
The clods are broken into dust,
And ready for the grain.

Then comes the planting of the Lord,
His kingdom cometh now;
The ocean's deepest depths are stirrrd,
And all their secrets show.

Where prophets trod His desert broad,
Where monarchs dragged the plough,
Behold the seedtime of his word:
The sower comes to sow.

—*Edward Everett Hale.*

Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand, and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions, and did not believe all the world wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life, and a happy one. —*Exchange.*

"Like an American Child."

In many American homes lack of manners is fast becoming something akin to lack of morals, says a writer in the Congregationalist. The grandmother and guest are frequently forced into a secondary position in conversation, the tea-table talk being monopolized by children's chatter and clamor. Deference to age is conspicuous by its absence. The child is encouraged to think of himself first and others last, for fear that his "spontaneity" be checked. Among well-bred Europeans the American child is usually considered a nuisance, to be held up as a warning. Mrs. Alice Freeman Palmer tells a good story of her experience in a German railway train, when a tiny Karl, who had committed some little rudeness, was reproved in a shocked tone by his mother. "My son," said she, "what shall I do with you? You behave just like an American child." Evidently nothing more crushing could have been said. The traveler who has once lived with foreign children and observed their sweet courtesies and absence of pertness, and has seen how happy children are in considering others, may well desire that our active, vigorous American children may add a new grace to the other charms which make them the light and joy of our homes.

A Joke on the Preacher.

Not a few clergymen would be glad to be the victims of such a practical joke as was recently played upon the Rev. Mr. Hageman, the story of which appears in the Oxford (Mich.) Leader. At the annual meeting of the Congregational church, the question of hiring a preacher comes up for discussion.

At the last meeting of this society, when the subject was brought up, a good deacon arose, and said, "All those in favor of retaining Elder Hageman for another year —at the same salary—will please rise."

Not a person rose, and the minister, who was present, felt as uncomfortable as possible, and heartily wished himself anywhere else. Then the good deacon who had put the question arose again, and said, with a twinkle of the eye: "I see no one favors that motion, so I will put it again in this way: All those in favor of keeping the Rev. Mr. Hageman at an increase of salary will please rise."

Every one got upon his feet. Then it dawned upon Mr. Hageman that he had been the victim of a joke, and a smile lighted his eyes and the color returned to his cheeks. Some of his best friends had planned the surprise, and the little scheme had worked to perfection.

"Well, I never thought that Jonesy would die a natural death," said Snaggs, when he had been told of the passing away of a man he had known.

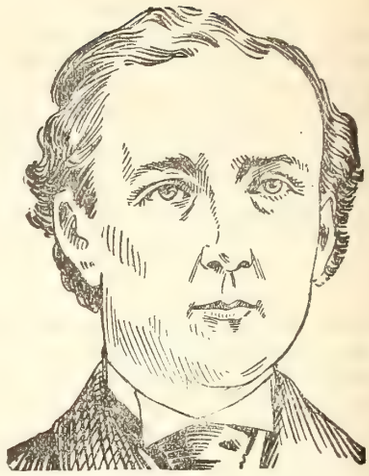
"I didn't say he died a natural death," said Dinwiddie

"You told me he died in bed."

"But it was a folding bed."

Pleasureville to Apostasy

Via Danceburg, Waltzville, Lagerton, Topersville, Saloon-siding, Devil's Curve and other bad places. A new book of thirteen chapters and selling rapidly at 25c. Circulars free. Write C. J. Burton, Christian University, Canton, Mo.



Wholesome Advice

For People Whose Stomachs are Weak and Digestion Poor.

Dr. Harlandson, whose opinion in diseases is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery rising, headaches, sleeplessness, lack of ambition and a general run down nervous condition, I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest the food anyway whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin and Golden Seal, which supply just what the weak stomach lacks.

I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increasing flesh in thin nervous patients, whose real trouble was dyspepsia, and as soon as the stomach was put to rights they did not know what sickness was.

A fifty cent package of Stuart's Dyspepsia Tablets can be bought at any drug store, and as they are not a secret patent medicine, they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, anyone whose stomach is at all deranged, will find great benefit from the use of Stuart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR **PIPE ORGANS.**
637-641 S. Ewing Avenue, St. Louis, Mo.
Please mention this paper when writing.

A Rally Day Service.

Rally Day has become one of the FIXED INSTITUTIONS in all well organized Sunday-Schools. A service of this kind is needed after the summer vacation to re-form the lines and get the forces into position for the new campaign. To make it a success a well-prepared program is very essential. To meet this want we have issued

LIFE'S WARFARE

A service with songs, set to music of the best kind, by F. S. Shepherd, H. L. Gilmour, Charles K. Langley and H. Rosecrans, interspersed with Bible Readings and appropriate Recitations.

STYLE AND PRICE.

Sixteen pages, on good paper, stitched and trimmed, Five cents Single Copy, 50 cents per dozen, $3 00 per 100.

Christian Publishing Co., St. Louis, Mo.

With the Children.

J. Breckenridge Ellis.

In regard to Pete, I have an announcement to make that may please a good many people; the last instalment of the story appears next week! So those who are tired of the serial ought to rejoice next Thursday for they will see THE END at the end of the column,—unless the type setters make it THE AND, or commit other mistakes like they sometimes do. I don't know if they will set up what I am writing now; I expect it'll make 'em mad; I just dare 'em to set it up! Here are some letters: Katharine Keith, Bethany, W. Va.: "I have just finished reading the Av. S. letters and they have inspired me to write one,—not that I expect to see it in print, it will be too long." (How surprised Katharine will be when she sees this!) "Put me down as a member; it will help a little toward reaching the 2,000 mark. Bethany is a very small town and there are only two girls near my size. I am 14, but everyone takes me to be 2 or 3 years older. I don't want you to think that I am a native of this state." (I should think not. Poor old W. Va! It is in California that girls are 2 or 3 years ahead of their age.) "I was born in San Francisco." (You see that? You see what a prophet I am?) "My last home was Santa Cruz. When I was 11 we moved to Lexington, Ky., where we lived several years. No place is so nice to me as California." (There is one misfortune about being a native of California. You always prefer that state, but you are born so restless you can't stay in it. Now it is different with me. I am a Missourian and I wouldn't move to Kansas if there was a brass band over there in every cornfield.) "I go to Bethany College and like it very much. My father is professor of Biblical literature, Doctrine and Philosophy. When are we to begin to write for our page?" (Right now; don't let the grass grow under your pens.) "I am glad we won't have to drop out your stories; the girls in them talk just like they do in real life; they leave the 'g's' out of their 'ing.' I agree with Mary Calhoun that you are an old bachelor; and I am glad you are. I am going to be one,—or rather,—an old maid. I have two cousins in Washington and I will try to get them to join the Av. S." Nellie Assiter, Troy, Mo.: "I want to join the Av. S. I am 16. I took music and shorthand last year and graduated from the public school. This summer I have read Queechy, Jessica's First Prayer, etc. I am like Mary Calhoun, I have made up my mind to be an old maid. I have two brothers, one of whom I think I can persuade to join the Av. S." (I thought she was going to say,—to become an old maid.) "My youngest brother and I are members of the Christian Church; my father is pastor. I should like to correspond with members about my own age." (Matrimony is below par in this club, it appears.) Bertha Beesley, Moselle, Mo.: "Instead of history, will you allow the biography of noted authors as given in a world-wide encyclopedia?" (Certainly; biography is counted just the same.) Cecil and Georgiabell Anthony, Altamont, Mo.: "My sister and I have decided to become members; we hope you will get your 2,000 members before long. Our papa said he was acquainted with you, and I think we would like to be, for you seem so jolly. We are 16 and 14; one takes lessons on a mandolin, the other on a violin; both go to school." (I play on the violin, myself; we ought to get together and give the members a concert. Never could pick a mandolin, though, or a chicken.) "Pete reminds us of an old friend we left in Illinois. Favorite books; Black Beauty, With Gen. Thomas's Staff (Did you ever read it?), Oakleigh, Beautiful Joe, Stepping Heavenward, The Galleon. We are both members of the church. How often do we report to you?" (Once every 12 weeks. Never read the book you mention, but have heard it commended.)

THE GROUND MOLE, by Erma Ady, Flat Rock, Mich.: How many have particularly noticed the Ground Mole, except to exclaim, "Ugh! the horrid creature!" or something similar? We have not much cause to admire the mole, less, perhaps, because it is such a nuisance to the farmer, burrowing tunnels in the land, destroying everything in its path, and also by there not being many uses it can be put to. The only use I know of is to skin them and make purses, also fur which is soft and very fine. Like other animals, the mole is suited to its mode of life. It has a long snout, which assists the feet in digging its home. Its front feet, or digging feet, lie sidewise and throw the dirt both at the same time. They are padded with a small flesh cushion, which protects them while digging. Before the mole is skinned the eyes are barely perceptible, only you can see where they are. After it is skinned you can see the eyes very plainly. The smallness of the eyes is on purpose so the fur can cover them and keep out the dirt when it is at work. (I like this essay because it is written in Erma's own language, and I only hope it will appear on this page to good advantage, and not be printed mule. We should all be thankful we are not moles, that it may not be said of us our only use is to be skinned. I should hate for any one to say that of me; yet I am sorry to say I have seen some human beings who manifestly stood in need of a skinning.)

Julia Cox, Cox, Mo: "We have had a protracted meeting at our church, and I was one of the 13 who was baptized. Two of my sisters and three of my brothers went to Washington in the spring. It seems lonesome at home without them." (How many were left?) "We have a large vineyard and the grapes are getting ripe; I wish you were here to eat some with me. I will begin to think of something to write a story about, as the others are going to write, but I would rather read your . . ." Orrell Fidlar, Terre Haute, Ind.: "I am sorry, but I cannot have my name on the Honor List this time, as I forgot to read my Bible *one* day. I was away visiting. I kept all the other rules. I like Lola Cox's plan if she would do the writing. I was afraid 'Pete' would end when we found out who Nap was, and am glad it didn't. I will be a sophomore in the high school this year." (Orrell sends a very full report of his work. Henry S. Bagley, Mabelvale, Ark., asks: "Is there some way to read up one day, if you miss one day?" No, it is the regularity of good reading that makes good reading most beneficial; otherwise Orrell would certainly be placed upon the Honor List.) Mrs. Ida Cobb, Riley, Kan.: "My little girl became greatly interested in 'Pete,' the paper being sent to us by a friend. The friend moved away Jan. 20, before we knew her time had expired; now we are wondering if there is any way we can get the whole story?" (Come over and I will tell you. Oh! I must thank Julia Cox for her wish about the grapes, none the less because I cannot taste their sweetness with my visible tongue. But there is more in a kind wish than many of us imagine; and I hope every member, and all who read these words, will send a kind wish and a tender thought to Gerald and Mrs. Dever, of Hume, Ill., for Gerald's father died August 14th, and "we feel so sad and lonely now," he writes, "we will try to take up our work again as soon as we can.")

Albany, Mo.

Better than Quinine

Yucatan Chill Tonic cures Chills, Fever, Ague and all Malarial Diseases and does it quickly, permanently and pleasantly. Does not produce any bad after effects. Your dealer has it or can get it from his jobber in a day or two.

Insist on securing Yucatan Chill Tonic (Improved). Price 50cts. Made only by The American Pharmacal Co., (Incorporated), Evansville, Indiana.

RESCUED FROM DRINK

by a new discovery, odorless and tasteless, which any lady can give in tea, coffee or food. It does its work so silently and surely that while the devoted wife, sister or daughter looks on the drunkard is reclaimed even against his will and without his knowledge or co-operation. Send name and address to Dr. J. W. Haines, 1746 Glenn Bldg., Cincinnati, O., and he will mail enough of the remedy free to show how it is used in tea, coffee or food.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

Hour of Prayer.

Frank G. Tyrrell.

Christian Co-operation.*

TEXT: He that reapeth receiveth wages and gatheretn fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, one soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.—John 4:36-38.

Working alone, one can accomplish but little. When two work together, their power is more than doubled. It is not good for man to be alone. He must invoke the co-operation of nature before he can be fed, or clothed, or housed. And he must have the co-operation of his fellow man before he can organize a government or form any industrial enterprise. Buying and selling are forms of co-operation. This principle is just as necessary and just as effective in Christian work as in the manifold work of the world; but Christians are sometimes slow to recognize it, and slower still to adopt it.

Its Necessity.

That this principle is necessary in the work of the church at once appears when we consider the nature of the church. It is made up of members who have widely different gifts. The church has in it the young and immature, as well as the aged and experienced. It has members who are wise to lay plans, and others who are capable and energetic in executing them; members who are deeply spiritual, and members whose specialty it is to attend to temporalities. Hence, if all this variety of talent is to be employed, co-operation is positively necessary. But it appears equally as necessary, when we consider the work of the church. Here again we find unexampled variety. There are business affairs to be managed, and spiritual interests to be conserved. And in each of these there is a great variety of detail. Teaching and preaching are needed. Sons and daughters of consolation will find ample room for the employment of their talents.

Each succeeding generation must be evangelized. The world must hear the gospel. This is the great task laid upon the church, and it will never be done without the closest and most constant co-operation. Our missionary societies are simply methods of co-operation, the wisest and best that have yet been devised. An army illustrates this principle. There is subordination of one to another; division of labor; ordered and harmonious movement. Give the church in every community this spirit of unity and co-operation, let the churches of a given section or country be possessed by it, and seek contact and co-operation with God, and there is nothing they may not achieve.

Praying and Working.

It is sad to find here and there a latent skepticism concerning prayer. After the rich experiences of men and churches, the testimony of the Scriptures, and the example of Christ and the early Christians, it is passing strange that this grace should be disparaged or neglected. Looking upon the scattered peoples, Christ said, "The harvest truly is plenteous, but the laborers are few" (Matt. 9:37). What then? There is refuge in prayer. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

Much reading and study will make a brilliant preacher, but only much prayer will make a powerful preacher. It is not, perhaps, the public prayers we need, whether long or short, so much as the private prayer, which only God hears, and of which no one else knows. We should pray for ourselves, for our brethren, for our ministers and teachers, for our missionaries; for our unconverted friends. When rebuilding the broken wall, the Hebrews held the trowel in one hand and the sword in the other. By our gifts, our prayers, and our toils, we can co-operate with one another, and with the blessed Master, in the extension of His kingdom.

Rejoice Together.

Women had a larger part in the apostolic church than they have to-day in many churches of Christ (Phil. 4:3). Both sexes and all ages should be engaged together under the leadership of Jesus Christ. Wherever this is done there will be abundant harvests, and the reaper and the sower will rejoice together. He who reaps is brought much closer to the final result than he who sows; but can the reaper dispense with the sower? Is he entitled to any more honor? We must sow in faith; sow, many times, with tears; but the harvest is sure, and in it there are songs of joy. As the sower and the reaper have co operated in bringing to pass a splendid harvest, let them still co-operate in celebrating the completion of their labors. There is room in the grand anthem of the glorified saints for all voices.

"Wherefore comfort yourselves together, and edify one another even as also ye do" (1 Thess. 5:11).

"So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all."

Prayer.

Wilt Thou remove, O God, whatever estranges, whatever divides. Give to Thy people everywhere the spirit of unity and co-operation. Help us to realize as never before our dependence upon one another, and above all, upon Thee. Strengthen the heart of the sower and the hand of the reaper, and give golden harvests, for Christ's sake. Amen.

*Prayer-meeting topic for Sept. 18.

Marquette, on Lake Superior,

is one of the most charming summer resorts reached by the Chicago, Milwaukee & St. Paul Railway.

Its healthful location, beautiful scenery, good hotels and complete immunity from hay fever, make a summer outing at Marquette, Mich., very attractive from the standpoint of health, rest and comfort.

Through Pullman sleeping cars are run between Chicago and Marquette and excursion tickets sold at reduced rates via the Chicago, Milwaukee & St. Paul Railway.

For a copy of "The Lake Superior Country," containing a description of Marquette and the copper country, address, with four (4) cents in stamps to pay postage, F. A. Miller, General Passenger Agent, Chicago, Ill.

Quaint, Queer and Curious

Salt Lake City.

The late Col. John Cockerell in the Cosmopolitan said: "There are three unique cities in America, and one of these is SALT LAKE CITY." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the RIO GRANDE WESTERN RAILWAY in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyon, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, for literature, etc.

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., 215 E. 3d St., Cincinnati, O.

OPIUM COCAINE AND WHISKY. Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

BLYMYER CHURCH BELLS. ...ER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only. BUCKEYE BELL FOUNDRY, THE E. W. VANDUZEN CO, Cincinnati, O

STARKS' HEADACHE POWDERS REMOVE THE CAUSE. And cure any headache in five minutes. 10c. all druggists. Sent by mail, postpaid. **STARKS & CO.,** MIDWAY, KY.

IDAHO

WHERE CROPS NEVER FAIL

A Garden Spot for a Beautiful Home.

Rich Farming and Grazing Lands With An Abundance of Water.

Purchase your ticket via the

Oregon Short Line Railroad

The Shortest and Best Line to all points in

IDAHO, OREGON & MONTANA.

For rates, advertising matter, etc., address,

D. E. BURLEY, G. P. & T. A. — D. S. SPENCER, A. G. P. & T. A.

SALT LAKE CITY, UTAH.

TICKETS TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis ...	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office, Broadway and Chestnut.

Or Address C. L. HILLEARY, A. G. P. A., ST. LOUIS

Sunday-School.

W. F. Richardson

Woes of Intemperance.*

We turn aside from the course of the history we have been studying during the present quarter, to consider one of the many warnings found in the word of God against the sin of intemperance. No person who sees the very least of the evils arising out of this vice will begrudge the time given for the study of this striking passage of Scripture. And it is to be hoped that Sunday-school teachers will make the utmost effort to so impress the lessons upon the minds of their pupils as to forever prejudice them against this hellish vice, and the traffic which encourages it. It is probable that Solomon is the author of this portion of the book of Proverbs, and in his court, which became, in its later days, quite dissolute, he saw abundant evidences of the evil which he here denounces. And every word which he wrote, nearly three thousand years ago, is doubly true now, for the liquors of to-day are even more deadly than they were then, as men have learned to distil and to mix all kinds of poisons with their drinks.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" The answer is easy and any child could give it. The drunkard, of course. His manhood gone, his strength wasted, his substance spent, his home wrecked, his family ruined, his hopes blasted, what is there for him longer in life? He is wretched, quarrelsome, foolish, depraved. His bleared eyes, senseless garrulity, filthiness and rudeness, make him the abhorrence of all who come in contact with him. The neat man becomes a sloven; the honest man a thief; the truthful man a liar; the kind man a fiend; the industrious man a loafer; the chaste man a libertine; the Christian man a child of the devil. The drinker advertises his shame. It leaves its marks upon his very countenance. "Nose-paint" is but another name for whiskey. The drinker sins against himself in degrading his manhood below the level of the brute. He sins against his family in robbing them of the love and care he owes them. He sins against society in using his liberty for self-abasement rather than for the public good. He sins against God in trampling into the mire the nature which was made to rise into the very heavens of noble and true thought and life. And what shall be said of those who make and sell the stuff which thus ruins their fellow men, knowing as they do the necessary results of their business? "Woe unto him that putteth the bottle to his neighbor's lips, and maketh him drunken also!" Thus saith God, and the fires of hell will make these enemies of society realize, as they blindly refuse to see in this life, the awful evil to which they have devoted themselves.

"Look not upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly; at the last it biteth like a serpent, and stingeth like an adder." Oh, the arch deceiver! How it hideth its fangs till the victim is safely within its reach. Never yet did a youth take the first drink with the deliberate purpose of becoming a sot. He always intends to stop before he has reached that point. But too late he finds his moral strength gone, and in despair sinks down into the gutter of shame and debauchery. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Then the world must be full of fools. As I write these words, in the city where I live there are hundreds of young men and women, boys and girls, as well as those of maturer years, going into beer and wine gardens, from which some of them will come forth far baser than they entered. The chaste will become impure, the noble-minded reckless of truth or honor. Thousands take their first step toward a life of vice and crime in these places. The house of shame is recruited from these resorts, while thieves and murderers find here the inspiration for their desperate deeds. There is no safe path but that of total abstinence. He who never drinks the first glass cannot possibly become a drunkard, while he who tampers with the evil gives a mortgage on his future which he may find it difficult, or even impossible, to discharge.

The results of intemperance are suggested most graphically. "Thine eyes shall behold strange women," says our authorized version. And does not wine inflame the animal passions as nothing else? The saloon is the prime promoter of sensual lust. Let the traffic in drink be stopped, and a very large share of the sensuality that now destroys our homes, depraves our humanity and pollutes our cities would cease. The Revised Version renders this verse, "Thine eyes shall behold strange things," and the victim of delirium tremens would readily confirm this testimony. The helplessness of the poor victim of drink is portrayed in striking language. He is like one that lieth down in the midst of the sea, only to be quickly swallowed up by its waters, or as one who lieth down upon the top of a mast, to be hurled into the deep, with the first lurch of the vessel. The staggering feet, the hands hanging helplessly at the side, or waved in crazy effort at expression of the confused thought of the bewildered brain, show how the whole man has lost his poise, and is at the mercy of every wind and wave of passion. "O God, that men should put an enemy in their mouths to steal away their brains!"

The drunkard is subject to injury without the power to protect himself, or even the knowledge of its source. "They have stricken me, and I was not hurt; they have beaten me and I felt it not; when shall I awake? I will seek it yet again." Thus does the victim of drink find himself bruised and wounded, after his debauch, and yet unable to place the blame for his injuries. Nor does he care, if he can repeat the stupefying draught, and sink again into the base slumber from which he has been aroused. Surely, when we see how intemperance degrades man, makes him utterly unfit for the duties and responsibilities of life, throws upon society the burden of caring for him and for those whom he ought to support, men will not always tolerate the traffic which they now legalize and encourage. How long, O Lord, how long? When will the church of God awake and set her face as a flint against this infamous business, and Christian men drive it out from under the shelter of the laws? Then only may we hope to see its victims delivered, and its hellish work interrupted and finally destroyed. God hasten the day.

*Lesson for September 22, Proverbs 23:29-35.

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., $ .15; 3 mos., $ .30; 1 yr., $1.00
25 " " .25; " .60; " 2.40
50 " " .45; " 1.20; " 4.60
100 " " .75; " 2.10; " 8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco.....$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen.....$ .50

Christian Publishing Co., 1522 Locust St., St. Louis.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR SEPTEMBER 22.

The Saloon Power Doomed.

(Ps. 37:1-10.)

This psalm is an exhortation to confidence in a righteous God. It bids us hope in the final outcome of the strife between good and ill. It urges us not to give way to that spirit which characterized Elijah under the juniper tree, and which characterizes many a prophet and reformer to-day. "Fret not thyself." Don't be uneasy about the welfare of the universe. Don't feel for a single moment that the whole world rests upon your shoulders, and that you are individually responsible for it. Such is the message of this psalm.

"Why so hot, little man!" This is Emerson's phrasing of the same thought. Why rush about perspiring and despairing? God will care for his world. He is still in his heaven. It may seem to us, at times, as if he were dethroned, but this is a mistake. It may look to us as though the forces of evil were getting the upper hand, but they are not.

Not all in a moment will the earth be cleansed of its evils. Not in a day shall we see the complete triumph of righteousness. Gradual is the progress of truth and goodness in the world. Any man who comes crying: "My plan will cleanse the stables of this world. My panacea will bring in the triumph of truth and righteousness," may be distrusted. He is not a safe leader. There are no panaceas for social ills. There is no sure and rapid victory for righteousness. All reforms that are good and lasting are slow. It is usually a positive evil to shake things up too fast. Carrie Nation's method has been tried before.

But the saloon power in our cities and states is none the less doomed. We shall have clean municipal, state, national government as sure as there is a reigning God, and as sure as our nation has aspirations after righteousness. In order, however, that this may be accomplished, we are to go to work quietly, calmly, judiciously, to study the problems of government, to inform ourselves as a people how we can arm ourselves with the best modern gunnery of righteousness, and then to fight steadily, not by fits and starts, and bravely to a victory. The reign of Tammany Hall and the brewers in New York City is doomed as sure as that to-morrow's dawn will come. Our free-born spirit scorns to be bound by bosses who are bound by brewers. We cannot saw through the fetters in a night, but in many nights we shall.

What then ought we to do towards this end? We ought not to rest quiet under the rule of wrong. We ought to struggle, unceasingly to struggle, but not to fret. So what can we do?

1. We ought to study municipal problems. We are woefully ignorant about the proper government of our cities. We ought to learn how the older civilizations, English, German, have freed themselves from the rule of corruption.

2. We ought, to a man, to mingle in the political life of our cities and communities. No man can shirk this responsibility any more than he can shirk the care of his children and family.

3. We ought to accept every inch of encroachment we can make on the territory of the enemy. An army in besieging a city draws line after line of entrenchments, step by step, nearer and nearer. We cannot win by a single assault. We must keep on pushing the siege inch by inch.

4. And we must lift our voices and never keep them still. It is public opinion that rules in America. We can only shape public opinion by a constant agitation. At the heart of this constant agitation, however, there must be the peace of confidence in God.

Kentucky University.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief. Dr. W. G. TYZZER, General Manager.

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

A handsome volume of 302 pages, bound in cloth. Sent postpaid on receipt of price, $1.00.

THE CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST STREET.

"THE ONLY WAY."

ST. LOUIS TO CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT.

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Burlington Route

THE LINE TO DENVER.

The Burlington has two daily trains, ST. LOUIS TO DENVER.

SCHEDULES

No. 5. "NEBRASKA-COLORADO EXPRESS."	No. 15. "KANSAS CITY-DENVER EXPRESS."
Leaves St. Louis.....2.05 p. m.	Leaves St. Louis.....9.00 p. m.
Arrives Denver.....6.15 p. m.	Arrives Denver.....7.10 a. m.
Via St. Joseph.	Via Kansas City.

With this great train service to Denver, the Burlington is recognized as the best line to the Rockies.

VERY LOW COLORADO EXCURSION RATES ALL SUMMER.

For illustrated publications on Scenic Colorado, her health resorts, stopping places, railroad rates, etc., apply at City Ticket Office, Burlington Route, S. W. Corner Broadway and Olive Street, or write the General Passenger Agent, 604 Pine Street, St. Louis, Mo.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

ANDERSON.

Franc's Homer Anderson died at Blairstown, Mo., Aug. 26 45 years of age. For 22 years he had been a Disciple of Christ. He was a deacon of the church and superintendent of the Sunday-school when his fatal illness came. A wife, three daughters and two sons are left behind. A good man, strong in faith, true to his church, his family and his fellow men, passed from earth well fitted to meet his Savior. S. W. CRUTCHER.
Harrisonville, Mo.

MALOTT.

We have lost a good man in the death of Dr. Hiram Malott, who died on Aug. 29, 1901, at the age of 77 years. He was a native of Lawrence county, Ind., and was a charter member of the congregation here. He loved the church, his God and his Bible. Full of years, full of honors, full of pain, passing through many trials, trusted and loved for two generations, respected by his fellow-citizens of every class, he has fallen asleep in the sure and certain hope of the resurrection of the dead. There is sadness in the church and community but not lamentation. A good man sleeps well after life's fitful fever, but mingled with our tears are songs of victory.
JAMES SMALL.
Bedford, Ind., Sept. 2, 1901.

McMILLEN.

Mrs. Mary A. McMillen, nee Warner, was born in the state of New York, Dec. 30, 1868, and died at her home in Pickering, Mo., July 23, 1901, aged 32 years, 6 months and 23 days. She was married March 3, 1886, to C. G. McMillen, and became the mother of four children, one son and three daughters, all of whom survive her. She was an earnest Christian and a model wife and mother. Seldom was her place vacant in church, Endeavor Society or prayer-meeting, the last time she was away from home being to attend the latter service. She was a most efficient secretary of the Ladies' Aid Society. As a member of the C. W. B. M. she was faithful. She is sadly missed in home, church and society, but our loss is her eternal gain. The funeral services were conducted by the writer. F. E. BLANCHARD.
Pickering, Mo.

TEAFORD.

William Teaford died at his home in Georgetown, Ind., Aug. 22, 1901. He was a policeman in Bedford and was a splendid officer whom every one loved and respected. Two years ago he had a sound conversion. He was convicted and converted and found pardon through our Lord Jesus Christ. He was created anew in Christ Jesus Everybody could see this. His aspiration was to grow. He could say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." He thirsted for righteousness. JAMES SMALL.

Travel.

A word or two on the subject of travel is not amiss. The facilities for the transportation of passengers at the present time have certainly been brought to perfection. It isn't like in the old days when it was almost a torture to go from one place to another. Now you get aboard a train and live just like you do at home. The entire equipment is built with a view to your comfort.

For instance: When you go East the B. & O S-W. offers you Three Daily Solid Vestibuled Trains from St. Louis, leaving at 8:20 a. m., 8:05 p. m. and 2:15 a. m.—made up of the finest Pullman sleepers—a dining car service which cannot be excelled (you don't have to pay for what you can't eat, but just for what you order)—first class high back coaches—in fact the trains are palaces on wheels. The track, roadbed and equipment are entirely new.

It's the best line to Cincinnati and Louisville. Only $21 to New York with stop-overs. (Saves you money and gives you the best service.)

Information in regard to trains, etc., can be secured from any representative. It will be a pleasure for them to answer your questions and help you in every way.

The favor of the public is final proof of merit—and we're after it.

F. D. GILDERSLEEVE, Dist. Pass. Agt., St. Louis, Mo.

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the army of the Lord.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed unless it be to keep in the style.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E's care to sing. The Solos, Duets, and Quartettes may be impressively used to enrich every session of the Society.

S. S. SUPERINTENDENTS who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessor,

It is an ALL ROUND BOOK

STYLES AND PRICES

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth,	$ .30	$3.00	$25.00
Boards	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

NEW TESTAMENT COMMENTARIES

During the past two years there has developed among the Christian people of America a great revival of interest in the study of the Bible. Never before in the history of Christianity were so many people zealously and earnestly studying the Bible, endeavoring to know more of its contents and its meaning. Everywhere there are being organized classes and clubs for Bible study. In consequence of this movement there is a brisk demand for Bible helps—books that have hitherto been sold chiefly to preachers. The people are inquiring for the best commentaries and exegetical works to aid them in their study of the Bible. We are glad to be able to announce that we are fully prepared to supply Bible students with the best books to meet their requirements. A few of these we list here:

COMMENTARY ON MATTHEW AND MARK. By J. W. MCGARVEY. A volume of 392 pages, cloth-bound. The former price ($2.00) has been reduced to $1.50.

COMMENTARY ON LUKE. By J. S. LAMAR. A splendid book by a grand man. Cloth, 333 pages. Reduced from $2.00 to $1.50.

COMMENTARY ON JOHN. By B. W. JOHNSON, the well-known commentator. This is a cloth-bound volume of 328 pages. Price reduced to $1.50.

STUDIES IN ACTS. By W. J. LHAMON. One of the finest works of recent years. Bound in cloth; 420 pages; price, $1.25.

COMMENTARY ON ROMANS. By MOSES E. LARD. A book of 485 pages, bound in cloth. Price, recently reduced, is now $2.00.

COMMENTARY ON HEBREWS. The author, R. MILLIGAN, was one of our most gifted men. Cloth, 395 pages. The reduced price is now $1.50.

PEOPLE'S NEW TESTAMENT WITH NOTES. By B. W. JOHNSON. Two volumes. Vol. I. contains the Four Gospels and Acts; Vol. II. covers the Epistles and Revelation. A concise, but complete work, of as much practical value to the average man as a commentary in 15 volumes costing $30.00. Bound in cloth. Price, per volume, $2.00; per set, $4.00.

Please note that former prices of these works have been reduced 25 per cent. Many thousand copies were sold at the original prices, but we desire that many more thousands shall have the help and benefit of the thought and genius of these eminent Bible scholars. In the case of a class, club or association organized for Bible study, we suggest that a fund be raised to purchase this list of books, and other works, for the joint use of the members. A full description of the volumes in the above list will be found in our 100-page General Catalogue, mailed free on receipt of request. Address,

The Christian Publishing Company, 1522 Locust St., St. Louis, Mo.

Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

It matters not what other books or how many other books you possess, you should have *The Reformation of the Nineteenth Century.* No matter how busy you are, or how little time you have for reading, you should find the time to read, and read carefully, this splendid volume. No matter how limited your financial resources, or how small the sum you can monthly or annually set aside for the purchase of new books, you should—unless actually destitute and supported by charity—buy this new and valuable history of the current reformation. It is a volume that is in a class all by itself. You cannot say: "I do not need to get *The Reformation of the Nineteenth Century*, because I already have ———————." This book is the only complete, adequate, authentic, reliable history of the inauguration, progress and growth of the Disciples of Christ that has ever been published. The reading of it will quicken your religious zeal and give you a new love for our great cause. It is the most important addition to our literature made in a decade. If you have not already secured and read this volume, do so at once by all means. The price, prepaid, is $2 00.

We frequently receive letters from Sunday-school teachers and officers asking us to recommend books suitable for gifts and rewards to their pupils. We are always glad to lend any assistance in our power, and we invite all teachers to freely command our services in this regard. Our catalogue contains quite a number of books especially adapted for children and young people. For young children—those from six to fourteen years of age—we have never seen anything superior to Laura Gerould Craig's *Saturday Talk Series of Childhood.* This is a set of six books, being biographical sketches, in story form, of the great personages of ancient and modern times. The titles of the several volumes are as follows: *Little Presidents, Little Kings, Little Queens, Little Orators, Little Generals* and *Little Statesmen.* All are profusely illustrated, are richly bound in cloth and sell for $.40 per volume, or $2.00 per set.

The Heavenward Way, by J. H. Garrison, is a book especially addressed to young Christians—those who are young in the Christian life, whether old or young in years. It contains valuable suggestions concerning means of spiritual growth. Any follower of Christ, young or old, who is not fully satisfied with the progress he is making in the Christian life, will be helped and strengthened by the reading of this book. It is one of the famous and popular "Trinity of Devotional Works," by J. H. Garrison, uniform in size and binding with *Alone With God* and *Half Hour Studies at the Cross.* Price, cloth, $ 75; morocco, $1.25.

There are, no doubt, a few persons who can get their money's worth out of a $50 commentary on the New Testament, published in twenty-five volumes. These persons, however, are very few in number compared to the great majority who require a concise, condensed commentary, published in one or two volumes and selling at a price within the reach of the average exchequer. Such a work is *The People's New Testament with Notes*, by B. W. Johnson. This work, though published in very recent years, has already had a larger sale and circulation than is enjoyed by a great majority of similar works. The reason for its popularity is that while the notes and comments are sufficiently comprehensive to make clear all obscure passages and texts, it contains no superfluous words. It avoids the error of redundancy. The purchaser pays but $4 for the set of two handsome volumes, and has a commentary that willfully meet all his needs. This work of the late B. W. Johnson has been enthusiastically endorsed by prominent men in our own ranks and in other religious bodies. The two volumes may be purchased singly for $2 each, or the set will be sent, prepaid, on receipt of $4.

THREE MONTHS SUBSCRIPTION

TO THE

Christian-Evangelist

WILL COST

Only — 25 — Cents

If You Mention this Notice.

This Offer is to New Subscribers Only.

OIL--SMELTER--MINES.

Douglas, Lacey & Co.

Bankers, Brokers, Fiscal Agents,

Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal., Stock Exchange.

66 BROADWAY & 17 NEW ST., NEW YORK.

DIVIDEND-PAYING MINING, OIL AND SMELTER STOCKS, LISTED AND UNLISTED, OUR SPECIALTY.

Booklets giving our successful plan or realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc., sent free to any interested on application.

BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Hartford and New Haven, Conn.; Prescott, Ariz., Los Angeles, Cal., St. John, N.B., Montreal, Toronto, & London, Eng.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,

1116 Olive St., St. Louis.

Among Our Advertisers

Barclay Meador, Advertising Manager.

The railroads which have been run into the arid portions of our fair land have borne their part well in developing these sections and in bringing them to a condition which in many instances ranks them with those regions more favored by reason of abundant downpour of rain.

This is true to a marked degree of the Oregon Short Line Railroad. Its tracks are almost, if not entirely, within the confines of territory embraced in what is now or was arid country. Its mileage is distributed as follows: In Nevada, 650.7 miles; in Utah, 613.6, and in Montana, 292 7. These lines of railway have been a most potent factor in the development of these states, known chiefly for mineral wealth.

Indeed their glory is their fabulous mineral resources. Since 1862 Montana alone has yielded not less than $900,000,000 in gold, silver, copper and lead, Idaho about $400,000,000 and Utah over $200,000,000; a total of about $1,500,000,000.

But the miner is not the only son of toil who has reaped his reward in this territory, farming, stock raising and fruit growing have been exceedingly profitable. Irrigation has made it possible. If the proposed appropriation of one hundred million dollars for irrigating purposes carries in the next congress, a new era will be at hand for these their sister states of the arid region.

Idaho which until recently was the most unpromising of the three, doubled her population in ten years after being admitted to the union in 1890. A decade ago she seemed to be without resources, but irrigation has made a portion of her vast arid plains verdant. A substrata of lava is said to underlie the soil and to exercise a renewing effect upon it. Idaho is soon to rank high among the western states. With a superb climate and a progressive people transformation will go on unhindered.

"What has been done" is no longer the guide for the westerner. He passes over the trail made by a predecessor without note or comment and proceeds on beyond into untrodden fields and canons and over passes hitherto unscaled.

BORDEN'S EAGLE BRAND

40 YEARS THE WORLDS FAVORITE

CONDENSED MILK

SEND FOR "BABIES" A BOOK FOR MOTHERS

BORDEN'S CONDENSED MILK CO., NEW YORK

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii September 19, 1901 No. 38

Contents.

EDITORIAL:

Current Events.....1187
"His Will, Not Ours.".....1189
Some National Sins.....1189
A Problem of Consistency.....1189
Solving the Problems.....1190
Notes and Comments.....1190
Editor's Easy Chair.....1191

CONTRIBUTED ARTICLES:

The Life and Teachings of Tolstoy.—Peter Ainslie.....1192
Judas.—Joseph Hatchitt.....1193
B. B. Tyler's Letter.....1194
A Modern Menace.—Stephen J. Corey..1195
The Old Book in the New Crucible.—J. J. Haley.....1196
Lights Gone Out (poem).—Anson J. Chester.....1197
English Topics.....1197
Love's Logic.—N. J. Aylsworth.....1198

CORRESPONDENCE:

Eastern Items.....1202
Anarchy and Revenge.....1202
Wisconsin Notes.....1202
Illinois C. W. B. M.....1203
The New Jacksonville (Fla.) Church.....1203
Notes From Southeast Ohio.....1203
Omaha Letter.....1204
The Rural Pastor and the Convention..1204

MISCELLANEOUS:

Current Literature.....1199
Our Budget.....1200
Announcements for Minneapolis Convention.....1201
Program of General Conventions.....1205
Evangelistic.....1206
Family Circle.....1208
With the Children.....1211
Hour of Prayer.....1212
Sunday-school.....1213
Christian Endeavor.....1214
Marriages and Obituaries.....1215
Book Notes.....1216

Subscription $1.50

EXPOSITIONS are the timekeepers of progress. . . .

The period of exclusiveness is past. The expansion of our trade and commerce is the pressing problem. Commercial wars are unprofitable. A policy of good will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times; measures of retaliation are not. . . .

Gentlemen, let us ever remember that our interest is in concord, not conflict, and that our real eminence rests in the victories of peace, not those of war. We hope that all who are represented here may be moved to higher and nobler effort for their own and the world's good and that out of this city may come, not only greater commerce and trade for us all, but, more essential than these, relations of mutual respect, confidence and friendship which will deepen and endure.

Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors and like blessings to all the peoples and powers of earth.

From President McKinley's last speech, delivered at Buffalo the day before the assassination.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—J. H. Garrison.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .... $1.50 each
Ministers.... .... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

TICKETS
TO
New York and Boston
VIA
BIG FOUR ROUTE
GIVE
10 Days STOP-OVER at
BUFFALO
Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m
Ar. New York....	2:55 p. m.	6:00 p. m.	8:00 a. m
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.
Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

Topical Outlines of the Midweek Prayer-meeting Themes for 1901 is a neat booklet of thirty pages, similar in style to the booklet issued last year, of which many thousand were used. Price, 25 cents per dozen. Christian Publishing Co

Madison Institute, Richmond, Ky

A First-Class Boarding School for Girls.

J. W. McGARVEY, Jr., Principal.

Faculty of ten teachers who were educated at leading American and European institutions and have made brilliant records as instructors; every one a specialist in her department. Music department exceptionally strong. No fussy teachers. School apparatus and general equipment excellent. Good table. Frequent illustrated lectures (free) by the principal on his recent travels in Egypt, Palestine and Europe. Delightful and healthful location. Only one serious case of sickness in ten years. Prices no higher than other first-class schools, nor than many inferior ones. Send for catalog.

WESTMINSTER COLLEGE, FULTON, MISSOURI.

A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc. Address,

John H. MacCracken, Ph. D., Pres.

BUTLER COLLEGE
Indianapolis, Ind.

Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

"A Business Education and the Place to Get It"
JONES
Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST LOUIS, MO.

It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. *For Catalogue of information, address,*
J. G. BOMMER, President.

BETHANY COLLEGE.
Founded in 1841 by
ALEXANDER CAMPBELL.

Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,
J. C. KEITH, CHAIRMAN FACULTY.

New England CONSERVATORY OF MUSIC

The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution.
George W. Chadwick, Musical Director.
Pupils received at any time. For prospectus address
FRANK W. HALE, General Manager, Boston, Mass.

Topical Outlines of the Midweek Prayer-meeting Themes are still in active demand. Every Church should have an abundant supply. Price 25 cents per dozen copies. Christian Publishing Company, St. Louis.

A Trinity of Devotional Books.

BY J. H. GARRISON.

I. The Heavenward Way;
or Counsel to Young Converts. 186 pages. Revised and Enlarged. Price, in cloth, 75c, morocco, $1.25.

II. Alone With God:
A Manual of Devotions. A series of meditation with forms of prayer for various occasions, and for private use. Price, in cloth, 75 cents; morocco, $1.25.

III. Half-Hour Studies at the Cross:
A series of short devotional studies on the death of Christ, designed to assist the reader in preparation for the Lord's supper, especially the leader. Price, in cloth, 75 cents; morocco, $1.25.

The three books in cloth will be mailed to one address for $2.00; in morocco, $3.50.

CHRISTIAN PUBLISHING CO.,
1522 Locust St., ST. LOUIS, MO.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo.; Thursday, September 19, 1901. No. 38.

Current Events.

The Death of the President. A terrific shock and a night of awful suspense; six days of hope, increasing almost to confidence; a day of sudden despair and grief; and then the end—that was the history of the tragedy which began with the assassin's shots in the Temple of Music at Buffalo at 4:15 p. m., Friday, Sept. 6, and culminated in the death of President McKinley at the Milburn residence at 2:15 a. m. Saturday, Sept. 14. The national grief and disappointment at this dire event seemed the greater by contrast with the cheerful expectation of his recovery, which was generally entertained and which was warranted by the bulletins of the physicians. After the first shock of the wound had passed and the necessary operations had been successfully performed, there seemed to be a steady improvement in the President's condition, and doctors, while not officially pronouncing him convalescent, clearly entertained a most hopeful view of the case. The change for the worse was sudden and unmistakable. From the hour when the President began to sink, late Thursday night, there was no doubt as to the outcome. What was believed at that time to be heart failure, but has since been shown to be gangrene along the course of the second bullet, reduced the patient in a few hours from a state of apparent convalescence to the point of death. The members of the Cabinet and the most intimate friends, several of whom, believing that the danger was past, had left Buffalo, were summoned to return. And so, surrounded by his official family, by all of whom he was not less loved as a friend than honored as a leader, he passed away, with the words: "It is God's way. His will, not ours, be done." Mrs. McKinley, brave and strong in spite of her weakness and the greatness of her loss, bore up nobly, perhaps stunned by the blow and unable to realize its full significance. At the first announcement of the murderous attack, the feeling and thought of the people were divided between concern for the President's recovery and indignation against the anarchist who had done the deed. But in the presence of death, even the assassin is forgotten, and the whole nation, looking back through tear-dimmed eyes with love and sorrow, and looking forward in faith and hope, which even grief cannot destroy, is seeking consolation in those dying words: "His will, not ours, be done."

Funeral Services. Whatever services may be held in honor of our great dead, with pomp and circumstance befitting his high office, none can be more impressive than the simple service held last Sunday morning at the residence of Mr. Milburn, where the President's last days were spent. The audience consisted only of those closely bound to Mr. McKinley by ties of friendship, blood or official intimacy, and they gathered about the open casket to pay homage, not to his office, but to himself. A scripture reading, a prayer, and his two favorite hymns, "Lead, kindly Light," and "Nearer, my God, to Thee." That was the entire service. Then the modest cortege, with no marks of official rank except the pall-bearers chosen from the army and navy and a small escort of infantry and blue-jackets, conveyed the body to the Buffalo City Hall, where it lay in state until Monday morning, viewed by many thousands. Monday the remains were conveyed to Washington, where they lay in state in the Capitol on Tuesday after religious services had been held over them on the morning of that day. The final interment will take place at Canton, Ohio, on Thursday. On that day, by executive proclamation, the people of the whole nation are requested to cease from their accustomed occupations and join in memorial services in honor of the dead President. It had been planned that a special day of national thanksgiving be kept a few weeks hence to celebrate his recovery. But this day of national mourning will take the place of that day of rejoicing. It will doubtless be universally observed. If the ancient custom of observing solemn days with fasting and prayer had not fallen into a disuse which is not wholly to our credit, that form of observance might appropriately be applied in the present instance. At least it is to be hoped that it will be kept as a day of prayer.

The New Administration. With his natural optimism reenforced by the favorable reports of the physicians, Mr. Roosevelt felt justified in leaving Buffalo three or four days after the attack upon the President and went for a few days of rest and recreation in the Adirondack Mountains. Preparations were already on foot for the celebration of the President's recovery. At the first indication of the probably fatal result of the wound, a message was dispatched recalling the Vice-President to Buffalo, but already he was far from the railroad and the telegraph. Guides dispatched from the mountain club house at which he made his headquarters scoured the region for a whole day, and he was found at sunset on the summit of Mount Marcy. A tramp of ten miles and a rapid drive of thirty-five miles by night over mountain roads brought him to the station, where a special train was waiting to convey him to Buffalo. Before he could reach the bedside of the dying President the end had come. The following day, in the presence of the Cabinet and a few

friends and high officials, Mr. Roosevelt took the oath of office and became President of the United States. The ceremony was of the simplest possible sort, and was performed at the residence of Mr. A. D. Wilcox, where the Vice-President had been entertained during his stay in Buffalo. It is generally conceded that the change of president will not be accompanied by any notable change in the administration. Personally Mr. Roosevelt is a very different type of man from Mr. McKinley, but their views of public policy were entirely harmonious. The speeches in the recent presidential campaign are sufficient evidence of that. President Roosevelt's first utterance was an assurance that the policies which had been pursued by the administration would be supported and furthered by him. The members of the Cabinet have been requested to retain their places for the present, but within a few weeks some changes will doubtless be made. Such changes will not indicate any change of policy, but will be made merely in view of the fact that the members of the Cabinet are the President's personal advisors and hence must be chosen by him personally. It has been announced that no extra session of Congress will be called before the regular session in December. It is gratifying to note that the unsettling effect of these momentous events upon the markets has been even less than might have been anticipated. Any important governmental change is likely to be followed, however unreasonably, by a general shrinkage of stock values and a feeling of uncertainty in the money market. The fact that such symptoms have been unusually slight in the present case, is an evidence that in the commercial centers there is confidence in Mr. Roosevelt's ability to maintain the present prosperity, in so far as it is dependent upon the national administration.

President Roosevelt. Setting aside all considerations of personal grief at the death of the President, there can be no reasonable doubt but that the fatal result of his wound and the untimely accession of the Vice-President to the presidential chair is a cause of keen regret and disappointment to Mr. Roosevelt. He is honorably ambitious, to be sure, and it would be beyond belief that a man who had risen to his office should not be ambitious to take the one step more to the highest place. Unquestionably he wanted to be president. But he would have preferred to occupy that office only after being elected to it by vote of the people. Mr. Roosevelt is not accustomed to having things fall into his lap, and a hard campaign ending in his election at the head of the ticket would have been more to his taste. Although he has almost a full term of office before him, it is scarcely to be expected that he will be satisfied until he has been made president by election. He becomes, therefore, more than ever a large factor in the campaign of 1904. The rise of Mr. Roosevelt during the past few years has been rapid. He was born in 1858 and was graduated from Harvard in 1880. He has written a shelf full of books—history, travel, sport and addresses—but until four years ago his reputation was based upon the efficiency of his work as Police Commissioner of New York City, in which capacity he became at once conspicuous for the application of his famous principle that the only thing to do with the law is to enforce it; if it is good it ought to be enforced, and if it is bad that is the quickest way to get it repealed. This was new doctrine in New York. In 1897 he resigned this position to become Assistant Secretary of the Navy, and it was largely due to his influence that the navy was so well prepared at the outbreak of the war with Spain. Admiral Dewey has testified that his selection to take command of the squadron in the Far East was due to Mr. Roosevelt. When war was declared he resigned his position in the Navy department, raised his famous regiment of Rough Riders, declined the appointment as colonel and became lieutenant-colonel, with former Surgeon, now Brigadier-General, Wood as colonel. At the close of the war he was elected Governor of New York and in November, 1900, was elected Vice-President of the United States after a campaign in which he was the most important speaker and the most picturesque figure. From Police Commissioner to President in four years is rapid progress even in this country, but his growth has kept pace with his advancement. At forty-three he is five years younger than any preceding president on entering office, but in spite of his youth he is a man of experience and discretion. If he lacks some of the political experience which is acquired by years of congressional service, perhaps his administration will not be the worse for it. The dignity of his office will perhaps go a certain way toward abating an impetuosity which sometimes amounts to impatience, but it will leave a vigor and directness that will be effective in getting things done.

The Strike Settled. It is reported that an agreement has been virtually reached by the strike leaders and the representatives of the steel companies, by which the strike is to be called off. The terms of the agreement make no substantial concessions to the Amalgamated Association and do not differ materially from the terms which were offered by Mr. Schwab ten days ago, viz: that the companies would recognize the Association and treat with it as the representative of the workmen in all those mills in which the strike order has been obeyed. This is a sensible proposition which might have been made and accepted long ago. It is virtually an application of the principle of international law that "a blockade to be respected must be effective." So a strike to be respected must be effective, and the organization which called the strike can expect to be respected only in those places in which the strike is effective. It is clearly unreasonable for the Amalgamated Association to demand that the companies recognize it as the representative of the workmen in any mill where the workmen themselves do not recognize it enough to obey its order. Thus ends a foolish and unnecessary strike without a single commendable feature, except the fact that it was, on the whole, conducted in a peaceable manner with but little bloodshed and less intimidation than usual. The strikers have lost wages by being idle; the companies have lost the legitimate profits which their business should have been earning during this time; and nobody has gained anything—except experience.

Schley Inquiry Postponed. Owing to the death of the President, the official investigation of Admiral Schley's conduct at the battle of Santiago has been postponed. The first session of the court of inquiry was held at the Washington navy yard under the presidency of Admiral Dewey. The first step taken was the filing of Admiral Schley's objection to Admiral Howison as a member of the court, on the ground that he had already publicly expressed his opinion in regard to the matters which are to be investigated. The latter's disavowal was not sufficiently explicit and the objection was sustained by the other members of the court after a brief consideration. Thus one more name is added to the already long list of naval officers who have talked too much. Whatever may be the fact in regard to Admiral Howison's qualifications or disqualifications for sitting as a judge in this case, the decision of the court in declaring his seat vacant is considered by Admiral Schley's friends as the winning of a preliminary skirmish, and it gives assurance to all that the court means to be perfectly impartial. As soon as this decision was made, the court of necessity adjourned until the Secretary of the Navy should fill the vacancy on the bench. It should be borne in mind, as was stated at this first session, that the purpose of the court of inquiry is not to settle the Sampson-Schley dispute, though that may be one result. The inquiry relates solely to the conduct of Admiral Schley. Admiral Sampson is not being investigated and the court is not asked to pronounce upon the relative value of the services of the two commanders.

The G. A. R. Convention. The Grand Army of the Republic has been holding its annual convention in Cleveland, O., during the past week. The features of the convention were the parade, which is said to have been the finest in the history of the organization, and the expressions in regard to the pension system. The Commander-in-Chief, Leo Rassieur, devoted a considerable part of his address to this topic, severely arraigning the present system and the administration of the pension bureau. The opinion was expressed that at present too much authority is placed in the hands of the pension commissioner and that applicants whose claims were not allowed by the pension bureau ought to have recourse to the courts. He recommended the appointment of a committee to prepare charges against the pension commissioner to be presented to the President with a request for an investigation, but this radical course was not generally endorsed. The report of the Adjutant-General showed that the total membership of the G. A. R. June 30, 1901, was 269,507—a large number when it is considered that the war of which they are veterans began more than forty years ago.

All reports agree that heavy fighting is going on in Colombia and that the three neighboring republics have sent reinforcements to the insurgents. Armies of from 3,000 to 6,000 are in the field and battles are reported with 200 killed on one side. But it is impossible to tell who is getting the best of it. The reports from each side claim victory. It reminds one of South Africa.

"His Will, Not Ours."

Whereas it has pleased Almighty God, in His infinite wisdom and tenderness, not to answer the prayers of us His people according to the desire of our hearts, sparing to us yet a little longer the life of our beloved President, but to lay upon us a burden of sorrow from which not one of us is free, it is fitting that we, as His faithful children, put our trust in Him who is the Comforter of the bereaved, the Protector of the defenseless and the Ruler of nations, and bow before His will. Looking up to Him in confidence and love, and in the blindness of grief groping for a firmer grasp by the hand of faith upon His eternal purposes, may we remember the dead with reverence and affection; may we think with sympathy upon those personally bereaved; and may our faith in righteousness and justice and in the God-given destiny of our free institutions abide unchangeable under every shock.

As we honor our fallen President—killed not for his own sake, but because he stood as the foremost representative of our government, exercising the authority which we had committed to him—let us take renewed devotion to the principles of law and order, of free and just government, which are the corner stone of our nation. May peace be within our walls and prosperity within our palaces. May righteousness and brotherly love reign supreme. May our government, fortified by its own purity and by the lofty ideals of all its citizens, be safe alike from the dagger of the alien anarchist and from the insidious attack of evil men who would poison its life-blood with bribery and corruption while loudly professing allegiance to it.

God grant His peace to all who mourn, and grant to us all to see, through tear-dimmed eyes and above clouds of sorrow, the star of our nation's destiny shining without eclipse in His own heaven, even over the tombs of our martyred presidents.

Some National Sins.

It is a good time now, when the nation's heart is bowed in sorrow, over the untimely death of its chief executive, to think of our national short comings and to repent of our civic or political sins. This is the deepest meaning and highest use of either individual or national afflictions.

It is gratifying that party lines disappear in a time of profound national sorrow. This is the better side of our human nature asserting itself. The encomiums on the personal character of President McKinley,—his gentleness, courtesy, purity of life, domestic affection, his thorough honesty and exalted patriotism, his high qualities of leadership, are all mentioned and emphasized just as much now in the Democratic press as in the Republican. There is no reason why this should not be done at all times by the press and platforms of all parties. Mr. McKinley is no better nor worse now than he was during the late presidential campaign, when he was the object of bitter attacks and ridiculous cartoons. How often he was represented as a crowned king swaying his imperial scepter over the ruins of his country's liberty and free institutions! Mr. Cleveland too, was so cartooned by the opposition press. With most people this does no more harm than to lessen proper respect for the head of a nation; but who knows what half-crazed crank or foreign anarchist, taking all this for sober truth, may feel it to be his "duty" to "remove" such a despot from public life?

Herein is a national sin of which Americans, more than any other people we know, are guilty—lack of proper respect for high officials in the state and nation. It may be that sometimes men may secure high official position who, personally, are not entitled to great respect, but the *position* they hold entitles them to our respect nevertheless, and we wrong ourselves and dishonor our form of government when we fail to show it. This does not mean, of course, that the political acts and policies of public men are not subject to criticism. It means that this should be done, when necessary, without resort to such personal villification and reckless abuse as are calculated to breed disrespect for those in authority and for law and order. There is probably a closer connection between the partisan warfare we are in the habit of making on our public men, and the painful disrespect for law which is often deplored, in this country, than we have been accustomed to think. If we mistake not there is great room for repentance and improvement in this respect on the part of the people of this country.

But not only do we abuse our public men for the sin of belonging to a different political party than that with which we train, but we fail to give them credit often for the good they do. This applies all the way from your ward representative to the President of the United States. How few of us know anything of their burdens, perplexities, and the practical difficulties with which they have to contend! When they do something praiseworthy, we take that as a matter of course, and when they fail to do as well as we think they ought to, then we make complaint, but often without proper knowledge of the obstacles in the way. Strangers visiting this country from England and attending our public worship, have remarked on how seldom they have heard prayers offered for the President of the United States, governors of states and all who occupy responsible positions in the government. This is only a symptom, but a grave symptom, of a defect in our national character. We do not closely associate these governmental positions with religion, as parts of a divine order having in view the welfare of society. Separation of church and state in this country has come to mean, with many, the separation of civil authority and the political life of the nation from religious and moral obligations. That politics is a form of ethics, and that the civil powers are ordained of God for the moral welfare of a nation, are truths which need far more emphasis than they receive from either pulpit, forum or press. It is a good time to emphasize such truths.

Does not the late tragedy teach us afresh that we have allowed the liberty of free speech in this country to degenerate into a gross crime against civilization? If anarchists have adopted a program of violence which includes the assassination of civil rulers, what right have they to the protection of any government? This dastardly assassin claims to have gotten his inspiration to murder from Emma Goldman. Then Emma Goldman is *particeps criminis*, and should be treated accordingly. Let Congress say that no more anarchists shall be landed in this country, and the various state legislatures see to it that no state shall offer shelter or protection for the miserable miscreants whose hands are against government, law and social order. Large as this country is, there is not room in it for professed and avowed anarchists and president-killers. We have sinned by granting liberty to blatant opponents of society to propagate their murderous doctrines. It is a good time to repent and to enact laws that will save us from such tragedies in the future.

There ought to be a general toning up of our civic life, a revival of law-enforcement, of devotion to public duty and to civic righteousness. While we mourn the national loss we have sustained in the death of the President let us also pray that our nation may be saved from those sins which undermine its life, weaken its authority, and prevent it from filling its sublime mission in the world.

A Problem of Consistency.

There has arisen in the minds of many brethren a serious question as to the consistency of our practice in requiring immersion as an invariable condition of membership in our churches, with the emphasis we have always given to freedom of thought in matters not essential to Christian character as an important feature of our plea for Christian union. It is not merely a question of consistency between our past and present, for that is not a matter of vital importance, except as our past teaching on this point may be assumed as indisputably true. That assumed, then the question of practicing in harmony with that teaching becomes a matter of grave importance. Two questions then emerge: (1) Is our position as stated above, namely, that in all matters not vital to Christian character, there must be liberty of thought, of speech and of practice, if we are to have Christian unity, a true position? (2) Is the practice of requiring immersion as a condition of membership consistent with that principle?

There is no doubt that many are troubled on this point. While only a few have reached the conclusion that our practice is wrong and should be modified, many more have a feeling that something is wrong, and that our practice in this respect is not as capable of clear vindication in the light of scripture teaching as other parts of our teaching and practice. They do not propose to make any change in their practice but they are in a condition to welcome any light on the subject that will give them greater assurance that such practice is scripturally impregnable, and that in holding to it they are not creating an unnecessary obstacle to Christian union. This state of things does not call for denunciation, or for raising the cry of "unsoundness." Those who are troubled with this question and those who have reached a different conclusion from most of us, must be assumed to be honest seekers after truth, and as anxious as we are to carry out Christ's will. What is needed is a careful re-investigation, by open minded men among us, of the grounds on which our practice is based, with the supreme desire to know what is the mind of Christ on this subject.

It is not our purpose now to enter into such a discussion, but we may indicate the direction which the discussion should take

in order to meet the issue. There is no question in the minds of the class referred to, as to what the baptism of the New Testament is. That the original word means immersion, and that the symbolism in connection with the institution implies this action, they do not question. Any argument directed to showing the meaning of Christ's command, and the practice of the apostles and early church, would miss the point at issue. The necessity of obeying Christ in all his requirements up to the full measure of our knowledge of his will, is also freely conceded by these brethren, and does not need to be proved. That there has been an apostasy from the simple faith and practice taught and enjoined in the New Testament, in which the gospel has been overlaid with the traditions, philosophies and commandments of men, and the ordinances have lost, very largely, their original form and meaning, and that the reformation we are urging looks to the restoration of the faith, the ordinances and the life of the Christianity taught by Christ and his apostles, and, as a result, the restoration of the unity of the early church, thus completing, or carrying forward toward completion, the work of previous reformations, is quite well understood by them, and, if we mistake not, this program of reform is heartily accepted by them.

What, then, is the precise issue which these brethren raise? It is whether we are justified by the New Testament, or by our own historic position on the subject of Christian union, in insisting on a right understanding of the meaning of the word baptism, and a compliance with the form which that meaning requires as a condition of church membership. Would it not be more in consonance with the spirit of Christ's teaching, and would it not accomplish more successfully the primary aim which our movement contemplates, to receive into the membership of our churches all who are willing to accept Christ as Savior and Lord, and whom we have reason to believe are anxious to obey Christ in all things, regardless of their present views about baptism, trusting to time, patient teaching and the influence of association to set them right? Suppose they never do see it to be their duty to be immersed; they have at least obeyed Christ according to their best knowledge of his will and will be accepted of him, and should therefore be accepted of us.

Such is our understanding of the attitude of these brethren who think a modification of our practice is desirable, and necessary to bring it into harmony with our plea for Christian unity. As a preliminary observation let us say that should we become convinced that this change was required by loyalty to Christ, it would be in perfect harmony with the spirit of our movement, and with all our past professions, to make it at once. We have always professed a willingness to make our practice conform to our better understanding of God's word. Moreover, this would not be the first change we have made, though it would be the most far-reaching in its consequences. It is just here where we think the advocates of this change have failed. They have probably not fully considered all that is involved in the proposed change. We are not opposed to change, where changes are needed, and we believe our practice can be improved in many respects. We are not convinced, however, that loyalty to Christ, or consistency with our plea, requires us to change our practice in the respect mentioned. There are, as it seems to us, insuperable objections in the way of such a course. We shall point out some of these in our next week's issue. Meantime, if we have failed to give a fair statement of the position of those who have raised this question, we shall be glad to be set right, that we may run, not as uncertainly, nor fight as one that beateth the air.

Solving the Problems.

Speaking of infallibility, as we were a few weeks ago, the following statement of the case by the late Maltbie D. Babcock appears in the Sunday-School Times under the head "Do We Want Infallibility?" "The man who mourns because infallibility cannot be had in a church, or a guide, or a set of standards, does not know when he is well off. How could God develop our minds, our power of moral judgment, if there were no 'spirit to be tried,' no necessity for discrimination, no discipline of search and challenge and choice? To give the right answer of the problem to a boy is to put him on the side of infallibility as far as that answer is concerned, but it is to do him an ineffable wrong touching his real education. The blessing of life's schooling is not in knowing the right answer in advance, but in developing power through struggle."

There is a world of truth in the above statement. Christian life is a process of education, and education consists not in getting answers to a set of questions, but in developing the power of solving problems which God has given us. The lazy school-boy can find the answer to his problems in mathematics by turning to the key at the end of the book, but the answer will do him little good without the knowledge and the training involved in working it out. And the school-boy who prefers to work it out rather than turn to the key cannot be accused of arrogantly trusting in his own "unaided intellect" for he knows that he is dependent upon the teacher for his knowledge of the process by which he has to work out the problem. So God has given man many problems to work out, and he is the wise man who does not ask for a key to save him the trouble, and who does not think he knows so much that he does not need a teacher, but who goes to the great Teacher to learn the process by which all our problems are to be correctly solved.

Notes and Comments.

We present elsewhere a picture and description of the new building to be erected by the First Christian Church, Jacksonville, Fla. The heroism with which the brethren there have risen to meet the difficulties of the situation, is a more eloquent appeal than any that we could make for them. Hitherto the press has nobly refrained from using that time-worn allusion to the fabled Phœnix rising from the ashes with new life, and we do not wish to be the first to call back the figure from its well earned retirement. But the language will have to develop some new expression to take its place or we will not be responsible for the consequences. Such situations as that at Jacksonville call forth our warmest admiration and ought to evoke substantial aid as well.

We do not use much of our valuable space in printing our good opinion of the CHRISTIAN-EVANGELIST or even its readers' good opinion of it. But this may be of interest in Missouri. Hon. John A. Lee, Lieutenant-Governor of Missouri, writes to the editors of the CHRISTIAN-EVANGELIST: "I get more and better ideas and elevating impressions from your paper than from any other publication I read, and I read a great many."

Senator Wellington, of Maryland, said of the assassination of the President: "McKinley and I are enemies. I have nothing good to say about him, and under the circumstances do not care to say anything bad. I am indifferent to the whole matter." A man may reject Mr. McKinley's political doctrines and say so; many good men do. He may even be so warped by partisanship as to consider the late President a weak or a bad man; a few, not many, good men think so. But when a United States senator expresses himself as indifferent to an anarchist's attack upon any officer of the government, we do not hesitate to say that he has shown himself unworthy of occupying a seat in the Senate or any other position which calls for honest manhood and loyal citizenship.

Bishop Henry B. Whipple, of the Protestant Episcopal Church, died on Monday, Sept. 16, at his home at Faribault, Minn. He was senior bishop of his church in this country and had been bishop of Minnesota for nearly forty-two years. The story of his career, from the time of his consecration as bishop of this then distant territory, would be a history of the rise and development of the state which constituted his diocese. In the early years of his service, the Indians were his most numerous parishioners, and in his loving labors among them, gradually winning their confidence and becoming their trusted counselor and a mediator between their tribes and the government, he occupied a position not unlike that held by John Eliot among the Indians about Roxbury nearly three centuries ago, and by Jonathan Edwards among the Stockbridge Indians a century later. In each case a man who would have stood pre-eminent among his fellows in the centers of population, undertook a work which threatened to engulf him in obscurity and made of it an everlasting monument to his greatness.

From the days of Job, or perhaps earlier, down to the present hour, the problem of evil has been a matter of grave consideration by great minds. Some of the explanations that have been offered dishonor God and some dishonor man, but it has remained for Christian Science to conceive an explanation which achieves the complete stultification of the human mind. A prominent Christian Scientist says of Mrs. Eddy's doctrine that it "gives to its students a definite, clear, certain understanding of God as Spirit Mind and his creation as spiritual or ideal. Measuring the troubles of earth with this teaching, we determine that evil is no part of God nor his ideal creation. Hence it is without God and without hope in the world." In other words, what you cannot explain, deny. True "the troubles of earth" are real enough to be "measured," but as they are not explicable according to the Spirit Mind

hypothesis, the simplest thing is to deny them. So they are "without God and without hope in the world." This is even more superficial and less comforting than the efforts of Job's friends to solve the same problem. They at least did not torment him by the assurance that his boils, being inconsistent with the spiritual or ideal creation, were "without God and without hope in the world."

One of our evangelists in reporting a meeting in the present number of this paper says that the town is not "stirred as never before" and that his converts are not all prominent men and heads of families, but "just common, ordinary people." This is a scandal. Any evangelist of experience ought to know that what is expected of him is to report "The greatest meeting in the history of the church"—if not of the city—and he ought to see to it that his reports leave no uncertainty as to the intellectual, moral and possibly financial superiority of his converts over all those who fail to respond. We trust the evangelist will heed this warning and in the future not have anything but the greatest meeting on record. We don't want to have to speak about it again.

We Americans pride ourselves upon our large sense of humor, but one of the penalties which we have to pay in compensation for this blessing is the prevalence of the idiot who thinks he has a sense of humor but who has in reality only a nauseating compound of cruelty, recklessness and intellectual vacuity. His other name is the Practical Joker. A particularly aggravated case occurred recently at Coney Island where a dog which had been trained from puppyhood to distinguish cries of distress from the gay shouts of bathers, and to carry life-preservers to drowning men, was made the victim of a joke. The man who was endowed with this exquisite sense of humor, swam far out and gave the cry of distress to fool the dog. The dog responded instantly and came to save him. This part of the trick was very successful. Great joke on the dog! But the joker planned a still greater triumph—a perfect *chef d'œuvre* of humor. So when the dog attempted to save him, he pushed it under again and again until the animal was almost exhausted. The owner arrived on the scene in time to save the dog, which from that day has refused to enter the water. A judicial system which finds in such a joke no ground for a criminal action, is imperfect. The Japanese water-torture would be the most appropriate form of joke with which to reward this joker.

Editor's Easy Chair
or
Macatawa Musings.

Dark, lowering clouds, a thin mist, a high west wind, and a wild, rolling and roaring sea—these are the features of the scene that opens out of my west window, as I sit within, where the blaze of an open fire casts its radiant cheer. There is a note of melancholy in the music of the waves to day, which seems to chime in with the general loneliness and quiet of the place. Closed are the hotels, silent are their halls and corridors, where erstwhile were heard the notes of music and the sound of dancing; gone are the gay throngs of summer visitors, and deserted are the winding walks and woodland ways, "with here and there a traveler." It is the fate of all summer resorts. Fair Macatawa, in spite of all her charms, must suffer the common lot. Though she sits in quiet, melancholy mood to-day, she is not disconsolate. She is only sad as a love-sick maiden is sad when parting with her faithful lover. I seem to hear her singing softly to herself:

> Roses will bloom again,
> Sweet love will come again,
> It will be summer time,
> By and by.

And when the June roses are blooming, once more her lovers will be coming back, her lakes will blossom with canvas, her hotels will be thronged with visitors, her cottages will swarm with human life, the fisherman will go forth to try his luck and tell, on his return, how "the biggest one got away," and Macatawa life will go on "just as of old." But meanwhile Macatawa has a vacation and may rest in peace.

Now that night, unrelieved by moon or star, has settled down upon the Park, it is easier to tell what cottages are tenanted, and who are yet tarrying. The light gleams out of a cottage, here and there, on hilltop and lake shore, and these scattered lights, sending out their friendly rays, seem to shake hands through the darkness. The mails are reduced to one per day, instead of four, as during the summer, and the few people that abide meet at the post office in the evening to get their mail and to exchange greetings and fish stories. A four-pound bass was caught to-day, and it *weighed* four pounds. Among those who remain are some hay-fever patients—a class of people with whom I have come into closer fellowship within the last few years. Coming from St. Louis a few days ago, there were but two people on the sleeper coming north, and we were both suffering from hay fever. The pollen of the Illinois flowers and weeds seemed to be unusually exasperating, on account of the dry weather perhaps, and we made the welkin ring with our alternate fits of sneezing as we journeyed across the state. It was not through any discourtesy to the "Prairie State," which, though "not to be sneezed at," is a good one to sneeze *in*, when the conditions are right. Most of the victims of this strange malady go further north than this, and remain until the frost comes at home. Then they can return with impunity until August comes round again. August and September are the two months in which hay fever victims must flee the wrath to come or suffer the consequences.

One of the events of the closing season was the launching of a new vessel here last week. It was a sailing vessel, constructed from keel to mast here in Macatawa, and on the lower veranda of Edgewood-on-the-lake, and by a Junior member of the Edgewood household. It is about fifteen feet in length by nearly five feet beam, and is canvas covered. It carries seventy-two square feet of sail, triangular shaped. The construction of this boat deeply interested all the boys of the neighborhood. They looked forward anxiously to the day of launching. The opinion was freely expressed among them that the craft would float when put in the water, and skim over the lake like a duck. They spoke familiarly of the "keel," "bow," "stern," "cockpit," "deck," "rudder," "tiller," "locker," "mast," "boom," "sheets," "halyards," etc., as if they were old salts. The day and hour of launching found them all present, with a number of larger people. The weather was bright, and a brisk north breeze was blowing. Col. Hallack came around with his steam launch, the "Red Wing," to pick up the crew in case of accident. The vessel was carried down to the Lake Michigan shore, little Judith broke a bottle of lake water on her bow, or attempted to do so, throwing the bottle after the vessel, saying, "I christen thee 'White Duck.'" An experienced sailor had been secured for the "trial trip," and no sooner had she touched the water than the sail was hoisted, and as she moved out over the lake in the teeth of the wind, the "Red Wing" welcomed her with a salute, the boys cheered from the shore, and the jolly tar pronounced her a true sailing vessel, though made by an amateur. Thus the "White Duck" was added to the sailing craft of these waters.

This is our last night at Macatawa Park for the season. The clouds and the rain and the high wind of the past few days have passed. To-night the stars look down from a clear, moonless sky, and "silence, like a gentle spirit," is brooding over the lake and forest, save as the low wash of the waves on the beach comes as a sweet lullaby to our ears. It is a fit mood in which to tell the place good-bye, but it is such a night and has been such a day as woos one to tarry longer. But it cannot be. Our good rowboat that has carried us safely in storm and calm over these lakes has been put into winter quarters, as has also the "White Duck." The fishing rods have been placed in their racks in the cottage, and to-morrow morning the shutters will go on Edgewood-on-the-lake. So ends the brief season—how brief! A few books read, a few letters and other communications written (a box containing 500 envelopes was exhausted some time ago), a few bright Sundays with their religious services, a few greetings with old friends, a few excursions on the lakes, and behold! the summer is ended, the autumn winds are blowing, there are voices calling us away, and we go hence. How like human life! As I am penning these thoughts to-night the President of the United States is probably passing into the deepening shadows which we call death. It is sad, beyond words to express, that such a man, filling such a position, should be taken away from the wife and country he loved and served by such a wretch! Thus our stay here ends in a gloom which envelopes the whole country.

Macatawa, Mich., Sept. 13, 1901.

P. S.—The morning has come, and with it confirmation of our worst fears. Our good, faithful President has joined the company of noble martyrs. He died on the heights of Fame, and his name will be registered among the immortals of history. Loving husband, upright citizen, able statesman, worthy Christian, spotless official, a sorrowing nation weeps at his grave. Like his Master, he wore the mock robe of imperialism here, but yonder he shall wear a crown of life. But "God reigns, and the Government at Washington still lives."

The Life and Teachings of Tolstoy

By PETER AINSLIE.

One of the most remarkable men of this century is Count Leo Tolstoy. However much piety and scholarship may differ from his scriptural interpretations and conclusions, his strenuous thought has caught the attention of the world, and the beauty of his latter life has thrown about his character such a charm and fascination that it challenges the admiration of even his enemies, and this is greatly augmented in the remembrance of the political tyranny and religious slavery amid which he lives.

Born of noble ancestry, whose activities had been in the field of liberal thought and benevolent acts, Leo Tolstoy first saw the light of day on August 28, 1828, in the Russian province of Tula. While a mere boy he evinced skeptical notions, which may have been due both to his choice of reading and his companions, some of whom had expressed their disbelief in God. At fifteen years of age, he entered the University of Kasan, which he left after three years without graduating, and five years later he joined the army. In the interim, he attained considerable popularity and was regarded as one of the most brilliant young men among the Russian nobility.

During his military service he began writing and the appearance of his "War Sketches" attracted wide attention. After the Crimean war, in which he served with distinction and was numbered with the defenders of Sebastopol, he retired from the army and made several tours through Europe and finally settled on his country estate near Moscow. This was in 1861 and the year after the appearance of his "War and Peace," an historical romance in several volumes, dealing with the Napoleonic invasion of 1812 and the events that followed the retreat from Moscow. It produced a profound sensation throughout Europe. He was then only thirty-three years old and had wealth, position and fame.

The spirit of that time was marked by a general insincerity and religion was only a nominal thing. These conditions necessarily produced a corrupt social life and Tolstoy was always an actor in society's role. While in the army his gambling frequently got him into trouble and on one occasion his losses were so heavy at a game of cards that he was forced to give order for the sale of his old home place where he was born, which brought 5,000 rubles. It was never redeemed and it is now unoccupied, its pillars crumbling and its walls generally defaced, gradually going to wreck, like the life then of its dissipating owner.

Laurence Sterne's writings had greatly influenced Tolstoy and gave him the first impulse to write, his first production being a philosophical treatise at the age of fifteen. Socrates, Epictetus, Pascal, Victor Hugo, Goethe, Dickens and Rousseau were his favorites in the world of literature, but the latter influenced him more than any other author and on one occasion he said: "I deified Rousseau to such a degree that at one time I wished to have his portrait inserted in a locket and wear it on my breast instead of a holy picture."

At the age of thirty-four, he married the Countess Sophia Andreevna and he at once set to work to relieve the suffering condition of the peasantry. He continued to write and found special delight in works of fiction, upon which literary critics have declared his fame will largely rest. In these volumes, he pitilessly portrays the vices and follies of the wealthy, aristocratic class and is warm in his praises of simplicity and unpretending virtue. His mingling with the peasant life has brought him in closer touch with nature and higher morals. It was no difficult task to weave the characters of the plain people into his novels and put upon them touches of beautiful simplicity as seen by his dissatisfied and craving soul.

The nearer he came in touch with peasant life and saw its simple worship and sincerity, the more evident became the sensuality of the Russian court and the deeper were the agonies of his soul over his own condition. At times he thought of suicide and abandoned hunting for fear that, in the agonies of his own heart, he might take his life, and all firearms were removed from his house.

More than fifteen years had passed since his home had been graced by the Countess Sophia and several children increased the sunshine of his happy home. His wealth and fame were increasing, but, like the sad-hearted English poet-peer,

"Though gay companions over the bowl
Dispel awhile the sense of ill;
Though pleasure fill the maddening soul,
The heart, the heart is lonely still."

One day while the peasants on his estate were harvesting, Tolstoy went out in the field and in conversation with the men, he asked why it was that some of the farmers were so kind and fair to their serfs and others so cruel and unjust to them.

"Because," said one of the peasants, "men are not all alike. One lives for his body and the other for his soul, for God."

"And what do you mean by living for his soul, for God?" he asked.

"It is quite simple," said the peasant, "it is living by the rule of God, of the truth."

Tolstoy made no answer, but turned away with those words ringing in his ears. The night of a lifetime began to break and light had burst upon his mind in the simple idea, "living by the rule of God, of the truth." The rude peasant unknowingly had laid the key of heavenly knowledge and happy life in the hands of the Russian prince, and no pardoned convict ever grasped so quickly his pardon as did Tolstoy this single truth on the harvest field beyond Moscow. Sixty-five years before, those hills beheld the decline of Napoleon's star, but now in the calm of a summer day, they marked the rising of the star of hope in the sad heart of one who was being tossed like a ship without rudder or compass upon a stormy sea. Though his heart was corrupt and feeding upon the baser things of life, it was struggling to rise out of its prison house like a caged bird beating its wings against the iron bars and dropping melancholy notes into its songs.

Shortly after his conversation in the harvest field, an Eastern apologue fell into his hands and he was greatly agitated. The apologue was this: A traveler in a desert is attacked by a wild beast and to save himself he gets into a dry well; but at the bottom of the well, he sees a huge serpent with jaws wide open to devour him. He is afraid to get out for fear of the wild beast and he is afraid to descend for fear of the serpent. Seeing a branch growing out of the wall, he catches hold of it. His arms grow tired, but still he holds on; and then he sees two mice, one white and one black, gnawing through the branch inch by inch. He knows that it must soon give way and he must perish; yet, seeing a few drops of honey on the leaves, he stretches out and takes them, though he finds them no longer sweet. The interpretation of this apologue is not difficult. The desert is the world; the wild beast is human passion; the serpent is death; the branch is the life to which we cling; the black and white mice, which gnaw through the branch, are the nights and days; the honey on the leaves are the few poor, transient pleasures, at which men vainly clutch, as they hang over the abyss.

To Tolstoy this was a mirror, for in it he saw his own life, its vanity, its passion, its influence for evil, its possibility for good. He saw death and the grave, which he dreaded. He was plunged into the deepest agony of soul. Up to this time, he had been a nihilist, "not a revolutionary socialist, but a man who believed in nothing," as he expresses it. With deep resolve, he decided to search for truth and find it at any cost. With a boldness unparalleled in modern times, he swept aside the ecclesiastical dogmas and began a careful study of the Scriptures. The wealth of human intellect filled his library shelves, but the Book of books was his study, and after six years, frequently ten hours a day, he had completed the most daring translation of the four gospels ever undertaken. Not even liberal commentators like Renan and Strauss would ever have thought of such renderings, but with his great intellect all ablaze, Tolstoy sought for truth like a madman. He frequently compared his translations and conclusions with the best scholarship of ancient and modern times and as frequently rejected their decisions for a simpler interpretation, even if it opposed every conviction of his own heart and all Christian opinion. The sermon on the Mount, as found in Matthew, formed the basis of his study and to understand this sublime doctrine of Jesus, so as to practice it in its simplicity, was the passion of his heart.

The orthodox Greek Church is the state Church of Russia. It is so filled with forms and sacraments that scarcely the faintest outlines of the Christ could be seen. In the bosom of this church he had been reared. This was the only Christianity he saw and this was anti-Christian, but feeling the impossibility of living without religion, he turned from his nihilism to this semi-pagan church, hoping to find peace and comfort; but it was like exchanging one prison cell for another, with air more foul and the darkness more dense. He submitted to the ecclesiastical shackles only because he wanted to be better, but the observance of pithless forms that went out in fasts and counting beads in prayers did not meet the hunger of his heart. He had nothing to do because the church did it all. She baptized

him, anointed him, gave him the eucharist, confessed for him and promised after he lost consciousness to administer extreme unction and save him. The sacraments, which were administered by another, were essential and there was no necessity to abstain from anything. The church was working miracles with splinters from the cross and pieces of Mary's dress, and either publicly sanctioned the grossest wickedness in political, social and religious life, or remained quiet before it.

With no assurance of help from the Greek Church, this heart-sore man turned his back upon its ecclesiasticism and fearlessly started fighting his way out of the dark, with the dimly burning lamp of reason, which he regarded as the only means of revelation, and in order to live according to the doctrine of Jesus, he declared that "a man must first of all free himself from religious deception," and "accept the universal verdict of reason," which he claims "is the same for all men and all times." This is what he says: "Whether a Jew affirm that God walked in a flame of fire, or a Hindoo that Buddha ascended in the rays of the sun, or whether it be affirmed that Mohammed flew into heaven, or that Christ walked on the water and so forth, the reason of all men, always and everywhere, gives the same answer, 'It is not true.' But to the question, 'Is it right to act toward others as you would have them act toward you? Is it good to love men, to pardon their offences and to be merciful?' the reason of all men, at all times, answers, 'Yes; it is right, it is good.'" Reason, he declares, is that light to which Jesus referred when he said, "Take heed that the light, which is in thee, be not darkness," and he marshals a host of sages and philosophers, who have argued for the guide of reason. The Greek Church still claiming to work miracles with old bones, etc., drove him to reject miracles.

Working from this basis, Tolstoy excludes the supernatural almost entirely. The fall of man, the atonement of Jesus, even his resurrection and the general idea of immortality, are assailed with all of the boldness and brilliancy of Porphyry, although his argument is apparently presented with the reverence of a churchman. He argues that Jesus saves us only by showing us how to live; that the thirteen passages of Scripture in the four gospels, that are commonly understood to refer to the resurrection of Jesus, refer to the re-establishment of truth, which came a few days after the crucifixion; and that the equivalent Greek word for "resurrection" is not found in the gospels, except in the two references, one to John the Baptist, where Herod expressed fears that he had risen from the dead, and the other in the parable of Lazarus, in the expression "though one arose from the dead." With this, Tolstoy denies the individual resurrection at the last day, declaring with an elaborate argument that the idea of the individual resurrection is not even Jewish, but belongs to savage races and is based upon the resemblance between death and sleep, but that those who live in God, conforming to God's will, shall never see death, but will be united to God, and he admits no other idea of the resurrection. Looking into the future life, he rejects the voluptuous bliss of Mohammed as too coarse and the Greek and Roman Catholic idea of heaven and hell as entirely incompatible with the idea of a God of love. He rejects the conception of Nirvana and the transmigration of the soul, as likewise transgressing the demands of reason, although less coarse than the Mohammed and Catholic ideas.

In the closing lines of his book entitled "The Christian Teaching" he says: "One thing alone is certain and indubitable, that which Christ said when he was dying: 'Into thy hands I commend my spirit'—that is to say, at death, I return whence I came. And if I believe that from which I have emanated to be reason and love (and these two realities I know) then I shall joyously return to him, knowing that it will be well with me. Not only have I no regret, but I rejoice at the thought of the passage which awaits me."

These are the gravest errors in the theology announced by Tolstoy, and certainly they are very grave, but considering the social and religious degradation that surrounded him, it is no more wonder that in his search for the true God, he should reject these things that were preached by a lifeless and semi-pagan church, that ignored almost the entire ethical teachings of Jesus, than that Voltaire should reject all Christianity because he knew only the most corrupt Christianity that boastfully set itself forth as true Christianity. Voltaire turned into infidelity and erected a church at his own expense and carved on its corner stone: "This church is erected to God by Voltaire." It was the insurrection of reason, rebelling against hypocrisy that covered itself under sacred forms and sacraments, but amid it all Tolstoy kept his face turned toward God, desperately looking into the clouds that surrounded him, hoping to see the eternal light or feel its warmth upon cheeks already wet with tears. The desire to know the will of God as revealed in Jesus burned in his heart like a furnace, and the Sermon on the Mount became to him the pearl of greatest price.

[TO BE CONCLUDED.]

JUDAS

By JOSEPH HATCHITT,
Superintendent of Schools, Lockhart, Texas.

Nowhere else may human character, either as it approaches the divine or as it draws near to the infernal, be so profitably studied as in the Bible. The Bible was written in the interest of righteousness. Sin is never made attractive. Virtue is never presented in a contemptible or rediculous light. Iniquity is always hideous. There are pictures of sin, but in all of them the trail of the serpent is plainly visible. The balances are never so manipulated as to make the pleasures of sin seem to outweigh its wages. Neither monsters nor angels masquerade in the forms of men. No character is represented as being so bad but we see it might have been worse. None so good but that they desire to be better.

Total depravity is not a necessary qualification for citizenship in Satan's kingdom, nor is sinless perfection required of or attained by the soldier of the cross. During that awful night preceding the crucifixion, when the emissaries of the Sanhedrim were scouring the country for those whom they might suborn, Judas drew a line which he refused to cross. He swallowed treachery, but strained at perjury. He could not be induced to appear as a witness against the Master. Most wicked men draw a line which they purpose not to cross. This line often recedes as it is approached. Man often draws a line separating the sins he is inclined to from those he has no mind to. All such lines are crooked—crooked enough to take in perdition. The only line between righteousness and iniquity was drawn by Jesus of Nazareth.

Judas was possessed of the devil of avarice. Some devils go in droves, but avarice needs no assistance. When the unclean spirit of drunkenness is cast out of a man, it walketh in dry places, seeking rest and finding none. This demon even now finds no rest in "dry" localities. But woe to the house that is empty, swept and garnished. Brethren, you cannot do a better temperance work than to furnish employment to those assailed by this demon. This demon takes charge of most derelicts on the ocean of life and with seven other devils steers straight to perdition.

The Beelzebub of avarice seems often to cast out other devils. It takes money to dig a drunkard's grave. Avarice has kept many a man from filling one. Avarice drives away many vices and has the semblance of many virtues. Judas would not have been chosen as the treasurer of the apostolic college had he not shown fitness for the office. He was not a prodigal nor a spendthrift. He was a man of business ability, prudent, wise, discreet, careful, painstaking and attentive. He went into the city to buy bread and always returned with the full value of all that he expended. Philip asked the question with regard to the feeding of the multitude, but the suggestion, perhaps, came first from Judas. He looked with wonder upon the Master's miracle, and doubtless his basket was the first of the twelve to be filled, and with the choicest of the fragments.

Better men than Judas troubled the Master with ambitious strife and jealous bickering. By the sin of ambition angels fell. The human heart in the clutch of avarice is too small to throb with ambition. Judas cared not who sat upon the right hand nor who upon the left. He had but one standard of value and desired nothing that he could not measure by it. The alabaster box of ointment had for him no value except the money for which it might have been sold.

Judas could find and mis-state a "paramount issue" with all the readiness of an astute politician. The poor are always with us, and every four years their welfare is an object of Judas-like solicitude. With the quickness of a business man, Judas estimated the value of the box of ointment. Had he been entrusted with the affair, he doubtless would have sold it for its appraised value. Had he been required to render it for taxation he would have been quick to adopt the discreet business methods in vogue to-day.

We are told that capital is timid. Assessors of taxes often find it so. A valuation made to a prospective purchaser often shrinks with great timidity when made to the assessor. Thus is taxation rendered equal and uniform. It is felt hardly by the poor and hardly felt by the rich. A sim-

ilar shrinkage of values gave to Ananias his world-wide reputation. Judas regarded tax paying as an unnecessary evil. When the Master would pay, he appealed to Peter the fisherman, not to Judas the treasurer.

Judas was a trader between the camp of righteousness and that of iniquity. He went at night when good men sleep, when lost men wander and when wanderers are lost; when weak men are caught in snares set for the unwary; when foolish men enter into places whose ways are ways of death and whose steps take hold on hell; at night when wicked men plot and take counsel together and lie in wait to shed innocent blood. It was fitting that this infamous bargain should be consummated at night.

Do the city hall and the den of vice ever hold communion under cover of darkness? Does Judas carry messages from the court house to the slums? If these things are done in the green tree of a Texas town what is done in the driftwood of our cities? Have you not felt humiliated when our political leaders have told us that our ticket would be saved in certain doubtful states by the slums of the cities? Why should that vote be cast solid for our party except as the result of a corrupt bargain? The political navigator who sets his sails to catch the pestilent breezes that blow from the slums of our cities or who would float his boat upon their streams of sewage, is not a safe captain for the ship of state. "Great is Tammany and Croker is its prophet," was an unprofitable piece of rhetoric.

Judas hung himself; he has hung many a jury since. Trial by jury and the right of suffrage have been regarded as the safeguards of American institutions. And yet it is a fact known to all, but perhaps not easily proved, that Judas invades both the jury-box and the ballot-box and makes both a subject of barter. "We will beat them if they don't buy us." Enough money renders a man immune, not from crime but from conviction. The Sanhedrim's campaign fund was used to pay for both treachery and perjury. The corruption funds of our great political parties, the use of money for the corruption of juries, let us hope, may not result in the crucifixion of American institutions.

In a great slaughtering establishment in one of our western cities an ox has been kept for years which has been trained to walk from the pens to the shambles, leading his dumb companions to death. This ox, hoary with age, is by the employes of the slaughtering establishment called by the appropriate name of Judas. In a southern city a slaughter house of a different character was for years conducted, the finished product of which had always a boundless market, for hell and destruction are never full. Two men at whose bidding the young men had crowded the way to death as to a festival vouched (for a consideration) for the honesty of this iniquitous institution. As they at stated periods entered the shambles, thousands followed their leaders and feared no danger.

When eternity shall unveil the dire results of time's iniquities, the Louisiana State Lottery will be seen to have been one of the most hideous of the monsters begotten by avarice. The dumb ox earned a right to his master's crib by the same methods that these leaders earned wealth and ease; by the same methods that Judas earned his thirty pieces of silver. The same question was asked at New Orleans and a like answer returned as at Jerusalem: "What will ye give me and I will betray him unto you. And they covenanted with him for thirty pieces of silver." The steering committees of such institutions often reason with themselves as did Judas: no unwilling person will become a victim. Judas knew his Master's power. "If I do not betray him, some one else will." Judas had the positive assurance of the Master on that point.

But the comparison is not good in all particulars, Judas was stricken with remorse and came to loathe the price of his infamy. But Aceldamas are not bought with the blood-money of his imitators.

Heredity and environment have much to do with the formation of human character. Judas was of avaricious heredity. Whatsoever a man soweth that shall he also reap. Sometimes the wind is sown by one generation, cultivated by the second and a storm of destruction harvested by the third. Wine in the first generation, whisky in the second, are often followed by delirium tremens in the third. The great ancestor of Judas was avaricious. Jacob reaped the whirlwind before his death. Jacob's avarice made his brother a pauper. The avarice of his sons made their brother a slave. Jacob killed a kid and made his father believe that its hair was that of Esau. Jacob's sons killed a kid and made their father believe that its blood was that of Joseph. Jacob crouched like a coward in the presence of his injured brother. His sons trembled like slaves in the presence of Joseph. It is not strange that Judas should descend from such ancestry.

But this was also the ancestry of the man Christ Jesus. And in his lineage we do not find the best and purest of Jacob's line. Joseph the pure, Moses the great law-giver, Caleb and Joshua the faithful, none of these were his ancestors. In reading his genealogy we are reminded of the brutal Judah, of the loathsome Tamar, of David's great crime and of Solomon's debauchery. And even the lovely Ruth—set like a gem between the ermine of the judges and the purple of the kings—Ruth was descended from Moab, him of unspeakable parentage.

So heredity and environment are not the only factors of human character. Let us learn a lesson from the artesian well. A stream cannot rise higher than its fountain, but it may rise to the level of its source. The fountain of human life is not in this valley in which we live. It is in the hill country —high up in the everlasting mountains of God's eternal purposes. The channels through which human life has flowed have been tilted and tortuous, warped and bent by iniquity. The stream of life in its meanderings has often been near to infernal fires and may have the sulphurous smell of the nether world upon it. But when the religion of the Lord Jesus Christ reaches that stream, it bursts asunder the bands which environment and heredity have placed upon it, and that life, that soul, like the bubbling, gushing water, has behind it and beneath it and around it and within it a divine force, by means of which it may rise to the level of its source—to the very throne of God in heaven. For which blessed hope, for which glorious possibility, praise the Lord, oh my soul, and let all that is within me bless his holy name!

B. B. Tyler's Letter.

A correspondent of The Sunday-School Times, in the paper dated Aug. 24, 1901, says:

"It is an uncontroverted fact that some persons join the church who are not, and don't profess to want to be, Christians."

This is a startling statement. But is it true? I confess that I am inclined to believe the statement to be correct. That there are men and women in our churches, not a few, who are not in any legitimate sense of the word Christians I do not for a moment doubt. It is not so evident to my mind that they "don't profess to want to be Christians." This portion of the proposition seems to me to be a little too strong. Those to whom I refer do not, by word or by deed, suggest that they have any vital connection with the Christ. No one would ever suspect, from their lives, that they believe on the Son of God, or that they love him. The evidences of faith and affection alike are absent. They are church members, in good and regular standing, but not Christians. They have joined the church but have not joined Jesus.

Much is said about uniting with the church. Men are asked to join the church. "So many were added to the church." "How many additions were there?" A common question, this, Why not use the language of the New Testament? There is not so much as an intimation in the New Testament that men were invited to become members of the church. The Christ was held up in the preaching of that early time, and those who heard the good news were told to believe in and obey him. And as a matter of fact multitudes gave themselves to him. They became his disciples. They placed themselves under him to be taught, guided, helped, saved. As a result of their self-surrender to the Christ they gathered themselves together in groups for work and worship. These companies were called congregations, or churches. Churchianity, in our day, rather than Christianity, is good form. Let us return in preaching and in practice to the custom of the apostolic age, in this matter.

Practical Calvinism abounds; theoretical Calvinism is out of date. The Calvinism of John Calvin is dead; but there are practical Calvinists in all our churches. "Once in grace always in grace," seems to be their motto. It is not, however, so much the final perseverance of the saints as it is the permanent value of baptism—having been immersed and having united with the church they are safe, absolutely safe, now and evermore, for time and eternity, "Baptism doth also NOW save us," is a favorite text. Do you know such persons? If you do not you are to be congratulated.

What is baptism, anyway? Is baptism immersion and immersion baptism? Is this all there is of it? Are the words baptism and immersion equivalents? By no means! There is much more in baptism than an immersion in water. Many a man has been immersed in water who has not been baptized with Christian baptism. The Greek church, for instance, immerses infants. Are immersed infants baptized

with the baptism ordained by the Christ and practiced by his apostles? The immersion of an infant is not Christian baptism because there is no spiritual preparation. A man immersed without a personal, spiritual experience is not baptized. In the baptism ordained by the Lord Jesus a spiritual preparation is essential, "He that BELIEVETH and is baptized," is the way Jesus put it "REPENT and be baptized," is the way Simon Peter put it in his great Jerusalem discourse. The words BELIEF and REPENTANCE express a spiritual experience. Without this, whatever the act, there is no Christian baptism. I fear that there are persons immersed in water every day in the year who know absolutely nothing, as a matter of personal experience, of faith, nothing of repentance. Such are received into the fellowship of our churches and remain members in good and regular standing. Are they Christians? They united with the church as persons join the Masons, or Odd Fellows, or Woodmen of the World, or the Elks; and there is about as much religion in the one case as in the other.

Just now there is a special interest, apparently, in some minds, as to the reception of the pious unimmersed into the full fellowship of our churches. An unidentified member of the Smith family has disturbed some good men by assertions which seem to me to smack of the reckless. He says that many of our prominent preachers, great men they are too, receive the pious unimmersed into the fellowship of their churches. I know of nothing of the kind. His statement reveals a custom of which I am ignorant. But suppose the language of this unknown representative of the multitudinous Smith family represents a fact—what of it? Are we not receiving unbaptized people all the time who are not noted for their piety? Read again what is said above as to the nature of baptism. The reception of the pious unimmersed does not trouble me half as much as the reception of the unbelieving, impenitent, unbaptized.

Two girls now, in Denver, are ready to be immersed and join the Christian Church whose mother is a Methodist, and whose father was immersed years ago by a Christian preacher in Illinois, but who is not, in any manner, identified with any church. Why do the girls desire to unite with the Christian Church? Why? They prefer the Christian Church to the Methodist because there are no rules in the former against dancing, card playing, and theatre going! This is their own way of putting it. Will they be immersed and received into the church? Not by the writer of this letter.

Personally, I have no trouble with the pious unimmersed. They hear me preach every Sunday in the year. They do not, so far as I can see, even think of asking me to recognize their affusion as baptism. The copy of the New Testament from which I read in my preaching, and I read from it a great deal, does not encourage them to ask to be received into the church, of which I am, for the time, pastor, on their sprinkling. I am at work among such people all the time. I baptize them, too. Baptized one less than a week ago. I work in union meetings. Have three such meetings a week. Last night I was in the Asbury Methodist Church, Thursday evening I will be, the Lord willing, in the Third Congregational Church, and Saturday afternoon I will be in the Young Men's Christian Association Auditorium. Three weeks last summer I had seven such meetings a week. I say none other things than I find in the word and I say all that I find in the Book as I come to it. Do they, the people, know my position on baptism and kindred topics? Indeed they do! Do they not become offended? Not a bit. On the contrary they seem to be pleased. At any rate I cannot go to all the places nor do all the work of this kind, to which I am invited.

This is no time for hairsplitting. Preach the word. Omit speculations. Preach the word. Proclaim the gospel of the Son of God in plain United States English. Fit this gospel to the needs of the people now. Herald the message of salvation, as you read this message in the New Testament, with its specific conditions. Let all preachers give to the people an example of obedience to the Christ by doing what he commands to be done. "Preach the gospel." Be faithful, as Paul was faithful. He said that he shunned not to declare the whole counsel of God. This is what the people want and such a course will please the head of the body, even Jesus Christ our Lord.

Denver, Col.

A MODERN MENACE

By STEPHEN J. COREY.

If the Lord's day is to be saved, the church has got to save it. Unless it is guarded by Christian people, it is going to be lost and we will have upon us the disgrace of Europe—the continental Sunday. How can we expect Sunday laws to be enacted and enforced when Christian people ruthlessly break the spirit of the day? We might as well expect the saloon to be abolished while people are indifferent to its curse.

The Sunday newspaper, in our cities, is a very serious danger to religious life, and is becoming more and more so every year. It is absolutely alarming to see the number of Christian homes into which the Sunday journal is finding its way to-day. I saw a cartoon a little while ago. The title was: "What a woman sees of her husband on Sunday." All you could see was a big newspaper, with a man's hands gripping on either side and his feet protruding from beneath. There was a man behind it, but there might as well not have been for all the family or the church got out of him. Is not this coming to be too familiar a scene in many Christian homes in our cities?

Did you ever consider the contents of the ordinary Sunday newspaper? "Oh, they have religious reading in them!" some admirer says. Yes, one square inch of religious notes to a square yard of scandal and crime! Some one took the pains to look over seven leading New York Sunday papers a while ago, and this is what he found:

Murders and assaults	12	columns
Adulteries (first rate Sunday reading)	7	"
Thefts, etc	24	"
Sporting news (splendid Sunday reading)	81	"
Theatrical notes (must have that)	44	"
Gossip and fashion (meat for the soul)	77	"
Sensational topics (people don't like sensational preaching, but they can stand that)	42	"
Fiction	99	"
Foreign news	47	"
Miscellaneous news	92	"
Editorials	39	"
Art and literature	24	"
Unclean personals	8	"
Religious	3¼	"

Nine hundred and eleven and a quarter columns, and only three and a quarter of them religious. Gabriel himself could not hold an audience whose heads were full of such stuff as that!

Men and women are already weary with six days of toil, six days of reading of politics and business and crime. Then bring the Sunday paper into the sanctuary of the home and fill the mind with these things—stuff the brain with this worse than trash, when it is starving for something uplifting and helpful—friends, it approaches spiritual suicide!

Daily papers in reality mirror the dark side of life. It is the doings of police and politicians, of pugilists and thugs that make good head lines. The reporter's scent is trained for carrion. The church that is quarreling gets more attention than the thousands that are doing good. The one preacher that is false gets more attention than all that are true. The man that deserts his wife makes a more racy column than the one who is true. We need to have the bright side once a week. We need a religious paper to read on the Lord's day to keep us from thinking that all men are false and the world is going to the dogs.

How many of the Christian readers of the Sunday papers would think of sitting down for half an hour before church to gossip on some immoral scandal? How much more right have you to sit down and gossip with a newspaper, on a subject that, spoken about, brings the blush of shame to the cheek? If a man gets up on Lord's day morning and reads two hours of scandal and ruin, of blood and business, and then comes to church, the preacher has got the double task of first preaching all of that stuff out of him and then preaching something better in. And that is not all. If he would be sure of his man, he must lock him up so that he does not go back to his paper again.

Do you think such reading on the day that should be kept for the soul is good? Reading that leaves out the stars, the sunshine, the flowers, the noble deeds, the higher life—in fact almost everything but filth, blood and business? Do you think it is conducive to rest of mind, home purity, love and the cultivation of good morals and a religious life? If it is, then good is bad and bad is good. What shall we do with the man who says he can't afford a religious weekly, and yet buys the Sunday newspaper? He needs "laboring" with, does he not?

Rochester, N. Y.

The Old Book In The New Crucible

By J. J. HALEY.

III. The Crucible of Science.

(CONTINUED.)

Not only is it true that the Bible up to this date has not been convicted of a single blunder in relation to science; but what is equally wonderful, when the conclusions of modern scientists have come into collision with any portion of the Scriptures, the Bible, after prolonged investigation, has invariably turned out to be right so far as it has been possible to settle the question in dispute. I have already given instances in corroboration of this assertion, and looking now for a moment at another branch of science, other illustrations to the same effect may be given. When the waters of the Noachian deluge had subsided, God declared, according to the book of Genesis, that he would never again destroy the world by water. The rainbow was chosen as a visible token and symbol of this pledge of the Almighty. In the same line of promise Jehovah said to Job in one of his sublimest aspirations: "Who shut up the sea with doors when it broke forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and established my decree upon it and set bars and doors, and said: Hitherto shalt thou come, but no farther, and here shall the pride of thy waves be stayed."

In this language, written in a pre-scientific age, we have the germ of all that physical science has revealed concerning the phenomena of the tides. It is well known that the stability of the sea involves the organization of the entire solar system. But some years ago astronomers taught that the moon has been slowly approaching the earth from the earliest ages of the world. From this motion the tides due to her influence are now higher than they were in the days of Homer. If this motion were to continue, the time would certainly come when the tides, rising above every obstacle, would whelm the earth, and the decree of the Bible, "Hitherto shalt thou come, and no farther, and here shall the pride of thy waves be stayed," and the promise that God would no more destroy the world by water, would be false, and infidelity, the synonym of universal death, would triumph. But astronomical science better understood, has discovered the fact that this decrease of the moon's distance, due to planetary disturbance of the figure of the earth's orbit, had its limits fixed quite as positively as those by which God has declared he would restrain the ocean. It is now asserted by astronomers that the time is coming when the decrease of distance will be changed into an increase and the moon will slowly leave the earth by the same degrees by which it had for thousands of years made its approach, and with it the decrease of the tides, and God's decree, "Hitherto shalt thou come, and no farther, and here shall the pride of thy waves be stayed," is found to be true, and unbelieving science again defeated. Thus the Bible and the latest science concur in their testimony that the world will not again be destroyed by water.

There is another important point of agreement. Both science and the Bible teach that the present order of nature will not continue forever. There is perfect harmony between them in the solemn affirmation that life on the globe had a beginning and will have an end. As to the actual manner in which the present creation will terminate, all that science can say must be assigned to the realm of speculation. Some of these speculations of scientists harmonize with the prophecy of the Apostle Peter concerning the destiny of the earth to a remarkable extent, and others do not. In respect to the origin and destiny of the planetary and stellar worlds, Dr. Winchell, Prof. Proctor and other scientists teach that they have had their beginning in igneous fluidity and will end in a state of frigidity. We are told that Jupiter, Saturn, Uranus and Neptune are molten fiery masses, and hence uninhabitable, while our moon and others of the smaller members of the solar system are in a frozen condition, and that life on them is impossible. This, of course, teaches that the world had a beginning and will have an end, and thus far harmonizes with the Word of God. But in regard to the manner in which the end will occur, there is some discrepancy between these scientists and the Bible. These speculations, however, amount to nothing, as there is no substantial proof that they will ever be verified. What, then, are the facts of science that confirm the biblical prophecy concerning the manner in which the present earth will come to an end?

1. Science teaches the possibility of the destruction of the earth by fire. Chemistry teaches us that water will burn. Your firemen will tell you the same thing. Geology informs us that we live upon a cooled crust and that the central parts of the earth are liquid fire. Nature in earth and atmosphere is full of combustible gases ready to explode and burn in the great conflagration. The forcible question has been asked: "Let now one of those forces for the upheaval of continents which geologists have at their disposal when they need them, break up the bed of the Pacific ocean, and let down the ocean of water on the ocean of fire, and how long would it be before the old chaos would be upon us?" Or if we take the dynamic theory of heat, Tyndall tells us that simply to stop the earth in its orbit would generate heat enough to dissipate the whole of it into vapor. Whether this be true or not, we know that the earth is a magazine of imponderable agents and mighty elements with decomposing and rending force beyond the power of thought to estimate. Faraday says that in a single drop of water there is latent electricity enough for an ordinary flash of lightning. After all this, we shall have no difficulty in seeing that science joins with the Bible in labeling the earth, "reserved unto fire."

A writer in the British Review, in speaking of the elements of destruction in earth and heaven, forcibly observes: "What this change is to be, we dare not even to conjecture, but we see in the heavens themselves some traces of destructive elements and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling comets welding their loose materials at the solar furnace, the volcanic eruptions of our own satellite, the appearance of new stars and the disappearance of others, are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away, thus treading, as it were, on the cemeteries, and dwelling in the mausoleums of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation."

2. Not only does science teach the possibility of the destruction of the world by fire, but it teaches also that if the earth is destroyed by fire it will be done in precisely the way the Word of God describes. The inspired teacher (Peter) informs us that "the heavens [or the atmosphere] will pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein will be burned up." This is scientific language, and comes near to anticipating some of the most important discoveries of modern chemistry. The atmosphere surrounding the earth is represented as passing away with a prodigious noise, a collossal explosion, an effect which the chemist would predict as the inevitable result of the union of its oxygen with the hydrogen and other gases liberated by the intense heat. The apostle added to the simple statement that "the earth would be burned up," the declaration that its *elements* would be *melted*. Now modern chemistry actually reveals the fact that in case of a conflagration such as Peter contemplates the combustible matter of the globe would be destroyed or "burned up" and that the larger portion of the solid matter of the earth which has already been oxidized, or burned, would not be affected in this way, but would simply be melted by the heat. Herein is a marvelous anticipation of science. If the apostle had said without qualification that the world would be burned up, the skeptical chemist would infer that Peter had made a mistake through ignorance of chemistry. But the chemist is disarmed, he can not draw such an inference, for Peter's lanlanguage clearly implies that only the combustible matter of the globe will be consumed, while the *elements* or the primordial principles of things will be *melted*, so that the final result will be an entire liquid fiery mass, as at the beginning, according to science. Here are three remarkable concurrences with modern scientific results: (1) The tremendous explosion in the air from a union of the gases liberated by the heat of the burning world. (2) The destruction of the combustible matter of the globe. (3) The melting or reduction to a liquid state of the oxidized elements that compose the earth. These utterances of inspiration that touch the domain of science not only avoid contradiction, but are in harmony with its latest conclusions. Many eminent men in the realm of physics believe that Genesis is as marvelous an anticipation of physical science, as to the world's beginning, as the language of Peter in regard to its ending. Thus the Word stands comparison with the best of our material knowledge, and is beyond the shadow of a doubt supreme in the moral and spiritual realm.

We have seen that science acknowledges the imperfection of its conclusions by constantly changing its premises, while the histories of the Bible are being steadily confirmed by modern research, and the spiritual truth which it teaches remains the same yesterday, to-day and forever. Its fundamental doctrines of sin and righteousness, of life and immortality, are as unchangeable as the nature of God, because they are the revelation of that nature. There is not a spiritual truth, nor an idea of moral conduct now in the world, that was not in it thousands of years ago. The inspired volume is the garnered treasure house of all the moral and spiritual truth in the world and it changes not because, like its author, the substance of its spiritual revelation is already perfect. Why do truths of the intellect that pertain to the common affairs of life change with the changing generations while truths of the conscience and the heart remain the same in all ages and under all circumstances? It is one of nature's rules that the highest develops last. We have first the inorganic or the dead world; then the organic or the living world. In this latter we have first the vegetable, then the animal, then the intellectual, then the moral, and last and highest we have the spiritual. According to the ordinary course of things, and especially if the doctrine of evolution be true, moral and spiritual truth ought to have been the last to reach the stationary condition which perfection implies. But instead of this it reached its highest and most perfect form thousands of years before that which is next below it. Intellectual truth is still in its childhood—immature and uncertain—while moral truth, which, in the natural order of things, comes after it, has reached its maturity ages since. How is this to be explained? There is but one possible explanation. If man had been left to discover for himself, and by his unaided powers, those moral principles that form his character and regulate his conduct, as he has been left to make intellectual progress on his own account, the natural and usual order would have been followed, and science would be ahead of morals in the certainty and maturity of its doctrines. The reverse of this is true because, and only because, God has spoken to man on the questions of character and conduct. The Bible contains a revelation from God in reference to these matters, and hence they reached a fixedness, a permanence, and a perfection in the early ages of human history not otherwise possible. God has put himself on record in respect to human character and human salvation, because these are matters of transcendent moment, leaving us for our own good to work out intellectual problems for ourselves. This is the reason, no doubt, why spiritual truth has taken precedence in its development towards perfection, while in all matters of purely scientific intellectual inquiry man has been left to work out his own salvation by slow degrees. It is hardly possible to give any other explanation, and this explanation proves that the Bible contains a revelation from God. There is only one sense in which the eternal Word is progressive and improvable, and that is in our understanding and application of its principles. We may apprehend it more clearly, and practice it more faithfully, but we can not improve the truth itself. Science and human wisdom may change, but the Word of the Lord endures forever.

Lights Gone Out.

By Anson G. Chester.

High on a bold and overhanging cliff
That mocks the sea and frowns upon the sands—
A ghostly presence in a lonely place—
The crumbling light-house stands.

No hand swings back the battered oaken door,
No footfall sounds upon the winding stair,
But for the swallows, not a sign of life
Invests it anywhere.

And, as the darkness falls, its lamp no more
Vies with the stars to cheer the gloomy main,
And guide the eager vessel as she hastes
Back to the port again.

So from a life that once was wondrous bright—
Like the Italian heavens, unceasing fair—
The light that blessed it has forever fled
And all is darkness there.

The rayless beacon may be trimmed again
And burn as brightly as it burned before;
But who shall ever to the dark, dark life
The olden flame restore!

Buffalo, N. Y.

English Topics.

With extreme pleasure I have just been reading two articles in the number of the CHRISTIAN-EVANGELIST to hand. One of these is the characteristic letter of apologetic vindication on the part of my honored brother of Denver, B. B. Tyler. What a lovely little sample of good-humored irony is that answer to the friends who have demanded that B. B. T. should sit in sackcloth and ashes, because he had coupled the name of Cullis with some names entirely representative of empirical charlatanry! (I did not like to say *quackery*, because I do not want to take the same abject position myself. I have not a scrap of sackcloth on hand, and the dustman called yesterday for the other commodity. Otherwise I might have saved myself the use of the classical subterfuge. But how easily some of the people both in England and America are gulled. Barnum was right. The majority do love to be humbugged.) Now I have done with my little parenthesis. Well done, Bro. Tyler! You apologized handsomely; but I do not envy your challengers. They do not score, though they meant well enough. The other article I have read with profound pleasure is by my dear old friend J. J. Haley. It is on "The Old Book in the New Crucible." I am glad he is to pursue the topic. He is a real master in Israel. I all the more gladly allude to his article, because I have been examining and reviewing some new books on the Bible. About these I have a few words herewith to say.

The Everlasting Book.

Some of the English papers are publishing telegrams about the new American Revised Version. Many of us are waiting to see it. But it happens that recently some fresh biblical editions, and some works on the Bible itself, apart from commentaries, have been issued. One extraordinary quality of the Bible is its perennial productiveness of literature all about itself. The British Museum Library contains thousands upon thousands of works simply on the Bible as a topic in every language that has any literature at all. I repeat that I do not refer to commentaries or expositions. The list is ever growing. Many of the works are by enemies of the Book. They cannot let it alone. Of course not! For it never leaves them alone. The Bible gives no peace to the wicked. The heavenly manifesto makes no compromise with the foes of inspiration. I have before me three books issued this very week. One is "The Five Books of Moses, being Volume the First of the Bible in Modern English. By Fenton Ferrar." This gentleman not long ago sent forth the New Testament in the same style. That was an astonishing book, as is this fresh production. Mr. Fenton professes, mark you, to translate direct from the Hebrew. This is how he starts off: "By periods God created that which produced the Solar Systems; then that which produced the earth." This is certainly a very free rendering of the Hebrew. Mr. Fenton commences Genesis 3, thus: "Now the serpent was more impudent than any of the wild animals which the ever-living God had made." We may pass this over as quaint. It seems to me a little "impudent" on Mr. Fenton's part to give us Genesis in this guise. But we presently come to something more serious and startling. I have met with something like it before, but not actually in a version of the Bible. Genesis 8:4 reads: "The ark then rested on the Mountain of the Peaks." Mr. F. treats us here to a foot-note: "I translate the compound Hebrew word Ararat, as by leaving it in the Hebrew as the current versions do, it misleads the reader to fancy Ararat in Armenia is meant, but the real resting-place of the Ark, as the sacred record clearly proves, was upon the peaks of the Himalaya Mountains in the Hindoo Khoosh, in the region of Kashgar, or Northern Afghanistan."

J. B. Rotherham's New Bible.

One of the biblical specialists of the age is J. B. Rotherham, whose translation of the New Testament is as well known in America as in England. After several years of assiduous toil our dear old friend has succeeded in finishing his long promised "Emphatic Bible." He issued the New Testament portion three years ago. Now he is sending forth the Old Testament in instalments, the first number having just appeared. This, however, is specially important, because it contains an elaborate introduction, in four chapters, as well as several chapters of Genesis. Rotherham is a man of one book, that being God's Book. He is truly "mighty in the Scriptures." He is a member of the community commonly called, except by themselves, "The Old Brethren." In that community he is a shining light, because of his massive biblical scholarship. Outside of that realm he does not pretend to culture; but in his chosen field he is scarcely equaled. The four chapters of the introduction to this version are entitled "The Special Features of This Translation"; "Concerning Emphasis"; "The Original Texts" and "The Incommunicable Name." Each of these is a fine little monograph. Mr. Rotherham does not take reckless liberties with the Hebrew, in the style dear to Fenton Ferrar, and he seems to know nothing about the ark swimming all the way to the Himalayas. He leaves it on the Armenian Ararat. About this new version I shall write when further numbers are issued.

"The Evolution of the English Bible"

Is the attractive title of the best book of the kind ever written, so far as I know. It is a beautiful half-guinea book, published by John Murray, Albemarle Street, London. I am shy of recommending my kind American readers to procure an English work, lest my encomium might lead to disappointment; but here is a real *thesaurus* for the student in the department of bibliological history. The question, "How We Got Our Bible," has been often treated. It is sometimes answered with reference to the original Hebrew and Greek; but to the general reader and also the special student the question, "How we got our English Bible," is just as interesting. Henry Hoare, the author, has done his work in a way for which every reader will thank him. In a series of lucid and delightful chapters he lets in the light on "Mediæval England and the Bible"; on "The Bible and Scholasticism"; on "Wycliffe and the Bibles of the 14th Century"; on "William Tyndale and his Work"; on "The Coverdale, Matthew and Great Bibles"; on "The Genevan, Bishops' and Douai Bibles"; and on the "Authorized and Revised Versions." The treatise is a romance of realism. It tells with fresh pathos the story of suffering endured by some of the great translators. The Bible as we have had it evolved for us in the English language is a monument of heroism too little remembered.

An Antecedent Higher Criticism.

I now am led, by Mr. Henry Hoare's excellent book, to speak of a subject which should be of benefit to any of us who tend to cherish an over-conservative mind. I am perhaps quite sufficiently conservative myself in religious matters, though a radical in politics. But if we tilt too impetuously at the higher criticism and at certain kindred scientific theories (for the religious and scientific advanced thought of the age cannot be separated) we are in danger of skipping and jumping in a foolish somersault. Two hundred and fifty years ago the spirit of Puritanism came into collision with the spirit of science and criticism. At the Reformation there had been a moral and political insurrection against the church of the middle ages. In a sense the Protestant had but changed one external authority for another. In place of the mediæval church he had the Scriptures. In place of an infallible institution he had an infallible document. In the place of a tradition he had a printed book. The Puritan iconoclast had himself become a bibliolater. But the scheme of compulsory godliness for which Oliver Cromwell's independents were responsible broke down in practice. Puritanism became a mere caricature of itself, and it was laughed out of court by Butler's "Hudibras." The world that surrounded those who accepted the theology of the reformers passed more and more under the sway of the intellectual influences set in motion by Descartes, Bacon and Spinoza. For, what the renaissance was to literature and art, and what the Reformation was to religion, that the abandonment of tradition for experience was to the growth of science and to the development of knowledge. The great rebellion had its true counterpart in philosophy, and the revolt of the individual citizens against the divine right of kings found its analogue in the revolt of the individual reason against the divine right of authority. At the Reformation there was a moral and political insurrection against the church of the middle ages. The 18th century saw an insurrection against the authority of the book that was put in its place, and of which, in the first days of a printed text, the earliest editions were held in almost superstitious veneration. Deism was a reaction against the narrowness and bigotry of the creed with which the early reformers rested satisfied. Then came that phenomenon which was the early precursor of the modern higher criticism. Consternation was created in all orthodox circles by the appearance of Bryan Walton's Polyglot, with its disquieting "various readings," which the great Puritan divine of his day, Dr. John Owen, made the subject of his attack. In the year 1707 the alarm was doubled by the publication of a new folio edition of the Greek Testament, by Dr. John Mill. Mill had been at work on this edition for 30 years, and the number of various readings which it exhibited mounted up to a total of not fewer than 30,000. The Deists rose at the bait. The Freethinkers were in ecstasies. But Richard Bentley, the greatest English scholar of the time, soon made it clear that the problem involved in textual criticism was not really a theological one at all, but simply a literary one. I have often wished that those who are scared about the doings of modern critics could realize that religion is in no peril from research, but can only be fortified by its results. WILLIAM DURBAN.

43 Park Road, South Tottenham, London, Sept. 7, 1901.

LOVE'S LOGIC By N. J. AYLSWORTH.

When certain officers were sent to arrest Jesus they returned without doing so and said, "Never man spake like this man." Was it the majesty of his presence that awed them? Perhaps. But there are some strange things about his written words. They seem very simple, but they *find* us. Jesus is not always logical, and it is interesting to see how commentators try to gloss over the supposed defect. But there are times when a *therefore* would be a stupidity. Jesus does not always reach his conclusion because he does not try, but he never misses his man. When he is illogical, look out for masterful work.

There are two statements of our duty to our neighbor. One is that we shall love him as ourself; the other that we shall do to him as we would have him do to us. Which is the better statement? The former, you say, is the more spiritual, because it is expressed in terms of the heart, while the other speaks only of outward conduct. Here you are mistaken. Let us see.

You read the command to love your neighbor as yourself and feel it to be your duty, but you continue to feel toward him just as you did before. Discovering this, you say, "I *will* do it." But you cannot. No amount of willing can accomplish it. For all the rewards of heaven you cannot do it. To escape the tortures of the damned you cannot. As well might you try to write Hamlet by willing to do so. Love does not come at the bidding of the will. Try to obey this command and you will find, with Paul, that what you would do that you do not, and what you would not that you do. This spiritual command does but leave you helpless and condemned.

Now, what of Christ's less spiritual wording? You have a neighbor toward whom your conduct has been hard and unlovely. He is in trouble; but you have said, "Every man for himself." You hear the command to do unto him as you would that he should do to you in like circumstances. You immediately begin to picture to yourself his circumstances and then imagine yourself in his place.—Stop! You are already loving him. Put yourself in his place, is the master secret of all loving. Do that thoroughly and then hate him if you can. Says Lecky in his History of European Morals, "In order to pity suffering we must realize it, and the intensity of our compassion is usually and chiefly proportional to the vividness of our realization. . . . Most cruelty springs from callousness, which is simply dullness of imagination."

Sympathy means suffering with another, and we cannot do this without in imagination placing ourselves in his place. The following story (perhaps apocryphal) is told of Daniel Webster's boyhood. A certain woodchuck was doing much damage to one of his father's farm crops and a trap was set to catch it. When it was caught Daniel's father and his brother, Ezekiel, were in favor of killing it, but Daniel remonstrated, and his father bade him state his reasons. He accordingly proceeded to draw a vivid picture of the situation from the woodchuck's standpoint, urging that, without intent to do harm, it had simply exercised its God-given right to get a living, and in the only way known to it; that it had a family of little ones that would be made orphans and left to starve if the mother were killed. At this point Daniel's father brushed a tear from his eye and cried, "Zeke, let that woodchuck go." Daniel had caused them to put themselves in its place, and now killing it was out of the question.

When, in the early fifties, a black woman, with bloodhounds on her track, crossed the Ohio river on floating cakes of ice, with her babe in her arms, the fathers and mothers of the north put themselves in her place and shuddered. That act gave us Uncle Tom's Cabin, which said in vivid picturings, "The slave is your brother; put yourself in his place." The storm that rocked our nation from shore to shore was the Golden Rule on fire. *Put yourself in his place* lit the torch of war with Spain in 1898.

This is the law and condition of all loving. There is a love of complacency and a love inspired by loving deeds of others bestowed upon us, that come to us spontaneously, without effort of ours, but all that love that is matter of duty and that is not quickened in us by others, can come only by this great law of loving. Not a tear of pity falls, not a throb of sympathy is felt, but by putting yourself in the other's place. Without it you must be even brutal; with it, unless you are a monster, you cannot help loving.

They who would do cruel deeds must take care of the imagination. The followers of The Old Man of the Mountain could do the bloody deeds he demanded of them only by taking hashish to blunt their feelings, else, putting themselves in the victim's place, they were unnerved. (From this comes the word *assassin.*) The young surgeon who puts himself in the patient's place, faints. And this brings us to another fact.

The Golden Rule is not simply a light showing the willing their way to love, but a fire-brand setting on fire of sympathy selfish men who do not want to love. When the imagination gets you into another's place the heart responds, whether you want it to do so or not. To the selfish man the Golden Rule is an incendiary flinging brands into his cellar, and before he is aware he is in flames and his selfishness is burning out. Many a man has been caught in this way who did not mean to do right. Napoleon fired cannon balls on the ice to drown the fleeing Russians, but when he saw them struggling in the water his heart was touched and he sent his soldiers to rescue them.

The Golden Rule by its striking statement sets the imagination at work and then goes behind all thought and will and sets the heart at loving. It does not simply command us to love and then leave us powerless, but actually puts us in the way of doing it. It is a world's charmer. What magic is this that turns a law of condemnation into a power of regeneration! No wonder Christ's words *find* us when they put us on such courses as this and make us lovers before we know it!

The impression is everywhere abroad that men cannot love except by accident, and that as for loving the unlovely and the enemy, the best that can be done is to do the deeds that love requires—that love itself in such cases is unnatural and impossible. After nineteen centuries of Christianity, the church—not simply the world—is telling you that men cannot obey the master rule of all its teaching! And yet ministers are ever preaching this impossible thing. No wonder they are not taken seriously. Teach men how to love, and you shall do them more good than by a whole lifetime of unpractical preaching. Then show them how in your own life, and you have already wrought in them the miracle. It is as easy to love as to do anything else, but it cannot be done by aimless striving. The agriculturist observes the laws of plant growth and gets his crop. The heart has its laws through which its fruitage must come. You lay your hand on the lightning and talk across the seas. Just as surely you can have love—not its counterfeit, but rich, pure, sweet love,—in that heart of yours to-morrow, to-day, an hour hence, if you will. Command the heart according to its laws and it will obey you.

Why forever preach that men should love, and never tell them *how?*

Auburn, N. Y.

I Know.

I know the hand that is guiding me through the shadow to the light,
And I know that all betiding me is meted out aright;
I know that the thorny path I tread is ruled by a golden line,
And I know that the darker life's tangled thread, the richer the deep design.—*Anon.*

Current Literature.

Rev. Jenkin Lloyd Jones, of Chicago, is a writer of deep insight and graceful style. His "Bits of Wayside Gospel" promptly met the appreciative reception which its merits warranted. In a new volume entitled **A Search for an Infidel** he has given us a second series of similar "Bits"—a group of essays and sketches, healthy and inspiring in tone, optimistic and sunshiny in their view of man and the world, and beautiful in their diction. The essays here printed are disconnected and have been produced at intervals through a series of years. The author says that "they belong to a class of which a busy minister's life generally yields but one a year." It might be remarked that he is an uncommon minister whose labors can yield, besides their substantial fruit, such an annual blossom as one of these "Bits of Wayside Gospel." (Macmillan. $1.50.)

The Mormon Monster, or the Story of Mormonism, by Dr. Edgar E. Folk, is a comprehensive and authentic statement of the past history, present propaganda and fundamental principles of Mormonism. The author believes that Mormonism is a monster, false in its principles and dangerous in its practice, but his discussion lacks the rabidness which sometimes characterizes books of this type, and it is the more useful on that account. Any one who wishes to know all about Mormonism that it is necessary for anybody to know should read this volume, together with D. H. Bays's "Doctrines and Dogmas of Mormonism." (Revell. $2.)

Le Roman D'une Pussie Chat is not a French novel of saffron tint, as one might suppose from a casual glance at its title, but a pleasing conglomeration of nonsense in a style which combines features of Jules Verne, H. Rider Haggard and Alice in Wonderland. It is, in fact, a narrative of certain events in Catland, a region the geographical limits of which cannot be defined with scientific accuracy, but which seems to be a real enough place after reading Dr. Roger's ingenious narrative. At least it is as real as the Land behind the Looking-glass. (American Publishing Company. Detroit, Mich. $1.50.)

Every series of revival meetings is the occasion for profound experiences in the human heart—the very material out of which all great stories are constructed. The **True Story of Revival** is an authentic account of the preparation, progress and results of a union revival held at Shenandoah, Ia., by Evangelists Williams and Alexander. It is a more exhaustive account than is often written of such proceedings and is so well written that it cannot fail to interest any one who is at all concerned with evangelistic work. (Revell. $.75.)

The sermon by Rev. George T. Dowling, D. D., of Los Angeles, on **Romanizing Tendencies in the Episcopal Church** has been published in a pamphlet. We called attention several weeks ago in a paragraph to this sermon and the stir which it had created. Dr. Dowling is the most prominent Episcopal minister on the coast and his utterance is deeply significant. The circulation of the pamphlet has already during these few weeks reachek 9,000.

We call attention again to the **Dictionary of Minneapolis** which contains in convenient shape a large amount of information which will be of service to prospective visitors to that city at the time of our General Convention. It contains maps, street index, pictures and all sorts of miscellaneous information alphabetically arranged. (H. B. Hudson, Minneapolis. $.25.)

Andrew Murray, whose devotional writings are always of a sane and helpful sort, has a series of meditations for a month entitled **Thy Will be Done**, consisting of a series of brief discourses on chosen texts exhibiting the blessedness of a life in conformity with the will of God. (Fleming H. Revell. 75 cents.)

More Boxes of Gold.

And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed and truthful descriptions of their experience on the following topics.

1. How have you been affected by coffee drinking and by changing from coffee to Postum?

2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

3. Did you set such a person right regarding the easy way to make Postum clear, black, and with a crisp, rich taste?

4. Have you ever found a better way to make it than to use four heaping teaspoonsful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a $10 gold piece sent to each of the five best writers, a box containing a $5 gold piece to each of the 20 next best writers, a $2 greenback to each of the 100 next best, and a $1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out for it will not appear again.

Our Budget.

—Autumn is here.

—It is the time for hard work.

—The convention season is upon us.

—Our evangelistic season lasts twelve months in the year, but the time of special activity is at hand.

—A few cool days are a more potent tonic than all the "spring medicine" that was ever sold at a dollar a bottle. They whet one's appetite for work.

—If the brisk weather is not a sufficient appetizer, try attending your state convention and the Minneapolis Convention, and you will come back a perfect glutton for church work. You will not be able to get enough of it.

—Ben F. Hill spent six weeks in a canvass for William Woods College for Girls and reports that it will have the largest patronage in the history of the institution. It is growing as it deserves under J. B. Jones's direction.

—District No. 4 of Nebraska will hold its convention at Wakefield, Sept. 27 29. District No. 7 will hold its convention at Deweese Sept. 24-26. L. A. Hussong, corresponding secretary pro. tem., anticipates an attendance of 100 delegates and preachers at the latter.

—C. E. Smith closed a two years' pastorate at Unionport, O., Sept. 8. This congregation now has the best attended church and Bible-school in town and is in a flourishing condition. A pastor is needed. Applicants must be favorably known to the state board and to its secretary, S. H. Bartlett.

—Nebraska churches wishing the services of Brother Gregg to hold meetings for them should address W. A. Baldwin, and those desiring the services of Brother Ogden should address E E. Boyd, of Nelson, Neb. These state evangelists are there to be used and churches needing them should not hesitate to call.

—Burris A. Jenkins will be inauguraged as President of Kentucky University on Thursday, Sept. 26. The inaugural sermon will be preached in the morning by E. L. Powell, of Louisville, and addresses will be delivered in the afternoon by James H. Hazelrigg, of Frankfort, President Charles F. Thwing, of Western Reserve University, and President Jenkins.

—W. A. Baldwin, of Ulysses, Neb., has worked up the Nebraska delegation to the Minneapolis convention. The Illinois Central has been chosen as the official route and special cars or a special train will be provided according to the number that go. The rate is one fare for the round trip. The Colorado delegation is expected to occupy part of the special car which will go from Lincoln. Write to W. A. Baldwin for particulars.

—William Weatherford, of the Church of Christ, and D. B. Turney, of the Methodist Protestant Church, will hold a six days' debate at Latona, four miles south of Wheeler, Ill., beginning Monday, September 30, at 10 A. M. T. H. Wilson, pastor of the Church of Christ at that place, writes that preparations have been made to take care of all visitors and that preachers and members of both churches are cordially invited to attend.

—The Christian Commonwealth, of London, England, which was founded by W. T. Moore twenty years ago, was edited by him for many years and by his son, Mr Paul Moore, during the last few, has recently passed under the management of Mr. Albert Dawson, who has purchased a controlling interest in the company. Mr. Dawson is an English journalist of varied experience with both the religious and secular press.

—The new church at Louisville, Neb., is about completed and great praise is due to E. J. Emmons for his faithful work in that field. The date of dedication has not yet been announced.

—The church at Longview, Ill., B. N. Anderson pastor, has completed its new house of worship which was dedicated Sept 8, by L. L. Carpenter. The new building is said to be the best church in the town.

—S. F. Rogers will close an eight year pastorate at Illiopolis, Ill., Dec. 8. His successor will be chosen and installed before he leaves, so that there will be no interregnum. He has not yet made arrangements for future work.

—O. J. Grainger, formerly pastor of the church at Fremont, Neb., sailed for India Sept. 4. The Nebraska brethren are already good friends of our missionary work but this should give them a still deeper interest.

—We note that the Standard (Baptist) of Chicago has added to its editorial staff Rev. R N. Van Doren, now pastor of the Baptist church at Port Huron, Mich. The Standard is already one of the ablest religious papers in the country and is a credit to the denomination which it represents. We shall expect still better things now that the present efficient staff, consisting of Mr. J. R. Dickerson and Mr. John R Slater, has received such re-enforcement.

—The Bethany C. E. Reading Circle will begin the next session of its regular work October 1. Like most other educational institutions, it works through the fall, winter and spring and enjoys a vacation in the summer. The fall quarter, October, November and December, will be devoted to the study of our pioneers and their plea. This is a study which can profitably be pursued by both old and young, and we can heartily recommend the Bethany Reading Course as furnishing intelligent guidance and daily stimulus for such systematic study. For particulars address J. Z. Tyler, 798 Republic Street, Cleveland, O.

—The board of church extension reports that during the first twelve days of September it received $992.07 from 111 churches. This is a gain of two in the number of contributing churches and a gain of $278 75 in receipts over the corresponding period of last year. The amount received from individuals, however, is nearly $500 less than during the same period last year so that there is a net decrease of $220 32 for the first twelve days of September. It should be borne in mind that September is the month for special offerings to church extension and that the aim is to raise the church extension fund to $300,000 by the close of the present fiscal year, September 30. It will require some splendid gains to accomplish this. Send money to G. W. Muckley, Corresponding Secretary, 600 Water Works Bldg., Kansas City, Missouri.

—The first copy of "The Witness of Jesus," the volume of sermons by Alexander Procter, has just been laid upon our desk. In outward appearance it is attractive to the eye and we feel sure that the contents, covering 404 pages, including the memorial address by T. P. Haley and nineteen sermons by Brother Procter, will commend themselves to our readers as one of the most valuable books we have ever issued from the press of the Christian Publishing Company. In it the great preacher and thinker will continue his work in the world and extend his influence to generations yet unborn. The following are the topics of the sermons: The Witness of Jesus; The Creation—Old and New; The Coming One; The Transfiguration of Man; Foreknowledge and Predestination; Salvation and Retribution; The Three Worlds of Revelation; The Law of Retribution; Following Jesus; Knowledge of God—Its Source and Limitation; The New Birth—Heavenly Things; Authority in Religion; The Coming of the Perfect; The Unseen Things; The Law of Glorification; The Creed of the Church The Baptismal Formula—Its Significance; Christian Baptism—Its Meaning; Ground of Faith in a Future Life; Biographical Sketch; A Memorial Address.

—T. J. Harris, of Lockhart, Tex., was ordained to the ministry Sept. 1, by J. J. Cramer, of that city. Mr. Harris was for some years a preacher in the Methodist Episcopal Church, but of recent years has devoted himself to secular pursuits. Finding himself out of harmony with the M. E. Church, he joined the Christian Church at Lockhart about ten months ago and since that time has been studying and preparing himself for the ministry. He is now ready for active work and may be addressed at Lockhart, Tex., by any church needing a pastor. Brother Cramer speaks in high praise of his character and ability.

—T. E. Cramblet, pastor of the East End Christian Church, Pittsburg, Pa., has accepted the presidency of Bethany College. Since the resignation of Mr. Kersey some months ago a diligent search has been made for exactly the right man to fill this important position and the college authorities believe that they have found him. The presidency of Bethany can never be less than a place of great honor and dignity. It is also at the present year a position of high responsibility. The college has escaped from the impending insolvency which threatened to swallow it up and is now enjoying its share of the general prosperity. With remarkably little stir President Kersey raised $50,000 of endowment which has been paid and invested in a reliable trust company. Within the last thirty days a wealthy brother in Ohio, who wishes his name withheld for the present, has given his note for $25,000 on the second $50,000. Other subscriptions have been made which leave the amount to be raised on the second $50,000 only $22,000. It is a practical certainty that before the close of the present college year Bethany College will have a carefully invested endowment of $100,000. This news will make glad the hearts of all the faithful for it means that Bethany, under the leadership of its new president, will have the financial means of working out the educational problem which confronts it.

—Brother Cramblet, the new president of Bethany, has been a success wherever he has labored hitherto and it is but fair to suppose that he will be a success in his new field. He was born in Harrison county, O., in 1862. By the practice of thrift and economy he secured a college education at the Ohio State University and Mt. Union College, being graduated from the latter in 1885. After two years of study at the College of the Bible at Lexington, he was graduated from that institution in 1887. Since that time he has held pastorates at Mentor, O., Salem, O., Omaha, Neb., and Pittsburg. He has been with the East End Church at Pittsburg now for five years, during which time a handsome new building has been erected and all indebtedness provided for. His work at Bethany will begin with the present college year.

Rheumatism

What is the use of telling the rheumatic that he feels as if his joints were being dislocated?

He knows that his sufferings are very much like the tortures of the rack.

What he wants to know is what will permanently cure his disease.

That, according to thousands of grateful testimonials, is

Hood's Sarsaparilla

It corrects the acidity of the blood on which the disease depends, strengthens the stomach, liver and kidneys, and builds up the whole system. Try Hood's.

—The A. C. M. S. received $500 on the annuity plan last week, with a promise of a second cheque for the same amount from the same parties soon.

—Prof. J. Breckenridge Ellis writes: "Central Christian College (Albany, Mo.,) opens better than it has for five years. All departments flourishing. New laboratory. Faculty much encouraged. Music department very full." J. D. McClure has been obliged on account of ill health to resign permanently all official connection with the college.

—The books of the American Christian Missionary Society close on Sept. 30. The total gain of the year to date is $28,904 90. It is certain that the report presented at Minneapolis will be the best ever given for our home mission work. The work has been greatly enlarged during the year and we plead with our friends, both churches and individuals, to send in their offering that the year may be closed free from all indebtedness. All pledges for this work for the current year should be paid before Sept. 30. Remit to Benjamin L. Smith, Cor. Sec., Y. M. C. A. Bld'g, Cincinnati, O

—The Chicago Christian Missionary Society desires to borrow $1,100 for the Humbolt Park Christian Church, the balance due on their lot worth $1,500, besides the new building now in course of construction. First mortgage note bearing six per cent. interest with a guarantee of the City Missionary Society will be given as security. Title is guaranteed by Chicago Title and Trust Company; perfectly safe. Interest will be paid regularly. A five years' loan is preferable. The above amount will be due soon and we prefer to place it with brethren than money loaners here. Address W. B. Taylor, Supt. of Missions, 506-358 Dearbon St., Chicago.

—The following hint to writers given in the National Baptist is as appropriate for Disciples as for Baptists. Our correspondents when writing for publication will confer a great favor upon the editors if they will remember the admonition and take it as it is meant.

In writing for the paper, please always leave out all the letters possible. The editor has nothing to do, and it does him good to spend his time writing out the words in full for the printer. Please to write thus: "Rev. Brown has been called to Zion ch. The ch has many good brn & srs; th ho is large; th congn is fair; th salary is a hundred $ pr mo and a donn ea yr. His sermn addrd to th yng was xclt. The pastr and his fam hve gne to th mts fr a fw wks."

Pasty Food.

Too Commonly Used.

The use of pasty cereals is not advisable. A physician says, "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves.

Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use but the ordinary way of cooking leaves them in a pasty condition."

A gentleman from Evansville, Ind., whose name can be secured upon application to the Postum Cereal Co., Ltd., Battle Creek, Mich., says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into grape-sugar, could be easily digested. I have become very fond indeed of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and none of the distressed, full feeling after my meals that I had formerly. Grape-Nuts Food has done the work."

Announcements for Minneapolis Convention.

DATE.—October 10 17, 1901.

RAILROAD RATES.—The Western Passenger Association, the Southwestern Passenger Association, the Central Passenger Association and the Southeastern Passenger Association have granted the rate of one fare for the round trip. These Associations cover the territory of the United States except the Trunk Line Association. The Trunk Line Association, covering territory east of Buffalo, Pittsburg, Parkersburg and north of the Potomac River, has granted the rate of one and one-third fare for the round trip on the certificate plan.

The one fare rate means one regular first class tariff ⅔ (not temporarily reduced) fare from points in Association territory to Minneapolis and return.

DATES OF SALE.—In Western Association: From points in Eastern Committee Territory, Oct. 9, 10, 12 and 14, and from points in Trans-Missouri territory Oct. 8, 9 and 10. In Central Association: Oct. 8, 9, 11 and 13. Application has been made to change these dates to Oct. 9, 10, 11 and 14.

LIMIT OF TICKETS.—Tickets to be good for return leaving Minneapolis not earlier than Oct. 10 nor later than Oct. 19, 1901, and to be limited to continuous passage in each direction, going trip to commence date of sale and return trip date of execution. By depositing tickets with joint agent not earlier than Oct. 10, nor later than Oct. 19 and upon payment of fee of fifty cents at time of deposit, return may be extended to leave Minneapolis up to and including Oct. 31, 1901

FORM OF TICKET.—Iron-clad signature form of ticket, providing for punch description of passenger, going and return transit limits and execution by joint agent upon payment of fee of twenty-five cents, also for extension by depositing ticket with joint agent and upon payment of fee of fifty cents at time of deposit, to be used at all points from which the local one way rate to Minneapolis is more than $4.50. From other points open form of local excursion ticket to be used. Exchange orders must also require execution by joint agent.

Tickets will be validated in the name of the undersigned by use of pastors, as per W. P. A. Circular No. 76. Location of Joint Agency will be in Exposition Building, where the sessions of the convention are to be held.

CONNECTING LINES.—The above rates and arrangements to be tendered to connecting lines for basing purposes, the sale of the tickets or exchange orders to be so regulated as to require presentation at gateways on the dates of sale authorized therefrom.

ENTERTAINMENT.—The church at Minneapolis will furnish all courtesies possible to the convention. The delegates will provide for their own entertainment at Minneapolis. Lodging and breakfast, in private homes, has been offered at 75 cents and $1.00 per day. Excellent restaurants are many at which luncheon, dinners and suppers may be procured at reasonable rates. Hotels are many and their prices are reasonable. Concerning homes, hotels or any matter about entertainment, write to Dr. G. D. Haggard, 1809 15th St., Minneapolis, Minn.

PROGRAM.—The full program is printed in another column of this paper. The following is an outline:

THURSDAY EVENING.—Addresses of Welcome and Response. Reception.

FRIDAY AND SATURDAY.—Christian Woman's Board of Missions.

SATURDAY, 10 A. M.—General Board of the F. C. M. S.

SATURDAY, 2 P. M.—General Board of the A. C. M. S.

SATURDAY EVENING.—Christian Endeavor.

LORD'S DAY. Oct. 13.—Morning and evening—preaching by delegates in various pulpits.

LORD'S DAY, 2:30 P. M. Union Communion Service.

MONDAY, Oct. 14.—Sessions of F. C. M. S.

TUESDAY AND WEDNESDAY.—Sessions of the A. C. M. S.

WEDNESDAY AFTERNOON.—Receptions, College Reunions, Banquets, Visiting and Sightseeing.

THURSDAY MORNING.—Full Convention Meeting. Our Related Interests. Christian Endeavor, Sunday-school, Benevolent and Educational Enterprises.

THURSDAY AFTERNOON.—Sections:
Section I. Pastors and Evangelists.
Section II. Educational Society.
Section III. Benevolent Association.

THURSDAY EVENING.—Closing consecration meeting.

BENJAMIN L. SMITH,
Cor. Sec. A. C. M. S.
A. MCLEAN,
Pres. F. C. M. S.

Don't Shiver and Shake

with Ague and Fever and jeopardize your life when Yucatan Chill Tonic (Improved) will cure you.

Yucatan is an honest medicine, the formula is printed on the package.

It neutralizes the malarial poison and tones up the whole system.

Ask your dealer for Yucatan Chill Tonic (Improved) if he hasn't got it make him send for it, don't accept a substitute. Price 50 cents a bottle.

Made only by The American Pharmacal Co., (Inc.), Evansville, Ind.

Popular Hymns No 2

By C. C. CLINE

POPULAR HYMNS NO. 2 is meeting with the success its merits deserve. Competent critics pronounce it the best **"All-Round Book"** before the public to-day. The third edition is now ready. Send 25c for sample copy. Buy none but the best.

STYLES AND PRICES.

Per copy, postpaid, Cloth	$ .30
" " " Boards	.25
" " " Limp Cloth	.25
" dozen, not prepaid, Cloth	3.00
" " " " Boards	2.50
" " " " Limp Cloth	2.00
" hundred, not prepaid, Cloth	25.00
" " " " Boards	20.00
" " " " Limp Cloth	15.00

Christian Publishing Co., St. Louis, Mo.

Special Catalogue No. 31 is yours for the asking. The expenditure of one cent for a postal card may save you several dollars in the price of books. Now is the time to secure a supply of literature for summer reading

Christian Publishing Company.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Correspondence.

Eastern Items.

W. J. Wright, pastor of the H Street Church, Washington, has accepted the call of the American Christian Missionary Society to become its evangelist and general representative in the territory between the Hudson and Potomac rivers and will begin his labors Dec. 1.

If Bro. Wright's work in Washington is indicative of his success in the larger field his employment mea s much for the success of our cause in the east. Sept. 4, 1896, he began preaching in a tent in the southwestern section of Washington. The great storm of Sept 29, blew his tent into shreds and put a stop to the meeting, but did not dislodge the good seed which had been sown in the hearts of the people. Oct. 4, an organization was effected with 22 members and the meetings were held in Mechanics' Hall. In four months the growth was such they were obliged to seek larger quarters. As nothing better was available they went to the third story of a blacksmith shop. Someone characterized their meeting place as "a cold-storage in winter and a Turkish bath in summer."

But the people came and obeyed the gospel. At the close of the first year the little flock numbered 120, and the second year 124 others were added. During the five years of the church's history 600 persons have obeyed the gospel in their various meeting-places. Some of these did not unite with the congregation. In the shifting population of Washington others were lost and a few have died. The church now has 300 active members. By the help of our church extension fund a desirable lot was purchased and a factory which stood on the property was converted into a chapel. This answers very well for their present needs.

The local papers have devoted considerable space to the celebration of F. D. Power's twenty-sixth anniversary as pastor of the Vermont Avenue Church. The Washington Post says:

"The present Vermont Avenue Christian Church was erected as a memorial to the lamented James A. Garfield, who, as a member of Congress, and during his brief incumbency of the executive office, was a faithful and devout member of the congregation, and frequently occupied the pulpit of the little structure which the memorial building replaced The pastor of the congregation is the Rev. Frederick D. Power. He was Garfield's pastor and friend, and it was in this dual capacity that he stood in the Capitol and voiced the sorrow of the nation in an oration over the body of the martyred President.

"Dr Power was a young man when he came to this city twenty-six years ago; the church was a young church and the two were equally obscure. There was much prejudice and indifference to contend against, and though the pastor and people labored hard, the growth of the church in strength and usefulness was slow indeed. Then one day it awoke to find that fame had come to it. Garfield had been elevated to the Presidency, and the modest little wooden building on Vermont avenue was the President's church. People came and crowded its seats and aisles and were turned, disappointed, away by the thousands. They marveled that the President of the United States should choose so humble a church home, and one day a stranger from abroad, who had been unable to get into the 'court church,' as he termed it, was heard to complain of the outrage of compelling the ruler of so great a nation to worship in so miserable a 'shanty.' To day the congregation is one of the largest in the city and no church in the denomination is more widely known, The fame of Dr. Power is nation wide."

During these twenty-six years Bro. Power has been a constant advocate of the doctrine of expansion and colonization. Mainly through his efforts the Ninth Street, H Street and Whitney Avenue churches were planted, and the membership in the city has grown until now our numerical strength is nearly two thousand.

Class 11 of the Ninth Street Sunday-school took great pleasure in entertaining Misses Josepha Franklin and Maud Plunkett upon the occasion of their recent visit, showing them the sights and giving them a reception at the residence of Mrs. Copeland. Miss Franklin is the instructor of an orphan boy adopted by this class and named "John Pickett" after their teacher. Miss Franklin met with a painful but not serious accident just before leaving home which prevented her speaking at our church. Miss Plunkett, however, took her place, and made a deep impression upon our young people. Class 11 raised $72 last Children's Day, but say they will double this next June.

Since I organized the congregation in Hampton, Va., thirteen years ago I have felt a deep interest in the cause in this thriving seaboard town. I rejoice with them over the dedication of their splendid new church Sept. 8. C. P. Williamson delivered the sermon on this occasion. The building was constructed at a cost of $7,000, upon which a debt of only $800 remains. Chief credit is due to the energy of their pastor, A. J. Renforth.

EDWARD B BAGBY.

Washington, D. C.

Anarchy and Revenge.

The attempt to kill President McKinley has thrown our country into a fever of excitement which is quite trying on those who are naturally considerate and cool, and those who are passionate and vicious have poured out to the public press a shocking amount of venom. Many men whose official position and environment should have suggested moderation have counseled mob law and anarchy. They charge Emma Goldman as vehemently as they have words to express their thought, and in the next breath advise doing with wretched Czolgosz exactly what they say Emma Goldman proposes to do to men in high official position. They say she is an anarchist and I frankly grant this. If murdering my friend is anarchy why is it not anarchy to murder my enemy?

Senators Platt, Cullom, and Burton are quoted as proposing mob violence. When United States senators openly advocate anarchy (lawlessness) in one specific case, why not expect men of Czolgosz's environment to propose an entire overthrow of law? I would say to these hot headed senators to note carefully the public expressions of Mr. and Mrs. McKinley, and as they have not found time nor place to thrust this wretched man into eternity, it would seem proper for these worthy senators to retract.

Worse still are some of the utterances of so-called Christian ministers. Dr. H. R. Naylor, the President's minister, said: "I have ever been loyal to the law. . . . The affair at 4 o'clock Friday has almost converted me into an advocate of lynch law."

T. De Witt Talmage said: "I wish that policeman in Buffalo who secured the pistol of the scoundrel who shot our adored President had taken the butt of the weapon and dashed the man's brains out on the spot."

I have been a member of the Christian Church for many years, but when I find men's minds so warped that preachers propose mob law, I feel that I am in dangerous company to go to church. As a commercial traveler I hear at different points sermons by preachers which are little else than stage performances. Wretched Czolgosz is the handiwork of God, and if he is evil it is partly because we uphold evil things and surround him with evil environments. We should not seek to destroy God's work, but to find out his laws and obey them, and we should ask ourselves, Am I my brother's keeper? And if we decide in the affirmative we must all feel our responsibility for this crime and seek to remove the cause. C. LIPSCOMB.

How many mothers realize that when the baby's advent is expected they need strength for two instead of one. Women, weak, nervous, "just able to drag around," find themselves confronted with coming maternity. They have not strength enough for themselves, how can they have strength to give a child? We don't look for the birth of strong ideas from a weak mind. Why should we expect the birth of strong children from weak mothers?

The way to ensure health and strength to mother and child is to use Dr. Pierce's Favorite Prescription as a preparative for motherhood. It brings the mother's strength up to the requirements of nature, so that she has strength to give her child. It nourishes the nerves and so quiets them. It encourages a natural appetite and induces refreshing sleep. "Favorite Prescription" makes weak women strong and sick women well.

There is no alcohol in "Favorite Prescription" and it is free from opium, cocaine and all other narcotics.

"I wish to let you know the great benefit my wife derived through taking your 'Favorite Prescription,'" writes Mr. Robert Harden, of Brandon, Manitoba, Box 235. "It was when her baby came. We had heard so much of your medicine that my wife decided to try it (I may say my wife's age was thirty-three and this was her first child). She commenced to take 'Favorite Prescription' five months before her child was born. We have a fine healthy girl, and we believe that this was mainly owing to the 'Favorite Prescription,' taken faithfully according to directions. We shall certainly recommend it wherever we can."

Dr. Pierce's Common Sense Medical Adviser, paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

Wisconsin Notes.

Our state work seems to be in a prosperous condition.

I lately visited the Manitowoc brethren where we started up the work in the cause this summer. The newly organized Bible school is growing in interest and influence.

Began a tent meeting here (Rib Lake) Aug. 28. Have had a break of one Lord's day. Have thus far baptized two. We think we will organize here next Lord's day.

From Ladysmith, where we lately organized a church, comes the cheering word that a realestate firm has donated a fine lot in a fine location.

We should like to call the attention of brethren of Indiana, Illinois, Iowa and elsewhere who want to purchase cheap lands to the opportunities in northern Wisconsin. It is much more pleasant than the storm-swept plains of the northwest. Why not get a dozen brethren with families to come up here and build a town and church? I am not a real estate agent and have no lands for sale, but I believe there are great possibilities up here. Along the line of the Wisconsin Central Railway are cheap desirable lands. Write Bro. F. L. Adams of this place. If any brother wishes me to direct him to a desirable location, if he will inclose stamp and direct to Oelwein, Ia., I will do so.

Remember our state convention at Waupun, Sept. 19 22. Let us have a good representation from all over the state.

J. H. STARK, State Evangelist.

Rib Lake, Wisconsin, Sept. 9, 1901.

The Christian - Evangelist, Three Months, 25c. On Trial to New Subscribers.

Illinois C. W. B. M.

The annual convention of the Christian Woman's Board of Missions of Illinois was held in Springfield, Sept. 10. The large attendance of delegates at the informal reception the previous evening gave assurance of a good convention. A good, full program had been arranged and those appointed to duty met their obligations.

The president's address was full of information and suggestions, encouraging her constituency to greater achievement. She emphasized the importance of extending the organization of auxiliaries, showed the need of more field workers to do this, and among the hindrances to be met mentioned secular organizations. Clubs, lodges, etc , are sapping the time and strength of our sisters. They should be enlisted in this superior work.

The secretary's report showed an increase in members, auxiliaries and offerings to the state treasury over that of last year, but a decrease in amount sent to the national treasury. To meet this deficit an effort had been begun to secure one hundred life memberships before Sept. 30. Some had been secured, a number were taken at the convention, but more are needed. Let all who can aid in this way report promptly to Annie M. Hale, Athens Only 19 of the 148 auxiliaries won a place on the roll of honor.

The young people's work held its own during the year but failed to advance because able women could not be found who were willing to make the sacrifice necessary to superintend mission bands and Junior Endeavor societies.

The president recommended the adoption of some special work and it was unanimously decided to employ an evangelist to labor in Chicago. Nearly half of the amount necessary for one year's salary was pledged at the convention. This is not to be paid until the full amount is pledged. Everyone knows this is an important field and the demand urgent. Individuals and auxiliaries who can give to this fund should report at once by pledge to Annie M. Hale, Athens. This is not to interfere in any way with the regular offerings to the state and national treasuries. When paid it must be sent to Helen E. Moses, Indianapolis, Ind., for this special fund.

Interesting conferences were held upon our auxiliary work and our advance, the first led by Mrs. Sue T. Oder, of Decatur, the second by Mrs. Mary Pickens-Buckner, of Macomb. They included papers on programs, prayer, how to pay current expenses, our auxiliary member, duties of auxiliaries to children's work, individual responsibility, and our advance in America, in the regions beyond, in the young people's work and victory at last. Auxiliaries would do well to borrow these papers and use them in their programs.

The evening address was by C. C. Smith to a large audience in Representative Hall on The New Work of the C. W. B. M., that is, Negro Education and Evangelization. Graphically he told where it is, what it is, what is being done and how it is done. He dwelt specially upon the Southern Christian Institute and emphasized the fact that the boys and girls are becoming skilled workmen in the manual training department while getting their literary education. He asked the audience for $35 to furnish an Illinois room in the new girls' dormitory, and received in response a collection of $50 15.

The board of state officers was re-elected. The convention throughout was harmonious and pervaded with a spirit of consecration to a fuller service and higher attainments.

MRS. J. H. SMART.

Winchester, Ill.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 1st, 1901, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting. J. H. GARRISON, Pres., W. D. CREE, Sec.

St. Louis, Mo., August 22, 1901.

The New Jacksonville (Fla.) Church.

The above is a picture of the First Christian Church, Jacksonville, Fla., as it will appear when rebuilt. The basement will contain gymnasium, bath-rooms and other Y. M. C. A. features, as there is nothing of the kind in Jacksonville. On the first floor will be the auditorium 50x50, with gallery; adjoining the auditorium, separated by a rolling partition, is the Sunday-school room 38x46, with two class rooms and two free reading rooms. Over the Sunday-school room will be pastor's study, ladies' parlors and society rooms. The building will contain every modern convenience, and will be a credit to the architects, Messrs. Walter & Lagare, of Columbia, S. C., and Jacksonville, Fla.

A white stone from Miami, Fla., is being used, and the white walls rising above the ground are very beautiful. This church has secured this stone so that it will cost about the same as a pressed brick front. The location of the building is one of the very best in the city. We feel that this church is building wisely, and our brethren abroad will not regret putting their money in this work.

One thing our brethren should bear in mind, and that is, while the church at Jacksonville is erecting a good building, still it is only in accordance with their surroundings, and such a building as they of necessity must have in that city. They are simply erecting a neat, substantial building.

We trust all of our brethren will remember our cause in Jacksonville and give liberal assistance. The brethren there are doing all they can, and all they ask is that enough help be given that they be not left too deeply in debt. Send them all you can. If you can give $100 send it along, and if you can only give $1 send that along, for every dollar counts and is appreciated. Surely there are not many readers of this paper who cannot spare to our Jacksonville church a little money.

Notes from Southeast Ohio.

V. G. Hostetter has practically decided to remain with the church at Zanesville. He was married in July to Miss Groh, of Munger, O., and this, doubtless, will help him continue his good work. He is president of the ministers' association of the city.

There are two churches on the Muskingum river, Beverly and Coal Run, about 20 miles north of Marietta that ought to have regular preaching. They are four miles apart and can pay a fair salary.

Herbert L. Tilock, who preaches at Hopedale and Smithfield, is professor of Christian Evidences in Hopedale College.

The meeting of the sixteenth district at Quaker City, Aug. 26 28, was a success. The delegates at this convention were so numerous that hotel accommodations had to be provided for a great many. And all this, too, notwithstanding the fact that the anti-missionary churches of the district "organized" and had a convention about ten miles away. Chester Sprague, of Quaker City, is president of the district.

From all appearances, Ohio is having new life infused into her state mission work by Secretary S. H. Bartlett. He illustrates his lecture on Ohio missions with a stereopticon.

R. F. Strickler, Bethany, 1901, has been employed for half time at Quaker City.

J. H. Bristor has resigned after having done a year's good work at Bethesda. Flushing and Bethesda want to co-operate and get a pastor.

J. L. Parsons is proving a most excellent man in the right place. He is taking missionary offerings right along from three churches which are in Monroe County, the blackest anti-missionary county in the whole state.

The Upper Ohio Valley Ministers' Association, made up of pastors of Christian churches in the valley from East Liverpool to Parkersburg, met at Wheeling the second Monday in September. The next meeting will be held at Brilliant, Oct. 14. Prof. Streator, formerly of Bethany College, now acting pastor for the church at West Liberty, W. Va., will read the paper. C. M. Watson, of Bellaire, was made president of the association for the coming year.

Bethany College opens for the 61st session, Monday, Sept. 23. Reports indicate better prospects than any for years.

CHAS. M. WATSON.

Bellaire, O.

Employment That Pays

is offered to Women, Men, grown Girls and Boys in the vicinity of their homes by our Subscription Department. We give **liberal compensation**; the most **generous terms** ever offered. Prompt reply secures a **desirable and permanent position** as our special authorized representative, with exclusive rights. Previous experience desirable, but not necessary. **FRANK LESLIE'S POPULAR MONTHLY**, for years a leader among the best 10 cent illustrated magazines for the home, is stronger, brighter, better than ever. Articles, Stories by famous writers; illustrations by well known artists. Outfit free to persons accepted as agents. Write us a postal to-day and name two references. This is an opportunity too good to neglect.

FRANK LESLIE PUBLISHING HOUSE,
(Founded 1855)
141-147 Fifth Avenue, New York.

Omaha Letter.

The Omaha pastors do not report often in our papers but they are at work and their churches are making real progress in many directions.

The great union tent campaign under direction of Merton Smith as evangelist, and his corps of house to house visitors, has accomplished a work beyond the expectations of nearly every one. These meetings began about July 1. The first two locations were in the north side of the city. In spite of the extreme heat in July and a part of August, large audiences, far beyond the seating capacity of the tent, turned out, and several hundred persons confessed Christ. Many others were reclaimed. The visitors found and aroused to duty many former church members, inducing them to bring their long unused letters to the churches. The north side Christian Church has received about 30 members as a result of this work. Some others have done almost as well. The tent is now pitched in the fashionable Hamscomb Park section. Though not as largely attended as in the other locations, the attendance is good and the results encouraging. The next and last location will probably be in the down town section. The First Church expects to receive much help spiritually from these meetings and a number of new members from these last locations.

The north side church is arranging to pay off its church extension loan, and is launching a number of forward movements which promise much for the cause in that section. B. B. Tyler, of Denver, is to help them in a meeting immediately after the Minneapolis conventions.

After five faithful, fruitful years in South Omaha, Bro. Howard Cramblet gives up the work to become a pastor in Hampton, Ia., beginning next Lord's day, Sept. 15. The church tendered him and his good wife a farewell reception last Monday evening. It was good to be there, and to hear the warm words of love and appreciation spoken of them by the members of his congregation, and by his fellow ministers in the city. All declared that the church was in the best condition in its history, and could hope for no better fortune than that a successor of like spirit and earnestness might be found. Nebraska, and Omaha especially, has lost two noble workers in the departure of Bro. and Sister Cramblet. We congratulate Hampton, Ia., and wish for them a most happy and prosperous ministry there.

The First Church has maintained its work well through the summer. We had four added in June, seven in July, two in August (the month of my vacation), and have baptized two this month and know of others almost ready to obey the gospel. We are planning for a good meeting with one of our leading evangelists this winter.

Omaha confidently expects to have a delegation of at least 25 to the Minneapolis conventions. Let the people rally to this great gathering. SUMNER T. MARTIN.

Omaha, Neb., Sept. 11, 1901.

The Rural Pastor and the Convention.

In Kansas and in other states there is a great host of faithful young preachers who will not be able to attend the First Twentieth Century Convention unless the church or churches for which they labor assist in bearing the expenses to and from the convention. Within five hundred and a thousand miles of Minneapolis many a young man is laboring for a salary of from $300 to $600—even many married persons for the latter sum—and, of course, it will be impossible for many such to attend the convention, simply because they cannot spare the money. Would it not be an act of thoughtful, Christian kindness for the brethren to help their pastors go to Minneapolis? Some of these young men have never attended one of our national conventions. They know nothing of the joy, the fellowship, the educating influence of one of these great gatherings. If they could go to Minneapolis, with what enthusiasm, what renewed consecration, what loyalty to the home congregation, what vision would they go back to their work! An offering of twenty five to fifty cents from a few—the price of a day's cigars—would enable many, many of these young brethren to attend the convention. I had the pleasure of suggesting this to our state convention at Hutchinson, last week, and one good farmer brother said, "Here's a dollar to send our preacher." May this good example be followed until all of our preachers, who could not attend without some help, be enabled to go.

WALTER SCOTT PRIEST.

Atchison, Kan.

THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove-Kid in Black, Wine, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes, 3, 4, 5, 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., J Apollo, Cincinnati, O.

Three Months' Subscription

To test the quality of the

Christian-Evangelist

may be secured by any reader of this paper who is not already a subscriber to the Christian-Evangelist by mentioning this notice and sending

Only—25—Cents

Write name and address plainly and direct letters to

Christian Publishing Co.,
1522 Locust St., St. Louis.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

25 Different Bulbs all for 25c.

By mail with cultural directions, for garden or pots.

1 Belgian Hyacinth.
1 Cockade Hyacinth.
1 Grape Hyacinth.
1 Double Tulip.
1 Single Tulip.
1 Narcissus, Stella.
1 Narcissus, Leedsi.
1 Winter Aconite.
1 Glory of the Snow.
1 Iris. @ **1** Camassia.
1 Allium. **1** Snowdrop.
1 Calla Fragrans, superb New Sweet-Scented.
1 Bermuda Freesia.
1 Golden Sacred Lily.
1 Poet's Daffodil.
1 Star of Bethlehem.
1 St. Brigge Anemone
1 Giant Ranunculus
1 Giant Crocus.
1 Oxalis. **1** Brodiaea.
1 Ixia. **1** Sparaxis.

Also **Free** to all who apply, our elegant **Fall Catalogue** of Bulbs, Plants and Seeds, for fall planting and winter blooming. Choicest Hyacinths, Tulips, Narcissus, Crocus, Lilies, Plants, Shrubs and Fruits.

John Lewis Childs, Floral Park, N. Y.

If my name isn't on your lamp chimneys you have trouble with them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.
MACBETH, Pittsburgh.

Sunday-School Literature.

THE matter of Sunday-school Literature is one of very great importance. For, whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. This being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no importance, or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

We understand a FEW of our schools are using sectarian or union (so called) supplies, in order to save a few cents each quarter. Are you one of that number? Samples of our Supplies sent free.

CHRISTIAN PUBLISHING CO., ST. LOUIS.

THE
NORMAL INSTRUCTOR

BY W. W. DOWLING.

The Normal Instructor, when fully completed, will form the most thorough, systematic and complete series of Normal Bible Lessons ever Published. The following parts are now ready:

I. The Book, giving a General View and Analysis of the Bible, with numerous diagrams.

II. The Christ, containing his Names, Offices, Symbols and Types, with an Analytical View of the Prophecies relating to him.

III. The Church, treating of the Prophecies relating to it, with its Names, Foundation, Beginning, Membership, Ministry and Mission.

IV. The Land, treating of Bible Geography, with numerous maps, and diagrams.

V. The Institutions, dealing with those of both the Old Testament and New.

THE PRICE.

The Parts are bound separately (though paged continuously), in strong manilla covers, and sold at 15 cents per copy, or $1.50 per dozen.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Program of the General Missionary Conventions, Minneapolis, Minn., Oct. 10-17, 1901.

SATURDAY, OCTOBER 12.

10:00 A. M. General Board Meeting, Christian Church, Portland Ave, J. B. Corwine, Pres.

Christian Endeavor Session.

7:30 P. M. Song Service.
7:45 " Address.
8:30 " Address: "Spiritual Vision and Christian Endeavor." J. H. Garrison.

LORD'S DAY, OCTOBER 13.

11:00 A. M. Preaching in All Offered Pulpits
2:30 P. M. Union Communion Service. Presided over by C. J. Tannar, assisted by A. D. Harmon.
Address: "The Table of His Memory." A. B. Philputt.
7:30 P. M. Preaching in All Offered Pulpits.

TUESDAY, OCTOBER 15.

Leader of Song, F. C. Huston.
9:00 A. M. Bible Study. T. E. Cramblet.
9:30 " President's Address: "The Divine Plea." I. J. Spencer.
10:00 " Report of the Acting Board of Managers. Benjamin L. Smith, Cor. Sec.
10:25 " Business Hour. Report of Committees.
10:55 " Church Extension Report. Geo. W. Muckley, Cor. Sec.
11:15 " Address: "The Twentieth Century City." J. A. Lord.

TUESDAY AFTERNOON, OCTOBER 15.

Leader of Song, Leonard Daugherty.
2:30 P. M. Devotional Service. W. H. Scott.
2:50 " Business Hour. Reports of Committees.
3:10 " "Primitive Christianity." A. L. Orcutt.
4:10 " "The Stranger that is Within Our Gates." Roland A. Nichols.
4:40 " Election of Officers.

TUESDAY EVENING, OCTOBER 15.

7:30 P. M. Service of Song.
7:45 " Address: "The Potency of a Single Generation." P. Y. Pendleton.
8:15 " Address: "The Spirit of Our Movement." F. D. Power.

WEDNESDAY MORNING, OCTOBER 16.

"My Ain Countrie."

Leader of Song. W. E. M. Hackleman.
9:00-9:15. Hour of Prayer for Our Country. F. P. Arthur.
9:15-9:45. "The Coming Empire." B. F. Clay.
9:45-10:15. "The Open Door to the Orient." J. H. Hughes.
10:15-10:45. "The Ripest Mission Field in the World."
10:45-11:15. "New England Ready for Primitive Christianity." J. H. Mohorter.
11:15-11:45. "The People are in the East." W. J. Wright.

WEDNESDAY AFTERNOON.

Receptions, College Reunions, Excursions, Sight-seeing.

WEDNESDAY EVENING, OCTOBER 16.

7:30 P. M. Hour of Song.
7:40 " Closing Business.
7:50 " Address: "Business in Christianity and Christianity in Business." A. B. Phillips, Augusta, Ga.
8:20 " Address: "The Disciples and the American Spirit." B. A. Jenkins.

THURSDAY, OCTOBER 17.

Our Related Interests.

Leader of Song: DeLoss Smith.
9:00 A. M. Devotional Service.
9:20 " "The Benevolent Association of the Christian Church: What it is and What it has Done." Mrs. H. M. Meier.
9:50 " "Looking to the Future." Geo. L. Snively.
10:20 " "The True End of Christian Endeavor Training." Carey E. Morgan.
10:50 " "American Christian Education Society." A Statement by the President. F. D. Power.
Secretary's Report. H. L. Willett.
The Society's Claims Presented in Brief Speeches.
Enrollment of Life Members.

THURSDAY AFTERNOON.—SECTIONS.

Section I.—Portland Avenue Church.

Orphans' Home and Kindred Benevolences.

Judge C. P. Kane, Presiding.

Leader: Geo. L. Snively.
2:00 P. M. Devotional. Leader: J. H. Garrison.
2:15 " "Benevolent Association of the Christian Church." Address: Mrs. H. M. Meier, President.
2:25 " Benevolent Association of the Christian Church Report: Mrs. J. K. Hansbrough, Cor. Sec.
2:30 " Reports: Kentucky Widows and Orphans' Home, Louisville, Ky. G. G. Bersot, Sec. National Christian Orphans' Home, St. Louis, Mo. Mrs. Rowena Mason, Pres. New York Home for the Aged, East Aurora, N. Y. Mrs. Wm. K. Tabor, Cor. Sec. National Old People's Home, Jacksonville, Ill. Mrs. O. L. Hill, Sec. Mothers and Babies' Home, St. Louis, Mo. Mrs. O. C. Shedd, Cor. Sec. Working Boys' Home, Cincinnati, Ohio. Justin N. Green, Cor. Sec. The Christian Home, Hot Springs, Ark. T. Nelson Kincaid, Pres.
3:15 " Round Table Talk. Conducted by Mrs. J. K. Hansbrough.
3:30 " Address: W. F. Richardson, Kansas City, Mo.
Benediction: Geo. L. Snively.

Bible Lesson Annuals

FOR 1902

GRADED INTERNATIONAL SERIES

The Most Complete and Thorough in Existence.

BY W. W. DOWLING,

AUTHOR OF

The Bible Hand-Book, The Normal Instructor, The Guide Book, The Helping Hand, Editor of Our Young Folks, Etc.

I. The Lesson Primer.

A Book of Easy Lessons for the Little Learners of the Primary Classes, in Simple Stories, mostly in words of one syllable, Plain Questions and Answers, Sweet Hymns and Pretty Pictures. PRICE.—Single copy, prepaid, 20 cents; per dozen, not prepaid, $2.00.

II. The Lesson Mentor.

An Aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with Definitions and Explanations, Lesson Questions, Lesson Thoughts and Suggestions for Home Study and Work. The book contains, also, the Order of Service for each Quarter, with the music of the songs printed in full. PRICE.—Single copy, prepaid, 25 cents; per dozen, not prepaid, $2.40.

III. The Lesson Helper.

An Aid for the Senior Classes, containing carefully selected Daily Readings, Geographical, Biographical and Chronological Notes, Lesson Summary, Lesson Outline, Lesson Comments, Lesson Questions and Lesson Thoughts, with practical suggestions for Home Study and Work, with the Order of Service for each quarter, and Colored Maps and Charts. The material used in this book in the various forms in which it appears, is in regular use in more Christian Sunday-schools than any other arrangement of the Bible Lessons ever printed. PRICE.—Single copy, prepaid, 35 cents; per dozen, not prepaid, $3.60.

IV. The Lesson Commentary.

A Book for Advanced Pupils and Teachers, containing a careful Analysis of each Lesson, with Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with suggestions for teachers and pupils on each lesson. The Text is printed in both the Common and Revised Versions, for the purpose of comparison, in parallel columns. The volume contains Colored Maps, made expressly for this work, and many special Engravings and Blackboard Designs. It may be safely claimed that the new volume is the most complete Lesson Commentary of the year. PRICE.—Single copy, cloth, prepaid, $1.00; per dozen, not prepaid, $9.00.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Section II.—Exposition Hall.

Pastors and Evangelists.

I. J. Spencer, Presiding.

Leader: Geo. F. Hall, Chicago, Ill.
1:30-1:40. Song Service, led by W. E. M. Hackleman, Indianapolis.
1:40-2:00. Address: "What Must I Preach to be Saved?" J. V. Updike, Neptune, Ohio.
2:00-2:20. Address: "Twentieth Century Church and Religion." W. H. Boles, Alma, Ill.
2:20-2:40. Address: "The Joy of Campaigning for Christ." J. V. Coombs, Irvington, Ind.
2:40-2:45. Solo: Miss Mina Martin, St. Louis, Mo.
2:45-3:05. Address: "Why Don't the Converts Stick?" S. M. Martin, St. Louis.
3:05-3:25. Address: "Help Those Men." Mrs. Clara Hazelrigg, Topeka, Kan.
3:25-3:35. Address: "Planning for Great Things." H. O. Breeden, Des Moines, Iowa.
3:35-3:40. Solo: "Let Us Alone." DeLoss Smith, Chicago, Ill.
3:40-4:00. Address: "The Evangelistic Spirit in the Apostolic Church." C. R. Scoville, Chicago, Ill.
4:00-4:20. Address: "Holding the New Converts." I. J. Cahill, Dayton, Ohio.
4:20-4:25. Solo: "His Love Can Never Fail." Frank C. Huston, Indianapolis, Ind.
4:25-4:45. Address: "The Christ for the People." Allen Wilson, Cincinnati, Ohio.
4:45-4:50. Giving of the Gospel Invitation.

Section III.—Plymouth Congregational Church.

Educational Section.

Vice-President Burris A. Jenkins, Presiding.

Leader: F. D. Power, Washington, D. C.
"College Endowment." A. B. Philputt.
"Value of the Small College." B. A. Abbott.
"How Can the Society Best Serve our Schools?" Symposium at call of Leader.

THURSDAY EVENING, OCTOBER 17.

Closing Consecration Meeting. J. H. O. Smith Valparaiso, Ind., Leader.

The Christian-Evangelist, Three Months, 25c. On Trial to New Subscribers.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—Howard Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

National Benevolent Association Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

Geo. L. Snively, General Secretary, 903 Aubert Ave., St. Louis, Mo.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.
IRON AND WOOD PUMPS OF ALL KINDS.
Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and Fairbanks Standard Scales. Prices low. Get the best. Send for Catalogue.
FAIRBANKS, MORSE & CO., ST. LOUIS, MO.

Evangelistic.

GEORGIA.

Macon.—This is an old conservative town. I took charge of the Christian Church here seven months ago and have had 40 additions. Within the last month we have purchased a tent with a seating capacity of 900 and secured the services of Bro. L. P. Speegel, one of the finest gospel singers in the brotherhood. The meeting in the tent has been running a week and we have had twelve additions and the entire community is stirred up. On Sunday night there were 2,000 people in attendance. Hundreds were compelled to go back home because we could not accommodate them. Rev. Charles I. Stengle, a Baptist preacher from Clinton, South Carolina, preached, and as he concluded his splendid sermon on "The Power of an Idea," he said: "A great idea has within itself the power to revolutionize a man or a nation, and the great idea of Christian unity on the basis of eternal and divine truth has revolutionized me and I now declare myself a Christian, and I desire to be recognized as such and to stand identified with this movement." Bro. Stengle is a young man of splendid pulpit ability, an orator, a scholar and eminently successful in church work. He is desirous of taking work among us and if any church desires his services communicate with me at Macon, Ga., or write to him at Clinton, S. C. The meeting in the tent in Macon will continue for a month at least. I have been identified with the movement only three years, having been a Methodist preacher for nine years. In the three years of my ministry among the disciples I have witnessed the marvelous power of the simple plea for Christian union. I have seen 410 come in and stand upon this platform, and of these 410 four were preachers—two Methodist preachers and two Baptist.—S. R. MAXWELL.

IDAHO.

Grangeville, Sept. 10.—We began a tent meeting here Aug. 4, closed last Sunday night. A church was organized which now numbers 45 members. There were 18 confessions; three from the Baptists, three reclaimed; $550 was raised, a lot purchased and a neat and commodious building is in process of construction which will be finished and dedicated Oct. 6. We expect Bro. W. F. Cowden, of Tacoma, to be with us on that day. Our next meeting will be with the church at Moscow. This is the second church we have organized in northern Idaho since March, and both provided with neat church buildings.—L. F. STEPHENS AND WIFE, evangelists.

ILLINOIS.

Grant Park, Sept. 10.—We have been spending a month with my wife's people here, and my own at Momence. My wife's mother went to her long home last week. I preached three sermons at Sherburnville, Ill., in the little old church built many years ago by Elder Coffinberry. I preached also at Castleton, Ill. The Baptists have been up there, but our people could easily organize and build there if some one would take up the work. I found the people at Sherburnville anxious for preaching. I baptized a mother and her daughter and several others were inquiring. I called a meeting of the few Disciples at Momence, Sept. 6, and found about 20 who were Disciples or interested in our plea. I visited Hopkins Park, Ill. The M. E. people had held a meeting there, the preacher proved to be a scoundrel and the work was abandoned. I found five or six anxious for the gospel. A splendid field for work. We return to-morrow to the work in Iowa.—G A. HESS.

Laomi, Sept. 10.—Since the successful meeting at Bunker Hill, Ill., we have been in a meeting here with W. J. Battenfield, pastor, and are hopeful of great results. We go next to Princeton, Mo.—GUY B. WILLIAMSON AND WIFE.

Windsor, Sept. 12.—We closed a two weeks' meeting at Sexson, in Ash Grove, last night. Fourteen baptized and one from Baptists. Interest good and house overflowing to the last.—A. H. HARRELL.

INDIANA.

Franklin, Sept. 12.—Six made the good confession on my last regular visit with the Bethel Christian Church.—WILLIS M. CUNNINGHAM.

Indianapolis, Sept. 16.—Since Aug. 10 have had short meetings at each of my three charges at Mount Clair, New Brunswick and Lizton with two, five and six additions respectively. Enter Yale Sept. 26.—E. F. DAUGHERTY.

Shoals, Sept. 16.—Our meeting is 12 days old and we have 24 accessions. C. H. De Voe is doing the preaching; George Porter is leading the music.—A. W. GEHRES.

IOWA

Des Moines, Sept. 14.—Just closed a meeting with Apple Grove church near Mitchellville, Ia., 13 added; 10 by confession, 3 by statement.—H. F. BURNS.

Guthrie Center, Sept. 9.—Four additions here last week.—D. L. DUNKLEBERGER.

Iowa Falls, Sept. 9.—Our meeting is two weeks old with four confessions thus far. We have very attentive audiences, and are hopeful for the last half of the meeting. H. E. Van Horn, of Des Moines, is doing the preaching.—F. D. FILLMORE.

Kasson, Sep. 9.—In a tent meeting of four weeks, conducted by Evangelist O. E. Hamilton, in August at Barney, Ia., there were 66 additions to the Church of Christ, there being a good company from the Methodists, three from the Presbyterians and a large number by baptism. Over $1,000 was raised for a church and plans were made for a C. E. Society; this is a new field and the outlook is very encouraging. Bro. Hamilton has pitched his tent with us at Kasson. He is a student of Drake University and has a wonderful power for one of his age.—H. H. KILGORE.

New Sharon, Sept. 13.—We have made a net gain of 24 members this year. Have gone beyond our past record in missions and benevolences. We are now rebuilding and will dedicate the finest house of worship in the town about Jan. 1, 1902. I have been invited to remain with the church another year.—H. JAS. CROCKETT.

Riverton, Sept. 11.—Closed a good meeting here about two weeks ago. A church was organized and last week a Bible-school was organized.—H. W. CIES.

KANSAS.

Horton, Sept. 16.—One confession last night. Begin a meeting Sept. 29 with home forces.—L. H. BARNUM.

KENTUCKY.

Walton, Sept. 12.—Closed a few days' meeting at Mound Hill, a few days ago. Two became obedient to the faith. Church revived and much on other lines.—J. W. ROGERS.

MICHIGAN.

Hartford, Sept. 9.—Since coming to this place Aug. 11, have had 12 additions. Church taking on new life; audiences increasing every Lord's day, with every prospect of our people taking the lead in this city. We had four additions by letter and two by baptism Sept. 8.—FERD. F. SCHULTZ.

MISSOURI.

Brunot, Sept. 15.—Prospects at this place brighter than for some time past. Two confessions yesterday; also Bible-school organized.—W. R. WARBURTON, minister.

Carrollton, Sept 14.—I am just home from Bosworth, a town of 700 population, where with Bro. J. J. Limerick, we set a church in order with 40 members. The meeting lasted two weeks, but good preliminary work had been done. A good building, where the meeting was held, was leased for a year. Two

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of BIBLE READINGS on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

A YOUNG minister who owns a farm of 72 acres in Arkansas desires to mortgage it for $500.00 in order to complete his education. There are 40 acres in cultivation, situated 3 miles from railroad and is worth $1,000 cash. Will pay 8 per cent. interest, and would like one year's time. Address, A T. Sweeny, Hiram, Ohio.

WANT a location for a licensed undertaker and embalmer by man and wife—active members of Church of Christ. Can purchase or establish a business. 513 E. Fordyce St., Lebanon, Indiana.

FOR SALE—One of the best residences in Eureka Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, forest shade. For further particulars address H. C. Baird, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

FOR SALE—80, 160 and 640 acres; nice farms, well located in Barton County, Missouri, price $25 per acre. M. Wight, Iantha, Mo.

JAS. S. HELM, Singing Evangelist, is now employed at Paris, Texas, for three or four weeks in a meeting. He invites correspondence in regard to future engagements. Address him at Sioux City, Iowa.

FOR SALE, CHEAP—4x5 Vive magazine camera, goodas new, with focusing and multiplex attachment; will hold 12 plates or 50 cut films; price, only seven dollars, includes good sole-leather carrying case and 12 holders; for particulars send self-addressed stamped envelope to W. P. Cadwell, Deer Harbor, Wash.

BROTHERS AND SISTERS wishing rooms during "Pan American Exposition" can secure them in a Christian home at a reasonable price by writing to Mrs. A. F. Lawson 83 Norwood Ave, Buffalo, N. Y. I can heartily recommend Brother and Sister Lawson.—*Burris A. Jenkins.*

elders and four deacons were selected and instructed, a Bible-school was organized and hereafter we expect a good report from Bosworth.—E. H. KELLAR.

Carrollton, Sept. 16.—Three additions yesterday, two by confession and one by letter. —E. H. KELLAR.

Columbia, Sept. 10.—On Sept. 8, I closed a meeting at Deer Park Christian Church, Boone county, Mo. After preaching for 12 days, the Presbyterian and Baptist ministers alternated with me and we continued 11 days as a union meeting. The method of the union service was very simple. We agreed to hold up Christ to the people and ask them to come and confess him. After each sermon an invitation song was announced and the invitation extended in the usual way. Those who came forward made the confession just as they always do in our meetings. Everything worked harmoniously and the best of feeling prevailed among all the people. We had seven confessions, four of whom united with the Christian Church, two with the Methodist Church and one with the Baptist Church. I begin a meeting at Boydsville, Sept. 11, with home forces.—J. G. CREASON.

Hopkins.—Closed a two weeks' engagement at Grand Pass, Saline Co., Sept. 4 and came here for a meeting beginning Sept. 8. Pastor Furgeson has just gone to Bedford, Iowa, where he takes up the work.—BEN F. HILL.

Kansas City, Sept. 10.—I went to Dewitt, Mo., Sept. 7, preached to good houses Sunday. Had four additions. Held a short service in the country at 4 P. M. Two confessed and one restored. Three will be baptized next Lord's day, when we will begin our meeting if we can get a preacher.—GEO. A. E. TROUTMAN.

Kansas City, Sept. 9 —On Sept. 6 I closed a 10 days' meeting at Woodland Church near Moseby, Mo.; 18 confessions and baptisms and five by statement. This church is taking on new life. I began with them May 1 and on the first Sunday in May took two confessions and two took membership by statement. They have spent about $100 on the house.—W. A. NICKELL.

Kenoma, Sept. 12.—Our pastor, W. N. Porter, closed an 18 days' meeting for the congregation at Kenoma with four confessions and baptisms and one reclaimed; others almost persuaded Bro. Porter will hold us another meeting in the near future, in which we expect to reap a rich harvest from the seed already sown.

Kirksville, Sept. 12.—We had six additions here last Sunday.—H. A. NORTHCUTT.

New Franklin, Sept. 9.—Bro. A. N. Lindsey closed an interesting meeting with the church here to-day, with 18 additions; 12 baptisms, two by letter and four from the denominations. He was assisted part of the time by Bro. E. M. Richmond, of Fayette. Bro. Lindsey began preaching for the New Franklin Church in May, 1900, since which time there have been 96 additions to this congregation comprising a number of the leading citizens.—J. M. SETTLE.

Pattonsburg, Sept. 9.—Since last report we have had additions as follows: Four at Jamesport, one by confession and baptism and three by statement; one at Sumner, Mo., by confession and baptism. I commence a meeting at Pleasant Grove, Caldwell county, next Lord's day, assisted by H. F. Campbell. —ROBT. ADAMS.

Savannah, Sept. 15.—One addition by statement and one confession. Have had two weddings and seven funerals recently. In the lest few months we have spent $2,000 repairing, improving and beautifying our church property. I expect to begin a meeting at Fillmore, Mo., Sept. 23 —A. R. HUNT.

Tipton, Sept. 14.—Began a meeting here last Sunday on short notice, and without any special preparation. No one has been "turned away for want of standing room" nor has the "town been stirred as never before," but we have a growing audience and interest and five confessions, all just common, ordinary people. Go to Springfield in October.—W. E. HARLOW.

Weaubleau, Sept. 12.—Bro. Jeans, evangelist, of Springfield, Mo., has just closed a successful meeting at this place. Ten made the confession. Organized with 22 members. There was a liberal donation made towards building a church house, which will be begun soon.—FANNIE HOSTETLER.

Windsor, Sept. 9.—Preached 12 sermons at Edgewood S. H., near Windsor, Mo., resulting in 11 confessions and baptisms.—W. F. HAMANN.

NEBRASKA.

Nebraska City, Sept. 10.—We have a good revival meeting started in this place. Bro. E. J. Sias is preaching the gospel with great power and large audiences greet him each evening. Bro. Edwin Ryerson is conducting the singing and his personal work as well as his gospel singing is a great help. There have been six confessions and one from the Methodists.—EDWARD CLUTTER, pastor.

Omaha, Sept. 16.—We had nine added by letter to the First Church yesterday, six new C. E. members received, and went beyond our apportionment of $30 for church extension.—SUMNER T. MARTIN, minister.

TEXAS.

Plano, Sept. 10.—We have just closed a two weeks' meeting with 13 additions to the congregation; one by letter, one from the Baptists, four reclaimed and seven by confession and baptism. This has been the most profitable meeting in many ways that this church has had in several years. G. A. Faris, of Dallas, did part of the preaching, to the delight of us all.—ALBERT NICHOLS.

San Angelo, Sept. 9.—We have been in San Angelo six months. There have been 13 additions to the church, 12 by baptism, and 6 additions to the church at Sherwood, 3 by baptism The Y. P. S. C. E. is a little over two months old and has 39 active members. 15 families are reading papers.—MRS. FREDERICK F. WYATT.

UTAH.

Salt Lake City, Sept. 9.—Four added here since last report—two by baptism.—W. H. BAGBY.

THE CHRISTIAN-EVANGELIST

Three Months, 25c.

On Trial to New Subscribers.

NEW TESTAMENT COMMENTARIES

During the past two years there has developed among the Christian people of America a great revival of interest in the study of the Bible. Never before in the history of Christianity were so many people zealously and earnestly studying the Bible, endeavoring to know more of its contents and its meaning. Everywhere there are being organized classes and clubs for Bible study. In consequence of this movement there is a brisk demand for Bible helps—books that have hitherto been sold chiefly to preachers. The people are inquiring for the best commentaries and exegetical works to aid them in their study of the Bible. We are glad to be able to announce that we are fully prepared to supply Bible students with the best books to meet their requirements. A few of these we list here:

COMMENTARY ON MATTHEW AND MARK. By J. W. MCGARVEY. A volume of 392 pages, cloth-bound. The former price ($2.00) has been reduced to $1.50.

COMMENTARY ON LUKE. By J. S. LAMAR. A splendid book by a grand man. Cloth, 333 pages. Reduced from $2.00 to $1.50.

COMMENTARY ON JOHN. By B. W. JOHNSON, the well-known commentator. This is a cloth-bound volume of 328 pages. Price reduced to $1.50.

STUDIES IN ACTS. By W. J. LHAMON. One of the finest works of recent years. Bound in cloth; 420 pages; price, $1.25.

COMMENTARY ON ROMANS. By MOSES E. LARD. A book of 485 pages, bound in cloth. Price, recently reduced, is now $2.00.

COMMENTARY ON HEBREWS. The author, R. MILLIGAN, was one of our most gifted men. Cloth, 395 pages. The reduced price is now $1.50.

PEOPLE'S NEW TESTAMENT WITH NOTES. By B. W. JOHNSON. Two volumes. Vol. I. contains the Four Gospels and Acts; Vol. II. covers the Epistles and Revelation. A concise, but complete work, of as much practical value to the average man as a commentary in 15 volumes costing $30.00. Bound in cloth. Price, per volume, $2.00; per set, $4.00.

Please note that former prices of these works have been reduced 25 per cent. Many thousand copies were sold at the original prices, but we desire that many more thousands shall have the help and benefit of the thought and genius of these eminent Bible scholars. In the case of a class, club or association organized for Bible study, we suggest that a fund be raised to purchase this list of books, and other works, for the joint use of the members. A full description of the volumes in the above list will be found in our 100-page General Catalogue, mailed free on receipt of request. Address,

The Christian Publishing Company, 1522 Locust St., St. Louis, Mo.

Changes.

A. A. Beery, Lebanon, Mo., to Waitsburg, Wash

W. C. Hull, East Chatham to North Tonawanda, N. Y.

J. A. Berry, Ashland to Moberly, Mo.

Ferd F. Shultz, St. Louis, Mo., to Hartford, Mich., P. O. Box 1067.

W. R. Jinnett, Atlanta to Springfield, Ill.

Austin Hunter, Chicago, Ill., to Fort Recovery, O.

James F. Rosborough, Sandoval to Salem, Ill.

A. N. Glover, Union City, Tenn., to Hermoson, Tex.

F. W. Sutton, Pardeeville, Wis., to Eureka, Ill.

C. F. Sanderson, Chariton to Lenox, Ia.

J. H. Hughes, Chico to 172 South 7th Street, San Jose, Cal.

C. M. Wickham, Kansas City, Mo., to 819 Minnesota Ave., Kansas City, Kas.

W. D. McCulley, Wellsville to Huntsville, Mo.

H. P. Peck, St. John to Thornton, Wash.

W. D. Clark, Flat Rock to 2525 W. Washington Street, Indianapolis, Ind.

S. A. Strawn, Elyria, O., to La Grange, Ky.

F. O. Fannon, St. Louis to Sedalia, Mo.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo

Family Circle

Riches of the Righteous.

By W. H. Bagby.

For all things belong to the children of God,
Whether Cephas, Apollos or Paul;
Nor present nor future doth hold any good
But belongeth to God's people all.

The beggar that lies at the gate of the rich,
Neglected by all till he dies,
Who is buried at last at public expense,
May be heir to the wealth of the skies.

The question is not are we wealthy or great,
For neither the one nor the other
Will serve to admit us within the fair gate.
This only:—*Is Jesus my Brother?*

On Grumblers.

In heaven there are no grumblers, and that makes heaven. In hell there is nothing else, and that makes hell. In this world things are greatly mixed, thorns and flowers, thanksgivings and complainings, with a large proportion of the latter. The Englishman is said to be the champion grumbler of the world, especially when he comes to America; then he writes his grumblings out and prints them in a book and sends them over to us and we grumble back to him. I remember some time ago to have heard of an Englishman traveling in this country in company with an American friend. He could not find anything to his liking. "The water was beastly, don't you know," the roads untravelable, the food indigestible, the waiters uncivil, the landlords exorbitant, the manners of the people were crude and rude.

It was just at the time when we were having extraordinary sunsets, when long after the sun went down there lingered in the western sky a glow of almost preternatural beauty, so that some people feared it was the foretokening of the end of the world. The American pointed his English friend one evening to that sky. "Now look at that, old boy. You talk of the orient, of sunset skies in classic lands, but where in the world did you ever see so fine a sky as that?" The Englishman looked at it a moment and said: "Well, don't you think it is just a little overdone?" The Lord himself could not please him when he came to paint a sunset.

But this is not peculiar to an Englishman. It is characteristic of universal humanity. The first man that ever appeared on earth began to grumble because there was just one tree in all the world that he could not eat of, and that grumbling cost him paradise, and every child of Adam is just like his father. The first thing a baby does when he opens his eyes on this new world is to strike out with both hands and feet and howl his protest against his environment. Nobody likes his business, I care not what it is. It may be he is a dry goods merchant. He tells you there was a time when a man could make a fortune selling dry goods, but now the competition is so close that nobody can make money out of it. But he keeps a good house and fine horses and goes to Chautauqua every summer. Yet he is losing money all the time. What a lot he must have had to start with.

If there is any place on earth where the voice of the grumbler ought not to be heard it is in the sanctuary of the home, but that is where it is heard most loudly. When a man is at his place of business he has to be a gentleman, but when he goes to his own home he has not got to be anything in particular, and so he lets out the pent-up fury of the day. He comes in like a howling cyclone. "What's the reason dinner isn't ready? What's the matter with that beefsteak? It isn't fit for a dog. I'll go to a hashhouse." Poor little woman. She has been waiting all day for him to come home. She has had her troubles, and has been wishing for sympathy. This is the kind she gets. The tears are swelling in her eyes, she has a great lump in her throat that she can't swallow, and she wishes she were dead and you too, especially you.

Somebody says we need wide-awake men. There is more need for fast-asleep men. This world is going mad for the want of sleep. Every now and then I get too cross for anybody to live with, and I know what is the matter. What I need is sleep, and then I wake up and I am as beautiful as a May morning. Cultivate a good conscience—a conscience void of offense toward God and man. And cultivate the habit of being thankful for small favors, think how many things you have to be thankful for, and think how many things you would not like to have. In itself that was not a bad prayer of the Pharisee, "I thank thee that I am not as other men are," if he had not been so stuck on himself. When I see a man who is crippled or blind I extend to him my brotherly sympathy, and thank God that I can walk and see.

Then get in the habit of looking for sweetness and light. They get what they look for. Here is a bee in the neighborhood of Chicago. There are a great many things to smell of in Chicago; stockyards, our unspeakable rivers (though St. Louis is doing most of the smelling now), a lot of decayed aldermen, though there are not so many of them as there were. A bee has no nose for things like these, but a mile away is a rose with honey in its heart, and he makes a beeline for the rose, covers himself with honey and returns to his hive. He got what he went for. Here is a buzzard. There are thousands of flower gardens in and about Chicago, but a buzzard has no nose for flowers; but a mile away is a dead rat, and so he goes for that. Now if you want to smell a rose, you just want to find a rose; and if you want to smell a rat, you can commonly find that, but excuse me. Look for sweetness and light and you will find it every day and everywhere. Paul and Silas found it in the dungeon at midnight.

Let me give you one more prescription. If you want to be cured of grumbling, go to work.—*P. S. Henson in The Standard (Baptist).*

The New Monster.

The automobile has come into great, and not altogether pleasant, prominence in Europe as a means of cross-country touring. "Scorching" on a bicycle was bad enough, but scorching with a steam-engine on a public highway is more serious. The following picture of the new monster on French roads comes from the Fribourg (Switzerland) Gazette:

We hear it before it comes upon us. We hear it from afar. It has the bray of a donkey with the bronchitis, but a furious, ferocious, apocalyptic donkey! You hear it behind the hill, before the river is crossed. Then towards the clump of walnut trees over there, at the turn of the road, there suddenly rises a cloud of dust, or smoke, or steam. It is now near Father Jamin's farm, grinding and menacing. The road shakes and the stones fly in pieces; here it comes towards the poplars —huge blank steely gleams here and there, shuddering and leaping, a perfect whirlwind. If you have had the time to take shelter in the hedge you will not be crushed, but you are covered with a moist greasy dust, and in your nostrils is the strong odor of benzine.

The motor car has passed.

Somewhat discomposed, you come out of your hole, you shake off the dust, and try to put on a cheerful expression. . . . Then, as you rest on the moss, near the clear stream, perhaps with half-closed eyes you perceive a picturesque procession; the old yellow family coach, the postilion in his purple waistcoat, the plumed horses; the carriage of your grandmother's time, and the noble ladies within, their huge hats bedecked with ribbons; then a brilliant cavalcade of blue-coated riders in attendance on a graceful damsel in a riding habit; or, again, the smart turnout of today, with groom and coachman so punctiliously correct in their livery. One day, if you live to be a grandfather, you will tell your grandchildren stories about horses, which will seem like fairy tales to them.

Let Something Good be Said.

When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said.

—*James Whitcomb Riley.*

The Value of a College Training.

The once popular notion that a college education was a hindrance to a young man who intended to devote his life to anything except one of the "learned professions" has fallen into disfavor. The college boy of to-day is not the theoretical, impractical dreamer that he has been pictured, but a level-headed young fellow who has as much common sense as the non-college boy and a few other things besides. The following from the World's Work describes one instance in which college training was a good preparation for business:

The following selections from a college student's letters possess a certain significance, though, patently, they give testimony regarding but a single isolated case. The student who wrote the two letters is a junior in one of the leading engineering schools of the country, engaged for the summer in an engineering office in the West. Both letters were written recently to a friend in New York City—the second following the first after an interval of a week. They are self-explanatory.

FIRST LETTER: "I have worked just one week now with so many practical difficulties to confront that I believe I am wide awake for the first time in three years. Chopping trees, pulling down fences, driving stakes in a sloppy and miserable marsh, I have little time to think, but evenings when I review the day's work, I wonder if there isn't a glimmer of sense in the opinions of these Schwabs and Colers who deny the value of a college education. From what I have seen, I do not believe that a man who goes into civil engineering as a profession, after four years at a scientific school, is any better off than the man who goes into it as a trade, without any college education at all. Most of the men in our office are not college men, but fellows who have worked up from rodmen after a year or two at high school. For a college man to pass them would be extremely difficult. They have picked up in the office enough mathematics to serve them, and in the time when a college man would be studying German and French, advanced mathematics, electricity, boilers, mechanical drawing, and all the odds and ends of a scientific course, these men have confined themselves to just the things they need, and have, therefore, become specialists, able to do their work with the greatest smoothness. If a boy wants to become a civil engineer, I am beginning to think, he had better go into it as a trade as soon as he graduates from high school. Of course, I feel personally that what I have got from college is without price, but simply in this matter of civil engineering, I doubt whether a college man has a better chance to succeed than an ambitious fellow who goes into it as a trade without ever seeing a college."

SECOND LETTER: "Please burn my last letter. I should have known better than to generalize after a single week's experience. Three days after I wrote, the design for the new bridge at N——— was sent in, and the chief sent out to P——— for a man to go to work on the job—one of these high-school graduates I wrote about, who has been six years in the office, and who certainly is a good fellow and a capable man. The chief talked with him for some time, and then he sent for me and gave me a regular college quiz on cuts and fills, curves, strength of material, mathematical formulæ, and other details of bridge construction until my head swam. When he had finished he said: 'Report to the engineer on the new bridge at N———.'

"That afternoon the man who had come in from P——— came over to me—I was packing up my kit—and said in the most discouraged tone, 'You see what it is to have a college education.'

"I looked up at him—he is four years older than I, and big, strong, and tanned with his years of outdoor work—and I said, 'What's the matter?'

" 'Here I am,' said he, 'I've been in the office for six years, doing all kinds of work, and they won't trust me on that bridge. The chief knows you are familiar with mathematics and have studied the theory of bridges, and without questioning your experience he puts you on the job, and sends me back to that beastly marsh.'

"It was hard luck. I lent him my books, and told him that by spending the next two years studying nights he would learn all the theory he needed, and would know more than anybody else in the office. He's going to do it, too. But I think I'll take back what I said last week about college education: it not only gives a man a life that he could not have without it—even, I think, with millions—but it seems also to have a certain amount of very practical value."

He was hungry and in funds. "Waiter, here's a dollar. Now suggest a good dinner for me." Waiter (in a serious whisper): "Go to some other restaurant, sir."

Easier Work
Pleasanter, quicker, healthier—with PEARLINE. What worse for throat and lungs than long working over tainted steam from a washtub? Here is the simple, sensible, womanly PEARLINE way: Soak the clothes in Pearline; rinse them out. No heavy rubbing on washboard. Save time, save clothes,—wear. 653
Enter Pearline Exit Grind

There's no reflection so dainty, no light so charming as the mellow glow that comes from
CORDOVA Wax Candles
Prepared in many color tints to harmonize with surroundings in dining room, drawing room, bed room or hall. Sold everywhere. Made by STANDARD OIL CO.

An Agreeable Guest.

The longest visit we read of in modern days was one which Dr. Isaac Watts made at Lord Abney's in the Isle of Wight. He went to spend a fortnight, but they made him so happy that he remained a beloved and honored guest for forty years.

Few of us would care to make so long a visit as that, but it might be worth the while for us all to try and learn the secret of making ourselves agreeable and welcome guests. To have a "nice time" when one is visiting is delightful, but to leave behind us a pleasant impression is worth a great deal more.

An agreeable guest is a title which any one may be proud to deserve. A great many people with the best intentions and the kindest hearts never receive it, simply because they have never considered the subject and really do not know how to make their stay in another person's home a pleasure instead of an inconvenience. If you are one of these thoughtless ones, you may be sure that, although your friends are glad to see you happy and may enjoy your visit on that account, your departure will be followed with a sigh of relief, as the family settle down to their usual occupations, thinking, if not saying, that they are glad the visit is over.

A great many different qualities and habits go to make up the character of one whom people are always glad to see, and these last must be proved while we are young, if we expect to wear them gracefully. A young person whose presence in the house is an inconvenience and a weariness at fifteen, is seldom a welcome visitor in after-life.

A lady who is charming as a guest and as a hostess once said to me: "I never take a nap in the afternoon when I am at home, but I do when I am visiting, because I know what a relief it has sometimes been to me to have company lie down for a little while after dinner."

Try, without being too familar, to make yourself so much like one of the family that no one shall feel you to be in the way; and, at the same time, be observant of those small courtesies and kindnesses which, all together, make up what the world agrees to call good manners.

For Nervous Women.

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

Six Things Behind.

"Rufus," said his mother, "did you mail the letter I gave you last evening?"

"Oh, mother—I forgot it. I meant to, but just then I had to go and get some new shoe strings, so it went out of my mind."

"Didn't I speak of those strings yesterday morning?"

"Yes, but just then father had called me to ask if I had weeded the pansy bed the night before."

"And had you?"

"No, mother, I was just then writing the letter you said must go to grandma"—

"I thought you were to write that on Saturday."

"I meant to, but I had to do some examples that I didn't do on Friday, so I hadn't time."

"Rufus," called his brother, "didn't you nail the broken slat on the rabbit pen yesterday?"

"Oh," Rufus sprang up in dismay, "I was just going to, but I hadn't watered the house plants, and I went to do that, and then"—

"The rabbits are all out."

Rufus hastened to join in the hunt for the pets. In the course of his search he came upon two tennis racquets which he had "meant to" bring in the night before, and they were in bad condition.

"There now! It will cost ever so much to get these strung up. Why didn't I take them in, anyway? I remember I hadn't locked the stable door when father called me, and then I hurried to do it before he asked me again."

Later in the day Rufus, with a penitent face, brought to his mother the letter which should have been mailed. During the rabbit hunt it had slipped out of his pocket, one of his brothers had found it in the damp clover, and it was now a sorry looking missive.

"Rufus," she said, as he sat on the porch step near her, "I do not see how you can endure it to live such a burdened life."

"How burdened, mother?"

"You are always hurrying from one thing to another"—

"Why, yes, you see, when I'm told to do one thing I generally have to wait till I do something I've been told to do before. Then by the time I do it likely I've forgotten the other thing, so when somebody tells me to do something else, there's something ahead of it. It seems just so all the time."

"Exactly," said his mother, with a smile at his way of putting it. "You live all the time under a burden of undone duties."

"Well, it does seem," said Rufus reflectively, "as though I was always about six things behind."

"That is a poor way to get along."

"I guess it is," agreed Rufus, with energy.

"Then why don't you try a better way? It is a bad, bad habit. A habit clings to us, and grows stronger. Every time we yie'd to it it is one more brick added to the character we are building. A brick is a small thing, and they are laid one by one, but as a wall of habit rises day by day how fearfully strong it is, if the habit is a bad one. If you carry your habit into manhood—dragging along your burden of delayed or undone duties—what a wretched pattern of a man you will be."

"I shouldn't like to be that," said Rufus, soberly.

"I hope you will not."

"But it does seem as though I never could get caught up."

"Brace yourself to it, my boy. Ask for the help we all need, even in what we consider our smaller duties, and then be on the alert to do every duty in its proper time. Promptness and reliability are among the best foundation stones on which a boy can build character."—*Sydney Dayre, in Herald and Presbyter.*

A Chicago man, who had just visited the new oil fields near Beaumont, Texas, was telling his family all about it the night of his return. For half an hour he spoke glibly of gushers, derricks, tanks, go-devils, shooters, pumpers, nitroglycerine, and drills. Then he asked how things were going in Chicago.

"But what is a gusher?" inquired his wife.

"What makes the oil spout up in the air so high?" demanded his oldest boy.

"How did it get into the ground?" came from the daughter.

"What's it made of?" piped the youngest boy.

Just then the head of the house remembered he had to go over and see a neighbor, and said, in a tone of deep regret, that "father" would have to answer their questions. So the interrogators closed in on the genial, white-bearded old gentleman, who said he would be delighted to tell them something about petroleum, although it was forty years since he studied geology, and perhaps he was a little rusty. He might have added that it was just two days since he had pored over an excellent article on the Texas oil field, by a prominent geologist, but he didn't.

"Petroleum," said grandpa, as he stroked his beard and puckered his brow, "is grease from plants, animals, and fishes that lived ages ago. Countless millions of these creatures were left lying in the mud by floods or sudden changes in the earth's surface, and sank into it. The mud around them hardened, in many places so quickly that the air was shut out before the bodies decayed, then turned to rock, and they were preserved for centuries—canned for future use, you might say. Very slowly the oil in the fossils seeped out through the rock, and where this took place on a large scale between two oil-tight, unbroken layers of stone, the oil could not leak away, and in the course of ages large pools of it collected there. When the well borer drills down into this pool he 'strikes oil.'

"Now, part of this oil is in the form of gas, which is greatly compressed because of its imprisonment. Of course, it forces out the oil through the drill-hole until this compression is relieved, and then the remaining oil has to be pumped up. While a well spouts the oil to the surface it is a 'gusher,' and when it stops doing so, it becomes a 'pumper.'

"The rock in which petroleum is found, though it may be hundreds of feet underground, was once at the surface. It was buried by layers of rock which formed on top of it. Pennsylvania oil comes from the very old rock of the Devonian Age, and so we know it was formed millions of years before Wyoming oil, which occurs in rock of the much more recent Tertiary period. The stratum that Texas oil comes from has not yet been determined.

A FEW FACTS

About the New Catarrh Cure.

The new Catarrh Cure is a new departure in so-called catarrh cures because it actually cures, and is not simply a temporary relief.

The new Catarrh Cure is not a salve, ointment, powder nor liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet form is always clean and convenient.

The new Catarrh Cure is superior to catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new Catarrh Cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beechwood tar, guaiacol and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

All druggists sell and recommend them. They cost but 50 cents for full sized packages, and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merits of Stuart's Catarrh Tablets.

A little booklet on cause and cure of catarrh sent free by addressing F. A. Stuart Co., Marshall, Mich.

"What made the Texans think there was oil underground? Well, in oil regions, a little petroleum and gas ooze out from the earth, and oily films are seen on the surface of some of the streams. The oil which the Seneca Indians sold for medicine in your great-grandfather's time was collected from such sources in New York. I would like to tell you a lot more about it, but it is time to go to bed."

"Isn't grandpa great?" said the youngest boy.—*The Little Chronicle.*

"Dinny! Thot ould hin is atin' sthray tacks." "Maybe she is goin' to lay a carpet."

She—It's funny that you should be so tall. Your brother, the artist, is short, isn't he?

He (absently)—Yes, usually.

"Yes, my dear," said the sarcastic hubby, "you may have made the cake all alone, as you say, but who helped you to lift it out of the oven?"

"I just dropped in to see if you wanted any of your wise saws sharpened," said the funny man.

"No, we use our own files for that," replied the editor.

"So you have captured the moonshiners?" said the chief to his lieutenant. "Good enough! How did you happen to be so successful?" "Well, sir, we went on a still hunt," replied the lieutenant.

Mrs. Howler—"Asbury, that was a most excellent sermon you preached on 'vanity' this morning." Rev. Howler—"Well, I think, my dear, that I can flatter myself that there are very few men in this universe who could have done better."

Oil Cure for Cancer.

Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

With the Children.

J. Breckenridge Ellis.

PETE.

XXIV. A Carriage-Picnic.

So Pete got well, after she began to talk; and Edgar Brown's ankle recovered its customary articulation. He kept a horse and surrey in Mrs. Morris's barn. He took the girls driving. One evening he said, as he started the horse for town (it was Saturday afternoon,—you see they all went to school now, except Mr. Brown), "What do you say to a little picnic? A carriage-picnic? It's this way: we drive out toward the mineral springs, and stop under some big shady tree by the roadside, and eat a lunch in our surrey." "I will be glad," said Linda May. "I always wanted to go to a picnic, but aunt Dollie always stood in the way." "And I'm glad they's a lunch" said Pete. "Yes," said Edgar, "we'll get some sardines and crackers, and gingersnaps, and lady-fingers, and Bologna sausage, and cheese." He was quite enthusiastic with the idea. "I don't like sardines," said Madge promptly. "No," said Letitia, musingly, "thout vinegar or slice of lemon." "I can't BEAR cheese and crackers," remarked Linda May. "Neither can I; ain't it funny!" cried Pete. "Then perhaps we'd better omit the lunch," said Edgar dejectedly. "Oh, *no!*" came a chorus of four voices. "What shall we have, then?" he asked. "I've named over about all we can get from the store; except watermelons." "Don't le's get watermelons," said Letitia; "the rinds always *look* so, after you have got through." "We want candy," said Linda May. "Yes, candy!" came the chorus. So they got candy-figs, candy-orange-slices, cocoanut, chocolate, marshmallow, butterscotch, niggerheels, taffy, kisses, pepperment, wintergreen. The lot came to fifteen cents, with a stick of licorice thrown in. Then they left town and drove toward the springs. "Oh, there's Lucifer following us!" exclaimed Linda May. "It is *so* comfortable to have a dog following your carriage, *isn't* it!" They entered a country road, and met a cow. Lucifer stopped as if turned to stone. The cow lowered her horns and glared at the dog. "He is a fearful coward," said Edgar; "but every character has some defect." The cow mooed and Lucifer yelped with terror. He was afraid to try to pass, so Edgar stopped and waited for him. "I have his collar," said Linda May. "I'm keeping it as a souvenir of *one night*. Oh, Mr. Brown! a few days after Lucifer tried to stay all night with us, aunt Dollie and I began to smell something perfectly DREADful in the parlor. It was worsern mice in a bureau drawer! We hunted an' *hunted*. So one day I went in the parlor, and there was a long line of black ants, marchin'. I followed um, and behine the big picture of me, that sets in the corner, was our beefsteak that disappeared that night! You see, Lucifer had hid it there till he would be hungry. Oh, how it *smelt!*" "Pee-*you!*" cried Pete, "I should *think* so!" "Um-*mhh!*" chorused Letitia and Madge. At that moment the cow made a dive at Lucifer. The dog, yelping in agony, dashed around her, and got under the surrey. Edgar drove on with the dog keeping under the vehicle. But when they had turned a corner and the cow was hidden, Lucifer came out, and turned in the direction of the cow, and began to bark at her, and to run as if he wanted to overtake her. But he always came back before he reached the corner. That made the pleasure-party laugh. Lucifer's bark was so fierce and bold that it made his tail shake with convulsions.

When they stopped under the shade of a great big walnut tree, Pete said, "Mr. Brown, I'll tell you a secret if you'll tell me one." He said he would; so she said, "You remember, long ago, how anxious you was to be friends of us? And I told you Madge was so hard to get acquainted with; and you must do things before she'd notice you? Well, that was just a joke." "I have suspected so since," he said with a smile. "And now I'll tell *you* something; it wasn't Nap who hid the candy in your boxes: *I* did it!" "Oh, oh!" cried the girls. "Yes, that first night, I saw Pete put out her box, and I didn't know about the tramp; so I put in the candy, without knowing there was a note there. Then I filled Linda May's box; and Letitia's; and it was fun to hear you all laying it to Nap." "Poor Nap!" said Pete, "I wonder what has become of him? I haven't seen him since he told me the Thump, thump, thump story." "He told me," said Edgar, "that he is going to try and settle down, and if he ever gets respectable, he's coming back to see us all." "Oh, *did* he! Hurrah! I like Nap. But I'm afraid," added Pete doubtfully, "that he won't be near as nice, if he gets respectable; whaddy *you* think?"

When the carriage-picnic was over, Edgar walked to his hotel thinking, "I can't tell which one I like best. There's Pete—bless her heart!—and Madge—bless her!—and Linda May—little sunbeam!—and Letitia,—Dear me! how *can* I decide?" Then he remembered his walk through the storm with Mrs. Morris's oldest daughter, and added, "*Or Jennie?*" Suddenly he blushed. He went up to his room, opened an old scrap-book and took out a pressed flower; a red rose. He walked with it to the window. It had been given him by his sweetheart of the years gone by. He remembered how he used to kiss the faded petals. An almost imperceptible perfume came from the rose which she gave him one starlight night when the orchestra from Kansas City was playing "Il Trovatore." Dear me! He leaned out the window and slowly tearing the rose to fragments, let the petals drift out upon the October breeze. He watched them float to the street, then murmured softly, "*Or Jennie?*"

In the meantime our four young friends were perched upon Mrs. Morris's back fence; first, Linda May and Madge; and next to Madge, Letitia; and then Pete. "Madge," said Linda May, suddenly, "look at my legs!" She started to hold one up, to make the examination easy, when she slipped, and almost turned a summersault off the fence. "Well!" cried Madge, laughing; "a little more and I think the whole town will be looking at them!" "Oh, Madge!" said Pete reproachfully, "when Linda May slipped, why didn't you pushur an' maker skin the cat." "I wish I had of," said Madge. "*I* would of," said Pete. "I bet you *wouldn't* of," retorted Linda May, laughing. "I bet *I* would of!" cried Letitia. "You *couldn't* of!" said Linda May, "you ain't strong enough." "I know I *could* of, too," retorted Letitia; "*couldn't* I of, Pete?" "*Course* you could of!" said her bosom friend. "Well," said Madge, "I don't see why Linda May wanted me to look at her legs. I don't see anything the matter withum." "*Theyn't* anything the matter," replied Linda May. "But don't you remember, when I was young, how thin and pipe-stemmy my legs was? But just look attum now. I think they're fillin' out." Madge examined them critically and said, "Yes, that's right; they *are* fillin."

"I'm glad," said Linda May.

(THE END.)

Do You Travel?

With a supply of biscuit in an In-er-seal Patent Package, a man may start from torrid Florida; cross the dusty plains of Texas; climb the snowy mountains of Colorado; brave the drought of the great American Desert; follow the rainy Pacific to frozen Alaska and in the Klondike make a meal on fresh, crisp biscuit. Wherever you go you can have your biscuit fresh and crisp if you get them in the In-er-seal Patent Package.

Soda, Milk, Graham, Oatmeal and Butter Thin Biscuit, Vanilla Wafers and Ginger Snaps, come in the In-er-seal Patent Package. Look for the trade-mark design on the end of each package

NATIONAL BISCUIT COMPANY

"I can tell you," said he, "how much water runs over Niagara Falls to a quart."

"How much?" asked she.

"Two pints."

Ethel (to her younger brother, who had been whipped): "Don't mind, brother, don't mind."

Brother (between sobs): "That's just what I was licked for."

Sue—You said you were going to marry an artist, and now you're engaged to a dentist.

Flo—Well, isn't he an artist? He draws from real life.

Daniel Webster, stopping to dinner one day at a country inn on his way to Marshfield, was asked by the hostess if he usually had a good appetite. "Madam," answered Webster, "I sometimes eat more than I do at other times, but never less."

Hour of Prayer.

Frank G. Tyrrell.

The Inquiring Greeks.*

TEXT: Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him saying, Sir, we would see Jesus.—John 12:20,21.

Plainly these men were outsiders. There were Jewish Greeks, but these were Gentiles. In this lies the peculiar joy which breaks forth from the lips of the Savior. There may not have been many of them, but they came saying what all the world is beginning to say, "We would see Jesus." The light was spreading. Jesus saw the immense and thrilling significance of this inquiry. After this handful of Gentiles, whole provinces, nations, races were coming; these were the fore-runners.

An Earnest Desire.

Men are restless, when they do not know what ails them. They seek satisfaction in business and find it not; in pleasure, but pleasure palls; in travel, and travel becomes a weariness of the flesh They learn at last that there is no enduring happiness apart from God; that theirs is a soul-hunger. However frivolous the means men employ to quench the fever, the fever is there; the desire burns. Comparatively few are content without an altar and a ritual. From the weird incantations of the jungle to the oratorio in the cathedral, we read the history of the soul's efforts to find peace.

Happy these Greeks, for they seem to know what they want. They approach Jesus through His friends and disciples. Do men ever come to you with the same desire, the same request? And if not, why not? Perhaps your life does not reveal Christ to them. What a blessed transformation, when the whole church will so reflect Christ that men will come eagerly desirous of seeing Him!

The Incarnate Word.

"What think ye of Christ?" Upon the answer to this question depends your life. John tells us that "the Word became flesh, and dwelt among us, full of grace and truth" (John 1:14). Christ incarnates the Word. In Him dwells the fulness of the Godhead bodily, and we are complete in Him. John teaches that "Jesus Christ is the real incarnation of an eternally divine Person, who has ever been the medium through Whom God has exercised His activity in relation to the finite universe." As the perfect manifestation of God's nature and will, He is called the Word. So when these men asked to see Jesus, they were asking to see the ever-living One.

The simple fact of Christ is enough to silence cavil. No such fact as He has ever been manifested before or since. Go back to those four simple stories of His life and ministry, and then tell why they have such power over you. Not in herself, but in her Lord, the church will evermore find power. The prayer of many a disciple should be, "I would see Jesus."

Transforming Power.

The world of men do not need transportation, but transformation. The old thought of religion, that it affords a safe and happy exit from this world, and that this is its chief function, is dying out. It manifests its adaptation to this world by its transforming power. The method of this transformation is indicated when Paul says, "We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord, the Spirit" (2 Cor. 3:18). Reflect Christ, and you become like Him. Uncover your heart before Him, abide in His presence, and let your conduct be a reflection of Him, and see how rapidly this change will be brought about.

The energy is not in our reflecting, but in Him. The idea in the question, "What would Jesus do?" deserves our careful consideration, for unless we ask it, we cannot reflect Him in our daily life. Reflection is more than imitation; it brings about identification. When Christ said, "He that hath seen me hath seen the Father," what did He mean? Did He not say, "I am doing as the Father does. Watch me. If the Father were here, would He do anything different from what I am doing? The Father is here, for I am doing His will. We have common cause, we are one, one in spirit, in purpose, in method." So at least every Christian should dare to say. He that sees me, sees not me, but Christ. And yet we shall have to permit this transforming process to go on much farther before we can claim identity with Him. This, finally, is our aim. "We shall be like Him, for we shall see Him even as He is" (1 John 3:2).

Prayer.

Help us, O God, to see Jesus as we have never seen Him before, in all the plenitude of His power. May we be transfixed by the vision, and transformed by the energy, until we shall echo Him. Stir the tired hearts of men with a great yearning for this excellence, until the continents afar and the islands of the sea shall exclaim, "We would see Jesus!" Amen.

*Prayer-meeting topic for Sept. 25.

Travel.

A word or two on the subject of travel is not amiss. The facilities for the transportation of passengers at the present time have certainly been brought to perfection. It isn't like in the old days when it was almost a torture to go from one place to another. Now you get aboard a train and live just like you do at home. The entire equipment is built with a view to your comfort.

For instance: When you go East the B. & O S-W. offers you Three Daily Solid Vestibuled Trains from St. Louis, leaving at 8:20 a. m., 8:05 p. m and 2:15 a. m.—made up of the finest Pullman sleepers—a dining car service which cannot be excelled (you don't have to pay for what you can't eat, but just for what you order)—first class high back coaches—in fact the trains are palaces on wheels. The track, roadbed and equipment are entirely new.

It's the best line to Cincinnati and Louisville. Only $21 to New York with stop-overs. (Saves you money and gives you the best service.)

Information in regard to trains, etc., can be secured from any representative. It will be a pleasure for them to answer your questions and help you in every way.

The favor of the public is final proof of merit—and we're after it.

F. D. GILDERSLEEVE, Dist. Pass. Agt., St. Louis, Mo.

Quaint, Queer and Curious

Salt Lake City.

The late Col. John Cockerell in the Cosmopolitan said: "There are three unique cities in America, and one of these is SALT LAKE CITY." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the RIO GRANDE WESTERN RAILWAY in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyon, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, for literature, etc.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and eaut.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Only $47.50 California and Back

That's the first class round-trip rate, open to everybody, from St. Louis to San Francisco, via the Santa Fe.

Account General Convention of Episcopal Church.

On sale Sept. 19 to 27.

Tickets good via Los Angeles and for return until November 15.

Only line under one management all the way to California.

Only line for both Grand Canyon of Arizona and Yosemite.

Only line to California with Harvey meal service.

Write for descriptive literature.

A. ANDREWS, General Agent

SANTA FE ROUTE,

108 North Fourth Street, St. Louis, Mo.

Sunday-School.

W. F. Richardson.

Third Quarterly Review.*

The lessons of the past quarter extend over a period of more than twenty centuries, and occupy the larger part of the book called Genesis. It has to do with the origins of the history, both of the human race and of its redemption. The creation story gives us the beginning of the present order and the entrance into the new world of man, who is the end and object of all the visible creation. The narrative of the fall introduces us to the awful reality of sin, against which, for six thousand years, the human race has been struggling, and the conquest of which seems yet far in the distance. The separation of Abraham and his descendants from all other nations and tribes, to be a chosen people unto God, marks the beginning of the race's return to God, culminating in the ministry of the greatest Son of Abraham, Jesus Christ, to whom all the notable characters and striking types of the Old Testament bear witness. To have studied carefully and intelligently these lessons is to possess a goodly fund of knowledge concerning the purpose of God for the children of men. Without reviewing in order the lessons we have gone over, we prefer suggesting a few thoughts which seem to us worthy of emphasis, as derived from this interesting portion of Scripture.

1. God, who is the author of all, is likewise the ruler of all. His presence and power are made manifest on every page of this history. He did not create the world and place man therein, and then leave them to "run themselves." The flood taught a wicked race that God could not be mocked with impunity. Abraham, Isaac and Jacob are made to recognize the divine presence and purpose continually, and their whole experience seems as if intended for a lesson to the human race on the place of God in life and history. According to this portion of Scripture, this is God's world and he does not propose to abdicate in favor of either man or Satan. Nor will he abandon his children to their evil passions, though they try him exceedingly. By this method and that, with untiring effort, he seeks to draw them unto himself, that he may accomplish his purpose of grace in their behalf.

2. Man, made in the divine image, is a creature of higher order than those about him. With the body of an animal, he possesses the spirit of a god and displays faculties which lift him far above any merely earthly origin or destiny. Nowhere is it suggested that he is akin to the beast, either in origin or nature, but he is ever set in a category by himself. Matter must move in the orbit appointed for it, from which it can never deviate, except at the direct bidding of the power that brought it into being. The animal creation follows its instincts, meeting with neither praise nor blame because it acts without any relation to moral motives. But man is reckoned as having free will and being subject to motives such as cannot be apprehended by the lower orders of life. He is censured or commended, as he regards or disregards these ends of his well being. There is no warrant for the doctrine of fatalism in these ancient records of human society. Man may do right or wrong, as he yields to the demands of his physical nature, or heeds the persuasions of his spiritual. Each individual man is a microcosm, a little world, in whose soul is exhibited all the strife through which the race is advancing toward holiness and consequent blessedness.

3. For man is advancing. This lesson is surely taught by the story we have been studying. No man ought to be a pessimist who thoughtfully considers the facts conveyed in these early chapters of the Bible. If, as some scientists tell us, man was evolved from the brute, then surely even these early records display a marvelous progress made by him, up to the time he emerges from his primitive obscurity to appear upon the pages of history. And such progress has continued until the present time. To those of us who are old fashioned enough to believe that God created man by direct act, without using the media of the long procession of animal forms, his advance is no less certain. For the first man, though a man, was immature. He was innocent but not virtuous. For innocence is merely the absence of sin. Virtue is the conquest of sin. The new born babe is innocent. The suffering yet triumphant saint is virtuous. Man grows in the knowledge of God, of himself, of the world about him, and of the true end of life and knowledge. The ideals of the world are rising. Practices which were tolerated among the patriarchs would now land one in the prison. Man is nobler, woman more respected, childhood more tenderly shielded, and little by little sin and misery are being banished from human society. The progress is slow, so that we can not measure it by days, or even years. Centuries are perhaps the smallest division of time by which we can reckon; but he with whom one day is as a thousand years, and a thousand years as one day, will perfect the work he has begun, and bring humanity to its high and holy estate

4. The communication between God and man, though disturbed by sin, is not destroyed. God is still the Father of our spirits. Wherever is found a righteous Noah amid a multitude of scoffers, there will be an open window of heaven, through which blessing and deliverance shall descend. Wherever there is an Abraham listening for the voice of God, to him will the divine call come, leading him out into the new land of faith and hope and making of him a blessing to the world, and the father of many believing children. Wherever a lonely and despairing Jacob, overwhelmed with the sense of his sins, and casting away his self-righteousness, lays his burden upon the Lord, with prayers and tears, there will be the vision and God's comforting angels to teach him that he is yet abiding in the Father's house and under his protection. And wherever such an one, who has been seeking his own welfare by means of human wisdom and man's device, comes at last to loathe the deceit and injustice of his former life, and to covet the sincerity and peace of the divine Spirit, his struggles will bring to him that full submission which calls forth the help of strength to his weakness, and makes him henceforth no more a "supplanter," but a "prince with God." Such a crowning of life's struggle waits for every one of God's wayward children.

*Lesson for September 29.

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 3 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., $ .15; 3 mos., $ .30; 1 yr., $1.00
25 " " .25; " .60; " 2.40
50 " " .45; " 1.20; " 4.60
100 " " .75; " 2.10; " 8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco .....$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen.....$ .50

Christian Publishing Co., 1522 Locust St., St. Louis

THE CHRISTIAN-EVANGELIST

Three Months, 25c.

On Trial to New Subscribers.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR SEPTEMBER 29.

Missions—Growth of the Kingdom.

(Ps. 72.)

The principle of growth, development, is one that has received great emphasis in our age. No other truth has been so diligently dinned into our ears. We have grasped it, devoured it, digested it, assimilated it.

But our age is not the only one that has realized how the great things of the world advance by slow steps. Jesus taught it repeatedly by such parables as that of the mustard seed. And still further back the Old Testament gives us the illustrations of the little stone cut out of the mountains without hands, and of the handful of corn in the mountains that grew till it shook like Lebanon

We have all come to believe, therefore, that the only true progress in the world is slow, that rapid changes are to be distrusted, and that, if we wish to be sure of our advances they must be made with infinite patience.

In this matter of missions, is it not evident that slow and gradual progress is best? Those countries which have been most quickly evangelized have not been necessarily the greatest credit to Christianity. On the other hand, those that have been most slowly won, are not the least stable and sure.

The King of Berin was converted, and on the same day he converted all his subjects by threatening to chop their heads off if they did not become Christians. One can well imagine how permanent were such converts and how edifying their general conduct.

On the other hand, the first missionary in India labored seven long years without a convert; but when a convert was once made he was sure to stay. Some of the slowest peoples of the earth to change their faiths are the surest to abide, when once they have changed.

So, when it seems to us that the news spreads slowly, so slowly; and when we cry aloud, "Lord, how long!"; at that very time, it may be, the steadiest and most enduring progress is being made. "Fear not, little flock, for it is God's good pleasure to give you the kingdom."

It must have seemed a very poor and discouraging prospect to Paul, as he entered the cities of the ancient world. It must have seemed to him as if there was little hope of doing anything great and rapid in those cities. It must have appeared a dark prospect when he first came into touch with Cæsar's household and the Pretorian Guard. And yet, how rapid was the growth of Christianity in the Roman world! As we look back at it, how it seems to have swept all before it!

Time seems very long to us when we are in the midst of it. It seems much shorter to us as we look back upon it, or as we look far into the future across it. So, though the progress may seem to us slow while we are in it, yet viewed in the whole, it may be very short

There is but one thing for us to do, and that is to stir ourselves and make the progress as great as possible. God moves in a mysterious way. He is in the world and its movements. This thought ought to fill us with enthusiasm—enthusiasm, that is the real meaning of the term "God in us!"

"God with us," cried the ancients as they went into battle. "Jove with us," was their cry. "God in us, enthusiasm," is our cry today, as we go forward to our conquest of the world for Christ.

Kentucky University

Cigaretburg to Murderville

via Topersville, Gambler's Den, Saloon Siding, Devil's Curve and other bad places. A new book of 13 chapters, and selling rapidly at 25c. Circulars free. Write C. J. Burton, Christ Univ., Canton, Mo.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

A handsome volume of 302 pages, bound in cloth. Sent postpaid on receipt of price, $1.00.

THE CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST STREET.

"THE ONLY WAY."

ST. LOUIS TO CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Burlington Route

THE LINE TO DENVER.

The Burlington has two daily trains, ST. LOUIS TO DENVER.

SCHEDULES

No. 5. "NEBRASKA-COLORADO EXPRESS."	No. 15. "KANSAS CITY-DENVER EXPRESS."
Leaves St. Louis.....2.05 p. m.	Leaves St. Louis.....9.00 p. m.
Arrives Denver.....6.15 p. m.	Arrives Denver.....7.10 a. m.
Via St. Joseph.	Via Kansas City.

With this great train service to Denver, the Burlington is recognized as the best line to the Rockies.

VERY LOW COLORADO EXCURSION RATES ALL SUMMER.

For illustrated publications on Scenic Colorado, her health resorts, stopping places, railroad rates, etc., apply at City Ticket Office, Burlington Route, S. W. Corner Broadway and Olive Street, or write the General Passenger Agent, 604 Pine Street, St. Louis, Mo.

Marriages.

COMFORT—LAW.—Married in Moberly, Mo., Sept. 1 by S. B. Moore, Nelson H. Comfort, of Ft. Wayne, Ind., and Birdie A. Law, of Moberly.

HELLUM—CHEATHAM.—Married Aug. 28, at the residence of J. M. Linam, near Lockhart, Tex., Mr. H. J. Hellum to Mrs. Nola B. Cheatham, J. J. Cramer officiating.

HINES—FRITCH.—Married in Moberly, Mo., Aug. 28, by S. B. Moore, J. B. Hines and Eula M. Fritch.

HOPPER—VAUGHN.—Married at the home of the bride in Tina, Mo., Sept. 8, 1901, by R. H. Love, C. M. Hopper, of Sumner, and Miss Louise R. Vaughn, of Tina.

SMITH—MOSS.—Married in Moberly, Mo., Sept. 4, by S. B. Moore, J. G. Smith and Miss I. V. Moss.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BROWN.

Wray Brown was born in Washington, Pa., and died at his home in Hannibal, Mo., Aug. 31, 1901, aged 67 years. He was one of the deacons and financial secretary of the church. He was a great sufferer but was patient and uncomplaining. The interests of the church were upon his heart and he conversed about these and his family to the end. His faithful companion preceded him five years ago. He leaves three brothers and a devoted daughter. Bro. Brown lived his religion and placed Christ above all other considerations. He was not quick in the forming of intimate friendships, but when once a kindred spirit touched his life he was unfaltering in faithfulness. There are multitudes who regret the loss of his presence from the church fellowship and the activities of the city. The writer hastened home from his vacation to conduct the funeral service which was largely attended.

LEVI MARSHALL.

DOAK.

On Sept. 10, the writer was called to Gretna, Neb., to conduct the funeral service for Sister Clara M. Doak, who died at Gretna after a long illness with that dread disease consumption. May God comfort the grief-stricken husband. W. B. CREWDSON.

Council Bluffs, Ia.

NASH.

Died at her home near Prescott, Ia., Sept. 6, Sister Bertha Nash, aged 18 years. Sister Nash was a noble Christian girl and many friends mourn her death. The funeral services were conducted by the writer in the presence of an unusually large audience. Our prayer is that God may comfort the bereaved parents and family.

W. B. CREWDSON.

NAVE.

Mrs. Martha Jane Nave (nee McCafferty) was born in Fayette county, Mo., August 30, 1830; died in St. Joseph, at her daughter's, Mrs. Murphy, August 14, 1901, aged 70 years, 11 months and 14 days. When 16 years of age she confessed Christ and was baptized by Elder Duke Young. She was married to G. W. Nave March 14, 1852. To them were born nine children, seven are now living. All were present at her funeral save one, who is in Idaho. Our sister desired to be dressed in white when placed in the coffin; that it should be white within and without; that her husband should sit beside her coffin when borne to the grave by her sons and sons-in-law, all of which was complied with. A more loving wife I never knew, nor a more faithful mother. Father and mother, sons and daughters—they all loved one another. Our sister lived and died a devoted Christian. How the loved ones will miss that dear Christian wife and mother. She is now at rest after great suffering—meet her in heaven.

W. C. ROGERS.

Cameron, Mo., Aug. 22, 1901.

REED.

Aaron B. Reed was born in Ohio Oct. 2, 1831, and died in Norton county, Kan., Sept. 3, 1901. He moved with his parents to Louisa county, Iowa, in 1837. He was married Jan. 1, 1864, to Miss Elizabeth Calhoun. To them were born eight children, five of whom survive him. Two children died in early infancy and Clinton Reed died at Norcatur, Kan., in October, 1897. His living children are John W. Reed, of Salem, Wis.; George P. Reed, of Coopers-town, N. D.; Mrs. Florence Rowley, Mrs. Ida Dobbie, and C. E. Reed, of Norton, Kan. His wife died Sept. 23, 1872, and in June, 1881, he moved with his family to Norton county Kan., and settled on a farm one mile east of Norton, where he has since resided. He had been a patient sufferer for years, his final sickness being a complication of rheumatism and dropsy. Although his sufferings were very great he bore all with cheerfulness and an unfaltering faith in Him who doeth all things well. Bro. Reed became a member of the Christian Church in early manhood; for a number of years before coming to Kansas he served as elder in the church at Union Mills, Iowa, where he will be remembered as a faithful follower of his Master. Funeral services were conducted in the Christian Church, Sept 9, by J. R. Bell pastor, assisted by J. R. Thompson.

WOOD.

Mrs. C. W. Wood, of Boles, Mo., was born in St. Charles county, Mo., June 21, 1839, died Aug. 28, 1901. Her maiden name was Martha E. Murdock. She married C. W. Wood, Feb. 5, 1859. Five children were born to this union. She united with the Christian Church in 1866, under the preaching of Bro. D. M. Grinfield and she proved to be one of the most consecrated members of the Pleasant Hill church to the time of her death. A husband and three children are left to mourn her departure. The funeral was conducted by the writer from the new Christian church at Villa Ridge, Mo., being the first funeral from that church, which she was the prime mover in having built.

W. F. HAMANN.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago, Cincinnati, Louisville, Evansville or St. Louis and Nashville, Memphis, Birmington, New Orleans, Mobile, Pensacola and Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps address

C. L. STONE, General Pass. Agt.
Louisville, Ky

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., 215 E. 3d St., Cincinnati, O.

OPIUM COCAINE AND WHISKY Habits Cured at my Sanatorium. In 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON 3237 South Jefferson Ave., St. Louis, Mo.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

BLYMYER CHURCH BELLS CATALOGUE SENT FREE. SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only. BUCKEYE BELL FOUNDRY THE E. W. VANDUZEN CO., Cincinnati, O.

CHURCH BELLS Chimes and Peals, Best Superior Copper and Tin. Get our price. McSHANE BELL FOUNDRY Baltimore, Md.

ST. LOUIS BELL FOUNDRY STUCKSTEDE & BRO., Proprietors. *Church Bells, Peals and Chimes, Of Best Quality Copper and Tin.* 2836 & 2838 S. THIRD STREET, - ST. LOUIS, MO.

AULT & WIBORG COMPANY

Manufacturers of Printing Inks

CINCINNATI. NEW YORK
CHICAGO. ST. LOUIS.

This Paper printed with Ault & Wiborg Ink

Wheeling Through Europe

By W. E. GARRISON. The story of two summers (1898 and 1899) spent on a bicycle in England, Scotland, Wales, France, Holland, Belgium, Germany, Switzerland, Austria and Italy. The author's account of his experiences is always interesting, and often very humorous. The book is illustrated with fine half-tone plates made from photographs taken by the author. It contains 263 pages, and is finely printed and bound.

PRICE, $1.00.

THE CHRISTIAN PUBLISHING CO.
St. Louis, Mo.

IDAHO

WHERE CROPS NEVER FAIL

A Garden Spot for a Beautiful Home.

Rich Farming and Grazing Lands With An Abundance of Water.

Purchase your ticket via the

Oregon Short Line Railroad

The Shortest and Best Line to all points in

IDAHO, OREGON & MONTANA.

For rates, advertising matter, etc., address,

D. E. BURLEY, G. P. & T. A. D. S. SPENCER, A. G. P. & T. A.

SALT LAKE CITY, UTAH.

Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

Few books have received higher praise and more enthusiastic endorsement than M. M. Davis's delightful volume, *Queen Esther*. Indeed, so gifted and lovable a man as the author could hardly produce a book that would not charm its readers. The story of Queen Esther is one of the most dramatic and thrilling narratives in the Bible. Mr. Davis has taken this narrative, as given in the Bible, and has retold it in such a masterly way that it seems as real and as fascinating as the history of Joan of Arc. The lessons from the life of the beautiful Queen of King Xerxes are skillfully shown, and the book is one that may be read with profit, as well as interest, by old and young It is a handsome volume of 132 pages. Price, cloth-bound, 75c.

Books without number have been written on the subject of baptism in all its phases. Some of these treatises have been wise and some otherwise. But among them all there is no superior to the work on this subject by Alexander Campbell, *Christian Baptism*. It is an exhaustive discussion of the ordinance—its action, its subjects and its design. We have in stock a number of copies of the original edition of this work, published by Mr. Campbell at Bethany, in 1852. It is a volume of 444 pages, bound in half-leather. Price, 50c.

Our now familiar offer of *Five Books for One Dollar* continues so popular that we allow it to remain open, believing that there are yet others who will wish to take advantage of this bargain. The five books included in this offer are *Christian Science Dissected*, *Facts About China*, *Sabbath or Lord's Day*, *The Liquor Traffic* and *The Lord's Supper*. These are large, substantial pamphlets, each a first-class treatise on the topic chosen. The price of each of these books, singly, is 25c, but we will send the set of five, postpaid, for $1.

Is it exactly fitting, or seemly, or appropriate, think you, that a china pitcher and glass goblet should be used in the observance of the Lord's Supper by a congregation that is able to provide a more suitable service? There is no virtue, of course, in silver over glass, but there is a virtue in doing all things in good taste, and certainly, where possible, a neat silver communion service is in much better taste in the celebration of the Lord's death than the cheap utensils commonly used on the dining table. We can supply a handsome communion service at a very moderate figure, and will be glad to quote prices and specifications on application. Write to us about it.

No earnest member of the Christian Woman's Board of Missions should fail to secure and read *Leaves from Mission Fields*, by N. M. Ragland. We quote from a review of the volume in the Christian Guide: "One will have to read many a day to find a volume of rarer beauty, of greater fascination and deeper spiritual insight. It is not a mere compilation of dates and facts, but a living story of noble lives filled with high endeavor for the weal of the world and the glory of God." The book contains 273 pages, is beautifully bound, and sells for $1.

The Witness of Jesus, the volume containing the sermons of the late Alexander Procter, is now ready for delivery. It is one of the finest appearing books that we have ever issued. The volume contains nineteen sermons, which were stenographically reported. Their titles are: "The Witness of Jesus," "The Creation—Old and New," "The Coming One," "The Transfiguration of Man," "Foreknowledge and Predestination," "Salvation and Retribution," "The Three Worlds of Revelation," "The Law of Retribution," "Following Jesus," "Knowledge of God—Its Source and Limitation," "The New Birth—Heavenly Things," "Authority in Religion," "The Coming of the Perfect," "The Unseen Things," "The Law of Glorification," "The Creed of the Church," "The Baptismal Formula—Its Significance," "Christian Baptism—Its Meaning" and "Ground of Faith in a Future Life." In addition to these sermons the book contains a preface by J. H. Garrison, who has edited the sermons, and the Memorial Address, including biographical sketch, delivered by T. P. Haley at the Missouri Christian Convention, 1900. Altogether, the book contains 404 pages. Not only those who personally knew Alexander Procter, but many who knew of him and his ability as a thinker and orator, will gladly welcome the announcement that this volume is now ready. The publishers have set the price at $1 25—a very low figure for such a work.

Nehushtan, by J. R. Roe, is a story which deals with Romanism. Especially does it reveal and expose the disruption which Romanism often brings into the domestic circle. The author has pierced through the fair front which Rome ever endeavors to present, and found the rottenness which is within. The book is one which should be read by every patriotic American. There are many good citizens who are not even yet aware of Rome's hatred of the free school, free speech and free government, and such should speedily enlighten themselves. This is a volume of 385 pages, bound in cloth. The price has been reduced to the very low figure of 50c.

The several pamphlets by J. H. Garrison have attained a wide popularity and large circulation. They are masterpieces, which every Disciple of Christ should read and read again. These pamphlets are: *Rightly Dividing the Word* (five cents), *Congregationalists and Disciples* (fifteen cents), *Union and Victory* (five cents), *Higher Criticism* (five cents), and *Our Movement* (ten cents). Any of these will be sent, postpaid, on receipt of price. These pamphlets are very valuable for use in private missionary work.

The average preacher has many "experiences"—pathetic, humorous, annoying and delightful. W. T. Hacker, in his book *Hot for the Pastor*, has skillfully delineated the varied and interesting incidents in the work of an up-to-date pastor in a moss-back congregation. Every preacher who reads the book will find therein many of his own experiences repeated. The price of this work is now 50c.

THREE MONTHS SUBSCRIPTION

TO THE

Christian-Evangelist

WILL COST

Only — 25 — Cents

If You Mention this Notice.

This Offer is to New Subscribers Only.

CHRISTIAN PUBLISHING CO., 1522 LOCUST STREET, ST. LOUIS.

Your order for Sunday-school supplies for the Fourth Quarter, if not already in, should be sent immediately. There can hardly be any hesitation in the mind of the live, wide-awake Sunday-school worker as to *where* the order should be sent. Two-thirds of the Sunday-schools among the Disciples of Christ use the supplies issued by the Christian Publishing Company, and thus testify to their unequaled merit. It is a rare occurrence for us to lose a school that we have once had on our books, and when a school does wander off and try another series of supplies, it speedily comes back again.

We handle complete supplies for the church, Sunday-school and Christian Endeavor Society. If in need of anything of this nature, write to us about it, or send for our catalogue, in which you will be certain to find what you desire.

THE CHRISTIAN PUBLISHING COMPANY.

Christian-Evangelist Special

via the

Burlington

affords the best transportation to the Minneapolis Convention.

One Fare for the Round Trip.

$16.00

St. Louis to Minneapolis and Return.

THE OFFICIAL ROUTE FROM ST. LOUIS.
THE SHORTEST LINE.
THE BEST OF EQUIPMENT.
CONGENIAL COMPANY.

Train leaves Union Station, St Louis, at 2:05 P. M., Wednesday, Oct. 9th. Arrives at Minneapolis, Thursday, Oct. 10th at 8:05 A. M. Tickets good returning on any regular train of the Burlington (west side line) not later than Oct. 19. By depositing ticket with Joint Agent and paying fifty cents, the return limit may be extended to Oct. 31.

Individuals, parties and delegations are invited to go with us. Let us know as early as possible how many are in your party, when and by what route you will reach St. Louis or other point on the Burlington.

You may buy tickets at your station through to Minneapolis at the one fare rate, *but see that they are routed via the Burlington* if you want to go with us.

Address all communications to,

EXCURSION MANAGER,

In care of Christian-Evangelist, 1522 Locust Street.

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scripture difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

THE CHRISTIAN-EVANGELIST.

FAMILY AND RELIGIOUS JOURNAL

Vol. xxxviii September 26, 1901 No. 39

Contents.

EDITORIAL:

Current Events.....1219
Lessons Drawn from the Nation's Calamity.....1221
Missouri Christian Convention.....1221
Editor's Easy Chair.....1223
Notes and Comments.....1223

CONTRIBUTED ARTICLES:

Minneapolis: Its Growth and Future.—Saidee M. Furrow.....1224
Minnesota: Its Resources and Attractions.—William Doan Galvin.....1225
Christian Yeomanry of the Northwest—Prof. W. M. Hays.....1226
Our First Twentieth Century Convention (poem).—Aaron Prince Aten.....1226
University of Minnesota.—Dr. Walter M. Brown.....1227
Convention Influence—A. W. Kokendoffer.....1227
The Nation's Woe—Frederic D. Power.1228
B. B. Tyler's Letter.....1229
The Life and Teachings of Tolstoy.—Peter Ainslie.....1230
The Old Book in the New Crucible.—J. J. Haley.....1231
Romans 3:7, 8.—C. L. Fidlar.....1232

CORRESPONDENCE:

New York Letter.....1236
Texas Letter.....1237
Chicago Letter.....1237
Bethany's Prospects.....1238

MISCELLANEOUS:

Our Budget.....1234
Evangelistic.....1238
Family Circle.....1240
With the Children.....1243
Hour of Prayer.....1244
Sunday-school.....1245
Christian Endeavor.....1246
Marriages and Obituaries.....1247

Subscription $1.50

THE President died. The government lives. Anarchism is doomed. God reigns and lawlessness must be put down. Republics, broad-based on the people's will, cannot be shot down. "God buries his workmen, but carries on his work." He brings to naught the plots of wicked men. The treacherous hand that was uplifted against the President will prove the death-blow to anarchy in this nation. It was aimed at government; it reacts upon the lawless. It was intended for evil; God is bringing good out of the dastardly crime. National and international unity has been emphasized. Sectional lines have been obliterated. Patriotism and religion have been exalted. Higher ideals of government and of statesmanship have been lifted up. Our national stability has been demonstrated. Our national faults have been made more apparent. Vice has been made to appear more despicable, and virtue more honorable, by the quickening of the national conscience in this hour of public bereavement and universal sorrow.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers. ..... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

"A Business Education and the Place to Get It"
JONES
Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST LOUIS, MO.
It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. *For Catalogue of information, address,*
J. G. BOMMER, President.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS *Colleges,*
Nashville, Tenn., St. Louis, Mo.,
Savannah, Ga., Galveston, Tex.,
Montgomery, Ala., $ Ft. Worth, Tex.,
Little Rock, Ark., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

WESTMINSTER COLLEGE, FULTON, MISSOURI.
A High Grade College for Young Men. 49th Year opens Sept. 18th, 1901. Offers choice of three courses, classical, scientific or literary, leading to degree of A. B. Preparatory Department fits boys to enter any college. Standard High. Location Healthful. Well equipped Gymnasium. New Science Hall. For illustrated circular and catalogue, giving details as to courses, expenses, etc., Address,
John H. MacCracken, Ph. D., Pres.

BUTLER COLLEGE
Indianapolis, Ind.
Forty-seventh annual session opens October 1, 1901. Thorough courses in the essential elements of a liberal education conducted by instructors who have had the benefit of the best university training. Also a Bible School devoted to the special education of ministers of the Gospel. Healthful and convenient location, modern appliances, laboratories, libraries, gymnasium, etc. Terms low. Write for catalogue. Address, SECRETARY, Butler College, Indianapolis, Ind.

BETHANY COLLEGE.
Founded in 1841 by
ALEXANDER CAMPBELL.
Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,
J. C. KEITH, CHAIRMAN FACULTY.

The Christian - Evangelist, Three Months, 25c. On Trial to New Subscribers.

ALEXANDER PROCTER'S SERMONS

"The Witness of Jesus" is the title of a new volume, just issued from the press of the Christian Publishing Company, containing nineteen sermons of the late Alexander Procter. These sermons were stenographically reported, and afterward carefully edited and revised. The several sermons are as follows:

The Witness of Jesus.
Creation—Old and New.
The Coming One.
Transfiguration of Man.
Foreknowledge and Predestination.
Salvation and Retribution.
Three Worlds of Revelation.
Laws of Retribution.
Following Jesus.
Knowledge of God.
The New Birth.
Authority in Religion.
Coming of the Perfect.
Unseen Things.
Law of Glorification.
Creed of the Church.
The Baptismal Formula.
Christian Baptism.
Faith in a Future Life.

In addition there is the Memorial Address delivered by T. P. Haley at the Missouri Christian Convention, 1900, and a preface by the editor of the volume, J. H. Garrison. This is a beautiful volume of 404 pages, handsomely bound. The full-page portrait of Mr. Procter is an excellent likeness of the great preacher.

.....*PRICE, $1.25*.....

The Christian Publishing Company, - St. Louis, Mo

A Trinity of Devotional Books.

BY J. H. GARRISON.

I. The Heavenward Way;
or Counsel to Young Converts. 186 pages. Revised and Enlarged. Price, in cloth, 75c, morocco, $1.25.

II. Alone With God:
A Manual of Devotions. A series of meditation with forms of prayer for various occasions, and for private use. Price, in cloth, 75 cents; morocco, $1.25.

III. Half-Hour Studies at the Cross:
A series of short devotional studies on the death of Christ, designed to assist the reader in preparation for the Lord's supper, especially the leader. Price, in cloth, 75 cents; morocco, $1.25.

The three books in cloth will be mailed to one address for $2.00; in morocco, $3.50.

CHRISTIAN PUBLISHING CO.,
1522 Locust St., ST. LOUIS, MO.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo.; Thursday, September 26, 1901. No. 39.

Current Events.

The Funeral of the President. The last act of the tragedy which the country has been witnessing and in which it has been participating during the past two weeks was enacted on Thursday of last week when the body of President McKinley was laid away in the cemetery of Canton, O. The ceremonies in Washington on Tuesday were stately and impressive and it was in the rotunda of the Capitol that the exercises appropriate to the high office of the dead were carried out. The service at Canton, like the preliminary service at Buffalo, was rather a tribute of friends to a departed friend. The funeral of the President was at Washington. The funeral of the man and the neighbor was at Canton. Representatives from most of the states in the Union were present at Canton and the day was observed throughout the nation and in many places with a degree of unanimity which has seldom if ever been equaled on such an occasion.

The Memorial Services. By the proclamation of President Roosevelt the people of the United States were requested to refrain from their usual employment on Thursday of last week and repair to their accustomed places of worship to honor the memory of the dead President. Not only was this suggestion very generally heeded by the churches, but in most of the cities immense mass meetings were held. In St. Louis an assembly of not far from 15,000 people gathered in the Coliseum Thursday afternoon. President McKinley's favorite hymns were sung and addresses were made by representative citizens, including a Protestant minister, a Roman Catholic priest and a Jewish Rabbi. It was notable that in all of the addresses, and in those of congressmen and business men not less than those of clergymen, the point most emphasized was the integrity of character, the lofty rectitude and the Christian spirit of President McKinley. These things were more noted even by politicians than the tributes which might well have been paid to his political acumen and constructive statesmanship.

The New President in the White House. The first few days of President Roosevelt's administration have been consumed by the melancholy tasks growing out of the circumstances under which he took office. Those duties being now performed, he has taken up his residence in the White House and the new administration may be considered fairly launched. Yet it will be scarcely a new administration for with rare judgment the President has decided to make no change in either policies or methods and as few changes as possible in the personnel of the administration. The members of the cabinet have all been requested to retain their offices permanently and have consented to do so. Changes may occur before the end of the term, but they will be only such as might have occurred if Mr. McKinley had lived. Mr. Cortelyou, whose efficient service has raised the office of Secretary to the President to a higher dignity than it had before occupied, is to be retained in that position. The executive appointments which the President has so far made are for the most part those which his predecessor had under consideration or had decided upon. In all respects the President's chief endeavor apparently has been to promote the feeling of continuity between his administration and that which was so abruptly ended. The wisdom of this course is obvious and its result has been to remove any feeling of alarm or instability which might have accompanied the sympathy and grief of the nation at the death of its executive head. Mr. Roosevelt's life in Washington will undoubtedly be as free and democratic as that of any of his predecessors. He goes about as he pleases, walkes, rides, drives and goes to church, alone or with a companion, as unceremoniously as the most ordinary citizen and resents the efforts of the police department to maintain even the most meager and inconspicuous bodyguard. President McKinley's assassin has been indicted for murder in the first degree, the jury has been chosen and the trial begun. The prisoner pleaded guilty, but the court set aside this plea and his counsel entered a plea of not guilty. The defense will be solely on the ground of insanity, but the experts who have examined the prisoner all pronounce him sane.

Anarchy and Treason. The following statement in Leslie's Weekly by Hon. John W. Griggs, formerly Attorney-General in President McKinley's cabinet, is substantially in accord with what the CHRISTIAN-EVANGELIST has already said editorially on the same subject. The high and semi-official source from which it comes makes this utterance especially notable. The unanimity of such expressions from men high in public life, gives reason to hope that Congress at its next session will pass some sort of alien and sedition law in harmony with the constitution. Mr. Griggs says:

Every man has a right under our constitution to his own opinions. He has a right to express his opinions. He may lawfully seek to impress his beliefs upon others. He may teach that our form of government is wrong; that socialism, or anarchy, or monarcy would be preferable. But no man has a right to teach or advise the overthrow or alteration of the forms of constituted government except by the regular and lawful method provided for its alteration. Whoever does so is guilty of an offense against constituted society that is akin to treason. Let Congress, therefore, declare that to teach or advise the overthrow or destruction of the Federal government by murder, assassination, or any other violent or unlawful means, shall constitute a punishable offense against the United States. Let the states do the same with respect to state governments. Let it be made an offense punishable by imprisonment for life to belong to or knowingly participate in the proceedings of any organization, society, group or circle, which holds as one of its tenets that it is justifiable to assassinate public officers. Let the publications of all such societies wherein such doctrines are taught be denied carriage through the mails, and be made lawful objects of police suppression, and the publishers subjected to indictment. Most, if not all, of this detestable element have come here from abroad. Few of them are citizens. In these facts we find suggestions of further means of protection. Congress should amend the emigration laws so as to provide for the examination or certification of every immigrant as to his belief in anarchistic doctrine and his connection with societies of anarchists. All falling within the dangerous class should be denied admission to this country. We might go further and deport all aliens already within our confines who should be found to belong to the class of dangerous anarchists. Congress would have undoubted power to pass such a statute. It should be made an offense punishable with death to attempt the life or to conspire to attempt the life of a president or vice-president, or of any cabinet officer, or of the governor of any state. For the actual murder of such officials the penalty, of course, is death in all states where capital punishment has not been abolished.

The Terms of Settlement. As has already been announced, the steel strike has been settled on terms which are virtually a defeat for the strikers. President Shaffer of the Amalgamated Association has issued an official statement to be forwarded to the lodges of the Association, surveying the course of the strike and announcing the terms of settlement. After reaffirming the existing agreement as to hours and wages—a matter which was not in dispute at this time—the following stipulations are made: "That the company reserves the right to discharge any employe who shall, by interference, abuse or constraint, prevent another from peaceably following his vocation without reference to connection with labor organization. That non-union mills shall be represented as such—no attempts made to organize, no charters granted; old charters retained by men if they desire. That the company shall not hold prejudice against employes by reason of their membership with the Amalgamated Association." This agreement is to remain in force for three years beginning July 1, 1901, but may be abrogated by either party after October 1, 1902, by giving three months notice. A notable feature of Mr. Shaffer's manifesto is his severe criticism of those labor organizations, and especially the Federation of Labor, which promised sympathy and support but rendered no substantial assistance to the strikers. If they had received

the promised help from other organizations, he says, the Association would have won a complete victory, and he offers to resign if his management of the strike is deemed unsatisfactory. We are not prepared to give an opinion as to Mr. Shaffer's motives or principles in this strike, but his explanation of its failure is not at all convincing. No amount of help could have made it a success, and it failed chiefly because it deserved to fail.

The Czar in France. The topic of greatest interest in Europe during the past few weeks has been the Czar's visit to France. A call was made upon the Kaiser as the imperial yacht and flotilla passed along the North German coast, but the main visit was to President Loubet. The imperial party was received by President Loubet at Dunkirk and was taken by rail to Compiegne, where the handsome old chateau had been prepared for the Czar and his suite. The visit lasted only four days, but it is believed that its purpose was accomplished. There has, of course, been no official announcement of this purpose, but there is evidence of two or three ideas which the Czar had in mind in planning the trip. One was to negotiate a loan. The Franco-Russian alliance still holds, but it was believed that it would stand the strain of a loan much more easily if reenforced by a visit from the Czar. A loan raised in France is subscribed very largely by the common people, who are moved more by flattery than by argument. The visit of the Czar pleases them and inclines them to lend him money. A loftier purpose than this is probably to be found in the desire still further to cement the alliance, with a view to preventing European war. As indicated by his initiation of the Hague conference, the Czar is interested in the maintenance of peace. He is a man of naturally peaceable and humane disposition; he could at present ill-afford the expense of a serious war; and he has on hand the still unfinished business of constructing the trans-Siberian railway, which would be a source of weakness at present in case of war, but would be a source of strength if it were completed. It is therefore greatly to his advantage to maintain peace during the next few years until this line can be finished. After his meeting with the Czar, the Kaiser announced that the peace of Europe for many years was assured, and it is reported that a ten years' peace has been agreed upon, during which time the sovereigns of Russia and Germany pledge themselves not to engage voluntarily in war. Although the occasion of the visit to France was the autumn maneuveres of the French army, it is hoped and believed that the outcome will be a firmer establishment of European peace.

A Case of Bad Health. Mr. Cronin, saloon-keeper and Speaker of the St. Louis House of Delegates, has fallen out with his political friends. He has done nothing since his election that was not entirely in harmony with his previous record, and it might be said very plausibly that the decent men of his party ought not to have countenanced him in the campaign if they were not willing to stand by him in office. It would take a professional politician to explain why this should not have been expected, or to bring any charges against Speaker Cronin that were not perfectly well known to his respectable friends at the time when they were most cordially co-operating with him. But then Mr. Cronin is a handy man to have on your side in an election. He has influence of one kind and another. It is common political doctrine to use a disreputable citizen as long as his influence is needed and turn him down when the drag of his reputation becomes greater than the lift of his influence. So it is in this case, and it is believed on what should be good authority that the days of Mr. Cronin's speakership are numbered. He himself professes to be unaware of this situation and declines to admit any knowledge of trouble brewing, but he asserts that his health is very bad and that it may at any time necessitate his retirement from politics. So it is. Mr. Cronin's political health is decidedly precarious. He is the Sick Man of St. Louis. Soon he will be called upon to feel the serpent's tooth of ingratitude from those whom his influence helped to put in power. The present city administration has given evidence of an honest desire to do some much-needed political house-cleaning, and the elimination of Mr. Cronin will be an appropriate part of this processs.

Game Preservation. It is natural to think of laws for the preservation of game as intended solely for the benefit of sportsmen, but the case is far different. Game laws, like forestry laws, aim to control conditions which are of importance to the whole country. In the first place, they prevent species which are good for food from being exterminated by the greed of market-hunters; and in the second place, they preserve the equilibrium of nature by protecting beasts and birds which are natural enemies of noxious insects. A bird which preys upon cut-worms and grasshoppers is the farmer's friend, because he is the enemy of the farmer's enemies. During the last few years the game laws in most states have been made much more strict and comprehensive, but the fact has been developed that there is need of uniform legislation which can be secured only by interstate co-operation. Many states have attempted to make their own game laws more effective by prohibiting the shipping of game out of the state; for example, Nebraska prohibits the shipping of quails. Such laws are effective within limits, but they are hard to enforce and the worst evaders of the law are the birds themselves. For our summer birds have a way of shipping themselves out of the state in the fall—that is, they migrate. And when they migrate to states in which they are not protected, the law of the state which they have left does them little good. The robin is protected in the New England states, but is considered a game bird in the south where it spends the winter. The protection promised to a robin in Massachusetts next spring is of little use if he is killed in South Carolina this winter. So it may easily happen that the robins in Massachusetts may be exterminated in spite of the most rigid law for their protection in that state. In 1900 Congress passed the Lacey law prohibiting interstate commerce in birds killed in violation of the local law and putting game protection under the Department of Agriculture. Farther than this Congress cannot go, for the Supreme Court has declared that the right of regulating the killing of game is reserved to the several states. But co-operation among the states is necessary; and not only between neighboring states, but more especially between the northern and southern states to and from which the migratory birds pass.

The St. Louis Exposition. Not only is St. Louis going to have an exposition in 1903, but she has one for six weeks every fall, as most dwellers in this part of the country know. Although its scale is not that of an international exposition, yet it has won the distinction of being the only city exposition in this country which was ever successfully maintained for so long a period as eighteen years. Good music, a good fine arts exhibit and interesting displays of a general sort have been the secret of its success, together with the fact that St. Louis somehow has the knack of doing this sort of thing in the right way. Perhaps the most interesting feature of this year's exposition is a large series of exhibits from the Philadelphia Commercial Museum. Articles of commerce from all lands, including food stuffs, wearing apparel and manufactured articles in vast variety, are here classified and exhibited, not to be looked at as curiosities, but to be studied by those interested in the development of commerce. A foreign commerce which confines itself to seeking markets for our products has not passed beyond the primitive stage. The next step is to learn what foreign consumers want and to make our products fit their wants. To supply the actual present wants of distant peoples is a long step toward creating in them other wants which are to be filled by our own more civilized products. If the Chinaman wants chopsticks, let us sell him chopsticks and not insist on selling him triple-plated knives and forks or nothing. The exposition management is to be congratulated on securing this exhibit and it would be a good stroke if a similar museum were established permanently in this city.

Brevities. A Connecticut woman claims to have discovered a method of making artificial milk. The report is probably circulated by the Concatenated Order of Milkmen, otherwise known as the Knights of the Pump, to encourage the erroneous belief that the milk which we now get is not artificial.

The fact is recalled that after the war of 1812 a naval court of inquiry was held to settle a dispute between Commodore Perry and Captain Elliott and to locate the credit for the great victory on Lake Erie. The inquiry dragged on endlessly and was settled only by the death of all parties concerned. The precedent is a bad one for the Schley inquiry.

English military critics have been finding all manner of fault with the tactics exhibited in the recent maneuvers of the French and German armies. The British ought to know. They have had experience enough lately. But it is particularly significant that the harshest criticisms have come from the men who were boldest in criticising British tactics in South Africa. Evidently military science is getting into a bad way. Perhaps the European armies need to be Funstonized.

Lessons Drawn From the Nation's Calamity.

In reading the funeral orations and sermons delivered in honor of our lamented President, one can hardly resist the conviction that out of this national loss and sorrow there must come a great impetus to Christianity. All the addresses read like sermons, and some of the most valuable lessons drawn are not from the preachers but from political leaders of national and world-wide reputation. We give a few of these that are especially valuable.

W. J. Bryan, late presidential candidate, concluded a eulogy on his late political antagonist with the following statement:

"Unfortunately, in the heat of political controversy, partisanship sometimes becomes so strong as to cause injustice to be done the motives of political opponents, and it should be our constant aim to place our campaigns upon so high a plane that personalities will be entirely eliminated and the issues made to turn upon the principles involved. Let us hope that this national affliction, which unites all factions in a common sorrow, will result in a broader charity and more liberal spirit among those who, by different policies and through different parties, seek to promote the welfare and increase the glory of our common country."

These are true and timely words and we trust they may receive the consideration which their importance demands. Of like import is this statement from a speech by Senator Hoar:

"We shall also, I hope, learn to moderate the bitterness of political strife and to avoid the savage attack on the motive and character of men who are charged by the people with public responsibilities in high places. This fault, while I think it is already disappearing from ordinary political and sectional controversy, seems to linger still among our scholars and men of letters.

"The moral is, not that we should abate our zeal for justice and righteousness, or our condemnation of wrong, but only that we should abate the severity of our judgment of the motives of men from whom we differ."

Ex-President Cleveland, addressing the students of Princeton, gave utterance to these wise and weighty words:

"First in my thoughts are the lessons to be learned from the career of William McKinley by the young men who make up the student body of our university. These lessons are not obscure or difficult. They teach the value of study and mental training, but they teach more impressively that the road to usefulness and to the only success worth having will be missed or lost except it is sought and kept by the light of those qualities of the heart which it is sometimes supposed may safely be neglected or subordinated in university surroundings. This is a great mistake. Study and study hard, but never let the thought enter your mind that study alone or the greatest possible accumulation of learning alone will lead you to the heights of usefulness and success. The man who is universally mourned to day achieved the highest distinction which his great country can confer on any man, and he lived a useful life. He was not deficient in education, but with all you will hear of his grand career and his services to his country and to his fellow citizens, you will not hear that the high place he reached or what he accomplished was due entirely to his education. You will instead constantly hear as accounting for his great success that he was obedient and affectionate as a son, patriotic and faithful as a soldier, honest and upright as a citizen, tender and devoted as a husband, and truthful, generous, unselfish, moral and clean in every relation of life He never thought any of those things too weak for his manliness. Make no mistake Here was a most distinguished man, a great man, a useful man—who became distinguished, great and useful because he had, and retained unimpaired, qualities of heart which I fear university students sometimes feel like keeping in the background or abandoning."

The foregoing, with thousands of similar utterances, can hardly fail to make a deep impression on the public mind, and this impression ought to be followed up by earnest and thorough evangelistic preaching during the autumn and winter. It seems to us we have a right to expect that a vigorous campaign on the part of all the churches would result in a remarkable triumph for Christianity.

Missouri Christian Convention.

The sixty-fourth Annual Convention of the Disciples of Christ in Missouri was held last week at Mexico, Mo. We are not able to report the number of delegates present, but judging from appearances there was a good representation, for it was a large convention, and overflow meetings at the Baptist church on Tuesday and Wednesday evenings were found to be necessary to accommodate the people who desired to hear. The evening sessions of the convention were held in the Presbyterian church, which is much larger and more commodious than the Christian church, which was used for the day sessions. We shall not undertake to report in detail the proceedings of the convention, as the minutes of the meeting when published will convey all this information. A few of the more salient features is all that can be mentioned here.

The Christian Woman's Board of Missions held a session on Monday afternoon, thus introducing the convention. Their convention, we learn, was entirely satisfactory and was characterized by the usual harmony and facility in the dispatch of business. The presence of Mrs. A. M. Harrison, of Kentucky, President of the C. W. B. M. of that state, gave added interest to the convention. Her address on Tuesday evening on "Woman's Debt to Missions" was admirable in matter and manner and could not have failed to make a deep impression on all who heard it. The official reports of Mrs. L. G. Bantz, Secretary; Miss Mattie Burgess, Treasurer, and Miss Mollie Hughes, on the Young People's Department, were able and satisfactory, showing the results of work done and indicating encouraging progress. Some of the addresses which we heard were not inferior in literary merit to the best productions presented in the other parts of the convention. Among these was one by Mrs. H. E. Monser and another by Mrs. Fannie Graves. Other addresses of great practical value were presented by such efficient workers as Mrs. Hattie Gillette, Mrs. W. D. Harrison and Mrs. Lewis Wheeler.

The convention sermon of the convention was preached on Monday evening in the Presbyterian Church by J. B. Briney, of Moberly. It was an old-time sermon, such as used to characterize our conventions in earlier days more than in modern times, dealing with doctrinal questions rather than with practical missionary problems. Many felt that the theme selected was inappropriate under all the circumstances. It was ably treated, however, as Brother Briney retains his mental vigor and power of utterance unabated. A hearty greeting was extended to the convention by Brother A. W. Kokendoffer at the Christian Church on Tuesday morning. Brother K. proved himself an admirable host of a convention. J. P. Pinkerton, of Jefferson City, was the President of the convention this year, and his address on Tuesday morning added to his reputation as a forcible and eloquent speaker. Besides the official reports on Tuesday morning there was a brief but able sermon from C. S. Brooks, of New London. He was followed by a tender and characteristic sermon by H. A. Northcutt, of Kirksville.

The forenoon of Wednesday was largely occupied with the reports of committees and with "Talks by the Field Men"—E. J. Lampton, Joseph Gaylor, Horace Siberell. The reports of these men from the front were full of interest. The "Needs of the Southwest" were ably presented by D. W. Moore, of Springfield, who, in closing, made an appeal for the next convention to go to that city—an appeal which subsequently was endorsed by the convention. An address on Church Extension was to have been made by George Darsie, of Frankfort, Ky., but in his unavoidable absence the secretary of that fund, G. W. Muckley, coming from a long tour in the West and Northwest, made a breezy, patriotic and earnest address on the subject.

The conference on "Real Problems in State Missions," presided over by J. H. Hardin (in the absence of W. F. Richardson, who was called away by telegram to the bedside of his dying brother in Quincy), consisted of able papers on "The Problem of Foreign Populations," by W. F. Hamann, of Windsor; "The Problem of the Country and Village Church," by F. A. Mayhall, of Louisiana; "The Problem of the Home," by S. J. White, of Cameron, and the "Negro Problem, his Past, Present and Future," by H. A. Denton, of Warrensburg. These young men all acquitted themselves with great credit in the thoughtful papers which they presented. G. W. Snively, now of St. Louis, secretary of the Benevolent Association of the Christian Church, made an earnest plea for benevolence as a feature of the primitive church which needed to be restored.

As the Tuesday evening audience had to be divided to accommodate the people, Mrs. A. M. Harrison, of Lexington, Ky., addressing the convention audience in the Presbyterian Church, and J. H. Hardin, of Liberty, addressing the overflow meeting in the Baptist Church, across the street, so on Wednesday evening there were two addresses in the Presbyterian Church, one by C. H. Winders, of Columbia, on "The Power of Faith," and the other by A. McLean, president of the Foreign Christian Missionary Society, on "Foreign Missions," while the overflow meeting at the Baptist Church was addressed by W. J. Lhamon, of Allegheny City, Pa.

Thursday forenoon was occupied with the reports of committees and an address by W. J. Lhamon, who took the place of B. L. Smith, on the subject of "American Missions." Brother Lhamon had been invited to the convention to confer with the Board of Trustees of the Missouri Bible College, with a view of taking the Bible chair work

at Columbia, but during his presence in the convention made two addresses which greatly delighted our Missouri brethren. The features of the forenoon session, which was the last day of the convention, were a memorial service in honor of the death of President McKinley and a session of the Y. P. S. C. E., under the management of the state superintendent, C. E. Hill. The writer was compelled to leave after making the opening address in the memorial service for President McKinley and cannot speak of the exercises which followed. The closing and consecration sermon was to be preached by S. B. Moore, of Moberly.

A Breeze.

In a general way it may be said that the reports of the convention indicated progress, if not rapid yet substantial, along most of the lines of work. There was an increase in the amount of money raised directly for state missions and indirectly through other agencies for the cause in the state. The progress in this direction is not what many of us believe it ought to be and might be. With a view to enlarging the results of our state work the committee on the state of the cause brought in a recommendation authorizing the board at its discretion to increase its agencies by the addition of another man and by a division of the work, so as to enable one man to devote himself exclusively to raising finances. This recommendation was made in view of the fact that a majority of the churches in the state are still non-contributing and non-co-operative in our state work. This report excited about the only spirited discussion which occurred during the sessions of the convention. We were not wholly able to understand the motive of the opposition to it, but the Globe-Democrat of the next day contained a dispatch from Mexico which may throw some light on the question. These reporters have a way of getting at the inwardness of things, and this one perhaps received his information from one who knew whereof he affirmed. The dispatch says:

"Quite a spirited discussion was precipitated when J. H. Garrison, of St. Louis, of the committee on 'state of the cause,' introduced a resolution authorizing the state board to employ an additional helper to the corresponding secretary. Many of the friends of the present secretary thought it a scheme to sidetrack him and take some of his work and give it into the hands of some favorite of the promoters of the resolution. The whole matter was finally left with the state board, which directs the entire work of state missions."

This reminds us that a somewhat similar recommendation a year ago provoked a similar discussion, and was postponed until the present year. Some one, after the convention had adjourned, told us that it was circulated among those who opposed the recommendation that the aim of its advocates was to make T. P. Haley bishop of Missouri! This would be amusing, if it did not indicate an abnormal feeling among some of the brethren of the state. Who the "favorite" is whom the committee on the state of the cause, this year, consisting, besides the chairman mentioned above, of T. P. Haley, R. Linn Cave, D. W. Moore and J. A. McKenzie, had in view, is not stated, and we have no means of knowing, but we suggest that hereafter important committees should be composed of men who are not place-seekers either for themselves or for their "favorites," and whose reputation would protect them from such humiliating suspicion. It is due to the convention and to the committee both to say that the report was finally adopted with practical unanimity when its purport came to be understood.

Aside from the little breeze created by this report, everything was harmonious throughout, and even the discussion referred to was not unparliamentary in character.

Convention Items.

The entertainment given to the delegates by the church and citizens of Mexico was both hospitable and bountiful. Mexico is said to have been the center of the worst drought-stricken region in Missouri this year, but there was no indication of it in the abundance and variety of food served by the ladies of the church at the Central Hotel. This building is not at present run as a hotel, but is occupied by Brother and Sister Hord, who took possession of it recently in order to make it useful to the convention. Besides entertaining several of the delegates, they gave the use of this hotel, which became the social center of the convention and the place where the ladies served their meals noon and evening.

One of the blessings which the convention brought to the city of Mexico and vicinity was a good rain which, at least, came with the arrival of the delegates and greatly refreshed the thirsty ground. Whether it was this fact or the inherent spirit of Missouri hospitality, the citizens of Mexico generally, without regard to church affiliation, seemed to welcome us. The only exception to this was the clerk of the Ringo Hotel, who declined for a time to furnish rooms to some of the delegates after they had registered, but who afterwards, when his temper had subsided, decided to furnish them quarters. That old-time hostelry, of good repute, should see to it that the young man who presides at the desk should preserve an equable temper, even under the provocation of receiving delegates to a missionary convention.

The music of the convention was under the management of W. E. M. Hackleman, and there was a large and well-drilled chorus to lead. Brother Hackleman is an excellent leader, and he had a well-drilled chorus of singers, and the music, of the kind, would be pronounced excellent, but we found ourselves sighing often for some of the good old songs, the stately hymns which have borne the religious aspirations and emotions of Christians heavenward for generations. It has come to pass in these last days that one may attend a missionary gathering of his own people and hear but seldom, if ever, a familiar hymn. We do not object to the exhortation of the psalmist to "Sing a new song unto the Lord," but we protest against the exclusion, to such a degree as has now come, of the old familiar hymns. Shall we not have many of these old songs at Minneapolis? Then "all the people" can praise the Lord in song, and feel their hearts glowing within them as the majestic tones of these old hymns are borne upward by thousands of voices. If we cannot use the hymnals of the church in our conventions, let us at least have selections from them of those tried old hymns whose familiar notes bring with them a wealth of tender memories and associations.

J. B. Jones, president of William Woods college, Fulton, and Dr. D. R. Dungan, president of Christian University, Canton, conducted Bible studies respectively, on Tuesday and Wednesday mornings. Each of them made an encouraging report also during the convention of the institution over which he presides. These took the place of the report of the committee on education which at one time was made to the convention. We suggest that this committee should be revived and its work revived also. There ought to be a committee to study the problem of education in Missouri and present the actual condition and needs of our schools in the state, and if possible some plans for their enlargement. This ought not to be left to the men who are in charge of these institutions, but should receive the consideration of men outside the colleges who are interested in the work of education in the state. Either this, or there should cease to be any recognition of any relation existing between the convention and our colleges in the state.

On the subject of education it may be mentioned that a committee was appointed to take under advisement the acceptance on certain conditions of school property at Steelville in Crawford county, Missouri. During the ladies' convention Brother G. A. Hoffmann had urged this matter upon their attention as an enterprise worthy of their consideration. This looks to the carrying on of an academy to meet the local wants in that part of the state, and to serve as a feeder for the colleges of the state. Having once visited this school to deliver the baccalaureate address, we regard the location as a very desirable one and the enterprise of conducting a successful academy there as entirely practicable, especially if the C. W. B. M. should undertake it.

While our State Co-operation is not doing all we could wish, or all it is capable of doing when our forces are properly harnessed, the following figures indicate no mean results:

Total money raised in connection with State work,.....	$ 46,713 45
Total money raised for all church work, including education, benevolence and ministerial support.....	756,229 00
Churches organized.....	60
Bible-schools organized.....	110
Baptisms and other additions. ..	2,679

It was fortunate for several of the delegates that some of the citizens of Mexico had two or more overcoats which they loaned to their brethren who had ventured to go to the convention without one.

The great strike has been settled. But has its lesson been well learned by those who precipitated it? This is vastly important. Trades unions are right enough, and the American people will protect laboring men in their right to form such organizations. They will not, however, countenance any effort on their part to force men into labor unions, or to force corporations to employ union men alone. That is to destroy the individual freedom of the workingman on the one hand, and on the other, to deny to men who are managing business concerns the right to choose whom they shall employ. This is not American.

Editor's Easy Chair.

These cool, bright, bracing autumn days with their early nipping frosts stiffen the sinews, oxygenize the blood and put one in the spirit of work unless he be hopelessly indisposed to mental or physical exertion. The long summer days with their distant blue skies flecked with white, floating clouds and inviting to rest and recreation, have gone glimmering into that misty past where all the beautiful summers are sleeping. I can never feel the chill of autumn in the air without associating it with the opening schools. Back yonder along the shining track of many scarlet autumns there rises before me the vision of an old log schoolhouse that stood in the grove, whither troops of boys and girls with cheeks like the flaming sumach wended their way with books and bats and balls on the opening day. How we stood in awe of the new schoolmaster until we found what manner of man he was! What a prize were the new schoolbooks with their clean, bright pages and beautiful pictures! Lessons over, how the grove rang with the shouts of merry boys and girls during recess and the noon hour, as we organized our games on the old play-ground! And so, during the week or two past, the youth of the land, in country, hamlet, village, town and city, have been flocking to the schoolhouses with the same hopes and fears, with the same merry hearts and open minds, and with the same exuberant buoyancy of spirit that marked the boys and girls of the long ago. Blessings on the little men and women gathering in the schoolrooms of the nation, and blessings on their teachers who, in patience and in love of humanity, are to plant the seeds of truth and the love of learning in these young minds and hearts!

Another autumnal scene that associates itself with this season of the year relates to farm life. Autumn is the season of fruition for the farmer. One raised on the farm can easily recall, though he may long have been a dweller in the city, the familiar scenes grouped together in a living picture in the fall of the year. There was the cutting and shocking of the corn, which had a certain fascination about it though it was hard work. The custom was more general when I was a farmer boy than at the present time. This was followed by sowing the fall wheat. Then there was the gathering of the apples into piles under the trees in the orchard to be carried, later, into the cellar for winter use. Then there were the great yellow pumpkins lying scattered over the field, by the withering, frost-bitten vines, to be gathered in, some for feeding to the stock and some for pumpkin pies. Occasionally a stray watermelon might be found under the grass which had escaped notice until the coming of the frost, and how cool and delicious it was! It was like finding a luscious peach on the topmost bough of the tree when it was supposed that it had long ago yielded up all its treasures. There is a pleasure always in gathering in the fruits of the season, which is peculiar to life on the farm. Later on it will be time enough to gather in the falling nuts and the ripening persimmons. Who does not recall with pleasure the nutting expeditions of his boyhood? What other life has in it, with all its toil and drudgery, the amount of real pleasure, and affords such a storehouse of pleasant memories, as the life of the farmer boy? I trust the boys and girls who read this in their rural homes will make the most of their country life, for the time will come when they will look back upon these scenes and associations as the happiest experiences of their lives.

The description and pictures of Minneapolis which we print this week we are sure will whet the appetite of our readers, as they have ours, for a visit there in connection with the national convention. It is a great city, beautiful and varied in its architecture and abounding in evidences of enterprise and public spirit. A twentieth century convention held in such a city ought to be first-class in every respect. It takes a great many things to make a great convention. Every man on the program should seek to give his best thought in the best form. Everybody else should be appreciative. A good convention depends quite as much upon the audience as upon the speakers. There should be a special effort to preserve good order and avoid confusion of every kind in the hall where the proceedings are going on. Greetings and social conferences should be relegated to private rooms or to any place except the hall in which business is being transacted. Every one who attends the convention contributes something towards its success or detracts something from it. It all depends upon the spirit in which he goes as to whether he will lean or lift. By his prompt attendance at the various sessions, by his earnest prayers for the success of the convention, by his hearty appreciation of all that is good and worthy, and by keeping sweet and good-natured, he will scatter sunshine and help to create the right sort of atmosphere for a great convention. The opposite course will have an opposite influence. A well-digested committee report is a great time-saver. Attend the convention first and see the city afterwards or between sessions. In all these ways we may contribute toward the success of our first twentieth century national convention. Of course it is understood that one of the ways to contribute to the success of the convention is to go to it, and it is time that your plans were matured for so doing. Time and money spent for this purpose will be a wise expenditure because it will result in enriching the soul.

Let it be borne in mind that eight years hence there will be a notable anniversary in our religious history. On Sept. 9, 1909, we will have completed a century of history as a religious body. The Declaration and Address was issued Sept. 7, 1809, and from that event Dr. Richardson, the historian of the movement, and Mr. Campbell himself, dated the real beginning of the Reformation which we are still urging upon the people. It is not too early to begin to lay out certain tasks for ourselves to be completed by the time of our centenarian celebration. Great things cannot be accomplished without time and plans and organization. What shall we do for education, for missions, for benevolence, for church extension, by the time of our centennial celebration? These are problems for our National Education Society, missionary societies, our benevolent association, and our church extension board to consider. By setting a high mark and planning to reach it by easy gradations during the eight years intervening, we shall accomplish much more than if we had no definite aim and should put forth no special efforts. So important an event as the completion of a century of history of a movement looking to the restoration of New Testament Christianity and to the union of God's people, certainly ought not to be allowed to pass without a united and strenuous effort to signalize it by the highest possible achievement along all the lines of our co-operative work. Perhaps the Minneapolis Convention will appoint a large committee to consider this matter carefully and bring in recommendations for the convention of 1902.

Notes and Comments.

The Herald of Gospel Liberty prints this question from one of its correspondents: "Does the Christian Church fellowship all Christians?" The editor replies: "The Christians fellowship all Christians theoretically and practically." We should have answered the question a little differently. Some Christians fellowship all Christians, whom they believe to be such, and all Christians fellowship some Christians. To another question by the same querist, "Can Trinitarians, Unitarians and Universalists feel at home in the Christian Church?" the editor answers, "All can feel at home in the Christian Church, and usually do." Again, we should have said, that depends on what Christian Church they happen to be in. If they happened to be in a Christian Church whose only creed is the divinity and Messiahship of Jesus, and which emphasized the necessity of acknowledging His Lordship by obedience to all His commands in order to salvation, we imagine some of the classes mentioned would not long "feel at home."

Probably some ministers in this country have imagined that if we had a union of Church and State here as they have in England they would be better paid, provided they happened to belong to the Established Church. But according to the London correspondent of the New York Evening Post many of the clergy in that country are in a state of financial distress. This is due, according to this correspondent, to the abominable system of "livings" which prevails in the Established Church. If this authority be correct there are, in that Church, 14,000 benefices, 7,000 of which are worth less than $650 a year; 1,500 more of them less than $500 a year, while about 300 others furnish an income under $250 a year. There are 61 livings in the diocese of Peterborough furnishing an average annual income of $225, while the occupants of several in the diocese of Newcastle receive about $125 a year. This must be regarded as exceedingly low wages, considering the educational and other qualifications required of the clergy. A State Church, therefore, is not a remedy for low salaries for preachers.

"We are fighting the whiskey trust," says a whiskey advertisement in a recent paper. Why, so are we. It is not often that we can shake hands with a distiller on so fundamental a proposition. But then, we are also fighting the independent distillery.

Minneapolis: Its Growth and Future

By SAIDEE M. FURROW.

Guaranty Loan Building.

Located at the head of navigation on the Mississippi River stands Minneapolis, a city of a wonderful history, a prosperous present and a glorious future. Possessing every advantage of situation, climate and natural resources, grown so large and strong and so beautiful in youth, this maiden city of the Northwest gives great promise of continued progress, prosperity and prominence.

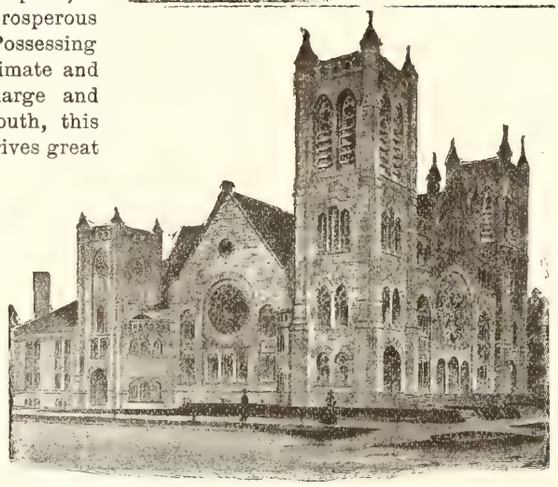
A half century ago this city was not, and to-day it ranks sixteenth among the cities of the Union, numbering its citizens at approximately two hundred and twenty-five thousand and leading the world in many of its resources and industries. The story of the past growth, present greatness and probable future incomparability of Minneapolis almost surpasses powers of credence, and the imagination is taxed to grasp the truth.

Thirty years ago William H. Seward, standing near the Falls of St. Anthony, then a turbulent, useless flood, separating the two parts of a straggling hamlet of wooden buildings, said: "Here is the central place, where the agriculture of the richest region of North America must begin its magnificent supplies to the whole world. On the east, all along the shore of Lake Superior, and on the west, stretching in one broad plain in a belt across the continent, is a country where state after state is yet to arise, and where the productions for the support of the human society in other crowded states must forever go forth."

This saying has proven itself in the few years since its utterance. Minneapolis is founded on a need of humanity, and therefore must continue to stand and grow as long as time and men shall be on the earth. It is the center of the bread-producing area of the world. Men must have bread and Minneapolis can furnish it to them better, cheaper and more of it than any other city. These facts account in part for the commercial importance to which this city has arisen in the past fifty years. That she should occupy such a position is not so much a marvel, when the causes are understood, but that a city should in so short a time come to be a factor in the world's business seems to approach the miraculous.

The future is mirrored in the past and present, and to lead to the conclusion that Minneapolis is destined to become the manufacturing, commercial and industrial center of the great Northwest, and the greater Northwest that is to be, it requires but a review of what has been already accomplished by the very force of her natural advantages, as yet but meagerly developed, and by the untiring enterprise of her citizens.

The whole story cannot be told, but some idea of the city's progress may be gained by noting such facts and figures as follow. Minneapolis now numbers eighteen railways and nine hundred manufacturing establishments, with manufactured products in 1900 valued at $154,000,000. It is the greatest wheat market in the world, has the largest single flour mill, and grinds more flour than any other place in the world. It has for many years stood at the head as a lumber-producing city, and in 1900 manufactured 594,370,000 feet. Its jobbing trade in 1900 amounted to $245,000,000, and its bank clearings during the same year counted up $579,994,076, its post office receipts reaching $698,067. Building permits in 1900 numbered three thousand and four, and footed up $4,235,924; while the permits for the first half of 1901 amount to $3-487,322, as against $2,155,-139 during the corresponding time last year. The city has 150 miles of electric railway, so distributed as to make all of the area of the corporation available for residence purposes, and Minneapolis is the only city that runs its street cars by electricity developed by water power. It possesses the second largest developed water power in the country; has within cheap and easy reach the largest body of pine timber in one watershed to be found in the world, and receives into her elevators annually the millions of bushels of wheat from the fertile prairies of Minnesota and the Dakotas, where the best known wheat is raised and where enough might be raised to feed the world.



Westminster Church.

Minneapolis is a good place in which to live and a poor one in which to "die." The sun shines upon no more self-sufficient city. Her tributary territory produces all that her inhabitants can require, though their requirements be many—all kinds of grain, live stock, wool, gold, silver, copper, iron, power to manufacture these, wood and stone—all in such abundance as to far outrun her needs and leave a surplus for export, thus steadily enriching and increasing her supremacy.

But there is much more to see in Minneapolis than its mills and manufacturing plants, stores and business blocks, and public institutions, although these, housed in splendid structures and finely equipped, are well worth a long journey. It is a beautiful city as well as a great one—a city of homes, educational institutions, libraries, churches, clubs, parks and delightful suburban districts. Its area of some sixty square miles is finely located for residence purposes, and every part of it is made available by excellent car service. There is ample room within the present corporate limits for a population of one million, and no stint of desirable and accessible land outside, as the city is located on a plain. The only possible rival it acknowledges in the number of home owners is Philadelphia.

With foundations unshaken, with resources unbounded, with religious and educational institutions unsurpassed, and with enterprise unlimited, there seems to be nothing to hinder the prophecy once uttered coming to pass, that on this great continent the ultimate last seat of government—political, commercial, educational and religious—will be found at the head of navigation on the Mississippi River, or, in other words, will be Minneapolis.

Portland Avenue Christian Church.

Minnesota: Its Resources and Attractions.

By WILLIAM DOAN GALVIN.

Minnesota was admitted to the Union in 1858. Nearly two centuries before this Jean Nicollet the French explorer first carried news of the aborigines of Minnesota to Montreal. Two distinct streams of immigration, each entering the territory by separate pathways, mark the history of this northwest country.

The first may be characterized as a period of exploration by the French from Canada. These people, ambitious and restless, sought treasure and adventure. Their movements were confined to a narrow strip running west from Quebec. This was in reality to them a line of least resistance. Being hampered in their movements on the north by the English Hudson Bay Company and on the south by the atrocious Iroquois Indians and the great lakes, they traveled westward to the farthermost point of Lake Superior where they turned south and entered the territory of Minnesota. They spent their time in trapping, hunting and fishing through the wilds of Northern Minnesota, but did little toward opening the new country for actual settlement. Many of them were French missionaries and disciples of Loyola.

The stream of immigration composed of settlers intent upon the development and advancement of the new territory came from the central and eastern part of the United States. They journeyed westward until the Mississippi river was reached at points in Illinois and Wisconsin, and from there entered Minnesota over this natural highway. The land which they found was endowed with rare physical characteristics.

Grand scenery, leaping waters, and a bracing atmosphere greeted the traveler for a distance of four hundred miles from north to south and only a hundred miles less in extent from east to west. No matter from what quarter the traveler enters the state he finds the surface of the country dotted with lakes. The scenery along the shores of most of these lakes is picturesque. Some are wooded and wild, with precipitous shores, while others are surrounded with beautiful grassy slopes, offering the most alluring spots to the hundreds of campers who each year pitch their tents for a few weeks of pleasure and recreation. So numerous are the lakes, numbering about ten thousand in all, that a seventeenth part of the fifty millions of acres which comprise the state is covered with water. The general character of the land is that of a high rolling prairie, and on account of the plentiful moisture the soil is fertile and productive and well adapted to the growing of grain and small fruit.

Owing to the remarkable productivity of the soil and its adaptability for growing wheat, Minnesota has become one of the leading granaries of the world. As late as 1870 the wheat produced in this state would have supplied the wants of but a small portion of her present population. The south half of the state is now one great expanse of wheat fields, and to the west extending up through the Red River Valley of the North and westward through Dakota is found the greatest wheat region of the world. So great has the flouring industry become in the past thirty years, that the output of the Minneapolis mills alone today would be sufficient to supply the demands of the people of Europe and still have abundance to feed her own people. It is of interest to know that the mills of Minneapolis alone ship to countries of Europe, Asia, Africa and South America, twenty-five per cent. of all the flour exported from this country. To all who visit the city, these great mills afford a most attractive and profitable place for sight-seeing.

For the many who engage in the pursuits of agriculture, there are thousands of rich and fertile acres of uncultivated land in the northern part of the state. So great are the opportunities that the northwestern farm land market is this summer marked with the greatest activity. Hundreds of farmers from Southern Minnesota, Iowa and Illinois are now selling their farms at high prices and buying in these new communities at low prices. From present indications it will not be many years before this expanse of idle land in the north will yield a bountiful return to the labors of the husbandman.

West Hotel.

Another natural resource of Minnesota which has contributed much to the wealth and prosperity of the citizens, is the timber land. When the white man first came to Minnesota he found the greater part of the territory covered with a dense primeval forest of pine, spruce, birch, tamarack and cedar. Lumbering is one of the earliest industries of the inhabitants, but it has made its greatest strides during the past thirty years. The great forests are rapidly disappearing before the onslaught of the lumbermen, and it is estimated that by the time another decade rolls around many of the mills will no longer be in operation. Through the pineries of northern Minnesota are scattered innumerable logging camps. Here thousands of men find employment during the winter months. The logging season extends from the time the streams freeze over in the fall, until the "break-up" in the spring. The trees are felled, the branches and bark removed, and the log-mark of the company owning the timber placed upon each log. The logs are then hauled to the nearest stream where they are dumped upon the ice; when the ice thaws in the early spring the logs are "driven," sometimes over many miles of watery pathway until they reach the main waters of the Mississippi and thence floated down to the mills of Minneapolis where they are cut into various sizes of lumber and shipped to all parts of the country. More than five hundred million feet of lumber are cut each year by the Minneapolis mills alone. One can form some conception of the tremendous proportions of the lumbering business of Minnesota when it is learned that this is a little less than one-third of the output of all the mills of the state. A more interesting manufacturing process is difficult to find, and visitors should not fail to witness some of these great saw-mills in operation.

The great pine forests of the state, together with the numerous beautiful lakes, have suggested to travelers and to citizens of the commonwealth, the desirability of having set apart around the shores of Leech Lake, a large section of forest land for the purpose of a national park. The scheme has met with great approval by thousands of people not only of the state, but of the entire country. However, such fierce opposition has been manifested by those interested financially in the timber lands, that it is doubtful if the plan will succeed.

But Minnesota is rich not alone in her agriculture, flouring and lumbering interests. Along the shores of Lake Superior and located in St. Louis County, some of the richest iron deposits of the world are to be found. Mines are situated on two separate ranges, one known as the Vermillion, the other the Mesabi. While Mr. J. Pierpont Morgan was in London recently he was asked if the discoveries of ore in Northern Sweden were not a menace to the newly formed United States Steel Corporation. It was reported to him that they had eighty million tons of ore there. Mr. Morgan replied, "Why should we fear those deposits when we have in Northern Minnesota alone, not eighty million tons, but eight times as much?" The iron mining industry is but in its infancy. Ore was first shipped from the Vermillion range in 1884, when shipment of 62,000 gross tons was made; while last year from both ranges over nine million gross tons were shipped. The quality of ore found is of the best. Surface mining is mostly carried on. The surface is first penetrated with drills and then blasted with powder, after which open steam fit shovels are used in getting out the ore. It is immediately dumped upon steel cars some of which have a capacity of 100,000 pounds. Trains haul this ore to the immense docks at Two Harbors and Duluth, where it is loaded on boats and sent down to the steel plants of Pennsylvania and South Chicago. Underground mining is also carried on to a large extent and continues all winter. The winter output is piled up in stock piles to be hauled to the lake during the shipping season. The cost of mining and shipping has been reduced

to a minimum, so that ore can now be delivered at Lake Erie ports at a cost of about $2.90 per gross ton.

As human agencies have operated in Minnesota only half a century and all forms of industry have already been developed to such an extent, what may we not expect during the next fifty years? When the prosperity of our country depends to such an extent upon the condition of the flouring industry, the lumbering industry, and the iron industry, surely the logical deduction is that the commonwealth of Minnesota contributes more towards making this country the most prosperous one on the face of the globe to-day than any other state in the Union.

Christian Yeomanry of the Northwest

By PROF. W. M. HAYS,
University of Minnesota.

Since the Disciples have found the best soil for the rapid propagation of primitive Christian simplicity in church practice among the farmers of the middle west, the question is often asked, why has not this plea spread more rapidly in Wisconsin, Minnesota and the Dakotas? Is it possible that the yeomen of this section are different in any essential way from those who live on and manage their own farms in Kentucky, Missouri and all the states touching the borders of those two states? Are there any conditions of soil, climate, business or even of church influence which operate against the spread of those principles and practices which the Disciples of Christ are especially propagating? Have the comparatively few disciples scattered throughout these states failed to live worthily among their neighbors? Have our state evangelists, our traveling evangelists and our evangelizing pastors failed in their work? Have our state boards failed to earnestly and intelligently organize the work of evangelizing this field? Or, has the growth of our movement been slow simply because there has been temporarily a wrong chain of circumstances, an accidental failure to bring about the proper combination of forces and circumstances?

The present writer wants to believe, and does believe, the last of the several alternatives mentioned, and has in mind many of the facts which do substantiate that belief. Strong local and state efforts have been made and the national boards have added the weight of influence and labor in all these states. A broad foundation has been laid, good seed has been planted in these four large fields, the cultivation has begun; the first twentieth century Christian missionary convention means that a newly enlarged force of workers will be put in the field. The crop will be perennial, it should be made to increase five fold annually, and the success which comes from succeeding efforts will weave into the situation that new chain of circumstances which will make Minnesota as full of Disciples as Missouri. And since the Disciples have learned the art of winning cities, the townspeople as well as the country folks will swell the numbers of those who in the future will help to extend a united church into all the dark places of the earth.

The earlier settlers of these four states closely followed the parallels of latitude, as did the pioneers of states further south. Instead of being settled with emigrants from the latitude of Pennsylvania, these states received the enterprising young people of New England. With them came, instead of so many Germans and other people of central Europe, more of the hardy Scandinavians of north Europe. Some Germans came, not a few people from Ireland; and mainly by way of Canada came many of Scotch, as well as of English blood, and some Canadian French. The Italian came to work in the cities, colonies of Russians made homes on the broad prairies, and colonies of Finns settled in the pine woods, while a limited number of southern negroes came to serve as barbers, restaurant waiters and sleeping car porters.

Owing to the fact that the prairies from Iowa and Missouri westward to the semi-arid plains were easier to subdue than the timbered lands from Michigan westward, the new lands were there taken up a decade ago, and waves of emigration were made to roll back by the first general drought in the nineties. There has been no occasion for the turning back of the slower tide of emigration into Minnesota. The forests and the disinclination of people to move northward have caused the virgin soils of these northern states to not be taken up so soon as the soils which people were able to reach without swerving either to the north or to the south. With the recurrence of good times, the cities having been shown to have been overdone and the westward emigration having been resumed, the tide of emigration has naturally been deflected to the northward. A Missourian has a feeling that to move to Des Moines is going into the cold north. The Iowan looks at St. Paul as in a very cold region. To one who has made these shifts to the northward, looking backward produces a different sensation. The summer climate is here more enjoyable than further south. In winter, during most of the days the temperature ranges from freezing to zero. The days when lower temperatures prevail are much fewer in number than the days when sloppy, above-freezing weather prevails south of Chicago. Steady cold weather is far more enjoyable and more healthful than weather in which there are days of thawing weather alternating with days when everything remains frozen solid and dry. Where the days are uniformly cold we do not need to change to lighter clothing, our houses are warmly constructed and kept well warmed, and our barns are so built that our animals are not one day shivering in a cold rain or basking in the warm sunshine, and the next suffering in below-zero weather.

Much of Minnesota has soils equal to Illinois, and the relative prices of lands are now being equalized by the rapid rise in prices in Minnesota. All admit that some products which thrive further south are not hardy here, but all agree that they are agreeably surprised as to the relative enjoyment on account of climate.

The season is sufficiently long for nearly all the annual field crops. Wheat, oats, barley, field peas, flax and millet could not do better with a longer season, as they do not consume all the season we have. Timothy, brome grass and red top also have time to spare and are perfectly hardy as far north as Winnipeg. Red clover makes two crops, and who could ask more of this "king of the manurial forces?" Kentucky blue grass thrives, but does not make winter pastures as it does in southern Iowa or in Kentucky. In southern Minnesota corn makes crops of ears only excelled by Iowa. In northern Minnesota early varieties are being developed by breeding for growing modest crops of ear corn. Since stock must be housed all winter, winter pastures are not depended upon, and fodder corn has come to take its place. The experiment station and the machine inventors during the past five years have revolutionized the production of very cheap roughage for live stock. Common, rather small, Minnesota varieties of common dent corn are drilled thickly, more than a bushel per acre, in June, harrowed twice, cultivated twice, cut with a corn binder, siloed or dry cured and fed to cattle, horses and sheep. Fodder corn thus grown is coming to be Minnesota's greatest and cheapest hay crop.

Several new crops are coming forward with promise. The cow pea and the soja bean are being bred by the experiment station so as to be early enough to produce the seeds here. Rape for fall pasture is being raised in large quantities, and brome grass, a worthy rival of timothy, is well established. The experiment station has produced many new hybrid wheats, some of which promise to materially increase the yields, and one new wheat has been widely distributed and is increasing the average yield of the state over a bushel per acre. Corn, oats, clover and other staple crops and fruits are being extensively bred to adapt them to the soils and climate of the state, and the experiment stations of the other of these northern states are doing similar work.

The people of these cold states do not sit down when they meet difficulties. They meet them and surmount them in their farming; and they have taken hold of the Christian Missionary Convention as one means of surmounting the difficulties met in introducing the disciples' movement into the northwest.

Our First Twentieth Century Convention.

By Aaron Prince Aten.

To where the city of the North
  Impearled in gorgeous setting—
Where Minnehaha ripples, worth
  All earthly cares forgetting—
Invites to her grand feast of soul
  The earnest hosts and loyal,
May zealous legions onward roll
  To our Convention royal.

From this broad land, from orient lands
  Beyond the blue of ocean,
From all the earth, let waking bands,
  As in some new commotion,
Bestir their hearts and lift their eyes
  To see the lands of beauty
That in their bright outlinings rise
  With high behests of duty.

A century of grander things
Than told in earthly story
Unfolds, and to our vision brings
A glimpse of coming glory,
To God's elect who mount the height,
Forever onward pressing,
And plant the banner of the right,
The battlements possessing.

A million quickened eyes shall see
Beyond the dim outlining
Of present plans, the things to be
In future years bright-shining,
If out of self the church shall rise
To grander glories growing,
And hear and heed earth's suppliant cries,
The heavenly favor knowing.

As face we all the coming years
In this our great Convention,
And as the scroll unrolled appears
To challenge earth's attention,
May we, our highest duty done,
Hope yet for grander vision
That cometh sure, the victory won,
Upon the field Elysian.

El Dorado, Kan.

University of Minnesota.

By Dr. Walter M. Brown.

The University of Minnesota has been organized since 1851 but was reorganized in 1860, again in 1864 and finally put on a firm basis in 1868, the charter dating February 18 of that year. Since then it has grown to be one of the foremost institutions of its kind in the United States, with a faculty and corps of instructors numbering 263 and an attendance the past year of 3,413, ranking third in number of students enrolled, and pushing Michigan hard for second place.

The University comprehends seven departments, under which are included several sub-departments, thus making it one of the broadest educational institutions in the country. The departments are as follows: The Graduate Department, the College of Science, Literature and the Arts including the School of Technical and Applied Chemistry; the College of Engineering and the Mechanic Arts; the School of Mines; the College of Agriculture, which includes the School of Agriculture; the Dairy School, the College of Law, and the Department of Medicine, which includes the College of Medicine and Surgery, the College of Homeopathic Medicine and Surgery, the College of Dentistry, and the College of Pharmacy. There are also the Experiment Station at St. Anthony Park and the Geological and Natural History Survey. Recently there has been established at Vancouver, B. C., under the direction of the University, a Botanical Station for the further study of the flora and fauna of the Pacific Coast.

The Mining and Engineering Departments are resident in three buildings located upon the University campus: The Mechanic Arts building, the Machine shop and a Physics building in course of erection at a cost of $50,000. The students in these departments have no difficulty whatever in obtaining situations at first-class salaries, either during vacation or after graduation. In fact many of the students leave school before the completion of their courses to accept positions with railway companies, waterworks plants, mining companies and the like.

The Department of Agriculture includes the College of Agriculture, having a four years' course, embracing botany, chemistry, geology, zoology and physics; the School of Agriculture, located at St. Anthony Park, which gives a broad general education in the common branches and instruction in all lines of scientific farming; and the Dairy School. The Medical Department ranks with the best in the country. It is particularly well equipped for didactic work, its laboratories being admittedly superior to many of those found in larger cities. The students of this school have the clinical privileges of seven hospitals and two dispensaries in St. Paul and Minneapolis. In keeping with its progressive spirit the entrance requirements are being gradually raised until in 1904 a collegiate degree will be necessary to secure admission.

The University Buildings are located in southeast Minneapolis within sight of St. Anthony's Falls and ten minutes' ride from the center of the city. The campus extends from 11th to 18th Avenues southeast and from the river and the Northern Pacific railroad tracks to University Avenue. The buildings are arranged in the form of a crescent about the campus, the effect being to make it one of the prettiest in the country.

Medical Building of the University of Minnesota.

Convention Influence.

By A. W. Kokendoffer.

Too much cannot be written touching our conventions and their influence on the spiritual life of the people. I am glad that many of our writers are finding this a theme worthy of their pens and that our religious papers are giving such productions publication. Why not besiege our dailies too? Great things in the religious development of the people ought to be kept before the people, and only through the secular press can we hope to reach the masses. These are important epochs. They are worth the outlay of money expended. The Christ went up to the top of Hermon, laid aside the garb of humanity that he had worn so long, donned a heavenly dress and had real communion with the saints. That he was strengthened thereby for his great work must be admitted, whatever other significance may be attached to the transfiguration. The apostles that were with him were borne above the ordinary plane of life, and their spokesman was led to exclaim: "Lord, it is good to be here. Let us abide continually in this after glow." Moses went to the summit of Sinai, talked with the Lord Jehovah forty days, and when he came down from the mount his countenance shone so that the children of Israel could not look upon him and a veil was worn as a protection for the eyes of the awe-stricken beholders. But Moses was made strong for the great task of leading a nation out of bondage and sin, fit type indeed of our Savior's life work.

Now if Jesus and his three chosen ones, and Moses the lawgiver and prophet, needed such extraordinary visions of the divine presence and glory—such entrance into fellowship with the heavenly visitants—that they might be clothed upon with power and majesty sufficient for the work assigned them, then we earth worms ought to seek every neighboring hill-top, where purer atmosphere prevails, saintlier fellowship abounds, and nobler pulsings are stirred, that we too may be eminently qualified for our life work of both living and teaching this glorious gospel of the Son of God. There ought to be molting seasons for men. We need to be quickened continually. The new life grows old and callous all too soon. Neglect not the assembling of yourselves together is a valuable exhortation. The greater the assembly the greater the soul-feeling, and thereby the greater need that we exhort one another the more we see such occasions approaching—occasions full of companionship with the best men and most consecrated women, actuated by the same noble impulses that moved the Son of God to lay down his life for the salvation of the world—surely we cannot but be impelled to seek the association and inspiration of such gatherings.

Now, it's hard, single handed, to interpret to a church the spirit, the life, of such assemblies. But where two or three are, if this mind prevails, there will be power even from the Lord, and such communications will not want the overflow of soul essential to arouse the energies of an entire congregation. Therefore let every church, that it may profit in a new and needed way by the coming great convention at Minneapolis, begin preparations at once to send two or three representatives, and the power of a new transfigured splendor will burst at once upon the home church, as it is thus put in communication with the mount. Then will there be an aftermath to this convention that will be glorious. Then will the new century—the opportune time for the Christian Church and missions—be begun aright. Then will the many as well as the few become surcharged with the energies of their leaders.

This Niagara of power must not be lost. Let us be wise as the children of this generation. Let the churches awaken to the demand and to the opportunity. October and Minneapolis should be coupled in our minds and in our prayers. Let us go up like the Jews of old to Jerusalem, and a new era of church life will be born for us that God grant may live with, but not die with, the century.

Mexico, Mo.

The Nation's Woe

By FREDERIC D. POWER

A great blow has fallen. A nation sits in grief beside the bier of its foremost man. A cloud deep and dark and distressful rests upon us. The Republic has been passing through sore trial. The discipline of sorrow has its uses, and it comes to nations as to individuals. Our Lord speaking of his sufferings asks: "The cup which my Father hath given me, shall I not drink it?" Anciently it was the custom at great entertainments for the governor of the feast to appoint to each guest the kind and proportion of wine he was to drink, and what was thus appointed it was deemed a breach of good manners either to refuse or not to drink up. Hence a man's cup in both sacred and profane literature came to signify the portion whether of good or evil that fell to him in this world.

David speaks of the Lord as the portion of his cup. "Thou anointest my head with oil: my cup runneth over." "I will take the cup of salvation and call upon the name of the Lord." Our Lord's meaning is made clear in two remarkable passages. In Gethsemane he cries: "Father, if thou be willing remove this cup from me," and in view of his sufferings he asks his disciples, "Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?"

Christ speaks of his sufferings as "a cup"; not a sea, a dead sea, a wide, deep, great resounding sea, a mighty flood, or a vast ocean, but a cup. In the light of revelation sorrow is comparatively but a small matter be it what it may. The consolation and joy of the Lord, on the other hand, are as a boundless sea, for "the earth shall be filled with the knowledge of the Lord as the waters cover the great deep," and "peace shall flow like a river and righteousness as the waves of the sea." Compared with the eternity toward which we are journeying the brevity of earthly life is but as a tiny rill down which the child sails its toy boat to the fathomless deep bearing the commerce of all nations on its bosom. Compared with the joys of everlasting life our sorrow after all is but a cupful to a flood, a sea, a great ocean, yea, millions of oceans, surging and billowing in the depth and vastness of their joy forever.

Failing to remember this, Christians are made heavy, sad and even rebellious by sorrow. They think their burden greater than they can bear. They suffer the cup before their lips to shut out all the boundless wealth of God's mercy beyond. They esteem all blessings withdrawn, the sun smitten from the firmament, the stars shaded forever, the light of God's countenance wholly clouded. They weep and mourn as if God had peculiarly bereaved them above all others, and to their grief there could be no end.

If I transplant a frail elm from the meadow to the yard, is it not that it may grow better and be more admired and useful in its new sphere? And are all the loveliness and shade, the fairness and freshness and fruitfulness of the meadow therefore taken away? If God takes a Christian statesman, a noble father or mother, a sweet child, a beloved friend, ready to be thus elevated, to a higher sphere, while there is heaviness of sorrow is there not also cause for joy in the thought of their promotion—a joy greater than the sorrow of separation? And when a blow falls and all for our sanctification, are the gifts of the past to count as nothing, the promises of the future to weigh as down, God therefore unkind and we most miserable children of a hard Father?

But we may mourn for our departed? Yes; that is natural and reasonable. Abraham mourned for Sarah. Joseph mourned seven days for Isaac. For thirty days the children of Israel wept for Moses. David lamented the passing of Saul, Jonathan and Abner. Jesus wept over the grave of Lazarus. Christianity does not repress weeping. But for us there is the Comforter, for us there is the Sympathizer who "bore our griefs and carried our sorrows." We sorrow not as others who have no hope. Soon we shall know even as we are known. All this mystery that surrounds such a dispensation as the fall of our Christian ruler, shall be made plain.

A little while and he that shall come will come. "A little while"—not a millennium, an eon, a century, a decade, a year, nor even a day, but a little while. "He cometh"—not as a cloud, a storm, a destroyer, a withering blast of evil, but the Beloved, the Chief among ten thousand and altogether lovely, the King himself with eternal gifts of blessing and peace and life. "He will not tarry." Other helps may be slow in coming, earthly friends may delay their succor, but he tarries not. By centuries he is sweeping down toward us. Each setting sun marks with golden impress the hastening of his chariot wheel. Morn evoked by the circling hours with rosy hand shall soon unbar the gates of light never more to be closed. Dazzling with ineffable glory the advent throne already appears to the eye of faith. Above all sounds shall come the cry, "Behold he cometh!" And millions straining to catch the fall of his footstep shall rise up and cry: "Lo, it is our God! We have waited for him!"

Affliction is but a cup, and suffering affliction, the draining of a cup. But Jesus said more: "The cup which my Father hath given me." Sufferings, then, are gifts. "Unto you it is given—graciously given—in the behalf of Christ not only to believe on him, but also to suffer for his sake." "We glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience, hope." All things are given us of God, present things and things to come. Affliction, even death, is counted among the Christian's gifts, for "all things are yours, whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come, all are yours."

Is it likely that God will give us what we do not need? Can we not trust his wisdom and goodness and be assured he will do far better than we could possibly do were these interests committed to us? Does not an earthly parent know what is best for his child, and is not correction proof of love rather than hatred? Suffering has kept many from sinning. Afflictions have purified and made sweet and clean and fit for heaven many a soul. God had one Son without sin, but he never had any without sorrow. Tears are akin to prayer. Tears are the showers that fertilize this world. Never trust the man who boasts of eyes to which the heart never mounts in dew. Sorrows are sent for instruction as we darken the cages of birds to teach them how to sing. All great souls have been made great through this discipline. The mourner travels not alone through the valley in the shadow between the hills. The holiest and best have gone that way. Apostles and prophets are of this company. Saints and martyrs go with him. The sorrowful face of the adorable Redeemer with the old look of brotherly sympathy is first in the throng.

Is it necessary now to know why this experience must come to us? Is it not enough that it is God's gift, a necessary gift, for "whom he loveth he chasteneth"? Must not the ground be wounded by spade and plow, and put to the torture by the harrow, before it yields the grain; and when the wheat has come, noblest of all the products of the earth, must it not be threshed, trod upon, swept about, tossed in the air, sifted, shaken, shoveled, and afterward ground, resifted and baked in the oven before it is placed upon the table for princes and kings? And if God sees fit to use threshings and winnowings upon us shall we not take the discipline and be thankful? If it is a cup, a portion which he gives this nation, must we not drain it?

Once more: "The cup which my Father hath given me," says Jesus. A Father gives this cup; one who has a father's authority and does us no wrong, a father's affection and means us no hurt. Does the child fear when the father is with him? Is anything going wrong when the father's hand is holding? Is darkness any longer dark, or roughness any longer rough, or the wilderness any longer wild, when the father's step is heard and his voice directs the way? God has a father's heart that pities, spares, embraces all; a father's wisdom that appoints our path, assigns our work, mixes our cup; a father's hand that regulates our portion and sustains our frame, and is this not enough? "I should have been a French atheist," said John Randolph, of Roanoke, "but for one recollection, and that was when my departed mother used to take my hand in hers and cause me on my knees to say: 'Our Father who art in heaven.'" And is it not sufficient for the child to say of any gift, "It is my father's gift"; of any hand, "It is my father's hand"; of any call to duty or to discipline, "It is my father's call"?

Hear our beloved Christian President in the terrible moment when he is stricken: "Do not harm him. He doesn't know what he is doing." How true and wise and just and Christlike! Hear him as he resigns himself into the hands of the faithful surgeons, saying with the manly faith, and majestic courage, and magnificent simplicity that ever marked his character and his life: "Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done"; and passing into unconsciousness with these words trembling on his lips. Hear him as all the glory of this present world fades before his vision, and the gates of the unseen are swinging wide and God and the throne are

very near, breathing the hymn: "Nearer my God to thee, nearer to thee." Hear him as the last farewell is taken: "It is God's way. His will be done." How he speaks to the nation! How he speaks to the ages!

This one thought, that God holds the cup, is positive assurance that the draught is wholesome and needful. Remember that affliction, whatever it may be, is a cup, but a cup that is given to us, a gift bestowed for our good; that it is the cup a Father gives; that Christ speaks this word and speaks it in the shadow of the awful agony of Gethsemane and Calvary. We may not understand the mystery of the atonement. We may not know why our Lord suffers more than all others. We may never sound the depths of that mighty anguish which came when all its waves and its billows went over him. But it is something to know that even our sufferings raise us into fellowship with him.

This cruel stroke! O the pity of it! O the deep damnation of his taking off! God pity us. God keep the nation. God make even the wrath of man to praise him.

Washington, D. C.

B. B. Tyler's Letter.

The word "altitude" explains many things in this Rocky Mountain region. Denver is one mile above the level of the sea. Many places in Colorado have an "altitude" much greater than that of Denver. If a horse attached to a carriage runs away it is said that the great "altitude" makes him nervous and causes him to run! If a man commits a crime—smites with his fist, cuts with a knife, shoots with a gun—the explanation is that the "altitude" causes him to lose control of himself, and so he commits acts of violence! "Altitude" is a convenient thing. We have almost a feeling of sorrow for those who have no "altitude"!

In my letter of September twelfth certain quotation marks that should have been used were not. The better parts of the letter were original; the inferior portions were quoted, and marks should have been used indicating the quoted words. The "altitude" is to blame for this! But the suggestion here made as to "the better parts" and "the inferior portions" will answer the purpose of quotation marks.

I am surprised to hear that you are ignorant of the time and place of the next general convention of the Disciples of Christ. It is evident that you do not read our papers, or that you read carelessly. When your place of residence is considered you cannot plead "altitude" as an explanation of your ignorance on this subject! The approaching convention has been so fully written up that I feared the work was over done. But in this opinion it must be that I am in error. I take it for granted that you are not the only person benighted concerning this matter in the United States.

The next general convention of the Disciples of Christ in the United States will be held in Minneapolis, October 10-17. This will be, you ought to know, an international, not merely a national, convention of those who plead for a reunion of believers in the Christ by a return to New Testament Christianity in faith and in life.

The Disciples are now at work in Canada, Hawaii, in Porto Rico, in Cuba, in the Philippine Islands, Japan and China, in Australia, New Zealand and New South Wales, in Africa, in Jamaica, in India and Turkey, in Scandinavia and in Great Britain. This movement for the restoration of the lost unity of the church, according to the program indicated above, is now world-wide. It is this unique and most wonderful movement that will be represented in the approaching convention in Minneapolis. Permit me to suggest that you cannot afford to be absent. The ends of the earth will be heard from. To attend this convention will be an important step forward in obtaining a liberal education.

I am sure you are not well informed concerning the work and progress of the Disciples of Christ; nor do I doubt that you will welcome information in regard to them. Note, therefore, if you please, the following facts:

The American Christian Missionary Society was organized in Cincinnati, in 1849. Its Jubilee was duly celebrated in 1899 in the place of its birth. As many persons attended as were present at the International Christian Endeavor Convention in the same city last July. The Christian Woman's Board of Missions was organized in Cincinnati in 1874. The Foreign Christian Missionary Society was organized in Louisville in 1875. These are the national missionary organizations of the Disciples. Including state and district organizations for mission work there are about one hundred and thirty. At the first, the American Christian Missionary Society engaged in work both at home and abroad. It established and maintained for a number of years, a mission in the city of Jerusalem until the beginning of our civil war. Dr. J. T. Barclay was the missionary. It also began a work on the island of Jamaica under the leadership of J. O. Beardslee. This work was also brought to a close by the unsettled condition of business, caused by the civil war. An effort was also made by this society to open up a work in Africa. Alexander Cross, the missionary, a negro from Kentucky, died of fever soon after his arrival. When, therefore, the Christian Woman's Board of Missions was organized in 1874, the Disciples were not engaged in evangelistic and educational work beyond our borders. October 1874 ought, for this reason, to be regarded as the inauguration of a new era in the experience of the Disciples of Christ. The Christian Woman's Board is both a home and foreign society. The organization of the Foreign Christian Missionary Society the following year made still more emphatic this forward movement. It declared its purpose to make disciples of all the nations.

The work at home has gone forward by leaps and bounds since our organization for work in other lands. The American Christian Missionary Society, which, at the time, was in a moribund condition, took on new life. It inaugurated a work in behalf of the negro, educational and evangelistic in character, in our own south land. The Board of Negro Education and Evangelization was organized. The work of this board, at the Kansas City Convention, last October, was placed in the hands of the Christian Woman's Board, with an assurance of financial co-operation for a term of years. The Board of Church Extension was organized after the American Christian Missionary Society took on new life. There are now about $350,000 in the treasury of this Board. The Board of Education came also into existence. The Board of Ministerial Relief must be named also in this connection. The colleges of the Disciples, within the last five years, have made a distinct advance along all lines, but especially in the payment of debts, the securing of better apparatus, buildings, and endowment funds. The one time almost dead American Christian Missionary Society has collected in a single year, since it came to its new birth, $100,000 for work in the home land. When we began to try to obey the Master's command to preach the gospel to the whole creation we were able to pay the salary and traveling expenses of a corresponding secretary! Do you see any progress? The last annual report makes a booklet of 128 pages, packed full of important information. If you have not seen it, before you go to the Minneapolis Convention request Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio, to send a copy of The American Home Missionary for November, 1900, to your address. He will send it. The last annual report of the Foreign Christian Missionary Society makes a booklet of a hundred, or more, pages. The reading of the reports from the mission fields of the world will thrill you. Read them, as a preparation for the coming convention. Request A. McLean, Box 884, Cincinnati, to send a copy of The Missionary Intelligencer for November, 1900, to your address. The reading of these pamphlets will fill you with an uncontrollable desire to go to Minneapolis in October. Do not attempt to control this desire. It is a good impulse. Yield to it and go. To do so will be helpful to you, and through you to others.

All aboard for Minneapolis! You want to meet your immediate kinspeople—spiritual kinspeople—from every part of the United States, from Canada, and from lands beyond the seas. To look into their faces and to hear them tell what God hath wrought will be to you an inspiration. It will be a veritable "second blessing." You will be a larger man, and a better, ever afterward.

Among the ancient Hebrews annual convocations were necessary. The real unity of the people—unity of thought, spirit, speech, purpose, worship, work—was thereby promoted. When Rehoboam divided the kingdom he changed the time and place of the general assemblies of the people. He knew that if the men of Israel were permitted to assemble in Jerusalem, as had been their custom, the divided kingdom would be speedily reunited. So important was this matter, the great annual convocations, that attendance was enjoined by law. Soon after the organization of the New Testament church, a meeting for conference concerning the general interests of the body was called in Jerusalem. The best men in the church attended. We ought to come together in these great conventions. We must do so. They are essential, not simply to our well being, but to our existence. My absence will not be noted. You will not be missed, if you are not present. The convention will go on as if we were in attendance; but our loss, yours and mine, will be incalculable if we are not there. The Lord willing I will be in Minneapolis October the tenth. Hope to meet and greet you.

Denver, Colo.

The Life and Teachings of Tolstoy

By PETER AINSLIE.

(Concluded.)

The reaction from doing nothing in the Greek Church to doing something, as commanded by Jesus, filled Tolstoy with delight. He saw nothing impossible in the Sermon on the Mount. Every command was reasonable, and in his book entitled, "My Religion," he clearly and with wonderful fascination sets forth how the doctrine of Jesus became clear to him. This scriptural passage gave him the key to the whole book: "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you, That ye resist not evil." Like the rest of the human race Tolstoy had always been taught to resist evil, that it was humiliating to submit to wrong, that he must resist all offense against his person, family and race, but this is directly opposed to the doctrine of Jesus. These words, "Resist not evil," were the key that opened all the rest. Jesus did not exhort us to turn the other cheek that we might endure suffering, but his exhortation was, "resist not evil." Whatever the ill-disposed inflict bear it; give all that you have, but resist not evil; never oppose violence, never do anything contrary to the law of love. If anyone takes advantage and affronts you, bear the affront; do not above all have recourse to violence.

While the church had said that this was impossible to be done, yet Jesus saw in it no such impossibility or he would not have given us the command, and besides he said, "My yoke is easy and my burden is light." John said, "His commandments are not grievous." Jesus illustrated this principle in his entire life, which was one continual example of "resist not evil." While nearly all other Christian doctrines have been announced in some form and earnestly believed by other great teachers of mankind, no other teacher ever laid down this principle. It is the central point in the doctrine of Jesus. It is from God and therefore is divine.

Tolstoy finds in the command, "Judge not that ye be not judged," a direct condemnation of all civil courts, basing it upon the fact that the sole aim of civil courts is to resist evil, to punish the offender, to return evil for evil, an eye for an eye; but Jesus said return good for evil, "resist not evil." Courts do not forgive, but punish. Jesus repeatedly declares we must forgive seventy times seven, or as often as we are wronged, and forgive every offense, "resist not evil." In the Sermon on the Mount Jesus is speaking of the ancient criminal law, and by no means, however forced, can it be made to mean otherwise. His command was, "Judge not, condemn not." Your courts are wrong and you must have no part in them. In this Tolstoy is sustained by the early fathers of the church until the time of the arch-pagan Constantine, when the alliance of church and state was first formed.

There is only one way to suppress evil and that is to return good for evil. Your laws make criminals. For thousands of years you have tried the methods of civil courts by returning evil for evil, and evil has increased. Instead of your laws reforming criminals, they have made more criminals. Now try the doctrine of Jesus: "resist not evil." This is more the heart of the church than sending out missionaries, establishing church orders and maintaining church sacraments. It antagonizes the Old Testament, but that was the Sermon on the Mount. Jesus said, "The old law said unto you, but *I* say unto you." Jesus was all authority and he abolished the old law, and Paul sustains this abolition.

Tolstoy declares that it is wrong to be angry for any cause, since Jesus said, "Whosoever is angry with his brother is in danger of the judgment." The commonly used phrase in this passage of Scripture, "without a cause," Tolstoy declares is an interpolation, and in this he is sustained by our Revised Version. The insertion of "without a cause" makes the command meaningless, for who is to decide when anger is expedient? This phrase does not appear in the Tischendorf manuscript nor any of the manuscripts before the fifth century. Jesus did not make this exception. He did not utter this terrible word, nor could he have done it. It is wrong to be angry for any cause, and Jesus so declared.

Concerning divorce, Tolstoy believes that it is forbidden by the doctrine of Jesus who exhorts us to pardon every one, not excepting the adulterous woman, and this divorce prohibition is sustained by Mark, Luke and Paul. Jesus said, "Whosoever shall put away his wife save for the cause of fornication, causeth her to commit adultery." The common understanding is that this passage of Scripture allows divorce for one cause, but such is not the meaning, but instead its real meaning is that there can be no divorce for any cause. An analogous sentence is: Whosoever refuses food to his son, besides the fault of spitefulness, exposes him to the possibility of being cruel. Now this sentence can only mean that a father who refuses food to his son besides being spiteful to him, exposes him to the possibility of being cruel. So the real meaning of the words of Jesus is: Whosoever puts away his wife, besides the fault of libertinism, obliges her to be an adulteress.

Tolstoy believes that the taking of an oath is sinful, because Jesus said: "Swear not at all, neither by heaven, for it is the throne of God, nor by the earth, for it is the footstool of his feet, nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black." The taking of any kind of oath is wrong and is contrary to the doctrine of Jesus, who also taught us that murder is sinful, whether it is the killing of one man in a personal encounter or the killing of hundreds in battle. All wars are wrong and opposed to the doctrine of Jesus, who also gave his opinion clearly when Peter raised his sword against Malchus in the garden of Gethsemane: Put up thy sword, "resist not evil." The doctrine of the world has brought all of our suffering and sin, and the result of its practice to-day is the increase of sin. The doctrine of Jesus alone will give peace and happiness. It may demand poverty, but poverty is necessary to happiness as humility is necessary to peace. The pseudo-Christian doctrines were first announced by Paul who knew but imperfectly the ethical doctrine in the Sermon on the Mount, and it was perfected by Constantine.

Tolstoy sees the abolition of all national lines in these words of Jesus: "Ye have heard that it was said, thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies and pray for them that persecute you." The word translated "neighbor" refers to a Hebrew, a compatriot, and the word translated "enemy" refers to Gentiles, people of some other country. Then from this Scripture the command is to love all without distinction of nationality. The love of one's country, one's native land, over that of another country is contrary to the doctrine of Jesus who taught that it is sinful to hold any racial or national animosity. We must love all nations and serve all peoples. Says Tolstoy: "If you will, believe in paradise, in hell, in the pope, in the church, in the sacraments, in the redemption, pray according to the dictates of your faith, attend upon your devotions, sing your hymns—but all this will not prevent you from practicing the five commandments of Jesus: Be not angry, Do not commit adultery, Take no oaths, Resist not evil, Do not make war. These are the commandments of God whom you pretend to worship." And so, says Huntington Smith, a Tolstoian scholar of some note, "although we may smile at the artlessness of this Russian evangelist in his determination to find in the gospels the categorical imperative of self-renunciation, although we may regard with wonder the magnificent audacity of his exegetical speculations, we cannot refuse to admire a faith so sincere, so intense, and in many respects so elevating and so noble. But which of us is willing to accept the truth here unfolded as the veritable secret of life?"

When Tolstoy emerged from his study with this high conception burned into his soul, it is no surprise that his whole life was changed. The past arose before him like a nightmare, and he revolted in the shadow of its memory. He wrote: "I honestly desired to make myself a good and virtuous man, but I was young, I had passions, and I stood alone in my search after virtue. Every time I expressed the longings of my heart for a truly virtuous life, I was met with contempt and derisive laughter; but when I gave way to my passions I was encouraged. I found ambition, love of power, love of gain, uncleanness, pride, anger, vengeance, held in high esteem. When I gave way to these passions and became like most of those around me, I found that my friends were not dissatisfied. That I should marry a wealthy bride, that I should become an adjutant to the Czar—these were their chief wishes respecting me. Work for God, life for the future, treasure in heaven, did not enter into the view bounded by the narrow and impure horizon of their worldly hopes. . . . . I put men to death in war; I fought duels; I lost at cards; I wasted my substance wrung from the sweat of laborers; I treated those

laborers cruelly; I deceived men; I lived uncleanly; lying, robbery, adultery, drunkenness, violence, murder—of all these I was guilty; yet I was considered by my equals as a comparatively moral man. Such was my life during ten years, and I cannot now recall those years without a painful feeling of horror and loathing."

Wonderful words! It is a marvelous confession, and only two other men in history have so opened to the public gaze their inmost lives. Rousseau dared to make such a confession, so vile and dark. Then he throws the document at the feet of the Eternal Throne, saying as he throws it: "See what I have done, what I have thought, what I was. I have added nothing good. I have unveiled my inmost being even as Thou, O Eternal Being, Thyself hast seen it. There, my fellow men, blush at my wretchedness, and let a single one say, if he dares, I was better than that man." But not so with Tolstoy. He throws open the doors of his inmost life and, like Augustine, he breaks down in tears and finds relief only in walking after the Prince of Peace.

Tolstoy regards the social order of this time as neither sacred nor wise, and consequently he has no respect for it. Believing that the true meaning of human life is in ministering to others, he exchanged the wardrobe of a prince for the plain garb of a peasant. When he first proposed to dispose of all his property for the poor, his family threatened to declare him of unsound mind, which, under the Russian laws, would easily prevent any disposition of his estate. Then he divided his property among his children, one daughter, who is his secretary, refusing any part because of a full acceptance of her father's views, and now Tolstoy is legally their guest. In a fearful storm in 1891, when there was so much suffering through Russia, he traveled for miles over snow drifts and established more than 200 soup houses for the starving.

Fiction has largely lost its charm for him. Says he: "Write about what you have actually seen and lived through. No lies are needed. There are so many of them." The theater and the ball room that were once his delights, he deplores ever having entered. He spends his winters in Moscow and the remainder of the year on his estate, where he works all day with his men in the field. "Happiness," says he, "is based upon (1) intellectual labor, (2) exercise of the physical powers, (3) the family, (4) intercourse with all classes, and (5) bodily health." He is a vigorous thinker.

One starry night, talking of the family relation, while returning with a friend in Moscow, he suddenly stopped and passionately said: "Heaven, how I want to write! My brain is seething with images." When he goes to his study he works with the enthusiasm of an artist, and some great thought takes hold of him like a cough takes possession of a man. His correspondence is enormous, and letters are received in every language and from every quarter of the earth. These are all answered by his eldest daughter, who serves as his secretary. His home is open to all classes. The artist and plowman, the literati and mechanic, the nobility and peasantry, the foreigner and countryman, all are cordially received. He seldom appears at social gatherings and avoids crowds and everything ceremonial.

At one time he attended the Congress of Naturalists, at Moscow, to hear the address of a friend. He had scarcely taken his seat at the door before it was discovered that he was in the University hall and the meeting went wild in an ovation, but Tolstoy did not enjoy it and never liked for any one to refer to it afterwards. Praise is always distasteful to him, and before it he is sometimes inclined to be curt. All classes love him and he is idolized by thousands. A sect has been formed on the basis of his religious views, and while some of his books have been suppressed by the strict censorship of Russia, some have been translated into the leading tongues of the earth.

I have described Leo Tolstoy, his life and his teachings. It makes a wonderful volume in the world's library of humanity. Coming generations will turn the pages of that life and read them with amazement. It is to be regretted that the false claim of the Greek Church to work miracles with pieces of the cross drove him to deny all miracles. The saddest thing in his life is his rejection of the supernatural, upon which the religion of Jesus Christ is based. Man could not save himself, but, as Socrates said, "We must wait until a lawgiver is sent from heaven to instruct us." Jesus fulfilled the desire of all nations because he was the only begotten Son of God.

On many things Tolstoy saw far and clearly. His conception of obedience is superb. Perhaps not all of his conclusions we would be willing to follow, many we would declare wrong, but who would deny the splendor and divinity of the five commandments of Jesus as he has shown them to us? Have we forgotten our own William Penn, who lived unharmed in the strict observance, under a limited interpretation, of these five commandments, and that among savages? The American Indians never so loved any man as they did William Penn. It is the ideal state of society, and the Russian evangelist is the chief of idealists in this day. Now, in his old age, having renounced wealth, position, fame, all for Christ, Leo Tolstoy, in his simplicity, sacrifice, intensity of life and devotion to Jesus, presents one of the most unique pictures in the opening days of this century.

Baltimore, Md.

The Old Book In The New Crucible

By J. J. HALEY.

IV.—The Crucible of Criticism.

What is now known as the Higher Criticism began its re examination of the historical books of the Old Testament, notably the Pentateuch, more than four hundred years ago, and let the fact be observed in the beginning, this has not been an effort of infidels to overthrow the Bible, but the work of honest men to ascertain the truth concerning it; and the result has been to establish the revelation of the Bible upon a firmer basis than ever.

Biblical Criticism is the child of the intellectual liberty and activity of the Reformation and the Renaissance that preceded it. Carlstadt, a contemporary of Martin Luther, speaks of the opinion that Moses did not write the Pentateuch as at least defensible. Masius, a learned Catholic, who died in 1573, after writing an excellent commentary on Joshua, was of opinion that Ezra or some other inspired man must have reduced the Pentateuch to its present form. In 1670 Spinoza examined more fully than his predecessors had done the passages in the Pentateuch which are incompatible with Mosaic authorship. His own theory is that the five books were written by Ezra, but that the text had been much corrupted after his death. A few years later the French oratorian, Simon, published his critical history of the Old Testament. He does not impugn the Mosaic authorship of the Pentateuch as a whole, although he admits that particular verses must be of much later date. He refers to the endless repetitions of the same thing in different words, to the fact that Genesis gives two independent accounts of the creation, and mingles together two stories of the flood. He argues from difference of style to difference of authors. In fact, Simon is rightly called the father of Old Testament Criticism, and in him we see the pre-critical passing into the critical stage of opinion on that question.

The fatherhood of Old Testament Biblical Criticism, however, in the strictest sense of the word belongs to Astruc, a French physician, whose memorable book was published in Brussels in 1753. He made an advance on the discovery of Simon, by endeavoring to show that the documents of Genesis could be separated from each other and assigned to different authors. He distinguished them as Jahvistic and Elohistic, according to the names for God employed in the two documents. The investigations of Astruc were continued in 1779 by Eichhorn, a dry German rationalist, a man of acute mind and an oriental scholar of great learning. He confirmed the results of his predecessors, and showed that in addition to the divine names, there were other divergencies in the use of words. A brilliant Scotchman, by the name of Geddes, a doctor and a Catholic priest, published a work in 1792, in which he announced that the Hexateuch was the work of various hands, and also that a great part of it must have been written long after Moses. He wrote thus in the preface to his translation of the Bible with critical notes: "From internal evidence, three things seem to me indubitable: 1. The Pentateuch in its present form was not written by Moses. 2. It was written in the land of Canaan, and probably at Jeruslalem. 3. It could not be written before the time of David, nor after that of Hezekiah." In consequence of this publication in the year 1800, he was suspended from his ecclesiastical functions and denounced by Protestants as an infidel. He fared even worse than Bishop Colenso subsequently for the same offense, whose washerwoman on his return to England refused to handle his linen.

We are now at the beginning of the century when the battle royal of the critics began in earnest. The Old Testament was now thrown into the crucible of criticism heated sevenfold like the furnace of Nebuchadnezzar. Book followed book; critic

followed critic; theory succeeded theory, especially in Germany, the wilderness battlefield of the critical controversy. The analytical, documentary, evolutionary, composite theory was accepted in substance by all the new critics, with additions, subtractions, modifications and corroborations, according to the aims, idiosyncrasies and peculiar points of view of the individual thinker, or the critical school to which he belonged. Never, perhaps, in the history of the world, has so much learning been displayed or scholarship expended or labor bestowed in the solution of any problem.

As the outcome of this marvelous activity a literature has been produced, vast in its proportions, exhaustive in its research, profound in its erudition, infinitely painstaking and laborious in its production, and altogether astonishing in its results. The labor performed in this field of industry has been prodigious,and the results achieved the most remarkable in the history of scholarship. All the books in the world put together have not received a sifting so minute and thorough as the Bible in the last hundred years. The German and Dutch have led the way in the original investigation of the problems of Old Testament authorship and composition, and we are still indebted to these sources for the best historical and literary results of the scientific criticism of these inspired books. The English school, which has produced but one great book on the question, or possibly two, is within certain limits a reflection of German scholarship, but is more evangelical and cautious, not to say conservative, and less rationalistic and destructive than many of its German masters. Some of the German Higher Critics, like Delitzsch and Dilman and Hommel,are conservative and evangelical in faith, but Graf, Wellhausen and Kuenen and the powerful school to which they belong exhibit in all their work a bias against the supernatural, which they seek to eliminate as a distinctive and dominant element in the religion of Israel.

The fact, however, must be borne distinctly in mind, that Rationalism and Higher Criticism are in no sense identical and have no logical or necessary connection with each other. When Catholics and Protestants, who are earnest believers, and Rationalists, who reject the supernatural, unite together in the application of certain methods of study to the literary and historical problems of the Holy Scriptures, and cooperate in the production of certain results, it is just as sensible and as true to speak of those results as Catholic or Protestant or Christian, as to speak of them as Rationalistic.

The individual opinions of critics on inspiration and the authority of the books that constitute the Bible, and their views of revelation have no necessary connection with the methods of literary and historical criticism. These opinions may and do exist altogether apart from the scientific method of analyzing the Holy Scriptures. Rationalism and destructive criticism existed before the critical method of inquiry came into vogue, and will continue to exist after all necessity for it has passed away. The analysis of a biblical book with a view to ascertain its authorship, date, and literary characteristics, and place in the history of religious development, is not in itself a destructive process and does not, as a matter of fact, alter our religious views in any essential respect. It is simply a matter of literary criticism and makes the writing more valuable for religious uses, because it gives us the historical setting—the *milieu*—the place where it belongs in history. It is true that critical methods have been used against the Bible, and conclusions have been drawn inimical to the Word of God, but scientific research in the realm of physics has been used in the same way; but in neither case legitimately.

The claim that modern biblical criticism is only a method of study is not quite correct. It is the scientific canons of literary and historical criticism applied to the origin and composition of the Bible; it is also a body of results produced by the application of this method. The method of study employed by the critics has been universally accepted as legitimate; it is only certain conclusions labeled criticism to which conservative orthodox scholarship has filed objections. Both sides to this conflict are honest in their aims. They are equally desirous of ascertaining the truth about the Bible. When the critics sneer at their opponents and look upon them with contempt, and the conservative believer refers to the critics, without discrimination, as infidels, rationalists, and destructive critics, whose aim is to destroy the Bible, both of them are running counter to the ethics of the decalogue, to say nothing of the Sermon on the Mount. Whatever may be the outcome of this critical movement, whatever attitude it may cause us to assume towards the Bible, the helpers and the hinderers of it have been equally honest, if not equally capable. Most of the work done has been constructive, very little of it destructive, and those who have the most confidence in the Bible as the repository of the Word of God, will be least disturbed as to its ability to stand the ordeal through which it is passing. Calling names to create prejudice against the other side is not the best way to express confidence in our own side. Both sides are seeking truth and the truth will ultimately prevail.

Romans 3:7, 8

By C. L. FIDLAR.

"If we can judge by this evening, things look favorable for a good meeting."

It was the first night of the meetings, and the speaker was the evangelist who had come to conduct them. A party was walking leisurely homeward after the services. The meeting had begun at early candle light, so the hour was early and there was no need of haste. Besides, the night was glorious, just cool enough to be exhilarating. Why hurry to bed and shut out all this wealth of moonlight? The Creator of all things certainly expected man to enjoy and use such nights as this, else why were such nights made? By ones and twos the company fell apart as each reached his own home or his own by-road. At last the evangelist and Cliver turned into the little lane that led up to the Cliver home.

"Yes," Cliver replied; "things does look favorable. And if this weather will jest hol' out, I b'lieve the field heyre is white to the harvest, and we have only to thrust in the sickle."

"You know more of the needs of this field than I do," the evangelist centinued, "so I want you to feel perfectly free to advise me. I'll do my best to give the people what they need."

"Well," Cliver replied, "we've been a-havin' soft, sorter wishy-washy stuff fed to us in this neck of the woods so long that I think a taste of the ol' Jeruzalem gospel will be good. Been a-havin' big meetin's all around heyre. I've attended some, but I've the first scrap of gospel to heyre yit. I don't believe out of a few famblies, a dozen people can tell you what to do to be saved. So I 'low you might give it to 'em straight."

"Then we'll give it to them to the best of our ability."

"Yes," Cliver resumed, "I 'low that'll be proper. For my part I've failed yet to find any Scripture for gittin' very far from the Jeruzalem gospel. The command was to preach the gospel, not lecture. I don't b'lieve the apostles ever give lectures on pop'lar subjects like we git from the pulpit so much nowadays. All purty enough, but no salvation in it."

"I believe you're right about it," the evangelist returned. "We do often get away from the commission in our efforts to please."

"I wonder if we hadn't better see if we kin git to stay all night heyre," Cliver said as he opened the gate.

. . . . . .

The meetings had been continuing for a week. There were few confessions, but the interest was good. The weather and, what was of supreme importance, the roads were all that could be desired, so the people came from far and near. To see the buggies, wagons and horses hitched about the little church, one would think that the political issues of the day were being discussed within instead of the old story of the cross.

"I heyre that Schooner Allen and the boys from the mine are comin' up some evenin' to have some fun," Cliver remarked as he and the evangelist walked to meeting one evening of the second week.

"Who's 'Schooner' Allen?" the evangelist asked.

"Schooner Allen? W'y he's one of the miners down to the Locks. And a purty tough customer, too. He purt nigh broke up a meetin' for us las' winter. Over to Mt. Zion he jest about run things, tell the bretheren over there got the grand jury after him."

This information was anything but comforting to Summers. Just from college and engaged in his first meeting, he had a pardonable pride in its success. His success here would make for or against his securing other fields.

"How do the brethren feel in the matter?" he asked. "Are they disposed to sit still and let him carry things with a high hand?"

"Well, it 'pears that they air. None of them wants to git his ill will. Better have the good will than the ill, even of a dog, as the sayin' is. Of course the matter could be laid before the grand jury as they did over to Mt. Zion, but that was a heap of trouble. And besides, the jury don't set fur I don't know how long now."

It was with some nervousness that Summers scrutinized each face that came in that evening. While he was announcing the opening hymn, a troop of eight or ten young men entered the door beside the pulpit and facing the congregation. Single file and all in step, they marched past Summers to the far end of the room and took the back seat. As the leader slipped through to the far end of the seat and Summers caught a view of his face, he knew him to be "Schooner" Allen. It was not the heavy brutal face he had expected to see, however. Instead, it was a good face, the face of a natural leader. As the evangelist continued to watch the face during the progress of the singing, he saw that "Schooner's" supremacy over so many of the boys of the neighborhood was not a supremacy of brute force, but one of superior intellect. Like many another he was a deviser of mischief. But a high compliment was paid him by one of the boys when he said, " 'Schooner's' al'ays the first one to help do his own devilment." So it was generally known throughout the country that he was a leader both in plan and execution. It is told of him that on an occasion, when one of his escapades miscarried and some of the boys were landed in the jail at Locksville, he collected the ones that had escaped and at their head went to the jailer and demanded cells. It was only when intoxicated that he was really vicious.

Though Summers was slightly nervous and expected a disturbance, yet the meeting came to a close with nothing but the best of order from the back seat. What he should have done in case of a disturbance, he scarcely knew; he had no plans; the conditions must determine. As the back seat filed out, Summers shook hands with each one and invited him back again. Some received the courtesy with hanging heads, some stolidly, others with a grin, while Schooner glanced up with a look of incredulity.

As Cliver and Summers walked home after the meeting, Cliver said: "Well, you held 'em that time, didn't you? But I'm afeard Schooner's jest gittin' the lay of the land."

"Possibly," Summers replied; "yet they paid splendid attention this time."

"Yes, the best I ever seen 'em pay. But what'll you do if a storm does bust? Give me your plans an' I'm with you."

"Well," the evangelist returned, "I scarcely have any. I'll have to wait and see the nature of the storm first."

"Well, whatever you do, count on me."

"Thank you," Summers replied, "I'll do it."

The next night the boys from the mine filed in again and took their back seat with "Schooner" next to the wall. The singing was vociferous, the back seat being especially prominent because of its volume and because it managed to keep a half measure behind. The boys from the mine could sing "Nettleton," "Mt. Pisgah" and "Martin" with all of the grapevine embellishments displayed by the most devout old sister in Israel.

The Scripture lesson was Paul's defense before King Agrippa, and the sermon was on the conversion of Saul. All went well till the discourse was half through. While Summers was endeavoring to drive home the fact that the Lord can make a good man out of the most hardened sinner, there was a commotion in the back seat. The evangelist stopped in the midst of his sentence, while Schooner clambered over the boots between himself and the aisle. The church was built before ideas of convenience had made their advent, and had a single aisle down the middle with the pulpit between the front doors. When Schooner reached the aisle, all eyes were upon him. It was the custom of the mine boys to begin next the wall, clamber over the others to the aisle, and then stalk noisily full length of the house and out the front door. One would go, and in a few minutes the next would follow till all had left. They made it a point on such occasions to wear the noisiest boots obtainable. Just as Schooner stumbled into the aisle, Cliver arose from his seat, but the evangelist motioned him back. Schooner started slowly and deliberately up the aisle with his ponderous new boots shining to his knees and squeaking at every step.

The silence of the audience hurt. All eyes were now turned toward Summers. What would he do? Would he submit to this interruption? If Schooner left the house, the others would follow to a man. Summers stepped forward to the side of the pulpit, raised his hand and said, "Brethren, we are very sorry that our friend here must leave us, but we suppose it is because those new boots are uncomfortable." Then pointing at the offending boots, he shouted in a grandiloquent voice, "Ladies and gentlemen, behold! Wonderous spectacle! These boots are the largest our friend could purchase for one dollar and twenty-five cents! They were bought of J. T. Lowe, of Lockville! Paid for, spot cash! Twenty per cent. discount allowed for cash! Our friend purchased them on purpose to do honor to this occasion! Behold! friends, ere it is too late! These wonderous articles of apparel shine like the morning star, and like the morning stars, they sing together!"

When Schooner started up the aisle, his head was high and the old dare-devil spirit shone from his eyes; but before he reached the door, his head was down and his face was scarlet. As he passed the pulpit, Summers adjusted his eye glasses and leaning forward, scrutinized the boots. He threw up his hands and exclaimed, "Number tens! I was mistaken, friends! These boots are a special order! None in stock large enough!"

As Schooner made for the door, Cliver in the amen corner caught the spirit; he arose and craned his neck to get a good look at the boots, then exclaimed, "Wonderful! wonderful!" Schooner shot out of the door and closed it with a bang.

The audience scarcely knew what feeling to give expression to. They were shocked at such irreverence in the evangelist, were horrified at such audacity, and were amused at the discomfiture of Schooner.

Summers straightened up and with all gravity said, "Are there any more boots, new or old, to be displayed? If there are, we will gladly examine them now. Will the gentlemen please come forward while we wait?" But no one moved. Then he took out his watch and carefully noted the time. Looking straight at the back seat he said, "There is a young man in the house whose mother cautioned him; it will soon be time for him to go home. He must not forget that she wants him to get in early, and it's now seven o'clock. She is afraid to have him out late. When he wishes to go home to eat his bread and milk and be put to bed, of course we'll excuse him; but will he please go quietly so as not to disturb us?" He replaced his watch, took up his discourse where it had been broken and proceeded as if nothing unusual had occurred. There was not so much as the shifting of a foot in the back seat. As the boys from the mine filed out Summers shook hands with them and invited them back again as if nothing unpleasant had happened.

"Well, you sot down on 'em like a thousand of brick," Cliver said between his spells of laughter.

"I only hope it will last," Summers replied. "Bro. Burns told me how they were in the habit of doing, so when Allen started out I knew what was to follow. Then I got a good look at him down at the Locks to-day and I decided that he was a fellow who couldn't stand ridicule."

"I guess he got a good dost of it this time," Cliver again laughed.

"Yes, it was rather rough, but we might as well settle it at once. I believe all of those fellows are more afraid of ridicule than they are of the law."

"You want to keep a sharp lookout. Allen won't let you get another chanct like that, but there's no tellin' what he'll be up to next."

"I'll watch for him."

(TO BE CONTINUED.)

Like Opium Eaters.

Coffee Drinkers Become Slaves.

"The experience, suffering and slavery of some coffee drinkers would be almost as interesting as the famous 'Confessions of an Opium Eater,'" says a Boston man, W. J. Tuson, 131 W. Newton St. "For twenty years I used coffee at the breakfast table and, incidentally, through the day, I craved it as a whiskey drinker longs for his morning bracer. I knew perfectly well that it was slowly killing me, but I could not relinquish it.

The effect on the nervous system was finally alarming and my general health greatly impaired. I had dyspepsia, serious heart difficulty, and insomnia. When I would lie down I would almost suffocate. My doctor assured me it was due to the action of caffeine (which is the active principle of coffee) on the heart.

I persisted in its use, however, and suffered along just as drunkards do. One day when I was feeling unusually depressed, a friend whom I met, looked me over and said: 'Now, look here, old man, I believe I know exactly what's the matter with you You are a coffee fiend and it's killing you. I want to tell you my experience. I drank coffee and it ruined my nerves, affected my heart, and made me a sallow, bilious old man, but through a friend who had been similarly afflicted, I found a blessed relief and want to tell you about it. Try Postum Food Coffee, a grateful, delicious beverage, full of nourishment, that will satisfy your taste for coffee and feed your nervous system back into health, rather than tear it down as coffee has been doing.'

I took my friend's advice, and within a week from that time, my digestion seemed perfect, I slept a sweet, refreshing sleep all night, and my heart quit its quivering and jumping I have been steadily gaining in health and vitality right along."

Our Budget.

—Everybody ready for Minneapolis!

—Church Extension offerings are still in order.

—Pay up your missionary pledges, that the amounts may go into the general reports.

—The first frosts of the season have come, and the leaves are putting on their autumnal tints.

—Read what is printed elsewhere under the title "A Double Anniversary and Testimonial." Read and act promptly.

—St. Louis churches have filled their ministerial vacancies, and are preparing for a vigorous fall and winter campaign.

—The old Abingdon College property, buildings and grounds, is for sale and can be had for a nominal price. Why not purchase the same for benevolent use?

—Our special offer of the CHRISTIAN-EVANGELIST until the end of the year, is to give new readers an opportunity of becoming acquainted with the paper. Will not our readers call the attention of their friends to it?

—J. W. Lowber, of Austin, Tex., preached in the Methodist church in the City of Mexico on Sept. 15, the birthday of President Diaz. Members of the church from several states and from various parts of Mexico were present. He says we ought to have a church in that city.

—The Pleasantville (Iowa) Christian Church observed McKinley memorial day with an appropriate program including a memorial address by the pastor, F. D. Ferrall, and other addresses. In the evening the pastor preached on Anarchy, its Cause and Cure. W. J. Bryan was at Pleasantville on Sept. 12 and delivered an address on Fraternities and Civilization.

—The convention of the sixth district of Michigan will be held with the church at Saginaw, Oct. 1-3. H. N. Allen, of Saginaw, is president of the district. The Disciples of Christ in Michigan make up in zeal what they lack in numbers and the convention is sure to be a good one. It includes sessions devoted to state mission work, C. W. B. M, Sunday-school and Christian Endeavor.

—H. F. Burns has recently left the congregation at Holden, Mo., to attend Drake University. Only the desire of obtaining more education, he says, could have taken him away from this excellent church. It has 200 active members, is at peace within and without, and is in good spiritual and financial condition. It needs as pastor a young man who will locate with the anticipation of remaining several years.

—Judge Charles J. Scofield and wife, Carthage, Ill., have just celebrated the twenty-fifth anniversary of their marriage. On a card bearing their pictures looking still youthful and fresh is the couplet:

"It's we two for aye,
All the world and we two, and heaven be our stay."

It seems but a little while ago when the editor preached at Carthage and this slender youth, a mere boy then, was divided between the law and the ministry. He finally decided on both and succeeds in both. Many happy returns of the day to the happy, useful pair.

—The St. Louis churches are bidding welcome or farewell to four pastors this week. The Carondelet Church gave a reception to its new pastor, G. E. Ireland, Monday evening. The First Church welcomed its new pastor, John L. Brandt, in a reception Tuesday evening. F. G. Tyrrell will be welcomed back by the Mount Cabanne Church after his three months' tour in the West by a reception on Thursday evening. Friday evening the Central Church will give a farewell social to its pastor, James McAllister, whose pastorate closes Oct. 1.

—Dr. A. M. Collins, of Shelbyville, Ill, was in St. Louis Friday, after delivering a memorial address the preceding day at Raymond, Mo.

—Singing Evangelist John Joyce is now ready to resume work and can be addressed at Trimble, O., Box 56, by pastors or evangelists desiring his services.

—The second editorial on "A Problem of Consistency" has been crowded out by the report of the convention in Missouri and will appear in our next.

—W. T. Wells closes his four years' work at Huntington, Ind., about Dec. 15. He has not yet made any definite arrangement for future work.

—J. S. Smith, of Carlinville, Ill., has returned from a six weeks' vacation spent at Buffalo and Boston and is visiting his parents on Prince Edward Island.

—J. S. Hughes, of Chicago, is preparing to publish a booklet on "How to Read the New Testament." The third edition of his work on John and his revelation has been issued.

—The Mason City (Iowa) Christian Church dedicated its building Sept. 22. The sermons morning and evening were preached by H. O. Breeden of Des Moines.

—Any church desiring the services of a preacher and pastor of known ability and wide reputation, may be put in correspondence with such by addressing P. O. Box 102, Carthage, Ill.

—A. M Growden, of Findlay, O., delivered an address at the McKinley memorial service in that city last Thursday. The auditorium was more than filled and it was a memorable service.

—J. P. Davis, of Burlington Junction, Mo., announces that his church will allow him to hold one meeting this winter and that he will be glad to correspond with a congregation needing his services as an evangelist.

—Christian University at Canton, Mo., has opened for the fall with prospects even more encouraging than the friends of the institution had anticipated. C. J. Burton, principal of the Correspondence Bible College, writes that he expects a successful year.

—The foreign mission receipts are still decreasing. At the present rate the total will be less than last year. The books close Sept. 30 and friends of missions have no time to lose in turning this defeat into victory. Every church, Sunday-school, Endeavor society and individual who has an interest in this cause should come to the rescue at this critical moment. If your offering has not been sent in, send it immediately. If you have sent in an offering, send another.

—A Christian husband and wife to whom God has committed some of this world's goods and who wisely intend to administer on their own estate, have just given to George L. Snively, General Secretary for the National Benevolent Association, $1,000 for the Old People's Home at Jacksonville, Ill., and the Orphans' Home at St. Louis. The motive of this excellent work should appeal strongly to all Christian people and the excellent business methods according to which it is conducted should inspire the confidence of business men.

—Dr. W. T. Moore calls our attention to an error in our statement in regard to the change of management of the Christian Commonwealth of London. As we previously stated, Mr. Paul Moore has been obliged by ill health to resign and Mr. Dawson has succeeded him as managing editor and director. Dr. Moore, of Columbia, however, remains editor-in chief and is still the largest shareholder in the company. Mr. Dawson is in sympathy with the policy according to which the Commonwealth has hitherto been conducted and will continue it unchanged.

—W. H. Harding, whose work in the maritime provinces of Canada and especially at Lord's Cove, N. B., has been very successful, has come to the United States and has been employed as district evangelist for the coming year by the fifth Illinois district. J. E. Lynn, of Springfield, president of this district, anticipates great success for him, in this field. Any church in the district desiring a meeting or advice and assistance in securing a pastor, should write to him, as should also any minister wishing to locate in the district.

—Central Illinois delegates to the Minneapolis convention are requested to note a slight change in the time-table for their party. The train will be the Prairie State Express of the C. & A., leaving Springfield Wednesday, Oct. 9, at 3 P. M., joining, without transfer at the Chicago Union Station, the Indiana delegation and leaving Chicago at 10:30 P. M. over the C. M. & St. P. The delegation will reach Minneapolis Thursday noon in time for the opening session of the convention. Buy tickets over this route at your home station, one fare for the round trip. Those who expect to join this party are requested to send their names to J. E. Lynn, Springfield, Ill.

—The twenty-first annual conference of the Christian Association and C. W. B. M, of Great Britain, was held at West London tabernacle, Sept. 16 19. The convention was favored by the presence of Miss Graybiel and Miss Josepha Franklin, both of whom are returning to India. One feature of the conference which deserves commendation, and which would be perhaps as appropriate in this country as in England, is a session devoted to the annual meeting of the Christian Total Abstinence Association, of which Mr. Joe Coop, of Southport, is chairman. William Durban, the English correspondent of the CHRISTIAN-EVANGELIST, is president of the conference.

—A new departure in divinity school work is marked by the announcement that the University of Chicago will form a class of theological students for study in Palestine during the winter quarter of 1902. The expedition will be under the direction of Prof. Shailer Mathews. The class, which is limited to 20 persons, will sail about the middle of December and will return early in April At least seven weeks will be spent in Palestine, during which time courses will be conducted by Prof. Mathews in the historical geography of Palestine and the life of Jesus. Members of the class register as students in the University of Chicago, and will be given credit for the work done. Each member will be furnished in advance with a printed syllabus giving an outline of the courses of lectures to be delivered and lists of books upon the places to be visited.

—The receipts for church extension show a slight loss for the third week of September. The receipts from 93 contributing churches are $1,111 59. We lost three contributing churches and $129 32 from receipts. There was also a loss of $1,602 in receipts from individuals during this same period. However, during this time last year $1,350 was received on the annuity plan, while no special gifts have been received this year. But few of the large churches have thus far reported their collections. The churches should not fail to send their offerings which have already been taken, so that they reach the office before the last of the month. Every Sunday in September and October should be used for church extension offerings until your church has been heard from. The board at Kansas City reports that one of the most encouraging features in the preparation for the offering this year was that 85,000 collection envelopes were called for by the churches, which is more than twice as many as were called for last year. More than $5,000 is needed yet to reach the $300,000 of a permanent fund by Sept. 30.

A Double Anniversary and Testimonial.

On the 10th day of October next—the day of the assembling of our national convention—J. Z. Tyler and wife of Cleveland, O., celebrate the 25th anniversary of their marriage, and the 53rd anniversary of Bro. Tyler's birth. Some of his friends have been considering for some time how they might give some substantial expression of their appreciation of Bro. Tyler's valuable services to the cause of Christian Endeavor in which he has sacrificed his health. It is known to many, if not most, of our readers, that Bro. Tyler has been an invalid for several years, though he has kept up his work in a most remarkable manner. Some time ago, however, he was compelled to yield up all remunerative work, as that of pastor, but has kept up the Bethany Reading Courses by his indomitable energy, aided by his wife, both of whom have expended great labor for which they have received no compensation. For some time he has been unable to dress or undress himself, and his devoted wife has become the bread-winner for the family by keeping boarders.

It is time, brethren, we were discharging an unpaid obligation. What we propose, after consultation with some of the friends, is, that we make the coming anniversary, October the 10th, the occasion of presenting Bro. and Sister Tyler a testimonial of our appreciation of their services and of our sympathy with him in his great affliction, in the form of a cash offering, or purse, accompanied by a letter containing the names of the contributors and assurances of brotherly love and appreciation. And so, on each recurring birthday and marriage anniversary, while our brother remains with us, will we remember him and his wife, in the same brotherly way.

As the time is short, we earnestly request an immediate response We make this public mention of the matter in order that Bro. Tyler's friends, too numerous to reach by private letter, may have opportunity of taking part in this public testimonial to our beloved brother. All donations sent to this office will be acknowledged in this paper, and no doubt our other papers will heartily co-operate in this matter, by receiving and acknowledging donations to this fund.

It is hardly necessary to add that this action is taken wholly at the initiative of Bro. Tyler's friends. Prof. H. L. Willett, who has corresponded with a few persons on the subject, wrote us early in the summer, suggesting some sort of concerted action which we heartily endorsed. Having learned only at the date of this writing of the double anniversary mentioned above, we have decided to ask the friends to make that occasion the time of presenting this testimonial. Bro Tyler will not be able, he writes us, to be at the national convention, but at the time the hosts are assembling at Minneapolis it will warm his heart to know that his brethren have remembered him in his affliction, and it will be some compensation for the loss of their personal fellowship in convention assembled.

Send donations to this office, or to any of our other papers which, we are sure, will receive and forward the same to their proper destination: If possible let all funds be sent in time to reach the office not later than Monday, Oct. 7, so that they may reach Cleveland by the 10th. Money orders or bank drafts sent to this office may be made payable to J. H. Garrison.

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

"An Historical Society."

I want to place on record my hearty approval of the proposition of Bro. Errett Gates for the organization of "An Historical Society." The call comes none too soon. The scope of such a society should include the preservation of historic buildings as well as records and other memorials. In regard to some of these buildings the call comes too late, the "decaying tooth of time" has already cheated us of some priceless relics, and men are now at work ruthlessly demolishing buildings whose destruction will, in the years to come, excite deepest regret and bitter but useless tears

Where is the old Brush Run church, for instance? This first milestone in the restoration movement no longer exists in its original condition. I question if a respectable photograph of the original building is extant. There is an etching of the building after it had ceased to be used for worship and had been converted into a blacksmith shop and local post office. I am given to understand that only a remnant of this famous structure remains and it is used as a barn in West Middletown whence it was moved many years ago. Who will say that it would be merely sentiment to urge the purchase of this remnant by some of our rich brethren and its preservation for the instruction and inspiration of future generations!

The same remarks are pertinent with regard to the old printing house at Bethany, W. Va., now used as a tenement or private dwelling. It would be hard to overestimate the educative value of these buildings, as in the coming years, when the unification of all religious forces in America shall be a fact, the youth of many lands shall ask, "What mean these memorials?"

The old brick meeting house on the hill, at Lexington, Ky., where was witnessed the union of the forces under B W. Stone and A. Campbell, no longer exists. Who will arise and tell us where even a picture of the building can be found? The same is true of the historic spot where Campbell debated with Owen in Cincinnati. Who does not regret that we no longer own the building, formerly known as the 8th and Walnut St. Church of Christ, Cincinnati, O, which marks the organization of the A. C. M. S. and our "First General Convention"?

There are other buildings of epochal interest that ought to be preserved to the brotherhood, and pictures of many another place of interest should be secured, along with photographs of leading pioneers, etc., to be placed in proper custody and form the nucleus of an historical museum. "I speak as unto wise men, judge ye what I say."

C. C. REDGRAVE.

Ferris, Ill.

A Universal Food.

Following Nature's Footsteps.

"I have a boy two years old, weighing forty pounds and in perfect health who has been raised on Grape-Nuts and milk.

This is an ideal food and evidently furnishes the elements necessary for a baby as well as for adults. We have used Grape-Nuts in large quantities and greatly to our advantage." F. W. Leavitt, Minneapolis, Minn.

One advantage about Grape-Nuts Food is that it is pre-digested in the process of manufacture; that is, the starch contained in the wheat and barley is transformed into grape-sugar in exactly the same method as this process is carried out in the human body, that is, by the use of moisture and long exposure to moderate warmth, which grows the diastase in the grains and makes the remarkable change from starch to grape-sugar. Therefore, the most delicate stomach can handle Grape Nuts and the food is quickly absorbed into the blood and tissue, certain parts of it going directly to building and nourishing the brain and nerve centers.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." MRS. K. T. SNYDER, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

A Mild Criticism.

Will you allow a mild criticism of some things appearing in the Sept. 12 issue of your paper?

Errett Gates, of Chicago, proposes An Historical Society. Please allow me to observe (1) The Chicago contingency has already gone quite far enough toward denominationalizing the churches of Christ. (2) The fundamental principles of our movement are found in the New Testament, no amount of records or memorials can add thereto. (3) These records and memorials would tend to swerve, limit and hamper the progress of the churches of Christ by crystallization into a party. (4) The co operation of the churches of Christ ought not to be primarily or incidentally to perpetuate the memory of certain 19th century leaders. (5) Young men studying for the gospel ministry do not need such, if studying for a denominational ministry it would be essential.

I apprehend it will take about as heroic effort in this century to keep away from the denominational idea as it required in the last century to break away from it.

E. H. KELLAR.

Carrollton, Mo.

[How any one can confuse an historical interest in the beginnings of our movement and a grateful remembrance of its leaders, with denominationalism, passes ordinary understanding. If we may not profitably preserve the memorials of the men to whom we are indebted for heroic leadership; if we may not be inspired and enlightened by studying the lives and characters of such men as the Campbells, Scott, Stone and Errett; if our freedom from denominationalism is compromised by learning the history of our emancipation,—then the laws which elsewhere govern the human mind find a singular exception here. We, too, apprehend that it will take as heroic effort to keep away from the denominational idea in this century as it required to break away from it in the last; and we apprehend, further, that this heroic effort in the present century will be facilitated by a study of the men who broke away from denominationalism in the last century. The study of Luther's life probably never led anyone back to Catholicism, and we venture to say that no alarmist was ever ingenious enough to conceive a fear that the establishment of the Luther Museum at Wittenberg would undo the work of the great reformer. The life and times of the Campbells and their associates make a mighty poor course of study for the development of sectarians.—EDITOR.]

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 1st, 1901, at 10 o'clock A. M., for the election of Directors, and for the transaction of such other business as may legally come before said meeting. J. H. GARRISON, Pres.,
W. D. CREE, Sec.

St. Louis, Mo., August 22, 1901.

New York Letter.

By S. T. Willis.

All the churches of the Disciples have reopened their services since the vacation with renewed energy and interest. The work on 169th street is hopeful and the outlook is bright with promise. The New York district of the C. W. B. M. held its quarterly meeting at this church, September 10 with Mrs. E. T. Rummell in the chair. The reports were encouraging, the social features pleasing and the address, by Bro. M. E. Harlan, was inspiring. The New York district of the C. W. B. M. is doing good work. Bro. W. M. Taylor and wife sailed from this city Sept. 17, via the steamship "California" for Porto Rico, where they will represent the A. C. M. S. at the San Juan mission, in place of J. A. Erwin, who has resigned. Bro. Taylor preached for us at the 169th street church Lord's day evening, September 15. He will faithfully present the gospel to that benighted and needy people. Bro. J. M. Philputt, of the 119th street church, has sufficiently recovered to preach once a week to his people. We sincerely hope he may soon enjoy the fulness of health again. The union affected by the fusion of the Kensington and Flatbush missions has been dissolved. The Rev. John Smeltzer, the pastor, and a part of the people have started an independent church. Some of the Disciples have gone back to Kensington and revived the work in that place. It is to be regretted that these good people could not maintain the union of forces in the Flatbush district of Brooklyn.

Dr. John H. Kellogg, of Battle Creek, Mich., who has been experimenting for years in the education of "slum children" was in New York recently and, in discussing the subject, had many hopeful things to say about this important question. Dr. Kellogg believes that environment is more potent as an educational force in the molding of life and character than heredity. Slum children have no chance. Every circumstance in their lives is against hoping anything for them. The child that inherits a predisposition to evil from morally incapable parents has, in almost every instance, evil surroundings too that enter into its life and thought. The evil propensities are fed by evil environments. The child's brain resembles that of its father as much as his eyes, his figure, his voice and his conduct are likely to be similar, for precisely the same reasons. A child born with a small chest and lungs is predisposed to pulmonary consumption, but by removing him to the proper atmospheric conditions and surroundings this hereditary bias may be obliterated. So a child with a natural inclination to theft may be saved from becoming a criminal and be brought up to a useful manhood by the elevating influence of a Christian home. Some of the bitterest fruit of sin is in the fact that the iniquity of the father is visited upon the children to the third and fourth generation. But the blessed truth of the gospel is that Christ can save to the uttermost all who come unto God by him.

Some of the most surprising exhibitions of superstition and religious credulity were seen recently in this city, before the shrine of the relic of St. Anne in the little church of St. Jean Baptiste. The relic, said to be a part of the forearm of the Virgin Mary's mother, was brought to this country in 1892. Several days ago, when a new shrine for this relic was dedicated, it is estimated that 3,000 persons suffering bodily ills presented themselves in the church to be healed. They came in succession to the altar, bowed and kissed the glass case covering the bone of St. Anne as it was passed to them by a priest, who also touched it to the afflicted parts of the body. The holy fathers in charge of this holy bone explained that only those shriven of their sins, through confession and penance, could hope to be healed and blessed by the intercession of St. Anne and the Virgin Mary! When will poor, deluded souls learn that Christ alone is the soul's physician? Surely ignorance is the mother of superstition.

The Rev. John McKim, Episcopal bishop of Japan, said in a recent interview in this city that religious awakening in Japan, of which we have heard so much, can hardly be regarded as of permanent benefit. Some years ago there was a similar movement but it soon died out. The Japanese are a very excitable race. They are quickly brought to a religious white heat, and cool off again almost as quickly. As a rule, after a revival movement, the percentage of those falling away from Christianity is larger than the gains made. Success in missionary work depends largely upon the proper organization and the system of management. For that reason the Methodists in Japan are more successful than the Baptists. Congregationalists are not making the progress that they made some years ago, for their policy seems to be one of disintegration and many of their converts become rationalists.

A very shrewd writer subscribing himself "Observer" has been visiting a number of the famous churches of New York and writing for one of the great dailies his impressions of the preachers and churches. The most glowing description and the highest commendation of the whole series were given to Dr. Edward Judson and the excellent service being rendered by his church—the Judson Memorial. "Observer" speaks of the romance in Judson's life—his famous father and his famous missionary work; he then tells of his "soft place" in an Orange, N. J., church and then proceeds to show that the great impulse that moved his father to go to Burmah, moved the son also to take up foreign mission work in lower New York. The Judson Memorial, in a certain sense, is the greatest institutional church in New York. It is a worthy, living monument built by a devoted son to the memory of a truly famous father. "Observer" says if Dr. Judson were not a preacher he would be an author to whom publishers would pay fabulous royalties. He is a good preacher and the Lord will take care of the royalties.

THE CHRISTIAN-EVANGELIST
Three Months, 25c.
On Trial to New Subscribers.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

"I did not sleep a night for seven long weeks."

That prolonged period of sleeplessness is most expressive of the pain and suffering caused by womanly diseases. It is pleasant to contrast the medical inefficiency which said "I could not be cured" with the prompt and permanent cure effected by the use of Doctor Pierce's Favorite Prescription. This great medicine for women establishes regularity, dries enfeebling drains, heals inflammation and ulceration and cures female weakness.

"I take great pleasure in recommending Dr. Pierce's medicines to other suffering women," writes Mrs. Mary Adams, of Grassycreek, Ashe Co., N. C. "I had internal trouble very badly until it resulted in ulcers of the uterus. I was troubled with it so that I did not sleep a night for seven long weeks. The doctors said I could not be cured, but I commenced taking Dr. Pierce's Favorite Prescription and 'Pleasant Pellets.' After taking two bottles I could sleep all night, and after taking six bottles of 'Favorite Prescription' and two of 'Golden Medical Discovery' and three vials of 'Pleasant Pellets' my case was cured. I had told my husband that I would have to die, as it seemed I could not live. He told me to put faith in Dr. Pierce's medicines, for it had cured others and would cure me. So it did, and I thank God and your medicine for saving my life."

Dr. Pierce's Common Sense Medical Adviser, 1008 large pages, is sent *free* on receipt of stamps to pay expense of mailing *only*. Send 31 one-cent stamps for the book in cloth binding, or only 21 stamps for the paper covered volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the church.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

SINGING EVANGELISTS will be pleased with the analytical classification, enabling them without reference to indices to find a suitable song on a moment's warning.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations, etc., especially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting for funeral occasions, for Baptismal, Thanksgiving and Convention services

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing.

S. S. SUPERINTENDENTS will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessors, **Popular Hymns No. 2** is an

ALL-AROUND BOOK

Its author and publishers have spared nothing of cost to give the best copyrights which money could buy, clothed in the neatest and best dress of the printer's art for the least possible cost to the singing public. In proof of which see the following prices:

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth	$ .30	$3.00	$25.00
Boards	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

Send all orders to....

OHRISTIAN PUBLISHING CO.,
1522 LOCTST ST., ST. LOUIS, MO.

Texas Letter.

"Uncle Charlie" Carlton, of Bonham, is hty years *young*. On the occasion of his t birthday the ladies of his congregation ote him a beautiful "love letter" and ac-mpanied it with eighty dollars and asked n to spend it in going to the Minneapolis nvention—a tender and deserved remem-ance. If you would know how to grow old acefully and usefully, study the life of this endid man.

. M. Campbell, our El Paso pastor, is re-onsible for the startling statement that en the thermometer in that city was 108 he s on the summit of Cloud Croft, 40 miles ay "sitting by fire and clad in heavy win-garb." The mountain is 9,000 feet high and ms destined to fame as a summer resort.

ohn L. Andrews is making strenuous orts to build a good church at Mineral lls, and he is the kind of man that seldom ls. This is an important place and we hope will succeed. He is our church-building n under the Mission Board.

. B. Faulkner is a modest, worthy and ful man. Most of his life has been spent Collin county, and many are the people he led to Christ. His chief ambition is not preach great sermons, or be known as a at man, but to tell the sweet story of a vior's love and lead men to him.

. B. Sanders has just closed a fine meet-at De Kalb. This is a new place for us t the prospect is that we will soon have a d church there. A. J. Faris, the merchant-acher, did the seed-sowing.

pton is to have a new house. C. A. Lee-t and John A. Lincoln recently closed a at meeting near there and this is one of best results.

Valter P. Jennings and the Frost brethren e scored a victory for the Lord. There e 25 additions and they enter their new se with much joy. Prof. Eskridge, of Add-n, is their pastor but could not be with n in this work.

olney Johnson, of Amarillo, has closed vacation of one month. Like many oth-he spent it in evangelizing and it was a ess—92 additions. We are rejoiced to r him say: "God has restored me to health given me my best year's work."

. B. Sanders has again been induced to e the work of corresponding secretary ch he voluntarily resigned at our last con-tion. He has been eminently successful his work, and the church of the state will ice at this good news because it is a guar-ee that the cause of missions will now e on new life and vigor. We have other ndid men in the field, but none of them had the experience necessary to handle varied interests of this broad field.

is no longer plain "C. McPherson," as used to write the name of the Ft. Worth tor. A change has come over the spirit of dreams and it is now "Chalmers McPher-." This may be all right, but it don't d natural, and I feel like kicking against d hoping that everybody else will join in kick so that the attempted change will For a long time we were used to plain "A. Lean," and many of us had not the faint-idea what that "A." stood for and we t care, for the name of our great secretary all right. But finally from some cause, I w not what, that "A." expanded and we "Archibald McLean." The people kicked generally and vigorously that the new e failed. So may it in this case

re is a story which should be passed nd. When Buchanan was President, Hon. b Thompson was in his cabinet. Mr. npson's mother-in-law was a Hardshell tist and her preacher was Bro. Meadows, xford, Miss, the home of Mr. Thompson. statesman and preacher were fast friends. Meadows went on a preaching tour h and while there he wrote his friend in hington that he would call on his return. Mr. Thompson happened to mention the matter at a cabinet meeting and instantly the President and the whole cabinet expressed a desire to see a real live Hardshell preacher and Mr. Thompson was asked to give them that pleasure, which he did very soon. Mr. Thompson, when he came, took him to a cabinet meeting and introduced him to all the members. In two minutes the preacher was master of the situation and leading the conversation. Soon Mr. Buchanan remarked, "I believe, Mr. Meadows, your people immerse." "Yes," replied the preacher. "I think you are right in that," continued the President. Instantly Mr. Meadows asked, "Mr. President, are you a Christian?" "Yes," was the reply. "Have you been immersed?" probed the preacher. "No, my church does not practice immersion, though I think you have the Scriptures on that subject," answered the President. In great astonishment Mr. Meadows responded, "What! Do you mean to say that you believe Christ commanded immersion and yet as one of his followers you refuse to obey him?" The President had to admit that was the real state of the case. Then the preacher clinched the nail he had driven so well by adding, "Mr. President, I voted for you as a good democrat, and my idea is that a democrat stands for the constitution and with him it is an end of all controversy. I'm afraid I can't vote for you any more. A man who accepts Jesus Christ as the Son of God and his Savior and king with all authority, and will not obey him will not obey the constitution unless it suits his convenience." The argument was a regular sledge-hammer knock out, and the President was flat of his back and nobody could help him. His curiosity was settled, for he had now both seen and felt a real live Hardshell preacher.

J. B. Sweeny, of Gainesville, has typhoid fever, and many are the prayers for his recovery.

Add-Ran University has the best opening in her history this year. Every room is filled and the outlook is all that could be desired. One year ago there were but two young ladies on opening day, this year there were thirty-eight and others coming on almost every train. The cash receipts of last opening day were $645 40, this year they are $2,005.25. Let these two eloquent facts tell the story of growth and victory and encourage the friends of the school in their noble work.

M. M. DAVIS.

Dallas, Tex.

Chicago Letter.

The Chicago Disciples will go to the Minneapolis convention over the Chicago & Northwestern route. The delegation from here promises to be larger than any former one. A fellowship meeting will be enjoyed on the way. Such speakers as J. H. O. Smith, J. W. Allen, E. L. Powell, A. M. Harvuot, etc., are expected to participate. If the Minneapolis convention is not largely attended the blame will rest elsewhere than on the Minneapolis committee. It has been untiring in its work. The first convention train will leave Chicago Thursday, 10 A. M., arriving in Minneapolis in time for part of the first session. The route was chosen by the Ministerial Association of this city.

For some time negotiations have been proceeding concerning a union of the West Side and Union churches. Last Sunday a vote was taken in the Union church, resulting in 159 favoring the union and 107 opposing. The passive members were requested not to vote. It is urged by the advocates of union that all ought to abide by the three-fifths majority. The opposition say that 159 votes out of a church with so large a membership is not a large vote. Both churches are burdened to meet their financial obligations. Both cover the same territory. One great church would be preferable to two struggling ones, but owing to the different views in methods and character of work to be done, two distinct organizations will doubtless always continue to be. There are people enough for two if they can be reached. Those voting against the union have arranged to continue the work in the People's Institute. Roland A. Nichols, pastor of the Union church, becomes pastor of the united church, which will not be known longer as the West Side church, but which, on account of there being seven churches on the West Side, will assume a more local designation.

T. S. Tinsley has resigned the pastorate of the North Side church. Bro. Tinsley has made a warm place for himself in the hearts of the Chicago people. He came to a church unusually burdened with debt and has not been able to see his way to relieve it. No censure rests upon him.

Two good stories were told at the session of the National Young People's Union which met here recently. As the stories indicate the convention was predominantly conservative, at least in its utterance. Dr. Weeks, of Toronto, in upholding the infallibility of the Scriptures said: A salvation army lassie riding on the train was engaged in conversation by a higher critic who abruptly said, "You don't believe all the Bible, do you?"

"Yes, indeed," replied the disciple of Booth, "I believe every word of it."

"Well, do you believe that story about Jonah?"

"Yes, I believe that as I believe all the rest."

"Well, tell me now, how the whale could swallow Jonah."

"I do not know; but when I get to heaven I will ask Jonah and find out."

"Suppose Jonah is not in heaven?" urged the higher critic.

"Well," replied the lassie, "if he is not in heaven then you can ask him."

Another divine who had a grudge against the lack of enthusiasm of the ordinary seminary professor told this story: A lassie of the Volunteers turned to the man sitting next to her on the street car and said: "My brother, are you a Christian?"

"Why," said the lofty man, "I am a professor in a theological seminary."

"Well, my dear brother," replied the earnest girl, "I would not allow that to stand in the way of being a Christian a moment."

Hugh T. Morrison, Jr, a promising graduate of Drake University, who for the past year has been associate pastor and preacher with his brother, C. C. Morrison, of the Munroe Street church, is compelled on account of throat trouble to give up preaching, perhaps permanently; at least for a year or two. This is a severe trial and we all deeply sympathize with him.

The Munroe Street church, which will be our handsomest church in Chicago, will be dedicated about November 1. It will cost nearly $20,000.

GEORGE A. CAMPBELL.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

☞Sold by Druggists, 75c.

Hall's Family Pills are the best.

Evangelistic.

ILLINOIS.

Eureka, Sept. 17.—Closed a three weeks' meeting at St. Augustine, in which there were 20 accessions, 19 by confession. I was ably assisted by B. H. Sealock, a fellow-student, as leader of song.—W. H. KINDRED.

LeRoy, Sept. 17.—I have been unanimously called for a third year here. There have been 76 accessions during the past two years. Our Sunday-school has doubled during the past year; we now have the largest Sunday-school in town. I am now in a meeting with the church at Holder. Bro. W. O. Lappin is pastor.—F. A. SWORD, minister.

Pleasant Hill, Sept. 23.—Four confessions and four by statement to date. Twelve trial subscriptions to the CHRISTIAN EVANGELIST. I consider the latter effective work in a protracted meeting, for our present membership is more hopeful if we can convert them to taking a good, Christian paper.—J. S. CLEMENS.

Thomson, Sept. 16.—We had union services with the Baptist brethren last night. I baptized a young lady after the service.—C. C. CARPENTER, minister.

Watseka, Sept. 16.—There have been 35 additions to this congregation in the last 34 weeks, mostly by primary obedience; a young man received by letter last Lord's day. Our Junior and Intermediate Endeavorers have long been supporting an orphan girl in India, and now our senior society agrees to look after a boy at Damoh. We want to be well represented at Minneapolis.—BENJ. S. FERRALL.

Winchester, Sept. 21.—I closed my first year's work with the church here last Lord's day with 93 additions in all. Sixty-four of these are conversions. Recently the auditorium has been newly carpeted and redecorated, besides a number of other improvements on the property. The outlook for the coming year is hopeful.—J. H. SMART.

Woodhull.—Closed my work at Blooming Grove, Sept. 15. Our last meeting was the best. Two additions by obedience. Successor chosen. I labor now at Woodhull and Kewanee, Ill.—CHAS. W. MARLOW.

IOWA.

Akron, Sept. 15.—We have had a fearful struggle here, but we're gaining ground at last. Since Aug. 20 eight have confessed Christ (one of these to-night) and the two others have come to us from sectism, having been formerly immersed. Five of these are young men, and one a middle-aged man, father of a large family. The fact that we once established here and the work went back, and the building was secured to the Catholics, rather hurts, and the fact that the Catholics now hold a mortgage on our property is one of the things that sadly interferes with our progress. But we trust that we will get that mortgage out of their hands Dec. 1, and then we will have a better standing.—R. D. MCCANCE.

Collins, Sept. 22.—Meeting three weeks old, seven additions; three confessions, one by statement, one each from Presbyterians, Evangelical and German Baptists. We continue at least one week longer.—T. S. AND J. J. HANDSAKER.

Corning, Sept. 23.—One confession last evening. This makes four added since our last report. We expect to begin a protracted meeting November 1, if we can secure a singer for November. Our audiences are splendid and have been all summer. The Corning church is the best running church I ever worked for. We have home department and cradle roll in Sunday-school.—I. H. FULLER.

Des Moines, Sept. 16.—Two were added to the East Side Church yesterday morning; two others were baptized in the evening. The services were very bright and full of life. We were especially pleased to notice a large number of strange men in the audience. We are trying to realize the fact that our beloved pastor has decided to leave us and continue his work in the field at Houston, Tex.—NELLIE G. HUSBAND.

Scranton, Sept. 17.—I have engaged with the church at Scranton, Ia., for the coming year and find them a fine people. On my visit with them last Lord's day had two additions, one by confession and baptism and one restored; both heads of families.—R. M. BAILEY.

Whitten, Sept. 17.—We had three confessions at our services here Lord's day. I am on my fourth year with the church here at Whitten.—EUGENE CURLESS.

KANSAS.

Erie, Sept. 21.—Had a very busy day here yesterday. Four accessions at the morning service and drove nine miles in the country to an appointment at three P. M. Returned and performed a marriage ceremony for the organist of our Bible-school at five P. M., and then conducted the evening service before a very large and attentive audience.—CLAUDE O. MCFARLAND

Potwin, Sept. 16.—Sister Clara H. Hazelrigg just closed five weeks of labor with the church at this place, and as a result of her faithful presentation of the truth 53 were added to the Lord; 37 of which were by confession and baptism and 16 by letter and statement. The meetings will continue for a few days under the pastor. Sister Hazelrigg is one of the most able exponents of the word it has ever been our lot to labor with in the Lord's work.—NEAL OVERMAN.

Seneca, Sept. 23.—Two accessions to the church here yesterday. One by primary obedience and the other reclaimed.—F. H. BENTLEY.

MISSOURI.

Harris, Sept. 12.—One addition to the church at Harris by primary obedience and one at Lucerne by relation.—R. W. BLUNT.

Kansas City, Sept. 18.—Closed our meeting at Second Creek Church with seven added.—ELMER T. DAVIS.

Paynesville, Sept. 20.—One confession at Eolia at my last appointment. I have resigned the work at Paynesville, Eolia and Annada to begin work under the state board of Illinois about Nov. 1. My wife, Belle Ford-Walton, who is quite generally known as a musician and singer, will work with me as conductor of song and soloist. We have a plan which will help weak churches to pay for meetings. Churches desiring meetings may address us here or through Secretary J. Fred Jones, Bloomington, Ill. We can hold a few meetings outside of the state.—J. ORVILLE WALTON.

St. Louis, Sept. 23.—The following items were reported at the meeting of the St. Louis Christian ministers this morning: First Church, John L. Brandt pastor, nine additions. Compton Heights, C. N. Crutcher pastor, two additions. Second Church, W. Daviess Pittman pastor, one addition. Fourth Church, E. T. MacFarland pastor, two additions by letter. West End Church, Paul Castle pastor, one addition by letter. Central, James McAllister pastor, one by letter. Carondelet, G. E. Ireland pastor, one confession. Mount Cabanne, F. G. Tyrrell pastor, 10 confessions from the Christian Orphans' Home and two additions by letter; committee appointed by the Endeavor Society to try to have the saloons of the neighborhood legally closed.—W. E. G.

Victor, Sept. 16.—Just closed another meeting here of eight days' duration, gathering up the fragments of our August meeting. The result was three by baptism and one from Baptists.—D. B. MCCANON.

Windsor.—Seven additions since last report, six at Gravois Mills, Morgan county, and one at Moundville, Mo, a preacher of the Christian Union Church, known as the New Lights, Bro. A. B. Jett, at present located at Mulhall, Okla., teaching in the public

MORMONISM EXPOSED

"The Doctrines and Dogmas of Mormonism," by D. H. BAYS, is the finest work the subject that has ever been publish The author was for 27 years a preacher Mormonism. He knows the system fr the inside. The book is a handsome v ume of 459 pages, bound in cloth.

PRICE, $1.50.

THE CHRISTIAN PUBLISHING C ....St. Louis, Mo....

QUEEN ESTHER

By M. M. DAVIS. A charming litt volume by one of the most popul preachers and pastors in our brothe hood. Taking the story of Esther given in the Scriptures, he skillful enlarges, supplying detail and ide until he makes a romance of absorbi interest. The book is beautifully print and bound, is illustrated and contai 132 pages. The price is 75 cents.

CHRISTIAN PUBLISHING COMPAN ....St. Louis, Mo....

WONDERS OF THE SKY

There is probably no department knowledge concerning which the av age man or woman knows so little astronomy. In this volume the auth W. J. Russell, imparts to the reade great deal of elementary instruction this science. This he does, not in dry, didactic style of the text-book, in a delightful manner, that makes book as interesting as a work of ficti The book is beautifully bound in clo silver and gilt. Price, 50 cents.

CHRISTIAN PUBLISHING COMPA ....St. Louis, Mo....

MEN OF YESTERDAY

By T. W. GRAFTON. This is a co panion volume to the "Life of Alexan Campbell," by the same author. "men of yesterday," to whom the bo is devoted, are the pioneers of "Reformation of the Nineteenth C tury"—the co-laborers and successors the Campbells. The men whom author has chosen as subjects for sketches are Walter Scott, Barton Stone, John Smith, Isaac Errett, B. Johnson and O. A. Burgess. The ume contains 291 pages, handsom bound in cloth. The price is $1.00.

CHRISTIAN PUBLISHING COMPA ....St. Louis, Mo....!

Wheeling Through Eur

By W. E. GARRISON. The story of summers (1898 and 1899) spent on a le in England, Scotland, Wales, Fr Holland, Belgium, Germany, Switzer Austria and Italy. The author's acc of his experiences is always interes and often very humorous. The bo illustrated with fine half-tone plates from photographs taken by the au It contains 263 pages, and is finely pr and bound.

PRICE, $1.00.

THE CHRISTIAN PUBLISHING ....St. Louis, Mo....

SABBATH OR LORD'S D

By D. R. DUNGAN, author of "Or Rock," "Moses, the Man of God," It is a powerful argument against Ad ism, and the observance of the Sabba seventh day of the week, as the d rest and worship. Dr. Dungan is a well versed in the Scriptures, and with sound sense and good judgment. is a strong and convincing writer. work should be placed in the han those who have been disturbed b teachings of Adventists.

PRICE, 25 CENTS.

THE CHRISTIAN PUBLISHING ....St. Louis, Mo....

hool and preaching. Assisted by the church Moundville, we ordained him to the minis- y and commend him to any churches need- g a preacher.—R. B. HAVENER, Bible school vangelist.

Williamsville, Sept. 16.—Five additions at eek end services; four by primary obedience nd one from Baptists.—FRED R. DAVIES.

NEBRASKA.

Redland, Sept. 20.—Just closed a 19 days' eeting with 22 added at Inavale. A. C. inch is the popular pastor. Lectured Lord's ay evening here to a crowded house, many eing turned away. This place needs a good astor.—C. C. ATWOOD AND WIFE.

OHIO.

Columbus, Sept. 16.—Six additions at our egular services at W. 4th Ave. church yester- ay—three young men and their wives. Four ere by letter and two by confession. We re now preparing for a grand "flag rally" ct. 20. Last quarter our Bible-school veraged 215 in attendance, we hope to in- ease it by our fall campaign.—M. E. CHAT- EY, pastor.

Steubenville, Sept. 23.—Our Bible school bserved rally day yesterday. We asked for attendance of 700 and 763 accepted the in- tation and were present. We expected an fering of $35, but received $46.16. It was a eat day and there is joy among the people. J. W. KERNS.

OKLAHOMA TERRITORY.

Tandy, Sept. 20.—Am here from Miami, x.; began meeting last Sunday and will ose next Sunday. Good attendance. I find good set of people here, mostly from Mis- uri. I think we will organize a church of or 20 members.—THOS. G. NANCE.

PENNSYLVANIA.

Bradford, Sept. 16.—During the month of ugust I held a meeting in this place and ganized a church. One confession last ght, making a membership of 38. Bradford s a population of 18,000 and is a beautiful y. Have settled with them as pastor to ke up the work after January 1, 1902.—FRED NICHOLS.

Deweese, Sept. 23.—Four confessions last ght. The church is taking on new life. ood audience, deep interest. We have just pered and painted our house, which has autified the interior very much. Our dis- ct convention will begin to-morrow at this ace, we anticipate a good convention. All ngs point that way. I closed my second ar yesterday. Am called to remain another ar with the church here.—E. W. YOCUM.

Changes.

M. Bailey, Kensington, Kan., to Scran- on, Ia.

ri Zumwalt, Herington, Kan., to 455 N. 4th Ave., Phoenix, Ariz

S. Muckley, Buffalo, N. Y., to Honolulu, Hawaii Territory.

arles A. Lockhart, Dimple, Mo., to 2716 Forest Ave., Des Moines, Ia.

muel Gregg, Harvard to Lincoln, Neb.

vid Husband, Waitsburg to Pullman, Wash.

nk Talmage, Caldwell, Kan., to 1924 N. 0th street, Philadelphia, Pa.

. Darsie, Hiram to Canfield, O.

fford S. Weaver, Tokyo to 3 Kawaguchi, saka, Japan.

A Wherry, Lawrence, Kan., to Kingfisher, . T.

A. Berry, Lebanon, Mo, to Waitsburg, Wash.

hes Samis, Olds Alta, Canada, to Ellens- rg, Wash.

M. Oliphant, Wheeling, W. Va., to Paris, l.

NEW TESTAMENT COMMENTARIES

During the past two years there has developed among the Christian people of America a great revival of interest in the study of the Bible. Never before in the history of Christianity were so many people zealously and earnestly studying the Bible, endeavoring to know more of its contents and its meaning. Everywhere there are being organized classes and clubs for Bible study. In consequence of this movement there is a brisk demand for Bible helps—books that have hitherto been sold chiefly to preachers. The people are inquiring for the best commentaries and exegetical works to aid them in their study of the Bible. We are glad to be able to announce that we are fully prepared to supply Bible students with the best books to meet their requirements. A few of these we list here:

COMMENTARY ON MATTHEW AND MARK. By J. W. MCGARVEY. A volume of 392 pages, cloth-bound. The former price ($2.00) has been reduced to $1.50.

COMMENTARY ON LUKE. By J. S. LAMAR. A splendid book by a grand man. Cloth, 333 pages. Reduced from $2.00 to $1.50.

COMMENTARY ON JOHN. By B. W. JOHNSON, the well-known commentator. This is a cloth-bound volume of 328 pages. Price reduced to $1.50.

STUDIES IN ACTS. By W. J. LHAMON. One of the finest works of recent years. Bound in cloth; 420 pages; price, $1.25.

COMMENTARY ON ROMANS. By MOSES E. LARD. A book of 485 pages, bound in cloth. Price, recently reduced, is now $2.00.

COMMENTARY ON HEBREWS. The author, R. MILLIGAN, was one of our most gifted men. Cloth, 395 pages. The reduced price is now $1.50.

PEOPLE'S NEW TESTAMENT WITH NOTES. By B. W. JOHNSON. Two volumes. Vol. I. contains the Four Gospels and Acts; Vol. II. covers the Epistles and Revelation. A concise, but complete work, of as much practical value to the average man as a commentary in 15 volumes costing $30.00. Bound in cloth. Price, per volume, $2.00; per set, $4.00.

Please note that former prices of these works have been reduced 25 per cent. Many thousand copies were sold at the original prices, but we desire that many more thousands shall have the help and benefit of the thought and genius of these eminent Bible scholars. In the case of a class, club or association organized for Bible study, we suggest that a fund be raised to purchase this list of books, and other works, for the joint use of the members. A full description of the volumes in the above list will be found in our 100-page General Catalogue, mailed free on receipt of request. Address,

The Christian Publishing Company, 1522 Locust St., St. Louis, Mo.

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the army of the Lord.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed unless it be to keep in the style.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E's care to sing. The Solos, Duets, and Quartettes may be impressively used to enrich every session of the Society.

S. S. SUPERINTENDENTS who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessor,

It is an ALL ROUND BOOK

STYLES AND PRICES

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth	$ .30	$3.00	$25.00
Boards	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Family Circle

All Partners.

The following poem, which refers to the execution of President Garfield's assassin, was written by Rossiter Johnson, and was published originally in the New York Sun in June, 1882:

Yes, hang him, of course! He deserves to rise
Where his heels may dangle o'er Haman's head,
At least we shall have one scoundrel the less,
Conveniently crazed in his fiendishness,
To walk our streets in an innocent guise,
With his hidden pistol and stealthy tread.

But when we have hanged him, what comes then?
Had he any confederates? Let us see!
For the law is imperfect and lame at best,
And censure's weight should be made to rest
On as many as possible, women or men,
Who've assisted in breaking its just decree.

When a youth the Ephesian temple fired,
That his name, as he said, might live thro' time,
'Twas decreed that it never be written or spoken—
A law by the chroniclers quickly broken,
Who've given him all that he desired,
And offered his chosen reward for crime.

Thus you, the historians, you are to blame.
You offered this fellow a heavy bribe:
If he'll only compass a shameful deed,
A sickening sorrow to all who read,
You'd give him something as good as fame
To any one of his vulgar tribe.

Then you, the reporters, hungry for news,
And nibbling at nothings for printed prate,
You've dosed us to death with his nauseous name,
With how he looks, and whence he came,
And what he drinks, and how he chews,
Till the simple reader thinks him great.

* * * * * *

When a few more years bring another such blow,
And the head of the nation lies in state,
While door-posts are darkened and songs are stilled,
While our streets with the emblems of mourning are filled,
While we follow the funeral, sad and slow,
We shall think of these things, God help us! too late.

A Titian in Mexico.

Mr. Hopkinson Smith has told in "A White Umbrella in Mexico" of a magnificent painting hidden away in the parish church of an Indian village far in the western part of Mexico. Tradition says that it is by Titian and that it was sent as a present by Charles V or Philip II of Spain to the Spanish noble who, not long after the conquest of Mexico, had been made bishop of Tzintzuntzan. It was then believed that this place was destined to be the center of the new civilization in Mexico, but these hopes have not been realized and to day it is only an obscure village of Indians who jealously and superstitiously guard the treasure which they have inherited. Mr. Hopkinson Smith believes that this "Entombment" is not only a genuine Titian, but one of the ablest works of that master.

Within the last few weeks, says the St. Louis Globe-Democrat, the inhabitants of the little hamlet of Tzintzuntzan, in the State of Michoacan, Mexico, have been very much exercised over the mysterious actions of two strangers, whose comings and goings to their parish church have caused them much anxiety.

The advent of strangers to this lake hamlet is not in itself so wonderful, for artists, savants and the obnoxious tourists have all braved the discomforts of the trip to view the wonderful art treasure hidden away in its old church.

Strange as it may seem, in the sacristy of the parish church, in what was one of the most inaccessible and out-of-the-way parts of the republic a few years ago, until its fame made it a mecca for tourists, hangs an "Entombment" by Titian.

Fabulous sums have been offered for this painting. The bishop of Mexico not long ago made a bid of 20,000 pesetas for it—a sum of money which would have made each native richer than an Aztec Prince—but the offer was indignantly refused. It has been said that sooner than willingly allow the picture to leave the hamlet the Indians would destroy it.

In the early part of June, so my host in Pascuaro told me, two men arrived in the town and engaged rooms at the hotel. Their first move was to go out to Tzintzuntzan to view the Titian. There was nothing so wonderful in this, but their subsequent actions aroused the suspicions of the natives, who are always on the qui vive for some harm to their beloved painting. Each man watched the other. If one went to the hamlet by the apology for a steamer which plies up and down Lake Pascuaro when the spirit moves it, the other would start at once for the same place on horseback. They are feeling the pulse of the people through the padre. If one opens a bottle of rare wine for his holiness' delectation, the other immediately has the hotel chief prepare some delicacy unobtainable in Tzintzuntzan, wherewith to tickle his palate.

It is said that one man has offered $100,000 for the masterpiece, and that the other has raised him $25,000. They are bidding against each other quietly. A rumor is afloat in Mexico City that the men represent two American millionaires, and the possibilities are that the Titian may soon hang on the walls of a Fifth avenue palace.

The village of Tzintzuntzan lies at the foot of the hills which slope back from the northern end of Lake Pascuaro. Although almost incredible of belief, in view of the present condition of dilapidation and decay, Tzintzuntzan was once the capital of the independent kingdom of Michoacan. It was an important city, and called in the days of Cortes Huitzitzila. It was formerly the residence of the monarch Calsousi, who was an ally of Cortes, and, with his Indian subjects, assisted him in the Mexican war.

It would be impossible for any white man to live in the hamlet, which consists of the ruins of the houses which once marked its importance among cities. The streets run at right angles. High walls are broken by great fissures, through which may be seen ruined tenements, overgrown with weeds and tangled vines, mute witnesses of the story of this deserted town.

A path leads from the beach, which widens into a broad road as it crosses the hill, over which can be seen the spire of the church. This is beaten down by many feet and marks the daily life of the natives —from the church, to pray, to the shore, to fish. With the exception of shaping so crude pottery there is absolutely no oth means of support.

And it is amid such poverty, and guard so jealously by a half-starving populatic that Titian's "Entombment" hangs.

The description of the painting, the rea ons why it must be a Titian and its histc are given as follows by an eminent critic:

"My first thought was of its marvelc preservation. More than 300 years ha elapsed since the great master touched and yet one is deluded into the belief tl it was painted but yesterday, so fre pure and rich is its color. This is no do due to the climate and to the clear air c culating through the open window.

"The picture is an 'Entombment,' sixt feet long by seven feet high. Surround the dead Christ wrapped in a winding she one end of which is held in the teeth o disciple, stand the Virgin, Magdalen, Sa John, and nine other figures, all life s In the upper left-hand corner is a bit blue sky, against which is relieved an i ian villa—the painter's own, a caprice Titian's often seen in his later works.

"The high lights fall upon the arm of Savior, drooping from the hammock-sha sheet in which he is carried, and upon head-covering of the Virgin bending c him. A secondary light is found in a pa of blue sky. To the right and behind group of disciples the shadows are inter ly dark, relieving the rich tones of browns and blues of the draperies, and flesh tones, for which the painter is fam The exquisite drawing of each figure, gradation of light and shade, the marve composition, the relief and modeling of Christ, the low, but luminous tones which it is painted, the superb harmon these tones, all pronounce it the work master.

"The questions naturally arise, Is it Titian? And, if so, how came it here i Indian village in the center of Mex And why has it been lost all these yea the art world?

"To the first I answer, If not by Ti who, then, of his time could paint it? second is easier: Until the railroads o last few years opened up the country M co's isolation was complete.

"A slight resume of the history o surroundings may shed some light on question. After the ruin wrought

Mosquito Bites Convey Malaria

The bite of the mosquito is responsible for very many cases of malaria. The best known cure is Yucatan Chill Tonic (Improved.) It neutralizes the poison, purifies the blood, and strengthens the whole system.

You get more curative properties in one dose of Yucatan than in six doses of the so-called tasteless tonics. If your dealer hasn't got Yucatan insist upon him sending for it—don't accept a substitute. Price 50 cents a bottle.

Made only by The American Pharmacal Co., (Inc.), Evansville, Ind.

lichoacan in the early part of the sixenth century by the evil acts of Nino de unman—the president of the first udencia—terminating in the burning of e Tarascan chief of Sinzicha, the people, addened with terror, fled to the mounins around Tzintzuntzan and refused to turn to their homes.

"To remedy these evils the Emperor harles V selected the members of the cond Audencia from among the wisest nd best men of Spain. One of these was n intimate friend of the emperor, an emient lawyer, the Licenciado Vasco de uiroga. Having come to Mexico in the ear 1533 he visited the depopulated town nd with admirable patience, gentleness nd love, prevailed on the terror-stricken ndians to have faith in him and return to eir homes.

"The bishopric of Michoacan was then unded and this miter was offered to Quiga, though he was then a layman. hereupon Quiroga took holy orders, and, aving been raised quickly through the ccessive grades of priesthood, was conecrated a bishop and took possession of is see in the church of San Francisco, in zintzuntzan, August 22, 1548.

"He was then 68 years old. As bishop he ompleted the conquest through love that e had begun while yet a layman. He esablished schools of letters and the arts; inoduced manufactures of copper and other etals; imported from Spain cattle and eeds for acclimatization; founded hospitals nd established the first university of New pain, that of San Nicolas, now in Morea.

"When Philip II ascended the throne the ood deeds of the holy bishop had reached is ears, and the power and growth of his e had deeply touched the heart of the deout monarch, awakening in his mind a eep interest in the welfare of the church Tzintzuntzan and Pascuaro.

"During this period the royal palaces at adrid were filled with the finest pictures Titian, and the royal family of Spain rmed the subjects of his best portraits. he Emperor Charles V had been, and was en, one of the master's most liberal paons. He had made him a count, heaped on him distinguished honors and had en visited by him twice at Augsburg and ice at Bologna, where he painted his porait.

"It is even claimed by some biographers at by special invitation of his royal paon Titian visited Spain about the year 50 and was entertained with great splenr at the court. Moreover, it is well known at he was granted a pension, and that is was kept up by Philip until the paint's death.

"Remembering the dates at which these ents took place, the fanatical zeal of ilip and his interest in the distant church, deemed and made glorious by Quiroga, e friend and protege of his royal predessor, the possible presence of Titian at e court at the time, certainly the inence of his masterpieces, together with e fact that the subject of this picture was avorite one with him (notably the 'Enmbment,' in Venice, and the replica at e Louvre), it is quite within the range of obability that Philip either ordered this ecial picture from the master himself or ected it from the royal collection.

"It is quite improbable, in view of the above facts, that the royal donor would have sent the work of an inferior painter, representing it to be by Titian, or a copy by one of his pupils.

"Another distinguishing feature, and by far the most conclusive, is its handling. Without strong contrasting tones of color, Titian worked out a peculiar golden mellow tone—which of itself exercises a magical charm—and divided it into innumerable small but significant shades, producing thereby a most complete illusion of life. This Titianesque quality is particularly marked in the nude body of the Christ, the flesh appearing to glow with a hidden light."

The room in which the Titian hangs is about thirty feet long by twenty wide, with a high ceiling of straight, square rafters. The floor is paved in great squares of marble, laid diagonally. The walls are seamed, cracked and weather-stained.

The only opening besides the door is a large window, protected on the outside by three sets of iron gratings, on the inside by double wooden shutters. The window is devoid of glass. The only articles of furniture are a round table, with curved legs, occupying the center of the room; a towel rack and towel hung on the wall, and a row of wooden drawers, built like a bureau, completely filling the end of the room opposite the door. Over this are hung, or, rather, fitted, the three sides of a huge carved frame, which was once gilded—the space is not high enough to admit the top piece. Inside the frame glows the famous painting.

To appreciate the difficulties attendant upon the taking of a photograph one must remember that though a brilliant Mexican sunlight was flooding the dreary town, the interior of the picture-room was in a deep twilight, save for the shafts of golden light streaming in through the grated window.

An Inverted Fable.

"Now," said the Big Buck Deer to his eldest born, "I will show you a sight that you never saw before and I am so proud of that I feel like walking around on my hind legs all the rest of my life."

"Why!" said the fawn, "it is a man, as I live!"

"Yes," said the fawn's proud parent, dragging out the carcass from behind a tree, "and now, like a good little deer, run and get me my sharpest knife, while I skin him and prepare his head for a dining room ornament. And shall I tell you how your papa did such a brave deed? Then listen, my son. This morning, in company with my faithful bloodhounds, I tracked the man through the forest, drove him into the lake, having first ascertained that he was unarmed, and then, as he was swimming about almost exhausted, I put forth in my canoe and shot him at leisure in a vital spot where it wouldn't show."

Moral: "But, papa," said the fawn, "the man had no chance at all against your skill and science. I don't see anything brave to be proud of."

"But you will," said the Big Buck Deer, "when you get to be as big as I am."—*New York Life.*

If You Feel "All Played Out"
Take Horsford's Acid Phosphate.
It repairs broken nerve force, clears the brain and strengthens the stomach.

First Trial Relieved Piles.

From Geo. C. Geick, Owens Mill, Mo.: "Some time ago I bought a package of Pyramid Pile Cure for my wife who had suffered very much. The first trial did her more good than anything she has ever tried. It is just what is claimed for it for it cured her completely." For sale by all druggists. Little book "Piles, Cause and Cure" mailed free. Pyramid Drug Co., Marshall, Mich.

25c. THE LADIES' FRIEND
Hopkins' Bleaching Gloves
Made from the Best Glove-Kid in Black, Wine, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes 5½, 5 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., J Apollo, Cincinnati, O.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.
IRON AND WOOD **PUMPS** OF ALL KINDS.
Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and **Fairbanks Standard Scales.** Prices low. Get the best. Send for Catalogue.
FAIRBANKS, MORSE & CO., ST. LOUIS, MO.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of BIBLE READINGS on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

A Lesson for the Crown Prince.

As a child, says Collier's Weekly, the young crown prince of Germany possessed a very exalted opinion of his own importance as heir to the throne, of which his younger brothers were frequently the victims. Admonitions, threats, nothing availed with him. He grew daily more exacting and captious; and when poor Eitel Fritz, the second son, rebelled, he paid the penalty in well-administered cuffs. The emperor appeared unexpectedly in the playroom one day, and finding Fritz in tears, demanded the cause.

"He wouldn't obey me," replied his heir, "and so I punished him, because I'm crown prince."

"Haven't I forbidden you to strike your brothers?" asked his father.

The young culprit nodded assent. The emperor, without a word, stretched him across his knee and administered as sound a spanking as ever youngster, royal or otherwise, received.

"There," he concluded, "I've whipped you because you wouldn't obey me, and I'm emperor."

Peace reigned for some days afterward.

His First Recorded Victory.

The following incident in the life of General Thomas J. Jackson, which, I believe, has never been given to the public, but which I had several times from the lips of my venerable uncle, Mr. Conrad Kester, who lived at Weston, in Lewis county, Va. (now West Virginia), some three miles above the "Old Cummins Jackson Mills," where young Jackson lived with his uncle, will serve to show that those sterling qualities of head and heart which so characterized his life in after years were innate in the boy, and even at the early age of ten years his high sense of honor and keen perception of right fixed in his mind so high a standard of morality that he could not easily be induced to lower it.

At the time mentioned, the West Fork river, on whose banks stood the old mill, was well stocked with fish, among which none was sought after so eagerly as that noble game fish called the "pike." "Tom," as he was familiarly called, partially supplied the demands of the limited fish market at the little village of Weston.

One day Tom proposed to Mr. Kester that he would let him have all the pike he caught a foot in length or over at the price of fifty cents each. Mr. Kester accepted the proposition, so the solemn compact was concluded.

Tom continued to perform his contract faithfully, and sold Kester every pike he caught of the "regulation length," until one day he was seen by Colonel Talbott going through town, making straight for Kester's, bending under the weight of a pike thirty-eight inches in length, when the following colloquy took place:

"Hello, Tom. That's a fine fish you have. I want to buy it."

Tom, without apparent interest in what the colonel was saying, and without halting, laconically replied:

"Sold to Mr. Kester."

"That can't be. You have not seen Mr. Kester. I will give you a dollar for it."

"I tell you it is sold, and is not mine to sell."

What is Mr. Kester to give you for it?"

"Fifty cents."

"I'll give you a dollar and a quarter for it."

Tom cast upon him an indignant look, and remarked: "If you get any of this pike, you will get it from Mr. Kester."

On presenting the fish to Mr. Kester that gentleman said: "Tom, this is a splendid pike. I think I shall have to give you a dollar for it; fifty cents is not enough."

Tom replied: "No, sir; that is your pike at fifty cents, and I will not take more for it. Besides, you have bought a good many from me that were pretty short."

Thus the transaction closed, and Tom was doubtless thereby made stronger for the fierce struggles which awaited him in his future eventful career.—*Exchange.*

The young woman has a fondness for executing those works of art which consist in the representation of dead game birds hanging by their heels from a nail on a board, fish on a platter ready for the cook, and fruit grouped on a table around a wine glass. These gems she turned off at the rate of about four a year, and presented them to her friends for their dining room walls. She had just completed a twin pair for a bride. One represented a mess of lobsters in a nest of salad; the other a basket of peaches, with down on them like plush. She was so pleased with both that she asked her brother if he did not think they were just splendid. It was evident that the youthful critic liked one and not the other. After looking at them a minute or two he said:

"Sis, you're a peach on lobsters, but you're a lobster on peaches."

"These hirelings of capital may interrupt me," howled the shaggy-haired orator, "but they can't make me stop talking! If they had their way, my fellow citizens, they would silence me with giant powder!"

"Not at all, sir," replied one of the jeering minions of capital. "They would use insect powder on you."

"Your husband seems to be making a large and unique collection of books" remarked the caller, looking with interest at the costly array of rare volumes on the library shelves. "Yes," replied Mrs. Gaswell, with well-bred indifference, "I believe he becomes more bibulous every day he lives."

"How large a permanent population has Crimson Gulch?" inquired the tourist. "Well," answered Bronco Bob, "we've got about four hundred and seven living here. But with so much hoss-stealin' an brace faro goin' on, I wouldn't allude to anybody as bein' particularly permanent."

"Look here!" angrily exclaimed the householder, pointing to a cigar stump that lay on the floor of the back porch. "That was in the lump of ice you left here yesterday morning!" "Well," replied the iceman, "what did you expect to get for fifteen cents? A box of perfectos?"

"What is the remedy for poverty?" demanded the lecturer, in thunder tones. He paused for a reply, and during the pause a man in the rear of the hall called out: "You might try the gold cure."

Sunday-School Literature.

THE matter of Sunday-school Literature is one of very great importance. For, whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. This being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no importance, or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

We understand a FEW of our schools are using sectarian or union (so called) supplies, in order to save a few cents each quarter. Are you one of that number? Samples of our Supplies sent free.

CHRISTIAN PUBLISHING CO., ST. LOUIS.

THE NORMAL INSTRUCTOR

BY W. W. DOWLING.

The Normal Instructor, when fully completed, will form the most thorough, systematic and complete series of Normal Bible Lessons ever Published. The following parts are now ready:

I. **The Book**, giving a General View and Analysis of the Bible, with numerous diagrams.

II. **The Christ**, containing his Names, Offices, Symbols and Types, with an Analytical View of the Prophecies relating to him.

III. **The Church**, treating of the Prophecies relating to it, with its Names, Foundation, Beginning, Membership, Ministry and Mission.

IV. **The Land**, treating of Bible Geography, with numerous maps, and diagrams.

V. **The Institutions**, dealing with those of both the Old Testament and New.

THE PRICE.

The Parts are bound separately (though paged continuously), in strong manilla covers, and sold at 15 cents per copy, or $1.50 per dozen.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

WANTED—To exchange $1,200 pastorate in Texas for country churches, or pastorate, in or near south or central Missouri or Indian Territory. Address, Texas, care CHRISTIAN-EVANGELIST.

FOR SALE—One of the best residences in Eureka, Illinois. Particularly well adapted to wants of family patronizing the college. Furnace, hot and cold water, bath, laundry, 8 rooms, besides large cellar and attic, barn, 2 cisterns and a well, fruit, shade. For further particulars address H. C. Bain, Eureka, Ill., or J. H. Hardin, Liberty, Mo.

FOR SALE—80, 160 and 640 acres; nice farms, well located in Barton County, Missouri, price $25 per acre. M. Wight, Iantha, Mo.

BROTHERS AND SISTERS wishing rooms during "Pan American Exposition" can secure them a Christian home at a reasonable price by writing Mrs. A. F. Lawson, 83 Norwood Ave., Buffalo, N. Y.

I can heartily recommend Brother and Sister Lawson.—*Burris A. Jenkins.*

With the Children.

J. Breckenridge Ellis.

The Advance Society.

A SUNDAY MORNING WALK, by Chrys-el Rogers, Seattle, Wash.: It was a de-htful Sunday morning. The cool breeze ne from the ocean, and white winged ds, called boats, sailed lazily on the som of the bay. The distant Olympic untains looked proud to grace the sum-r morning, and the white clouds rested the snow-crowned head of Mt. Rainier. this morning little Bess and Dot decided go "a-walkin'." They started off hat-s, passing many houses and closed stores, d often a kind-hearted person stopped to t the curly heads. At last poor little ss's feet ached and she began to cry. ey had come to a little church, and hear-g somebody singing within "so pretty" y decided to go in. They slipped in a k seat. "Oh, how pretty it looks!" t whispered, pointing her chubby finger the organ. The top was draped with , while lovely sword-ferns hid the body it, and on a bed of ferns lay a flower ss of dainty colors. The children Oh-ed! until a portly lady turned her bead-e eyes upon them accompanied with a thering look. A gentleman was singing, d his voice grew sweeter and sweeter until n the cross lady wiped her eyes. Bess hispered, "It's wull pity!" Then they ssed plates of bread. Dot and Bess tched every movement, and Bess stretch-out her hand for some, but the gentle-n passed her coldly by. Bess looked rt and said, "I's awful hungry, Dot, ain't u?" Dot nodded so violently that she ve her head a bump on the back of the t. When the wine was passed, again ey were refused. Bess said, "I's awful rsty, Dot, ain't you?" She went to sleep en the sermon began, but Dot kept her es wide open, and she had a faint recol-tion of hearing the minister say that the urch was builded and r-r-rooted by the ciples. Dot wondered where the roots re, and if they went very deep. After e last hymn they crept out of the church. boy called after them in a nasal twang,

"ou legged, two legged, bow legged girls
Went to the Christian Church, he! he! he!"

was no other than Tommy Jones, who ed next door. Even if he did make poetry their expense, they were glad to see him, he was not a bad boy, and he piloted the t girls home.

MRS. SEA'S RECEPTION, by Constant essing Smith, Fayette, Mo.: "Hurry, ls, 'tis time to go; the carriages are wait-g," said Mrs. Cloud, passing through the m where the Raindrops were dressing Mrs. Sea's reception. When they were dy they tripped downstairs to the car-ge and were soon at Mrs. Sea's. Mrs. ooklet received them and took them up remove their wraps. In the ball room s. Sea received, assisted by Mr. River d Miss Stream. The Misses Snowflakes re as plentiful as the Raindrops. Mr. bster and the Mermaids were there. Mr. n and a Mr. Raindrop quarreled and Mr. n got real hot and dried Mr. Raindrop ht up. Then he turned to talk to Miss on who was conversing with Mr. Tide; e looked unusually cool. Then the music uck up (it might have been the thunder) d all prepared to dance. Mr. Sun and Miss Moon opened the dance and felt quite in the sky. At midnight a light like lightning suddenly flashed. Then diamonds and pearls were presented as souvenirs, and all departed, as happy as they could be.

Edgar Romer, Axtell, Kan.: "You said you wouldn't live in Kansas if there was a brass band in every cornfield. What objection have you to Kansas?" (None, it was the brass bands I objected to.) "I am glad you didn't let Pete die that time. If she had, I wouldn't have liked any more of your stories!" (I am glad to have made such a narrow escape.) "It is funny to me how anybody can think you are a bachelor. Bachelors don't like children very well, they like young ladies. You said not to write about sweethearts or robbers. I don't see how to make a story interesting unless you make it sweet or exciting, one or the other. But I will wait and see what the others write about. I want to join the Av. S." Bertha Beesley, Moselle, Mo.: "I can't write stories or good letters, but I think I can send in as good a report as any one. I will try it next time and see." Vida Wilkinson, Circleville, Kan.: "I took music this summer. My favorites: Beautiful Joe, Errand Boy, Black Beauty, Sweet Girl Graduate. I am in the 5th reader. Bro. Leeson is our minister; he says he is acquainted with you." (You ask Bro. Leeson if I am a bachelor.) "I want to join the Av. S. What are the rules?" (Read 5 pp. history, 30 lines of poetry and memorize a quotation each week; read Bible verse each day; keep account in note book; report to me every 8 weeks.) Erma Ady, Flat Rock, Mich.: "We have just got the CHRISTIAN-EVANGELIST, and reading the letters makes me wish to join the Av. S. I am 12; I live with my grandma, and ever since I could read anything I have read the CHRISTIAN-EVANGELIST; before that, mamma read it to me. About 3 months ago I came here from Thayer, Kan. It was quite a long trip, don't you think so? For I came all alone. I like Uncle Tom's Cabin, In His Steps and the Rollo series. I think it would be best to alternate continued stories with children's short stories. I think 'Red Box Clew' and 'Pete' are about equals. I am going to send an essay." (It didn't come.) Madge Masters, Ozark, Ark.: "My uncle, Jim West, of Nebraska, with his wife and four children, spent the summer at Manitou Springs. And Vera West (10) says send her name, she wants to join the Av. S. We had such a good time this summer, visiting back and forth; we are about 2 miles from Manitou Springs. I am going to Ozark to school this winter." (How are potatoes in Arkansaw this year? Over here, you have to give a quarter for a little paper sack, two-thirds full of potatoes, one-third air; sack somewhat larger than those used in the retail peanut business.)

NEW HONOR LIST: Madge Masters (11th quarter); Julia Cox, Cox, Mo., (10th qr.); Delight Shafer, Decatur, Texas, (11th qr.); Mary B. Nicholson (age 10), Boyd, Oregon.

NEXT WEEK a story will begin in this department which will be continued right along through the year. It tells about two brothers and their sister, all three of whom ran away from home. I know it is a good story because I wrote it myself. It will be entitled "The Runaways."

Albany, Mo.

The Christian-Evangelist, Three Months, 25c. On Trial to New Subscribers.

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., 215 E. 3d St., Cincinnati, O.

OPIUM COCAINE AND WHISKY Habits Cured at my Sanatorium in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FOREIGN CATALOGUE FREE. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only. BUCKEYE BELL FOUNDRY, THE E. W. VANDUZEN CO. Cincinnati, O.

IDAHO

WHERE CROPS NEVER FAIL

A Garden Spot for a Beautiful Home

Rich Farming and Grazing Lands With An Abundance of Water.

Purchase your ticket via the

Oregon Short Line Railroad

The Shortest and Best Line to all points in

IDAHO, OREGON & MONTANA.

For rates, advertising matter, etc., address.

D. E. BURLEY, G. P. & T. A. — D. S. SPENCER, A. G. P. & T. A.

SALT LAKE CITY, UTAH.

California Cheap-Rate Excursions

Sept. 19 to 27, account General Convention of Episcopal Church, San Francisco.

Anybody may go—at $47.50 round trip from St. Louis.

Choice of direct routes returning; final limit November 15.

On the way visit Indian Pueblos, Petrified Forest, Grand Canyon of Arizona, Yosemite, San Joaquin Valley, Los Angeles.

The Santa Fe is the comfortable way to go—Harvey meals, best in the world; superb service of the California Limited; personally-conducted tourist-car excursions.

Write for our books, "To California and Back" and "San Francisco."

A. ANDREWS, General Agent

SANTA FE ROUTE,

108 North Fourth Street, St. Louis, Mo.

Hour of Prayer.

Frank G. Tyrrell.

Lost Opportunities.*

TEXT:—The harvest is past, the summer is ended, and we are not saved.—Jer. 8:20.

John J. Ingalls makes Opportunity say,—

Master of human destinies am I,
Fame, love and fortune on my footsteps wait;
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate!
If sleeping, wake—if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore.
I answer not, and I return no more.

The stern abruptness of Opportunity thus personified seems to be a real fact in many lives. Such a statement is no doubt true in the numerous details which go to make what men call success. But in spiritual affairs there is a kindlier law. God graciously gives us many opportunities to obey the gospel, to walk in the light, to lay up treasure in heaven. Not a few of these we have missed; shall we miss them all, and at last, when the harvest is gathered, lament in vain?

Harvest Time.

What a lesson in the orderly procession of the seasons! Spring is the seed time, with its opportunities for planting. Day after day the sun shines warm but mild, and the nourishing showers fall. Soil and temperature and moisture all conspire to promote vigorous growth of roots and seeds. In the abodes of men everywhere we see signs of great activity. The industrious are taking advantage of the opportunities offered, and improving the time. Not a day, not a precious moment is permitted to pass unimproved. To such faithful toilers, October comes without regret or reproach. It tells of wine vats overflowing and barns filled to bursting. But what a different message it brings to the sluggard. He did not plow or plant, and the end of the harvest time finds him with barren fields and empty barns. He may awake to a consciousness of his folly, but it is too late now. "The harvest is past, the summer is ended."

And in the same swift fashion passes human life, with its springtime of half-formed purposes, its balmy days of splendid opportunity, and its harvest time. One must follow the other. Life must draw to its close. Each and every one must say, some time, "The harvest is past." Shall it be with joy or sorrow?

Heedless or Unaware.

When the Savior wept over Jerusalem, and foretold her destruction, he said, "Because thou knewest not the time of thy visitation." Blessed in manifold ways by the divine Spirit, the hostess of holy men and faithful prophets, and finally receiving Messiah himself into her streets and temples, Jerusalem was sunk in moral lethargy and groping in spiritual blindness. Her opportunities were many, but she did not recognize them. It was therefore inevitable that finally her doom should come.

We wonder at the stupidity of Jerusalem, the blindness and obstinacy of the Jewish people—and then we imitate them! For multitudes are blessed with opportunities for salvation and service of which they are all unaware. It is also true that many are blind because they are heedless. They are preoccupied. A life full of beneficent and righteous purposes which ripen under divine Providence and stand at last ready for the sickle is altogether admirable; it secures the approval of men and the applause of angels. But a life without noble purpose or high resolve, a life which ignores proffered salvation, and yields to the reign of selfishness, is pitiable in the extreme. When the time of awakening comes, and the irreparable loss is realized, then comes regret, but regret is vain.

The same feeling of sadness, though not so intense, comes to the servants of Christ who have missed opportunities to honor Him in the service of their fellow men. They do much good, but nothing at all compared with what they might have done.

To-day.

Have you rejected Christ, and imperiled your immortal soul? Weep no more over the opportunities you have lost, but improve the one that remains. It may be the last, and even now Eternal Justice may be framing the sentence, "Let him alone!"

"A ship came sailing and sailing
Over a murmuring sea;
And just in sight of the harbor,
Down in the waves went she.

"And the spars and the broken timbers
Were cast on the storm-beat strand,
And a cry went up in the darkness,
'Not far, not far from the land!'"

Travel.

A word or two on the subject of travel is not amiss. The facilities for the transportation of passengers at the present time have certainly been brought to perfection. It isn't like in the old days when it was almost a torture to go from one place to another. Now you get aboard a train and live just like you do at home. The entire equipment is built with a view to your comfort.

For instance: When you go East the B. & O. S-W. offers you Three Daily Solid Vestibuled Trains from St. Louis, leaving at 8:20 a. m., 8:05 p. m and 2:15 a. m.—made up of the finest Pullman sleepers—a dining car service which cannot be excelled (you don't have to pay for what you can't eat, but just for what you order)—first class high back coaches—in fact the trains are palaces on wheels. The track, roadbed and equipment are entirely new.

It's the best line to Cincinnati and Louisville. Only $21 to New York with stop-overs. (Saves you money and gives you the best service.)

Information in regard to trains, etc., can be secured from any representative. It will be a pleasure for them to answer your questions and help you in every way.

The favor of the public is final proof of merit—and we're after it.

F. D. GILDERSLEEVE, Dist. Pass. Agt., St. Louis, Mo.

*Prayer-meeting topic for Oct. 2.

STARKS' Headache Powders,

A certain and safe cure for

HEADACHE, NERVOUSNESS,
INDIGESTION, BRAIN FAG,
INSOMNIA, NAUSEA.

10c. ALL DRUGGISTS.
Sent by mail, postpaid.

STARKS & CO., MIDWAY, KY.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps address
C. L. STONE, General Pass. Agt.
Louisville, Ky

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

GEO. KILGEN & SON

BUILDERS OF HIGH GRADE

CHURCH AND PARLOR **PIPE ORGANS**

637-641 S. Ewing Avenue, St. Louis, M

Please mention this paper when writing.

TICKETS

TO

New York and Bosto

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-America Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p
Ar. New York	2:55 p. m.	6:00 p. m.	8:00 a
Ar. Boston	4:55 p. m.	9:00 p. m.	10:34 a

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and R Road Tickets call at

Big Four Ticket Office,
Broadway and Chestn

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LO

Three Months' Subscriptio

To test the quality of the

Christian-Evangeli

may be secured by any reader of this paper who is not already a subscriber to the Christian-Evangelist by mentioning this notice and sending

Only—25—Cent

Write name and address plainly and direct letters to

Christian Publishing C
1522 Locust St., St. Louis.

Sunday-School.

W. F. Richardson.

Joseph Sold Into Egypt.*

The meeting with Esau, which Jacob had so feared, turned out better than he anticipated, and the brothers parted in good will toward each other, the magnanimity of Esau appearing to rather better advantage than that of his brother. Jacob did not follow Esau down into the rocky district where he was making his home, south of the Dead Sea, but turned aside to the country known as Shechem, the rich plain lying about the bases of mounts Ebal and Gerizim, in the land afterwards known as Samaria. Here a cruel wrong perpetrated upon the daughter of Jacob by the prince of the land brought a fearful vengeance upon the city of Shechem from the two brothers, Simeon and Levi, which grieved the heart of Jacob greatly, and caused him to move his camp, first to Bethel, and thence to Hebron, where his father Isaac, now a very old man, was still living. On the way, his favorite wife, Rachel, died, after giving birth to Benjamin, whom she, in her dying grief, called Benoni, "the son of my sorrow," but whose name Jacob changed to Benjamin, "the son of my right hand." She was buried beside the road, near Bethlehem, where her tomb is shown to travelers to this day. It was doubtless a great comfort to the aged Isaac that he lived until the return of Jacob, and that he could be buried by his two sons in the Cave of Machpelah, with his parents.

The narrative from this point follows closely the fortunes of Joseph, who is one of the prominent characters of Scripture history. And justly so, for he is the most nearly perfect of any of the Old Testament heroes, showing to us how beautiful might be a life dominated by faith in God, even under the limitations of that time, and subjected to the hardships that marked his singular career. Unspoiled by indulgence, unsubdued by adversity, unconquered by temptation, uncorrupted by wealth and power, he affords the example of a man ever true to his God, his neighbor and himself. Surely his parents must have instilled deeply in his mind the lesson of God's providence over his children, or his many trials would have made shipwreck of his faith, and embittered him against his fellow men.

Joseph's very artlessness and innocence brought him into trouble. The child of Rachel, and personally attractive, he was his father's favorite. This partiality was shown in many ways, one of which was the "coat of many colors" given him by Jacob, a garment which unlike the simple tunic worn by his brothers, had sleeves, and reached down to his feet. He was a good boy, and that was inexcusable in the eyes of his wicked half brothers. He had not learned that it was a point of honor among evil doers to "keep still," and so told his father of the wicked acts of the others. When strange dreams came to him, he told them without reserve to the family, although he must have known, had he been politic in disposition, that their intimation of his future superiority would bring on him the envy and hatred of his brethren. But he was "an Isrealite without guile," and prattled of all that passed through his innocent boy's heart, conscious only of his own integrity, and good will to everybody.

He was sent, when about seventeen years old, to where his brothers were grazing the cattle, in fertile Shechem, two or three days journey to the north, to see how they were, and bring tidings to his father. He found them at Dothan, a few miles from the former place. They saw him coming, and said to one another, "Behold, this dreamer cometh. Let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we will see what will become of his dreams." Thus does wicked man propose, but God disposes. Reuben, the oldest son, was not destitute of mercy and brotherly love, so he persuaded them to cast him alive into the pit, intending afterwards to help him out, and restore him to his father To this they consented, and, after stripping him of his coat, they lowered him into one of the pits, or empty water cisterns, with which that country abounded. Reuben could not endure to listen to the pleadings of the poor boy, but went away from the rest, while they sat down beside the pit to eat, disregarding the cries of Joseph.

Hardly had they begun to eat when they saw approaching in the distance a caravan of merchants of Arabia, known as Ishmaelites, or Midianites, returning from the land east of the Jordan, called Gilead, with spices and ointments for the market of Egypt These merchants were wont to purchase slaves, and those from all parts of Syria were especially desirable, bringing an extra price among the Egyptians. A likely youth like Joseph would bring large money. Judah proposed that they take Joseph out of the pit and sell him as a slave. In this way they could clear themselves from the guilt of his death, and at the same time profit themselves financially. Judah's motive was rather mercenary than merciful, but he was unconsciously carrying out the purpose of God for Joseph, and bringing to pass the very dreams which he and his brethren thought themselves to be circumventing. They received their twenty pieces of silver, and basely turned away from their young brother, as he was led a slave to a far away land. What will not men, absorbed in a sensual life, do for silver or gold!

After they had gone their several ways with their cattle, Reuben returned to the pit to take Joseph therefrom, but found the pit empty. Coming in great agony to his brothers, he found them preparing to hide their evil deed, by dipping Joseph's coat in blood, and returning it to Jacob, with a story of his death by a wild beast. Whether Reuben was told of what they had done, or was left in ignorance, we do not know. In any event, he did not tell his father, if he knew it, and the poor old man was left to weep out his heart at the evil tidings. His grief was so extreme that he refused to be comforted, saying: I will go down to the grave to my son mourning. Our hearts are stirred with indignation as we read of the base conduct of these brethren of Joseph, who would betray innocence without the slightest compunction, and break their aged father's heart by the lie with which they covered up their awful crime. No wonder that this story, so dramatic yet simple, is the delight of childhood, the romance of youth, and the spiritual idyl of sacred literature. We leave Joseph in the hands of his ruthless masters, but we already feel sure, even if the sequel were unknown, that he could not be forgotten of God, and that the future will bring forth his righteousness as the light.

*Lesson for October 6. Genesis 37:23-36.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

A Rally Day Service.

Rally Day has become one of the FIXED INSTITUTIONS in all well organized Sunday-Schools. A service of this kind is needed after the summer vacation to re-form the lines and get the forces into position for the new campaign. To make it a success a well-prepared program is very essential. To meet this want we have issued

LIFE'S WARFARE

A service with songs, set to music of the best kind, by F. S. Shepherd, H. L. Gilmour, Charles K. Langley and H. Rosecrans, interspersed with Bible Readings and appropriate Recitations.

STYLE AND PRICE.

Sixteen pages, on good paper, stitched and trimmed, Five cents Single Copy, 50 cents per dozen, $3.00 per 100.

Christian Publishing Co., St. Louis, Mo.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR OCTOBER 6.

This Grace Also.

2 Cor. 8:7-9.

It was "this grace also," the grace of giving, of liberality, that endeared certain churches of the apostolic world to Paul. The Philippian church which ministered to him not once nor twice, but many times, was one of these. The Corinthian church, too, with all its imperfections, receives from him commendation for this grace also.

Some say that friends who are made by money are not enduring friends. There is truth in this, as Timon of Athens would witness. But there is another side to the case. It is also true that many a warm friend, a lasting friend, has been made by the wise and liberal use of money. Paul was in certain instances so won. The Savior recognizes the value of such friendships, for he urges men to make to themselves friends by the mammon of unrighteousness. And he, himself, no doubt, had a warm place in his heart for those women who ministered unto him of their substances.

Indeed, this is well named a grace. The free giving of one's possessions to worthy ends is one of the most graceful things in any one's life. What is more beautiful than hospitality? What is more graceful than the sending of flowers to a friend? What act was more filled with fragrance of grace than the pouring of Mary's ointment on the feet of the Master? If God abhors the blood of burnt offerings and sacrifice, it is also true, no doubt, that offerings more substantial and useful are a pleasure to him.

And there is a graceful and an ungraceful way in which to give. There are some who give with a pout and a frown, who feel that they are being bled, who complain that whenever any money is to be raised they are unduly gouged "That's always the way. They always come to me first and want me to give the whole thing."

There are some others who seem always ready and willing to do their share, and indeed, must sometimes be restrained from doing more than their part. I know of a woman in an eastern church who washes and scrubs for a living and who yet is foremost in every work of that church. Recently when the church began a campaign for a new organ that woman came quietly to the minister and gave five dollars, the first five dollars, and said when the fund was complete, or nearly so, she would add two hundred dollars.

A poor servant girl in another of our churches came into an inheritance of two thousand dollars, when, at once, she set aside a large portion of this amount to be used for the support of a missionary in India. And to-day she is working by proxy in India at the same time that she works in person in an American kitchen. Withal she is cheery and happy. God loveth a cheeful giver.

Kentucky University.

A Chance to Make Money.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made $710 Everybody buys a bottle. For 50 cts worth of material I make perfume that would cost $2.00 in drug stores. I also sold 125 formulas for making perfumes at $1.00 each.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from $25.00 to $35 00 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cts. in stamps I will send you the formula for making all kinds of perfumes and sample bottle prepaid. I will also help you get started in the business.

MARTHA FRANCIS.
11 South Vandeventer Avenue, St. Louis, Mo.

"THE ONLY WAY."

ST. LOUIS

TO

CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text n both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., $ .15; 3 mos., $ .30; 1 yr., $1.00
25 " " .25; " .60; " 2.40
50 " " .45; " 1.20; " 4.60
100 " " .75; " 2.10; " 8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 2 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Superintendent's Roll or Pocket Record.

Containing an Alphabetical List of the Names and Addresses of all the Pupils connected with the School; also, List of Officers and Teachers, with Addresses, and blanks for recording some of the most important items from the Secretary's Weekly Reports. Cloth, 50 cents. Morocco... $ .75

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco .. ...$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen .....$ .50

Standard Sunday-School Class Book.

Ruling and Printed Headings, and keeps One Month's Record without turning a leaf. Good for one year. Bound in marbled paper. Single copy, five cents. Per dozen .....$ .50

Sunday-School Collection and Class Envelopes.

Cloth-lined, printed, and good for one year. Per dozen.....$ .50
Manila paper, printed, and good for one year. Per hundred, 35 cents. Per thousand..... 2.25

Christian Publishing Co., 1522 Locust St., St. Louis.

Marriages.

COMFORT—VANCE.—Married at the home of the bride's parents, Carthage, Mo., Miss Laura Vance, daughter of Elder S. J. Vance, to Mr. Grant Comfort, editor of the Cherokee Wigwam of Westville, I. T., Wednesday, Sept. 18, at 4 P. M., the bride's father officiating. S. J. VANCE.

KERLIN—SMITH.—Married at Albany, Mo., Sept. 18, Mr. Worth T. Kerlin, of Gentry county, Mo., and Miss Lena Smith, of Albany, Mo., J. W. Ellis officiating.

KILLBURN—FIELDS.—Married by A. W. Genres at Shoals, Ind., Mr. Willis Killburn to Miss Lizzie Fields, on Aug. 12, 1901.

TITUS—VALENTINE—Married, Mr. Beryl T. Titus and Miss Eunie Valentine, both of Clay county, Neb., Sept. 11, 1901, L. Aa. Hussong officiating.

KROMER—MYRICK.—Married at the home of the bride's parents south of Humphrey, Mo., on Sept. 11, Bro. Chas. F Kromer and Sister Alice Myrick, R. W. Blunt officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

CAIN.

Isaac Newton Cain, of College City, a pioneer of California, answered his Lord's call to a higher life on August 26, 1901, at the ripe old age of 78. He was born in Clay county, Mo., in 1823, and was a cousin of the late venerable G. O. Burnett, whose brother was the first governor of California. Bro. Cain came to California in 1850 with the gold seekers at that time. In 1860 he joined the Christian church, and all these years led an exemplary Christian life. On January 9, 1867, he married Mrs. Susan Miles, who, with their two sons, Edgar and T. D., survives him. In 1866 he was appointed to the office of sheriff to fill a vacancy occasioned by the death of S. M. Wright, and the next year he was elected for the full term. In 1874 he moved to College City where he resided to the time of his death. I was called to College City to help lay our dear brother away to await the resurrection morn.
J. DURHAM.

MARTIN.

Nancy Martin, a charter member of the church at Brumley, Mo., born Dec. 5, 1821, died Sept. 5, 1901. Sister Martin united with the Christian Church and was baptized by Dr Glass about the year 1855, and throughout the remaining years of her life she lived a consistent Christian life. No member of the church did more in word and deed to advance its interest than did dear old Grandma Martin, hers was surely the faith that overcometh the world. There are but few homes in and around Brumley that she has not entered with comfort and counsel for the distressed and bread for the hungry. No one in the community was more loved and respected and the power and influence of her pure Christian life will have a hallowed influence over the lives of all who knew her. She has been a widow for 32 years and leaves an only daughter, the wife of Hon. J. M. Hawkins, of Brumley, Mo., with whom she lived until her death, and there never was a home in which the relations were more lovable and pleasant. The funeral was the largest ever seen in Brumley, was conducted by the writer and Bro. Burks, and it was certainly a sad day for me, for she was the preacher's friend and counselor, we will greatly miss her in the home, the community and especially in the church, which she attended regularly until her death. Dear old sainted mother, rest from thy toil, thy labor is done.
J. C. THOMPSON.

MOSS.

Martha J. Moss was born near Georgetown, Ky., July 17, 1820, and died in Manchester, Ill., July 24, 1901, aged 81 years and one week. She was baptized by Bro. D. P. Henderson in 1854, and from that time till her death she was faithful to her Master. To serve the Lord and do service in his vineyard was her chief delight. She was always present at all the services of the Lord's house unless hindered by sickness. With her the church was first and all other things secondary. Funeral services were conducted by the writer July 26, 1901, after which we laid her tenderly to rest in Jacksonville cemetery. "Blessed are the dead who die in the Lord."
IVAN W. AGEE.

NEWMAN.

Miss Lou M. Newman was called from the ills and sorrows of earth to the city of God, Sept. 5, 1901. She loved her Savior and rests in his love.
Lexington, Mo.

SEVERANS.

Died at the home of Bro. Deerman, in Harris, Mo., a faithful servant of the Lord, a reader of the Register, and a friend to every good work, old Bro Severans. His trouble was consumption. He was a ripe sheaf for the great harvest of God. R. W. BLUNT.

Among Our Advertisers.

Barclay Meador, Advertising Manager.

Some of our readers have made such advantageous use of our Subscriber's Want Column, since last this kind of advertising was referred to in this column, that reference to it at this time is in order. A physician who wanted to change his location made the fact known in the fewest possible words and received answers from almost every section in which the CHRISTIAN-EVANGELIST circulates. An aged couple in the West who desired the presence in their home of a member of the church who could keep house for them and be as a member of the family, also had replies from many quarters. Many others could make use of this column to equally as good advantage.

Edgar Stillman Kelley, who has recently been appointed Professor of Music for the coming year at Yale College during the absence of Horatio W. Parker, has recently scored a great triumph by his music composed to accompany the production of Ben Hur, the dramatization of which has been highly successful.

Words from such an all-round musician, thoroughly equipped in the various branches of musical art, carry a weight and force of conviction which cannot be gainsaid. Therefore, strong praise it is when Edgar Stillman Kelley writes as follows regarding the Mason & Hamlin Pianofortes:

"In a series of lectures recently delivered by me in Albany, N. Y., I had the pleasure of using a pianoforte of your manufacture, and I was highly delighted with it. The tone is sympathetic and distinguished for its purity and singing capacity; its action particularly adapted to the demands of our modern music, there being no blurring in rapidly changing harmonies. The continual crescendo in quality manifested in your instruments during the past few years has deeply impressed me. You know how thoroughly I sympathize with your ideal, and how happy it makes me to see a house managed by true Americans working up to such an ideal. With best wishes, I am

"Yours very truly,
"EDGAR STILLMAN KELLEY."

Bible Lesson Annuals

FOR 1902

GRADED INTERNATIONAL SERIES

The Most Complete and Thorough in Existence.

BY W. W. DOWLING,

AUTHOR OF

The Bible Hand-Book, The Normal Instructor, The Guide Book, The Helping Hand, Editor of Our Young Folks, Etc.

I. The Lesson Primer.

A Book of Easy Lessons for the Little Learners of the Primary Classes, in Simple Stories, mostly in words of one syllable, Plain Questions and Answers, Sweet Hymns and Pretty Pictures. PRICE.—Single copy, prepaid, 20 cents; per dozen, not prepaid, $2.00.

II. The Lesson Mentor.

An Aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with Definitions and Explanations, Lesson Questions, Lesson Thoughts and Suggestions for Home Study and Work. The book contains, also, the Order of Service for each Quarter, with the music of the songs printed in full. PRICE.—Single copy, prepaid, 25 cents; per dozen, not prepaid, $2.40.

III. The Lesson Helper.

An Aid for the Senior Classes, containing carefully selected Daily Readings, Geographical, Biographical and Chronological Notes, Lesson Summary, Lesson Outline, Lesson Comments, Lesson Questions and Lesson Thoughts, with practical suggestions for Home Study and Work, with the Order of Service for each quarter, and Colored Maps and Charts. The material used in this book in the various forms in which it appears, is in regular use in more Christian Sunday-schools than any other arrangement of the Bible Lessons ever printed. PRICE.—Single copy, prepaid, 35 cents; per dozen, not prepaid, $3.60.

IV. The Lesson Commentary.

A Book for Advanced Pupils and Teachers, containing a careful Analysis of each Lesson, with Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with suggestions for teachers and pupils on each lesson. The Text is printed in both the Common and Revised Versions, for the purpose of comparison, in parallel columns. The volume contains Colored Maps, made expressly for this work, and many special Engravings and Blackboard Designs. It may be safely claimed that the new volume is the most complete Lesson Commentary of the year. PRICE.—Single copy, cloth, prepaid, $1.00; per dozen, not prepaid, $9.00.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Bethany's Prospects.

The alumni and friends of Bethany will doubtless rejoice in the most excellent prospects before that institution.

The financial situation is brighter than it has been for years. Last June the treasurer and chairman of the executive committee, Hon. William H. Graham, reported that $51,000 had been added to the endowment of the college. [illegible] ust by the Mercantile Trust Co. of Pittsburg. Three months have passed, and now comes the report, personally vouched for by one of the trustees, that $27,500 has been raised on a second $50,000. A floating indebtedness has been cared for by returns from an estate in Scotland to which the college fell heir. Prospects are again brightened by the fact that a number of productive oil wells have been struck in close proximity to 1,100 acres of wild land in Tennessee bequeathed to the school by the late Dr. Gerould, of Cleveland, O. All this puts the old college on a sound financial basis and gives Bethany an opportunity to be restored to her former usefulness.

The announcement of the acceptancy of the presidency by T. E. Cramblet, pastor of the East End Christian Church of Pittsburg, Pa., is another reason for rejoicing.

President Cramblet has been fitted for his work of raising a run down college by building up run down churches. He has been eminently successful in his pastoral work. To him is due the credit of making what they are, the Christian churches of Salem, O., Omaha, Neb., and East End, Pittsburg. He has proven himself a man of fine business and executive ability.

The new president was born in Ohio in 1862, and at the age of sixteen entered the Ohio State University at Columbus, and later Mt. Union College at Alliance, O. At the latter institution, he was graduated with highest honors in 1885. He afterwards took graduate work at Kentucky University dividing the honors of the class of 1887 with J. B. Sweeny, now chancellor of Add-Ran University in Texas.

These facts will certainly appeal to the alumni of Bethany, an alumni that is as loyal to their alma mater as can be found anywhere. They give assurance of sufficient money to run the college, and a president who will remain with the institution for not less than five years. The time accordingly, is ripe to act, if ever, for Bethany. No time could be more opportune than right now for the alumni of the institution to set their faces toward the college on the banks of the old Buffalo.

AVOID UNKNOWN BRANDS

BORDEN'S
EAGLE
BRAND
CONDENSED MILK

SEND "BABIES" A BOOK FOR MOTHERS

Borden's Condensed Milk Co. N.Y.

THREE MONTHS SUBSCRIPTION

TO THE

Christian-Evangelist

WILL COST

Only — 25 — Cents

If You Mention this Notice.

This Offer is to New Subscribers Only.

Now while the time is big with opportunity for successful work in this oldest school among us, it is not a time for the writer at least, to suggest big things such as he clearly sees possible. But it is a time for the men and women scattered all over this land who are graduates to do some small thing for the school. Are you a resident of Ohio or Indiana? Write Robert Moffett, Cleveland, O., concerning men who might give to the institution and prospective students you know of in your community, or send him a check yourself for the $100,000 endowment fund. If you are a resident of W. Virginia you might be interested in the W. Va. Bible Chair that is to be established in the school. Mrs. Rebecca Richardson, Bethany, W. Va., will gladly receive all moneys sent her for this purpose. If Bethany's alumni in Pennsylvania, Kentucky, Missouri, Kansas and other states will only respond by telling out verbally or through the local papers the good news of the bright prospects of the school, and by writing Pres. Cramblet, Bethany, W. Virginia, of men who will give or of prospective students, the college cannot help but take on new life.

Indeed if the balance strikes success for Bethany, it will not be because of the financial condition, or the new president, but because the alumni, recognizing this as a critical and favorable time, rally to the support of their alma mater. Only a few months shall pass by and June will be here. A reunion of a number of the classes would mean much. I take this early opportunity of asking as senior class president of the class of '97 that the members of the class look toward a reunion next commencement.

There is yet, most assuredly, a place for Bethany among the colleges of our brotherhood—a fact that seems to have been forgotten in recent years in our educational circles. Bethany holds a historic place in the history of our movement, and though in recent years the grip of the college has been lost through financial reverses, there is, through the recent prosperity, every assurance of her being able to prove worthy of filling the place she rightly occupies. There is a stronger faculty, better equipment and brighter prospects for an increased attendance this fall than for years.

Let every alumnus and every Disciple who is a friend to old Bethany, tell out the good news. Bethany lives, and with assured prospects for permanent restoration to her former greatness and usefulness.

CHAS. M. WATSON.

Bellaire, O.

Nebraska Disciples at Minneapolis.

The Disciples in Nebraska will have a special train over the Illinois Central Railroad, leaving Omaha Union Station Wed. eve, Oct. 9, at 8 P. M., and reaching Minneapolis about 8 oclock the next morning. The committee appointed at the state convention is trying to induce every congregation in the state to send its pastor, every Sunday-school its superintendent, every Endeavor Society its president. This can easily be done. Every child can contribute a little and will cheerfully do so if called upon. Let an effort be made in every congregation. The committee will supply all needed advertising matter. Ask us for it. We are trying to send to all, but some may be overlooked. We will answer questions; write us. We will do all we can to make you comfortable; command us. If you want a sleeping car let us know.

The brethren from northern Kansas and western Iowa should come by way of Omaha. This is the most direct route. You can buy a one fare ticket from your home station; see that it reads over the Illinois Central from Omaha. It is expected that the brethren from Colorado and the west will join us here. A program is being arranged for the trip. Prominent brethren will take part.

W. A. BALDWIN,
W. T. HILTON,
C. S PAINE,
G. R. DIEL,
Committee.

The Christian-Evangelist Special.

At a meeting of the Minneapolis excursion committeee of the Central Board of the Christian Church at St. Louis the following were selected as a reception committee to meet the brethren of other localities coming to join the Christian-Evangelist Special at St. Louis Union Station: W. D. Cree, chairman, O. A. Bartholomew, Frank G. Tyrrell, J. N. Crutcher and Paul Castle. This committee will be on hand to welcome the delegates and to give such aid and information as may be needed

Reports received at this meeting of the excursion committee make it almost certain that a special train, run as a second section of the regular Burlington train, which leaves St. Louis, Wednesday, Oct. 9, at 2:05 P. M., will be a necessity.

If you have not sent in your name as a member of our party, please do so *at once*. Our arrangements depend very materially on the number and promptness of responses. Let us know how many (one or more) there will be in your party, when you will arrive in St. Louis and by what route. The reception committee will meet you and we will provide accommodations for you on our special excursion.

Do not lose sight of the fact that the brethren of St. Louis know the shortest and best route to Minneapolis and have selected it. The Christian-Evangelist Special runs via the Burlington route (west side line), will have the best of chair cars and modern and improved tourist sleepers. A double berth (which can be occupied by two) will cost $1.50 in addition to the regular fare, but it is entirely optional with members of the excursion to travel in the chair cars or in these sleepers. We will stop at Quincy, Ill., for supper and take breakfast in Minneapolis.

The fare for the round trip from St. Louis is $16, with twenty-five cents additional for the execution of the ticket at Minneapolis. By depositing the ticket with the joint agent there and paying fifty cents the return limit may be extended to October 31.

Address letters to Excursion Manager, care of CHRISTIAN-EVANGELIST.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL

Vol. xxxviii October 3, 1901 No. 40

Contents.

EDITORIAL:

Current Events.....1251
A Problem of Consistency Further Considered.....1253
Notes and Comments.....1253
Editor's Easy Chair.....1254
Questions and Answers.....1255

CONTRIBUTED ARTICLES:

Confession in its Relation to Evangelization.—D G. Porter.....1256
The Problem of the Home.—S. J. White.1257
Romans 3:7, 8.—C. L. Fidlar.....1258
B. B. Tyler's Letter.....1259
Anarchism and the Saloon.—H. K. Hinde, M. D.....1260
The Situation in China.—Wm. Remfrey Hunt.....1260
English Topics.—William Durban.....1261
Missions in the Northwest.—H D Williams.....1262
Convention Reminders.—Adelaide Gail Jenks.....1262
Campbell on Conventions.—A. M. Growden.....1262
Inauguration of Kentucky University's New President.....1263

CORRESPONDENCE:

Campbell on the Holy Spirit.....1266
Letter from Jeu Hawk.....1266
Maryland and District of Columbia Convention.....1267
William J. Zeiders.....1267
Iowa Items.....1268
Kansas State Convention.....1268

MISCELLANEOUS:

Our Budget.....1264
Evangelistic.....1270
Family Circle.....1272
With the Children.....1275
Hour of Prayer.....1276
Sunday-school.....1277
Christian Endeavor.....1278
Marriages and Obituaries.....1279
Book Notes.....1280

Subscription $1.50

"I WAS glad when they said unto me, Let us go unto to the house of the Lord." Such was the feeling with which God's ancient people hailed the coming of the time for one of their great annual feasts at Jerusalem. It was a means of manifesting their zeal for God and His law to the nations about them. It promoted the solidarity of the chosen people. It kept alive the national hopes and aspirations. It helped to preserve them as a separate and peculiar people until the Christ should come. Is it not with equal and even greater gladness that we now hear the word passed from lip to lip and from our journals to their readers, "Let us go up to our national convention"? Many motives draw us thither. The glad greetings, the social intermingling, the spiritual fellowship, the quickening influence of large numbers of consecrated workers, the reports of what has been done, the needs of the great field, the presence and utterances of foreign missionaries and of representative men and women from all sections of the country—these all appeal to what is noblest and best within us. The Christ, lifted up in song and praise, in sermon and address, in work done and in plans for larger work, and in the united fellowship of thousands of His devoted followers gathered in His name—that is the supreme attraction.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

WHAT WE STAND FOR

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—*J. H. Garrison.*

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

New England Conservatory of Music

The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution.
George W. Chadwick, Musical Director.
Pupils received at any time. For prospectus address
FRANK W. HALE, General Manager, Boston, Mass.

"A Business Education and the Place to Get It"
JONES
Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST LOUIS, MO.
It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. *For Catalogue of information, address,*
J. G. BOHMER, President.

BETHANY COLLEGE.
Founded in 1841 by
ALEXANDER CAMPBELL.
Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,
J. C. KEITH, CHAIRMAN FACULTY.

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

TUB TRUTHS.

A DROP of ink will color a whole glass of water. It is an inch of yeast which makes a pan of bread rise, and a single cake of soap containing unabsorbed alkali can ruin a hundred times its cost in laces and fine embroidery. After all, is it wise to take such risks with common soap? Of course you can get along without Ivory Soap. So can a wagon without axle grease—but it goes hard.

COPYRIGHT 1899 BY THE PROCTER & GAMBLE CO. CINCINNATI

ALEXANDER PROCTER'S SERMONS

"The Witness of Jesus" is the title of a new volume, just issued from the press of the Christian Publishing Company, containing nineteen sermons of the late Alexander Procter. These sermons were stenographically reported, and afterward carefully edited and revised. The several sermons are as follows:

The Witness of Jesus.
Creation—Old and New.
The Coming One.
Transfiguration of Man.
Foreknowledge and Predestination.
Salvation and Retribution.
Three Worlds of Revelation.
Laws of Retribution.
Following Jesus.
Knowledge of God.
The New Birth.
Authority in Religion.
Coming of the Perfect.
Unseen Things.
Law of Glorification.
Creed of the Church.
The Baptismal Formula.
Christian Baptism.
Faith in a Future Life.

In addition there is the Memorial Address delivered by T. P. Haley at the Missouri Christian Convention, 1900, and a preface by the editor of the volume, J. H. Garrison. This is a beautiful volume of 404 pages, handsomely bound. The full-page portrait of Mr. Procter is an excellent likeness of the great preacher.

.....*PRICE, $1.25*.....

The Christian Publishing Company, - St. Louis, Mo

THE
CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo.; Thursday, October 3, 1901. No. 40.

Current Events.

Our New President. The fact has been sufficiently dwelt upon that President Roosevelt is a young man, that he is several years younger than the youngest of his predecessors in the presidency, and that he is a man of such nervous energy that some have considered him impetuous and even rash. It may be well at the same time to remember that, although young as compared with other presidents, he is eight years above the minimum prescribed by the constitution and is older than many men who have attained exalted positions by their own efforts and have filled them with conspicuous ability. He is nineteen years older than the younger Pitt was when with unparalleled precocity he became Prime Minister of England at twenty-four. He is eight years older than Gladstone was when he first entered the British ministry, and eight years older than Napoleon when, as First Consul, he became practically dictator of France. When Henry Clay became speaker of the House of Representatives he was eighteen years younger than Mr. Roosevelt is now, and Alexander the Great after conquering the known world died ten years younger than our present President. No, a man of forty-three is old enough to have passed beyond the immaturity of youth, and if he has not lost all of its buoyancy, so much the better. With all his force and fire President Roosevelt cannot be called in any sense a radical. Politically he is a very conservative man. Perhaps the possession of family traditions, reaching back unbroken for two centuries, may have something to do with increasing his consideration for the traditions and customs of the government. Beyond exercising a somewhat greater measure of personal liberty in his daily life than most presidents have assumed, it is highly probable that he will appear as a cautious and conservative man rather than rash or headstrong. It is to be noted that he is already taking hold of some important problems by the right end. In summoning Booker T. Washington to the White House and holding a conference of several hours with him in regard to the race problem in the south, there is ground for hope that the administration will see in the relations of the black and white races in the south not a political but an economic problem and will treat it accordingly.

The Revolt Against Tammany. The anti-Tammany elements in New York have apparently decided to combine their forces for the fight this fall. It requires only a rudimentary degree of political intelligence to see that Tammany can defeat all the other elements separately and it will be a close rub if it does not defeat them in combination, but a fusion of the independents and reformers with the Republican organization, with Seth Low at the head of the ticket, will have all the chances of success that any anti-Tammany crusade can have. In the three-cornered race which resulted in the victory of Mayor Van Wyck four years ago, Mr. Low was the candidate of the independents for the mayoralty, but was opposed by the regular Republican nominee. Four years more of Tammanyism, as administered by Croker, Van Wyck, Devery and their kind, have reduced the usually discordant Tammany-hating elements to the condition of wild animals in the presence of a forest fire or a flood—minor hostilities are forgotten and all lesser foes become allies against the great common foe. It is almost certain that there will be only two tickets in the field this year and with Seth Low at the head of one of them, supported by the Republican machine and by all the independents and reformers as well, there ought to be a reasonable chance of success. The nomination of Mr. Grout for comptroller, an independent Democrat who did good work on the honest side of the Ramapo water-works fight, will strengthen popular confidence in the real nonpartisanship of this fusion ticket.

Tammany's Advantage. The strength of Tammany lies not in any plausible pretense of decency, honesty, or good government, but in the fact that there are thousands of voters in New York who have some selfish, personal interest in perpetuating the regime of bribery and blackmail. The total number of qualified voters in Greater New York is approximately six hundred thousand. Mr. Ludwig Nissen, chairman of the anti-Tammany committee, says that there are fifty thousand city employes who are directly interested in the maintenance of the present administration, and that each one of these can influence at least one other voter. Here are a hundred thousand votes already secure without regard to the merits of any question which may be at issue. He estimates further that there are not less than one hundred thousand voters who, for private and selfish business reasons prefer Tammany rule. The vast army of criminals, semi-criminals, gamblers and saloon-keepers belong in this class. These men without doubt pay for police protection and get it; they do not like being blackmailed, but they prefer it to imprisonment at hard labor, so they uphold the present order. In addition to these, there are vast numbers of respectable citizens who find blackmail cheaper than honest taxes; or who bribe the police to obtain illegal privileges—such as the use and obstruction of sidewalks by wholesale houses—which would not be permitted under an honest enforcement of the law. These too, with such of their employes as they can influence, are on the side of Tammany without regard to any consideration of honesty or public welfare. So here are altogether two hundred thousand votes, or one-third of the total registration, already enlisted on the side of corruption—and they are the voters least liable to be kept from the polls by bad weather, rush of business, or forgetfulness. Only one hundred thousand more votes—or one out of four of the disinterested citizens—are needed to make a majority, and all the good weak men, who vote with their party regardless of issues, will go toward making up this number. The fight will be for that last hundred thousand. No argument can appeal to those who are selfishly interested and who put their own interest above their city's honor. It will be a hard fight, even with Tammany's enemies united. The following is the platform upon which Seth Low, president of Columbia University, is nominated for mayor:

1. Progressive, businesslike, and nonpartisan administration of municipal affairs, with a special view to cutting down public expenses and reducing the present excessive burden of taxation.
2. The toleration of the innocent customs and habits of our cosmopolitan population by rational laws and regulations, assuring the largest measure of personal liberty consistent with the maintenance of law and order.
3. The conservation of the interests of capital and labor by an equal enforcement of laws, and the enactment of such new measures as the welfare of the toiling masses may require.
4. The extirpation of the police blackmail iniquity and of the system of political jobbery maintained in the interests of the Tammany Boss, who though a foreign resident and a British taxpayer, yet rules the City of New York by virtue of his control of Tammany Hall.
5. The steady betterment of municipal conditions by furthering such necessary public improvements as tend to the greatest good of the greatest number.

Contemporaneous Medievalism. The story of the capture of Miss Helen H. Stone, an American missionary, who is now being held for ransom by Bulgarian or Roumanian brigands, sounds like a chapter out of the middle ages. In the days of Richard Coeur de Lion it was customary for impecunious or malicious potentates to capture important personages as they had opportunity and hold them until their friends paid a vast sum for their release. Richard himself obtained by experience a deep insight into the workings of this ingenuous method for replenishing a depleted treasury. But it was always an essential condition of this scheme that the captured one be a person of some importance and value. The worthless and inconsequential are never held for ransom. So, after all, it was in strict keeping with the traditions of their craft that the brigands chose a missionary as their victim. Princes are not easily accessible to bandits in these days, so they have recourse to that stil

more valuable class, the true royalty of the church—the missionaries. We accept with all due appreciation this unexpected tribute to the worth of a Christian missionary, while withholding approbation from the impetuous and irregular method by which the brigands have expressed their esteem. This is not Miss Stone's first experience with bandits on the Turkish frontier. She is a woman of many years' experience in the field and has been captured before but never held for ransom. In fact, such an event has never occurred before, at least in this region. The robbers demand $110,000, and threaten that if this amount is not paid within thirty days, Miss Stone will be killed or compelled to marry one of her captors. The Woman's Board of Missions, under the auspices of which Miss Stone works, a society which co-operates with the Congregational American Board of Foreign Missions, declares that it will not pay the amount because it would be only the beginning of a series of such captures. Missionaries have the same right to governmental protection that any other citizens have, and the United States government should at once take measures as strenuous as may be necessary to secure the safety of Miss Stone. Turkish soldiers have already been sent after the brigands, but so far without success.

The Yacht Race. The first of the series of international yacht races for this season was sailed on Thursday, Sept. 26. The dying of the wind prolonged the race beyond the time-limit and it was consequently declared off. The race was repeated on Saturday and the American boat "Columbia" won over the British challenger, Shamrock II, by a margin of 39 seconds actual sailing-time, or one minute and twenty seconds corrected time. For a thirty mile race, this is about as close as it could well be. The series will consist of five races and the winner of three will be the winner of the series. They will be held on alternate days, Sundays excepted, until the contest is decided; and if failure of wind makes it impossible to finish the course within five hours the race shall be called off for that day and repeated on the next regular racing day. Three of the races are over a course fifteen miles to windward and return, from a point just beyond Sandy Hook, and two are over a triangular course ten miles on a side. The race this year is of especial interest because of the apparently greater probability that the British challenger will capture the cup which the New York Yacht Club has guarded for fifty years. This is Sir Thomas Lipton's second attempt to win the trophy and he has won such good opinions from all those who have had dealings with him, that there are many, even on this side of the Atlantic, who would not greatly regret to see him carry back the cup.

The Origin of Contest. The cup for which the rival yachts are competing is nothing extraordinary as a piece of silverware, but it has had a history which makes it well worthy of the interest which attaches to it. The first international yacht race was sailed just half a century ago. In connection with the Crystal Palace Exposition of 1851 in London, the first genuine world's fair, of which Prince Albert, Queen Victoria's consort, was the chief originator and promoter, it was planned to have a yacht race open to all sailing craft of all nations. The Royal Yacht Squadron took charge of the event and offered as a prize a hundred-guinea ($500) cup, to become the absolute property of the winner. It was never the Queen's cup, though often called so. Cowes, on the Isle of Wight, then as now the chief meeting-place for British yachtsmen, was the starting-point and the course was around the Isle of Wight. There were more than twenty entries from all nations, ranging from cutters of forty-five tons displacement to three-masted schooners of nearly four hundred. The only American representative was the "America" a two-masted schooner of one hundred and seventy tons. She won the race by such a margin that her nearest competitor was ten miles behind when she crossed the finish-line. The cup was brought home by its American winner and served as a parlor ornament for a few years until his death, at which time it passed to the custody of the New York Yacht Club, which he had been instrumental in founding, to be held as a perpetual challenge cup to be competed for by the yachts of the world. During the first few years there were no challengers but when peace had come after our civil war, challengers began to appear and have come almost annually from then until now. But the New York Yacht Club has always found an efficient boat to defend the cup. Yacht-construction has seen many changes in this half century and yachting on a large scale has become almost as expensive as conducting a foreign war. Although in one sense it is a socially exclusive and ultra-fashionable sport, it is at the same time highly popular. Mr. J. Pierpont Morgan, who owns the Columbia, and Sir Thomas Lipton, who owns the Shamrock II, are paying the expenses, while the boat-loving but impecunious public on both sides of the Atlantic enjoys its cheapest amusement—watching the races which the rich men pay for.

The Secretary to the President. An office which has of late years come into a degree of prominence which formerly it did not know, is that of Secretary to the President. So long as the President's confidential agent and assistant was known merely as a private secretary, it was not possible for the office to attain any considerable degree of honor. It was during the adminstration of Mr. Cleveland, that Daniel Lamont brought the office of secretary into greater prominence by reason of his intimate friendship with the President and the high regard in which he was held; and when Mr. Lamont passed from the secretaryship to a cabinet position in Cleveland's second administration, it was regarded as an unprecedented promotion. Some seemed to consider it as almost equivalent to promoting a congressional page to a seat in the senate. But it has been recognized that the President needs an assistant who shall be more than a stenographer, amanuensis and clerk—a man of ability, tact and discretion. So the name of the office was changed to Secretary to the President, and its responsibility and dignity were alike raised. But neither before nor since has the position been filled by one who so adorned it as has George B. Cortelyou. During the administration of Mr. McKinley, and equally during the last days at Buffalo, Washington and Canton, his good judgment, executive ability and admirable modesty have deserved the heartiest commendation. His retention in office by President Roosevelt will be approved by the public as a fitting recognition of the faithful performance of difficult and delicate tasks, and will make much easier for the President the entrance upon his new duties.

The Cuban Election Law. The election law which has been framed and adopted by the Cuban Constitutional Convention has been presented to the United States government and to Governor General Wood for examination and endorsement. Gov. Wood disapproves of it in only one particular—it provides for too many separate elections. As it stands, there would be separate elections for senatorial electors, for governors and councilors, for representatives and presidential electors, and for senators. These four scattered over six weeks, as the law requires, would be equivalent to an attack of intermittent political fever, which would be sure to disturb business conditions and make the naturally stormy politics of the new republic more tempestuous than necessary. Gov. Wood recommends that there be but two elections: one to choose the electors who will elect the president and senators; and the other to choose all other officers and electors. This is simplicity itself and, like most of Gov. Wood's recommendations, eminently sensible.

Brevities. Judge J. M. Wilson, senior council for Admiral Schley before the naval court of inquiry, died suddenly Sept. 24 at the age of 73 years. Though he had served in Congress he was more widely known as a lawyer than as a legislator.

A French cyclist has performed the wonderful feat of riding 745 miles in 52 consecutive hours. Interesting and remarkable. But why should a man care to compete with a steam engine on its own ground when he must inevitably be beaten?

President Roosevelt is the first President since the Civil War who is too young to remember the events of that stirring time. He was only three years old when the war broke out. With the exception of Mr. Cleveland, his predecessors for the last thirty-five years have all been veterans of the Civil War. It is not improbable that McKinley will be the last of the Civil War veterans to attain the presidency. So it may be said that that office is now entering upon a new epoch.

President McKinley's assassin will meet death in the electric chair some time during the week of Oct. 28. The trial was just and every legal protection was allowed the criminal, even to the ruling out of his plea of guilty. Two ex-judges of the New York Supreme Court defended him. Mr. McKinley died Sept. 14. The trial was begun Sept. 23. The jury brought in a verdict of guilty on Sept. 24. Sentence was pronounced Sept. 26. The law is not always slow. All was done calmly, deliberately yet promptly. It was an object lesson of the superiority of the law of the courts over lynch law.

A Problem of Consistency Further Considered.

In taking up the subject introduced in a previous editorial it may be well to state a few general propositions which we think will command the assent of all of us who are identified with the current religious reformation, including those who hold the view stated in a previous article. These general principles should help us to decide wisely the special question to which we have adverted.

The plea for Christian union which we have made from the beginning of this movement has never contemplated the compromise or surrender of any truth, or of any man's conscience. Valuable and desirable as Christian union is it would be secured at too great a price if it involved the sacrifice of either truth or conscience.

In fact such a union would not be Christian. It would violate some of the clearest teaching of Christ. Truth is divisive only between those who ought to be separated because they belong to different classes. Conscience is the supreme law of every man's conduct and he who is not loyal to its mandates, that is, to the decisions of the moral judgment, cannot be united to Christ, and is therefore not a subject of Christian union. The moral judgment may be wrong or immature, but until it is changed by increasing light, to which every honest mind should be open, it must be obeyed.

No union that can properly be characterized as Christian can be secured at the sacrifice of liberty. This right of proclaiming the truth, as God gives us to see the truth, lies back behind our own and all other religious reformations, and alone has made them possible. Any combination or consolidation of forces that requires a denial of this right, or of its exercise, would prove a fatal blow to spiritual progress. A heterogeneity of beliefs or of convictions among the members of any organization, which involves silence on any scriptural doctrine or command, as a condition of peace, is a violation of the fundamental principle of unity, and of Christian liberty. Better, far, liberty with division than the unity of compromise which involves the sacrifice of religious freedom on its altar.

Christian union is not yet a realized fact. In other words no one religious organization holds all Christians. Nor do all the organizations on earth calling themselves churches contain all who are Christian in spirit and character. Perhaps the divided condition of Christendom is responsible for this fact. It is but fair to admit that those who are attached to these various ecclesiastical organizations are acting conscientiously. If so, nothing short of a clearer and better understanding of the gospel and of Christ's purposes, is likely to change their conscientious convictions or their ecclesiastical relationship. It is not by conforming our conditions of membership to every man's view of what those conditions should be, that we are to promote unity, but rather by re-proclaiming the same terms of discipleship and of church membership which were taught and required by the apostles who first "preached the gospel with the Holy Spirit sent down from heaven."

Now let us turn directly to the question, as to whether we are consistent with our plea for Christian union, based on a return to the doctrine and practice of the New Testament church, when we are insisting on immersion as a condition of church membership. We have assumed, in our previous article, that those among us who doubt this consistency believe with us in the wisdom and necessity for this return to the original constitution of the church in order to unity. So far as this may not be the case this argument will not apply. It remains for those who think they have a better method of Christian union than a return to the original basis, to point out what it is. But if this be a legitimate plea and the true method of promoting unity, and if it be true that the apostles, acting under the inspiration and teaching of Christ, did teach and practice the immersion of believers alone, and that the original churches were constituted solely of these baptized believers, then how could our practice be consistent with our plea unless we insist on the same terms of membership? If the plea itself be wrong, if the plan of returning to the original apostolic basis of church membership be defective, that is another matter and should be pointed out.

We are aware that there are those who hold that baptism is not a requirement of Christ, and who hold such a view of apostolic authority as to enable them to discard the teaching and example of the apostles as only human, and without divine sanction. Such was Dr. Parker's position in his recent interview with Dr. Moore in London. We are not now talking to that class of thinkers, but to those who hold that whether Christ or his apostles enjoined baptism as a condition of church membership, it remains forever a perpetual ordinance to be observed by all Christ's followers, since the apostles received the Holy Spirit in such a measure as to qualify them for conveying to us and to the church of all ages, the mind of Christ concerning the constitution of his church. To these our question is directed when we ask, what other course could our fathers have adopted and we have followed, than that of making no new terms of fellowship, but simply insisting on those which we find taught and observed in the New Testament?

It is at this point that we meet with the objection so often urged by a certain class of thinkers, whose motives and spirit are not here called in question, that many of the saintliest characters which the world has ever known have never been immersed and that to exclude such persons from membership in our churches is to make a basis of fellowship too narrow to hold all Christians, and therefore to make a sectarian foundation. We have already stated that we have had nothing to do with making this foundation. Our mistake, if it be a mistake, is either in our understanding of what that basis is, or in supposing that the foundation laid by Christ and his apostles is a foundation not for the first century alone but for all succeeding centuries. But if we adopt the principle which the foregoing argument suggests of so modifying that basis as to take in all who manifest the Christian life and character we shall not stop by waiving immersion as a condition of fellowship. The Quakers or Friends do not observe baptism or the Lord's supper and many of them possess the loveliest of Christian characters. Not only so, Unitarians, Universalists and some agnostics live pure and unselfish lives which would put to blush many who hold membership in orthodox churches. What then? Shall we surrender the inspired confession of faith upon which Christ said he would build his church, because there are good and devout people who are not able to accept the divinity and Messiahship of Jesus? The same logic that demands that we surrender baptism, requires that we also surrender that confession of faith which Christ said was fundamental to his church. Some churches carry out this argument to its logical result, and have no confession of faith which they require as a condition of membership. If we are not prepared go so to that extreme, why should we take a step that has only this logical terminus?

But there is something more important than logic involved in the policy we are here opposing. It would be introducing a principle of discord which would result in division instead of unity, and in strife instead of peace. We must respect the conscientious convictions of the great body of believers with whom we are associated, if we are to study the things which make for peace, for unity and for prosperity. If the blessing of God has rested in a remarkable degree upon a program of religious reformation which is nearing the end of a century of glorious history, nothing short of the clearest convictions of duty, based upon the clearest teachings of God's word, should cause us to depart from any of its fundamental principles.

This course involves no denial that God's grace and truth manifest their power far beyond the limits of all religious organizations. Nor does it require a narrow and uncharitable view of the Christian character and attainments of others who do not see with us in this program of religious reform. It simply means that in all charity to others, we should be loyal to our providential mission, and to the dispensation of truth which God has granted to us, in order that the world shall have the benefit of our testimony of those things for which we stand and for which we plead.

Notes and Comments.

The matter of buying and selling honorary degrees is receiving its periodical airing. It is charged by a New Jersey minister that three ministers in his presbytery have paid cash for fake degrees from a bogus concern in Chicago. Verily, they have their reward. They want a means of impressing foolish men with their learning, and they probably do impress some. But one might expect a minister of the gospel, even if he is vain enough to desire this, to shrink from incorporating a lie into his very signature.

The chaplain of the Texas senate in his prayer at the first session after the shooting of President McKinley, said; "We pray that our people may learn to offer unto their rulers the same honor and love in their hours of health and service that they show in time of trouble and sickness." Our political caricatures and cartoons are well enough—sometimes, but a caricature expresses an idea. Any editor who publishes in his paper a caricature expressing an idea which he knows to be a lie, belongs to the same class with those who perpetrate

falsehood in any other manner. How many of the papers which were fond of representing President McKinley as a pygmy in ability and a tyrant in ambition, have characterized him editorially since his death as a Christian gentleman of spotless character, a sincere patriot and an able (though perhaps mistaken) statesman?

A technical advertising journal, which is perhaps as purely secular as any paper can be, asks why so few religious papers succeed in increasing their circulation, and answers that it is because they "follow narrow dogmatic lines." "The majority of publishers of religious papers stunt their papers' growth in failing to cultivate their readers' tastes by publishing news of the universal church, the church of all Christian creeds as one, having but Christ as their mentor." Pretty good Christian union teaching from a strictly business paper.

We call attention here in this place to the proposed testimonial to Bro. J. Z. Tyler on the occasion of his 53rd birthday and 25th anniversary of his marriage, mentioned in last week's paper. This testimonial is in view of the fact that Bro. Tyler has been disabled from earning a salary by his unstinted labors in behalf of the work of Christian Endeavor among our young people. By every consideration of brotherly love and fellowship in Christian service, we should use this occasion for giving a substantial token of our appreciation of his work. The anniversary is Oct. 10, and the time is very short and there is need for immediate action. We have already received a few responses in the brief time since our notice was published, but we hope to hear from many others who will send either through this office or directly to Bro. Tyler as they may elect.

The Sunday-School Times makes a clear distinction between theology and religion, and quotes approvingly the reply which the great theologian Tholuck made to a godly woman who was troubled because she could not understand the doctrine of the Trinity. This doctrine, he said, "is a purely theological question and not in the least necessary to religion." And yet the Disciples of Christ were for a generation or two looked upon as religious outcasts, because they would not incorporate the doctrine of the Trinity into their confession of faith, and because they held that this and many other equally theological questions were "not in the least necessary to religion." Somehow, in the process of the suns, the thoughts of men have widened until those principles which used to be considered distinctive of our movement have become common property. So much the better! We have no copyright on them.

One of the great interests which will no doubt come up for consideration at the Minneapolis Convention will be the newly organized American Christian Education Society. This organization was effected at our last Congress at Lexington, Ky., and has not yet been brought before one of our national conventions. This, as it seems to us, is one of the great departments of our work which we cannot afford to neglect, and this society looks to a more earnest and systematic effort towards promoting the prosperity and efficiency of every institution among us which, by its past history and work, and its present condition and outlook, has won the right to live and to receive the patronage and encouragement of the brotherhood. What the society needs now, we take it, is funds coming through life memberships to enable it to carry on the work for which it was organized. All who are interested in the work of education among us and who are able to help it along should do so by taking membership in the society.

At the suggestion of the Christian Commonwealth, a greeting was recently sent through the medium of that paper by the Archbishop of Canterbury to the Pan-Methodist Congress which was in session in London. As a further expression of Anglican friendliness, the Bishop of London sent a cordial message expressing the hope that the Methodist and Established Churches would some day be reunited. This was doubtless intended for nothing more than a general expression of good-will and a token of Christian esteem for the Methodist brethren. But the conference apparently took it quite seriously as an overture for union and informed him, through a letter written by Bishop Stevenson, that union is impossible between an Established Church and the millions of independent Methodists who are unalterably opposed to the establishment of a state church. It is also pointed out that union is impossible so long as the Church of England is unwilling to recognize the legitimacy of the Methodist ministry and the validity of their ordinances. All this is very true. The Episcopal Church cannot unite with any independent Protestant denomination until it makes some concessions which it has never yet made in regard to the ministry. But if the Bishop of London wants to fraternize with the Methodists, why not let him fraternize without coldly reminding him of the present impossibility of union. We shall never be satisfied with less than the complete unity of all Christians; but, while we are approaching that consummation and are yet a long way from it, we will welcome interdenominational fellowship and good-will, wherever it may be exhibited. We hope the Bishop of London will not be discouraged.

We understand that the executive committee of the foreign society has unanimously agreed to recommend to the forthcoming convention the gradual withdrawal of our missionary forces from Turkey. They have reached this conclusion after a long and careful consideration of the matter, and after personal examination of the situation on the ground by the president of the foreign society. As we understand, this action is not the result of any dissatisfaction with the character of our missionaries there, who have been faithful and earnest men and have done what they could under the circumstances. It is without any reflection upon these missionaries that this recommendation is to be made. Such are the peculiar conditions in Turkey that, in the judgment of the committee, the results of our labor in that field, judging by the past, are not likely to be such as to justify the expenditure we are making there, in view of the limited resources of the society and the pressing demands from more promising fields. The pre-occupancy of that field also by the Congregationalists of this country gives rise to complications which make the withdrawal advisable. We understand that Brother Chapman, who has been our missionary in Constantinople, is in hearty accord with this recommendation, though it is, naturally enough, disappointing to the Armenian missionaries who are laboring in that field. We can heartily symyathize with them in their feeling of disappointment, while at the same time we recognize the imperative obligation which rests upon the executive officers of the society, and upon the society itself, to make the wisest use of the funds committed to its care, by expending them where they will accomplish the best results. When the committee has presented to the convention through its general board of managers, the reasons for this proposed action, we trust the matter will receive that careful and dispassionate consideration which its importance requires. The subject is one that must be considered in the light of all the facts, and in the spirit of Him under whose supreme authority missions are carried on.

Editor's Easy Chair.

Distance is not the only thing which lends enchantment to the view. The haze which, in the autumnal season, is spread over the landscape like a thin, translucent veil, lends an enchantment to the scene which no lover of nature has failed to appreciate. It softens the glare of the sunshine and gives a tone and color to the atmosphere which seems to harmonize well with the spirit of the season. October is one of the fairest and most brilliant of all the months, in this latitude. The heat of summer is gone and the "melancholy days" of which Bryant sings with "meadows brown and bare," have not yet come. It is the period of the "Indian summer" than which there is no season of the year more delightful. The only discordant thing about it is that it woos one to the woods and to the streams at a time when a score of pressing interests are claiming his attention in the city. What right has nature to be waving her red banners on the hillsides, and chanting her sweet melodies in the flowing stream, and arraying herself in her most gorgeous robes, when the demands of business, of education, of the church and its manifold activities, are occupying the attention of the people? But after all a majority of us are not living in the cities yet, and those who live in country and town and village are permitted to enjoy the full benefit of the season. Nor can those of us whose misfortune it is to be confined to the cities this season of the year be wholly deprived of these charms of nature. We see something of its beauty, feel something of its tonic, catch something of its spirit, and so manage to keep step with the procession of the seasons. And when we do get out into the midst of it how the glory of it fills the soul with delight and makes us glad that we are living in so beautiful a world!

This last phrase reminds me how much this world has been abused, even in our

hymnology. Some of the old songs most guilty of this sin are getting out of fashion and I am glad of it. No longer do we hear the doleful strains of

"Dark and thorny is the desert
Through which pilgrims make their way"

The idea of wandering this beautiful earth, with its trees and flowers, its mountains, hills and vales, its streams and groves and sweet-smelling landscapes, by calling it a "dark and thorny desert"! This is base ingratitude. Another one of these songs which has not yet dropped into the "innocuous desuetude" which it merits, charges this world with being "a howling wilderness." Men who write such songs are probably chronic dyspeptics whose stomachic disorders are mistaken for piety. "A howling wilderness," indeed! These men are guilty of doing most of the "howling." When the Almighty created this world He pronounced it "good", and he who differs with this judgment pays scanty respect to the Creator of the world and of man. He made it a beautiful world, and He made man with a sense of beauty to enjoy it. It is not piety but indigestion or a false view of religion or some other perversion of man's nature, that prevents him from enjoying what God has made for his enjoyment. The only thing wrong with this world is sin and what sin has wrought to deface it. When we get rid of sin and its defilements and ugliness there will be little left of which to complain. It is not the world in which we live that is at fault, but the sin and misery which men have brought into it. Let us help extend the kingdom of God all over it and it will blossom again with more than edenic beauty.

But whether the material world be beautiful or ugly depends altogether on the eyes that are looking at it. We are quite inclined to forget that a landscape, a work of art, a poem, a sermon, are quite as dependent, for the impression they make, on the subjective condition of the seer or hearer, as upon their objective merit. Some one has very truly said that *we do not see things as they are, but as we are.* It is this fact that makes the world a "howling wilderness" and a "thorny desert" to some, while to others it is a place where God's glory and wisdom and beauty are manifested. It is the office of education and religion to open the eyes of the mind and the heart that we may appreciate all the beauty that God has placed in this world, and all the glory which He has written across the face of the heavens, and all the majesty and might of wheeling suns and systems in the universe of which we are a part. Life is made richer, happier and more useful in proportion as we are able to take into our souls the great lesson which is written upon the pages of nature, as well as those on the pages of Revelation. Why is it that men and women move indifferently through a world crowded with wonders and see so little to excite their admiration and awe? It is because they fail to give attention to the ten thousand animate and inanimate things about them. Careful study of the most insignificant flower or insect will reveal a symmetry, an order and a beauty never dreamed of in these smaller things of nature. The same infinite Hand that paints the glory and splendor of the evening and the morning sky, beautifies with equal care the beetle's wings and the tiniest flower that grows by the wayside or that "wastes its sweetness on the desert air." In this God would teach us that the least thing that is worth doing at all should be done in the best manner possible. Two things filled Kant with awe: the starry heavens above him and the moral law within him. But without the moral law within him, there would have been no awe for the starry heavens above him. Only man made in the image of God can appreciate the grandeur and majesty of the material creation

Let us turn this lesson to where all our eyes are turning just now—the Minneapolis Convention. What will we get out of it? What impressions shall we carry away from it? How much widening of our mental horizon and of our sympathies and how much deepening of the spiritual life will we get out of the convention? That depends, not so much upon what will be said and done at the convention, as upon the mental and spiritual condition in which we go there. There is little doubt but that the occasion will have very much in it that is inspiring, that the music will be uplifting, that the addresses and sermons and devotional meetings will have in them the dynamic of high thought and of spiritual earnestness, but all that will be largely wasted upon us unless we go there in a condition of mental and spiritual receptivity, with a hungering and thirsting after truth and righteousness. If we go in that state of mind and heart we "shall be filled," and the families and the churches and the communities from which we go will be blessed by our going and by what we shall bring back with us of the thought and spirit of the convention. The convention will be great just in proportion as it is deeply religious in spirit, and profoundly in earnest in all its efforts to grapple with the great problems which are connected with the world's evangelization. Nothing short of divine strength and wisdom will suffice to deal successfully with these problems, and our going and our convocation will be largely in vain, unless we go in the spirit of prayer, sincerely and in all confidence seeking for that light which cometh down from above. Meeting together and working together in this spirit our convention will be great in its inspiration, great in its plans for the future and great in the far-reaching results which shall flow from it. Once more we repeat the message which came to us afresh from the lips of an ascending saint at the Jubilee Convention: "Quit you like men. Be strong."

Questions and Answers.

Bruce Brown writes: "All that he (Christ) taught was true before he came into this world and would still have been true had he never been born." Is this statement true? How can it be reconciled with Christ's statement, "I am the truth"? Is there not a relation between Christ and the truth he taught, so close that one cannot be separated from the other? *Theo. A. Johnson.*

Poplar Hill, Ontario, Sept. 17.

The statement quoted from Brother Brown does not seem to be in opposition to the statement of the Saviour. Certain truths doubtless would never have been known to men had they not been embodied in a personality like that of Jesus. For instance, God's love for men would never have been fully realized had he not given his only begotten Son that "whosoever believeth on him might not perish but have everlasting life." But Christ's coming did not *create* that love, but was the manifestation of it. As to whether there is "not a relation between Christ and the truth he taught, so close that one cannot be separated from the other," this is doubtless the case with those truths which relate to his own person and nature. What Christ taught about his coming from the bosom of the Father and about his mission in the world can only be true, of course, on the ground that he, the divine Word, did become incarnate and dwell among men, but it was not this class of truths, which grow out of the fact of Christ's having come in the flesh, to which Brother B. referred.

How do you account for the fact that so many well-to-do people who have passed for being intelligent are the victims of such transparent humbuggery in the business of healing as Dowieism, Christian Science, etc.? *Rusticus.*

It is in part an illustration of the truth of what Barnum said, that the American people love to be humbugged. It also indicates how many people, fairly intelligent, are incapable of dealing with such questions as are involved in the claims of these various isms and fads. Lack of mental discipline, of a knowledge of human nature, of the exploded theories and humbugs of the past, and especially a very superficial knowledge of Christianity, lies at the bottom of all this susceptibility to inoculation by these modern fads. A wider knowledge of history and a better understanding of the relation between the mind and the body would enable people to see that what truth there is in these theories of modern healing is not new, and that what is new is not true. The remedy for the tendency on the part of a certain class of Christians to run off after these modern "healers" is a more widespread diffusion of knowledge and especially the knowledge of the Bible and of human nature, of Christ and Christianity.

Why do the members of the Christian Church stand during prayer when the early Christians of whom mention is made were to "kneel down to pray"? *A Reader.*

There is no uniformity as to the attitude of prayer among our churches. Some of them stand in prayer, some of them bow their heads and in some cases they kneel. We do not know of any instance where the early Christians in their public worship were said to kneel in prayer. The attitude of the body in prayer should be reverent and when that end is attained nothing further is necessary as to the body. The habit which some have of sitting upright and looking around during prayer is both irreverent and ill-mannered, and indicates both a lack of reverence and of good breeding.

Is it right for a Christian to take whiskey as a medicine? *A Sister.*

There is nothing wrong in a Christian's taking whiskey as a medicine when it is prescribed by a competent physician. Not many physicians, however, prescribe whiskey as a remedy for anything now, and no wise physician will do so where there is the slightest danger of its leading to evil results. No man, be he saint or sinner, should prescribe whiskey for himself, as we fear many do.

Confession in its Relation to Evangelization

By D. G. PORTER

A true conception of baptism in its relation to evangelization is most important, but a true understanding of the use and place of confession is scarcely less so under the conditions which prevail at the present day. The Disciples alone, so far as I know, seem to attach importance to it, or give it a prominent place in evangelical work. They seem, however, to have given much less attention to it than to baptism, not so much indeed as the importance of the subject seems to demand.

Faith says, "Jesus is the Christ of God." If he is the Christ, he is by divine authority the rightful Lord over all men, and all men owe him their allegiance as such. But it is one thing to believe that he is the Christ your rightful Lord, and another to act upon that belief and really accept him as Lord. Baptism in his name is, I believe, the divinely appointed means of rendering to him the act or pledge of allegiance, appointed expressly, it would seem, so that the subject may be able to do this, and know that he has done it in an acceptable manner.

When Peter, at Pentecost, proved to his hearers that "God had made this same Jesus whom they had crucified both Lord and Christ," they were naturally greatly disturbed at the thought that they had persecuted and put to death him who was the hope of Israel and their rightful king, thus apparently making him their implacable enemy. In their distress they turned to Peter and the other apostles and asked, "What shall we do?" Peter said in substance, "Turn from your evil way. Instead of continuing to oppose and persecute, become his faithful and obedient subjects, rendering to him the pledge of faithful allegiance by being baptized in his name, and your sins will be pardoned and you will be received into favor." To this they gladly consented to the number of 3,000 in a single day.

But where now is the place of confession? Apparently nowhere at all, but really in the baptism itself—baptism in the name of Jesus Christ. In baptism the subject is dealing as it were directly with Christ. Baptism is "toward God," not toward the minister, the church or the world—being the direct response of an honest purpose to the claims of the gospel (1 Pet. 3:21). Baptism in the name of Jesus Christ is in itself confession, a solemn, direct, personal acceptance of Jesus as Lord. Often, perhaps generally, there was in New Testament times apparently no confession except as it appeared in baptism. But confession aside and apart from baptism has an important place, since Paul declares that "if thou shalt confess Jesus as Lord with thy mouth thou shalt be saved." These words indeed seem apparently to rule out baptism as unnecessary, but only apparently, since as confession is involved in intelligent scriptural baptism, so baptism is implied and virtually promised in intelligent scriptural confession.

It is important, however, to consider just what is necessary to intelligent evangelical confession. The word in the original Greek is ὁμολογέω which means to say the same thing with another person, that is to come to an agreement with him, to acknowledge that what he says is true, that the claim he makes is just. The word "confession" in English according to the significance of its Latin derivation, corresponds almost exactly to the word ὁμολογία in Greek, and either word indicates that there are two parties to the transaction, and the relation between them is radically changed by it. Jesus claims in his gospel to be the rightful Lord over all men. To acknowledge the claim directly and personally for one who has not before admitted its truth, evidently changes the relation between him and Christ. The faith of the crucified robber could recognize even the dying Jesus as Lord, and he confessed him as Lord with his mouth. In Peter's declaration of faith in Matt. 16:16 he does not call Jesus Lord in express terms, and his words regarded as a model of confession are to that extent defective. We learn, however, from verses 21 and 22 of the same chapter that he did acknowledge and call him Lord "from that time forth." When Thomas was finally convinced that he was raised from the dead and was really the Christ he made his confession in the words, "My Lord and my God." Paul when convinced of the truth acknowledged Jesus as Lord whose commands he was presently willingly to obey by saying, "Lord, what wilt thou have me to do?" In all these cases the subjects do not merely call Jesus Lord as a term of complimentary address, but they actually accept and take him to be the Lord and Ruler of their lives, and were hence not of the class to whom Jesus referred when he said, "Why call ye me Lord, Lord, and do not the things which I say?" This is what the believer who also is willing to obey the truth should do. "For if thou shalt confess with thy mouth Jesus as Lord and believe in thine heart that God hath raised him from the dead thou shalt be saved."

But it is important to observe that the confession in the nature of the case should be made to Jesus himself in direct address. It was so made in all the examples recorded in the New Testament, and there is no reason why it should not be so made now, but rather every reason why it should. If Jesus was raised from the dead, he is alive and can hear what is said to him. He has authorized his ministers to baptize, but not to receive confessions for him and in his name. That would make the ministers figure too much in the role of priests. There are no examples in the New Testament of confessions made at second hand. The whole matter is between the subject and his Savior and there is no reason for calling in a third party. In verse 13 of the chapter above cited, Paul identifies confession with calling on the name of the Lord, which of course must be done in direct address.

Further, the confession must be made "with the mouth." In definite, intelligible words the subject must say to Jesus that he acknowledges and accepts him as his Lord. If he merely thinks his confession instead of expressing it in broken words, it will not be satisfactory even to himself. He will not know whether he has done anything or not, and can receive no assurance. And even the spoken words are to be confirmed and emphasized later by the solemn and impressive act.

But if the confession is to be made or repeated in connection with baptism, why is there need or occasion for any previous confession? Because there were anciently and have always been since, cases where immediate baptism was impracticable. Not all are so fortunately situated in this respect as were the Philippian jailer and the Pentecostians. But when a man believes and is decided in his own mind, he naturally wants to act, and to have the matter of his salvatton settled without waiting on the convenience of ministers and baptisteries. He can do this previous to baptism by means of confession, and can take the word of a prophet and of an inspired apostle for his assurance. The confession above considered may properly be termed the evangelical confession. It is that which must be made in some form by every one who would become a Christian, and without which no one can be a Christian at all. All will admit that acknowledged lordship of Jesus and loyalty to him are the *sine qua non* of Christian life.

But there is another kind of confession mentioned in the New Testament which in contrast with that above, named "evangelical," may be properly termed the heroic confession, the Scripture term for which seems to be καλός, noble, beautiful or good. There seems to be a certain propriety in this designation since this confession requires steadfastness, courage and sacrifice, and is often to be made in the face of danger or derision or even death. The evangelical confession is to be made by all, and once for all. The other is not to be made by all, nor once for all, but may be required many times in the course of a Christian life. In exhorting to steadfastness in this latter kind of confession, Jesus bids his disciples not to fear those who can only kill the body, but rather him who can destroy both soul and body in hell. And he promises to acknowledge before his Father and the angels those who have the courage and are not ashamed to face danger and derision by acknowledging their relation to him before men. Paul mentions two cases of this kind of confession, namely that of Jesus before Pontius Pilate, and that of Timothy before many witnesses, among whom we are at liberty to infer were powerful enemies and opposers, so that the confession had enough of the heroic quality to justify Paul in classing it with that of Jesus before Pilate, and in characterizing it by the same word.

If the disciples have made any mistake in this matter, I should say it is in that they have generally failed to distinguish between these two kinds of confession, and that they sometimes seem to accept as confession what is simply profession. When a man rises in a congregation after the sermon and says, "I believe that Jesus is the Christ the Son of the living God," it is not the evangelical confession which according to Rom. 10:9 would entitle him to salvation, and no one can see a reason why it should. He does not call on the name of the Lord, nor accept and acknowledge Jesus as his Lord by these words. As a matter of fact

he probably does not believe that Jesus is the Christ any more than he did the week or the year before. His utterance on this occasion means simply that he is ready and willing to become a Christian. Other evangelical bodies reach the same result by asking those to rise who are willing to lead Christian lives, and there is really no more confession in the one case than in the other. The advantage of the disciples is that when a man has thus expressed his desire to become a Christian they let him do it, while the others send him to the inquiry room and wait for further mental or spiritual experience. This is a considerable advantage, but it would be much greater in my opinion, if instead of accepting the words of a profession, often, if not generally, imperfectly understood, they should require the true evangelical confession by sending the subject directly to Jesus to place himself under his lordship in definite, intelligible, spoken words. I would not make priests and confessors of the ministers and preachers, but I am not sure that I would not sometimes make "confessionals" of the retiring rooms about the baptistery, or provide other places of retirement in connection with evangelical services, for the benefit of those who could not otherwise have the desired opportunity of privacy. "And thou, when thou prayest, enter into the closet and shut the door."

Waterbury, Conn.

The Problem of the Home

By S. J. WHITE

It is not brag or bluster, but sober judgment, when we affirm that the best government under the sun, the one of highest hopes and noblest opportunities, is the one that has for its banner the Stars and Stripes. We are leading in the grand march of the world's progress. We are fashioning a civilization more beautiful than the arts of Greece, more divine than the golden dreams of Plato, more diffusive than a hemisphere, and more enchanting than all the flowers that ever grew in the intellectual gardens of the past. In no other land is conscience so untrammeled, are men and women so royally and affluently endowed, and is it possible for angelic truths and sentiments to flutter and sing divinely in every soul. We have buried the divine right of kings with the rubbish of the centuries, we trust, never to be resurrected. We know—

"'Tis liberty, fair liberty alone
That gives to the fleeting flower of life
Its sweetness and perfume."

But notwithstanding the wonderful achievements and progress of our Republic, it behooves us to recognize the fact that there are in our body politic to-day discordant and conflicting elements which, if left uncontrolled or misdirected, may yet rend our Nation into atoms. There are weighty questions before the American people demanding the most solemn and earnest consideration, and presenting problems the proper and timely solution of which will put to the test the highest possible order of the most profound and mature Christian statesmanship. When we seek for an explanation of the wonderful progress and achievements of American civilization, we are brought face to face with the fact that the religion of Christ has been the most potent factor in the construction of the American Republic and one of the greatest bulwarks of its magnificent principles and institutions.

It is the experience of many who are actively engaged in Christian work, that some of the greatest hindrances to the progress of the Master's cause are found to-day in many of our homes. The church prospers or languishes as the home life is Christian or non-Christian. The state can never rise above its homes. As go the homes of our land, so goes society, the church, the nation. When we learn to make more of our homes, our homes will make more of us and they will make the church and the state more what they ought to be. When there is not enough moral principle to make the family adhere, there will not be enough political principle to make the state adhere. If the American people desire universal moral and mental stagnation, like that which for forty centuries has characterized the nations of Asia and Africa, a religion as stereotyped, lifeless and unexpansive as that which permeates Buddhism; trade and commerce as dull as that which pervades the Ottoman empire; mental sterility, social stolidity and spiritual inanity, like that which marks the utter blackness of John Chinaman, they can come into the possession of all these by keeping Christ out of their homes. The salvation and safety of the state depend upon the salvation and safety of the home. There is something sublime and majestic in the white-haired veteran Joshua standing before Israel and confessing with heroic determination: "As for me and my house, we will serve the Lord." That testimony of a completed household for God moved all Israel to renewed fidelity and inspired the whole nation that day with uplifted hands to give themselves afresh to God in solemn, holy covenant. When the homes choose to serve God and him only, there will be no difficulty about missions and no evils powerful enough to destroy our civil and religious institutions.

The non-service of God, and disloyalty to Christ in our homes, is the secret of whatever weakness there is in our state mission work. These homes must be converted from the error of their ways. And this work of conversion should begin with the parents. Paul wrote to the Corinthians, "For the children ought not to lay up for the parents, but the parents for the children." He also wrote to the Ephesians, "And, ye fathers, stir not up the anger of your children; but bring them up in the nurture and admonition of the Lord." When spirituality is below par with the parents, it is generally at a discount with the children. It is the plain teaching of Christ that parents, both by precept and example, should educate their children first in divine things. But is not the very opposite to this found to be the teaching in many of our homes? Instead of cultivating the Christian virtues in the home, too many parents are fostering those evils which, in time, will destroy all interest in Christ and his cause.

In some homes, parents cultivate the idea that the chief end of life is to spend one's time in one perpetual round of worldly pleasures and festivities. In such homes, heroes of faith are not found. Is it possible that the parents in such homes are ignorant of the fact that there is no more effectual way to destroy a great nation than to give its young men and young women all the money they want, provide them with plays and festivities and amusements and leave them to sweat the life and manhood out of body and soul in the hot-bed of pleasure and self indulgence? Have they forgotten that it is an incontrovertible fact, that the downfall of Babylon was due more to the sensual and self-indulgent spirit of her young men and young women than to all other evils combined? That is the way Babylon was ruined. That is the way imperial Rome became an easy prey to northern barbarians. That is the way Christian Constantinople came under the debasing and abominable sway of the Mohammedans. That is the way Venice ended a thousand years of independent and glorious history. And I know of nothing that could come to this fair land of ours that would be more disastrous than a generation of young men and young women without energy, without principle, without conscience, and without ideas which beautify and enrich the soul and make for the enlargement of Christ's kingdom. Let such young men and young women give tone to public opinion, and take the lead in the highest circles of society, and it will not be long until you can look upon the political map of the world for the free America of to-day as vainly as you look for the lost Atlantis that lies buried in the ocean. I frankly confess that I despair of such a permanent triumph of right in our state as we all desire until there is a most radical change in our home and social habits. The father of Hannibal brought him to the altar when he was very young and made him swear eternal hostility to Rome. Our home must be made the sanctuaries at whose altars we shall make our children vow eternal hostility to all unrighteousness.

There are homes in which the parents are given to avarice, covetousness, and selfishness, and their example is such that the children infer that the whole duty of man is to seek first the kingdom of gold and silver. There is an idol in our civilization like that which the Chaldean monarch set up in the plain of Dura—an image of gold. The lovers of wealth are prostrating themselves before it, and the worship of this idol is as corrupting to our civilization as the worship of Baal was to Israel. A careful investigation discloses the fact that the shrines of this idol are in our homes, and, consequently, our children too often imagine that to be rich is the sum of human happiness, and, therefore, the most important thing in life. If this idol ever falls, it must fall like Dagon before the ark of God. And as the ark that contained God's righteous laws rested in a private family before it found a place in the temple, so must the gospel of Christ be in the family before it can be in the state. One of the great needs of our time is more men who will not bow down to Mammon though he should offer all the kingdoms of the earth and the glory of them.

The men who laid the foundation of our government and the men who have built

thereon the most beautiful temple of liberty in all the annals of history, were men who were reared in homes where selfishness and the idolatry of covetousness were strangers.

"They were the luster lights of their day,
The sacrificial giants who
Cleaved the darkness asunder
And beckoned us where we are."

Let parents do their duty in the home, teaching the life of self-denial exhibited by Christ, and this temple of liberty will stand in the ages to come a monument to the self-denial of our fathers and an inspiration to coming generations to live like the noble Fabricius of whom his enemy, King Phyrrus, said, "It would be as easy to turn the sun from his course as Fabricius from the paths of honor."

"God give us men! A time like this demands
Clean minds, pure hearts, true faith, and ready hands.
Men who possess opinions and a will;
Men whom desire for office does not kill;
Men whom the spoils of office cannot buy;
Men who have honor; men who will not lie;
Tall men; sun-crowned men; men who live above the fog
In public duty and in private thinking;
Men who can stand before a demagogue
And denounce his treacherous flatteries without winking.
For while base tricksters with their wornout creeds,
Their large professions, and their little deeds,
Wrangle in selfish strife, lo! Freedom weeps.
Wrong rules the land, and waiting Justice sleeps."

We have the godless home: the home where vicious literature is read instead of the Bible; where there is no sacred regard for the Lord's day, no desire to worship, no prayer, no praise. In such homes there is no religion, and where there is no God, there is no conscience, and where there is no conscience there is no respect for the rights of men, and where there is no respect for the rights of men, there is no security for life or property, and where there is no security for life or property, there is anarchy. The love of country, the love of man, the love of self, and the love of God demand that anarchy at once be blotted from our civilization. But it will never be done until our godless homes are made Christian homes.

Two things at least must be done: First, our pulpits must be occupied by larger men—men who will not be satisfied with themselves until every home in the church with which they are laboring has a part in sending the gospel to the needy places; the responsibility for success or failure rests very largely with the preachers. Second, the eldership of our churches must recognize more and more the power of the religious press. The time has come when every church should be so managed that at least one religious paper will be found in every home in that church. The people will not and cannot be expected to be interested in something that they know nothing about. Give the people the facts, and when the call for help comes, they will respond.

Cameron, Mo.

Books are the food of youth; the delight of old age; the ornament of prosperity; the refuge and comfort of adversity; a delight at home, and no hindrance abroad; companions by night, in travelling, in the country.—*Cicero.*

Romans 3:7, 8 By C. L. FIDLAR

II.

The incident was the talk of the neighborhood the next day. That night the house could not hold the people. Some came to see the preacher, some to enjoy the meeting and some to see what Schooner Allen would do, and to enjoy any fun that might be on hand. But Schooner and his boys failed to appear. He was heard to say down at the Locks the next day that it was all right, that he only got what he deserved; but that he felt like shooting the other fellows for not taking their medicine too. But those who heard him thought that he was only "layin' low." But another week passed and still no Schooner or his followers.

There had been several confessions this evening and Cliver and the evangelist were walking home after the services. As usual their little company dropped apart as each reached his home. As Summers and Cliver turned into their own lane Summers noticed that Miss Edmonds was left alone. "See here, Bro. Cliver, it won't do for Miss Edmonds to go all the way home alone. Just leave the door unlocked for me." He soon caught up with her.

"Pardon me, Miss Edmonds," he said, "but you seem to be alone; so with your permission I'm going to see that nothing makes away with you down this hill and all the way home."

"I'm ever so thankful to you for your kindness, Mr. Summers. I was expecting my brother at church this evening, but I suppose he forgot it."

They walked along together down the long winding hill. The moon was at the full, and the whole sky and air seemed surcharged with glorious light. The night was not cold and the hour was early, so what wonder if they failed to make the half mile as quickly as they might have done. He was a preacher, true, and no doubt should have been thinking of the sins of the world and the awful condition of fallen humanity; but who, be he preacher or sinner, can resist the witchery of a night such as this, and the charm of an intelligent, laughing girl? I doubt if you could, and I frankly confess that I could not, so let us be charitable, for Summers was but of our susceptible human dust if he did wear the cloth. No doubt he should have discussed weighty questions of deepest moment to the soul's salvation; but he did not. No, he spoke of the moonlight, of the trees, now almost bare, of a little owl that flitted past like a speck of shadow cast by nothing. They laughed and chatted like the weakest of human atoms. When they took a short cut through the pasture and the strip of woods, it was not to lessen the distance, but because it was away from the road. They felt like they were the only creatures enjoying this night, and anything to remind them that others existed was an intrusion.

So they left the highway of men and crossed the fields. He helped her over the old rail fence just as if she had not climbed it unassisted since she could remember. But he was sure the rail would turn with her this time. She thanked him and he made some nonsensical reply about its being some sort of a pleasure. They both laughed and started across the pasture. A startled crow flew out of some bushes and he quoted a verse of "The Raven." She liked it and he quoted another. Possibly he might have quoted the whole poem had they not reached the little branch that reeled its way across the pasture. It was not frozen, so he must assist her over. The water scarcely covered the old rails thrown into it, but he again feared that they might turn, or that her foot might slip. So he went before, and reaching back, took her hand and steadied her over. As he assisted her up the bank a brier caught on her skirt. He held it with his foot and pulled it loose. Then he told her what it was a sign of. She replied that she did not believe it, for it had never come true in her case. He then told of a girl who had such faith in it that she used to scatter briers along her path on pupose. They both laughed again and were happy.

As they passed through the shadow of the woods, she was not afraid, but he was fearful lest she would be. Did he take her arm? Well, I could not see, but he being a preacher and she a sinner, and the Bible saying something against being unequally yoked together, I judge that he did not. Still I am not certain that that particular passage of Scripture occurred to him just then. But the danger of the woods and the danger to the preacher were soon passed, and they were again in the road.

Ahead of them a man was approaching, and it was soon plain that he was intoxicated. As he neared them Miss Edmonds laid her hand on the preacher's arm. It was a little thing, but to him she turned for protection if need be. He felt the confidence in the light trembling touch and gently but firmly drew her arm through his own. Just as they met, the stranger stepped in front of them. His face was from the light and under his slouched hat they could see no familiar features. Summers and Miss Edmonds attempted to pass him, but just then he caught at her and growled thickly, "Gimme that gal." Summers stepped before her and caught the man's arm. What should he do? Should he use force? For once he wished he was not a preacher and an advocate of moral suasion. Possibly he might have released the arm and attempted to pass on, but just as this resolution was forming, he caught the glint of a knife or a revolver. At that glance he was not a minister. He was the "quarter-back" again; he was on the gymnasium floor with the gloves; he was training for the pentathlon; his specializing in theology was all a myth. Moral suasion to the winds! He had a physical opponent and he was angry. A lady was looking to him for protection. She was even now trembling at his side. His loose glove was off in an instant and with bare fist he dealt his opponent a crushing blow square in the face. All the force of many friendly bouts was back of it, and the stranger went heavily over into the ditch beside the road. Summers turned to Miss Edmonds and said, "I think he'll know better next time. Let him lie there awhile." He drew her arm again through his and turned away, leaving the intruder still in the ditch.

"Don't go back that way," Miss Edmonds pleaded as they tarried a moment at the gate. "That man might be waiting there yet."

Summers laughed and said, "I won a

half-mile foot race when I was in school."

"Yes, but you won't run now."

"I'm not so sure of that. There's nothing like the presence of a lady to give a man courage."

"But can't you go some other way?" she continued to plead. "Take the short cut back through the woods."

"I'm going to take our short cut through the woods and the pasture," he replied. "But I think when he crawls out of that ditch he'll be sobered. So you need have no fear. Good-night."

But she did have fear, and instead of entering the house she stood in the shadow of the cedars and watched him till he blended into the moonlight.

As Summers walked slowly homeward the moonlight lost some of its glory. He was disturbed in mind. Had he done right? He had struck a brother; had given the blow in anger, and with all of his might. No doubt the man was wounded severely, for a square blow of his fist was always dreaded in the gymnasium, even though the blow was accompanied with a laugh. But then, what else could he do at the moment? As a gentleman he could not step aside and yield to the demands of the man. But could he not have reasoned with him? Did he even try? He recollected that he had not spoken so much as a word. But he saw a weapon, and doubtless the man would have done one or both of them harm. It was self-defense. Yes, he was justified in his deed. Any court would uphold him. But should he as a minister of peace and a follower of the unresisting Nazarene resist unto force, and that in an angry spirit? He might have secured the weapon. No, he was guilty. In his anger he had not so much as stopped to see how severely he had wounded the man.

Thus did he reason with himself. When expediency held sway he was justified but when conscience spoke, he was guilty. His struggle was desperate; so desperate that he failed to note the distance he had come. He raised his head, he was again at the place of the encounter. He involuntarily glanced into the ditch. There was a dark object lying in it. He paused and a tremor shot through him. What was it? Could it be? He looked more narrowly. Yes, it was true.

"My God," he cried, "have I committed murder?" He sprang into the ditch and bent over the prostrate man. He raised the limp, helpless head and with his handkerchief wiped the blood from the cut and bruised face. As he wiped it clear, a ray of moonlight fell across it. It was Schooner Allen. Was he dead? In terror Summers bent low over him. "No, thank God, he breaths! I'll save him yet with God's help. Father, hold not this sin against me! Help me to atone for it!" He almost cried aloud in his anguish.

Taking the fallen man in his arms he scrambled from the ditch. Down the road, through the woods, across the pasture, he almost ran. It was the very way he had come with Miss Edmonds, but all was different now. As he crossed the branch at a bound, he felt no light hand in his, but a leaden head on his arm. The startled crow that again flew from the bushes called forth no poetry this time. Up the long winding hill he went without a pause. Ah, how his severe physical training stood him in hand! He saw no moonlight on the fields now; it seemed to center with all of its power on a little crimson stream that trickled down a white face and over his coat sleeve. He ran up the little lane to the Cliver home and knocked loudly at the door.

"That bruise on the back of his head must have come from striking a rock or something in the ditch," Summers said as he bent over him.

"You give him a good lick for onct," Cliver replied. But Summers made no answer. He was still fearful, not only on Schooner's account, but of what effect this would have on the meeting if it should get out. The meeting was now at its height and every night was witnessing conversions.

"What do you think, Bro. Cliver, shall we keep this to ourselves till the meetings are closed, or shall we make a clean breast of it now?"

"Well," Cliver replied, "I 'low it might be best to say nothing about it at present. Nobody knows about it but us, and Schooner won't git out of that bed fer a spell"

"No, no one knows of it but ourselves and Miss Edmonds and she doesn't know who it was. I'll see her and tell her what we have decided to do. But I must make a clean statement of it before I leave." So it was decided to keep the matter secret till the meetings closed, or at least as long as possible.

(TO BE CONCLUDED.)

B. B. Tyler's Letter.

Why did God permit the death of President McKinley? He was a good man and a great. He was a useful man. The nation needed him, and the world. His wife needed him. Why did God permit the bullet of the assassin to terminate his honorable and useful career? Why?

I do not know. This an inexplicable event. There are many such. But this is not a new question. It has been propounded again and again. It is as old as the race. The name of William McKinley is the only new feature of the old inquiry. Twenty years ago the name of James A. Garfield was in the question. Thirty-six years ago it was that of Abraham Lincoln. More frequently the name used in the agonizing inquiry is that of wife, husband, son, daughter, father, mother. The name, probably, of one not known to the world, but whose life seemed essential to the home. Why *this* bereavement? It is an old and always new question. In its presence we are dumb.

Perspective is needed in order to make even a partial reply. Just now we are too near the awful tragedy which has been enacted to think soberly. We are yet dazed —I am. As we read the farewell words of our noble and good President tears fill our eyes. How thoughtful of others. How considerate.

"My wife: be careful about her: don't let her know." "Let no one hurt him." "I am sorry to have been a cause of trouble to the Exposition." "Good-by, all, good-by." "It is God's way: His will be done, not ours."

This death scene unnerves us as nothing since the assassination of President Lincoln. By and by we may understand—not now.

Perspective, as I was saying, is needed. This helps us to see that many, at the time, inexplicable sorrows and bereavements have resulted in incalculable good. Let us trust God. He has compelled so many dark experiences to work for the betterment of the world we can believe that he will bring blessing out of this terrible tragedy. Can you not believe this? I can: I do. God reigns. His hand is at the helm. He directs the course of the ship of state. It is plain that he has been in our life, in our national life, from the beginning. He has not left us now. He controls all the affairs of our little world. Not a sparrow falls without his notice. The hairs of our heads are numbered. Nothing happens. There are no accidents. Believe in God. Believe in his Son, Jesus Christ our Lord. Let not your heart be troubled. This is the divine prescription for sorrow. In his own good time he will throw light on the mysteries of bereavements, sufferings, sorrows. God is our Father: we are his children. He is infinite, we are finite. He loves us. His resources are boundless. Hold fast these truisms.

What a puzzling problem was the experience of Moses. He had a mighty brain and a great heart. He was an educated gentleman. His manners were those of a courtier. Moses was a born king among men. All other statesmen are small compared with him. If he was not inspired by Jehovah, he was a demi-god. He was heir apparent to the throne of Egypt—at the time, the greatest government on earth. A great purpose animated him from his youth. His people were in slavery and he determined to give them freedom. A lofty purpose this: a worthy aim. He slew an Egyptian in a moment of excitement. The Egyptian was maltreating a Hebrew. 'Tis easy to excuse Moses. But he became a fugitive. He fled for his life. He lived in exile forty years. If you had lived at the time could you have explained this singular and sad turn in the fortunes of this great, this noble, man? It is more than probable that your faith in God would have faltered. Where now are the promises of Jehovah to Abraham, to Isaac, to Jacob? What is the use of trying to be good, noble, helpful to others? His father, mother, sister, brother, are broken-hearted. I can hear his poor mother cry out in the deep anguish of her soul: "Would God he had died in infancy. My son a murderer and a fugitive! Why has Jehovah permitted this?" The condition of the Hebrew people is now worse than it was before. All hope is gone. While in exile Moses served as a shepherd. Educated in all the learning of the Egyptians, the adopted son of a princess, accustomed to the manners of royalty and aristocracy, with mental powers fitting him for the most exalted station, with a culture which made him a fit companion of the noblest of earth, he cares for a flock of sheep! Can you explain this? Could you have explained it at the time? No indeed. The mystery was deep, dark, impenetrable. Now we see that his experience in exile was a necessary part of the preparation that Moses needed to do the work for which the Lord intended him. His experience, in appearance, was evil: in reality it was good—good for Moses, good for the Hebrews, good for the world, good for us now. He was not prepared to undertake the work of emancipation and leadership when in a moment of indignation he fatally smote the Egyptian. All is plain now: all was dark then.

Recall the story of Joseph the Hebrew slave who became the Viceroy of Egypt. There is nothing more mysterious than the experience of this boy who when he came to man's estate was given a position in the government second only to that of the monarch. "Is there a God?" he might have asked in the midst of the unjust treatment that was meted out to him and the sufferings that came upon him. His envious brothers sell him into slavery. While a slave and faithful to his master he is falsely accused and thrown into prison. Two years he serves as a convict. Disgrace covers him. The only friend he seemed to have was untrue to him. The case is hopeless. Not a single ray of light can be seen in any direction. All is darkness. Jacob in Canaan is mourning the death of his favorite son. "What have I done that I should be thus bereaved?" he said to himself. "Jehovah cared for my grandfather Abraham, and he cared for my father Isaac, and he was with me and blessed me in Padan Aram; but he has forsaken me now." At that moment Jehovah was preparing a wonderful deliverance for Jacob and his family. "God moves in a mysterious way his wonders to perform." Now we know that God's hand was in these strange events. Jehovah was good, infinitely good, in all that he did. Never more gracious was he than in the bitter experiences of Joseph and his father Jacob. "These things are written for our learning." As Jehovah wrought then so he works now. Dost thou believe?

Imagine the feeling of Mary, if you can, as she saw her son die on the cross. She did not know what his death meant. His disciples did not understand. Out of heart they returned to their former vocation. Some light came to them when Jesus arose; but how mysteriously dark were the days until the day of Pentecost was fully come. Now we are familiar with the thought that in all these transactions our Father was revealing his love. Then it seemed as if God were dead!

What is death anyway, that we should feel as we do about it? Paul says that it is an item in the inventory of the believer's wealth. It is the gateway through which the children of God by a spiritual regeneration pass to glories inconceivable by the human mind. "Why do we mourn departing friends?"

God's in heaven and all is well. Comfort your heart with these thoughts.

Anarchism and the Saloon.

By H. K. Hinde, M. D.

[The following remarks by Dr. Hinde at the McKinley memorial services in Mexico were reported by Clayton Keith.]

There are some things that have no right to live in this free American republic; and for the simple reason that they strike at the very foundation of all law and order. I venture to name in this presence two things of this class, that of right ought to die, and as a matter of fact are doomed to die at no distant day: Anarchism and the Saloon. These twin children of the devil, these murderers not only of our presidents, but of our children, and destroyers of our homes—I name them together because they belong together and go together; and would to God they could be buried in one common grave.

They represent the lowest and vilest and most destructive elements that our ruining our beloved land. They are outlaws and deserve no favor or mercy at the hands of American freemen.

The saloon is the hotbed where these vipers of anarchism are hatched and nursed into life to go about their hellish work. Trace the history of this man Czolgosz, and Miss Goldman, the Isaacs, Herr Most, and the rest. Where do you find them? Always in the saloon. There it is they meet and plot, and from there they go to their diabolical work. We have tried every other remedy. It is useless to dally with these questions any longer. The life of our country is too dear to longer experiment with remedies of doubtful efficacy. We cannot afford to lose another Lincoln, another Garfield, another McKinley. Nor can we afford to lose tens of thousands of promising young men that are going to drunkard's graves through the enticements of the saloon.

Let the Christian nations of the world select an island in mid-ocean, the farthest from all other land, and there transport these murderers and free-lovers and disturbers of society and there let them enjoy to the full the results of their own teaching. As lepers of society let them be inexorably excluded from any contact with Christian civilization, except it be through the service of Christian missionaries, who are willing to die as martyrs for the Master. And then when we are rid of this vile brood, let us shoot to the death with the ballot these saloons all over our Christian land so that there shall be no hatching places for all these vices that tend to undermine and destroy us as a people. This the Christian people of America have the power and the opportunity of doing, just as soon as they have the will.

The Situation in China.

By WILLIAM REMFREY HUNT.

We stand appalled at the magnitude of the evangelization of this swarming yellow race. In his address delivered recently before the conference of missionaries at Shanghai, Dr. Timothy Richard urged the importance of this great problem of the Christianization of this wonderful empire. Quoting Sir W. Hunter, he said: "There are fifty millions in India who will join some new religion within the next fifty years. China's four hundred millions are beginning to consider seriously whether the adoption of a new religion may not be advantageous."

This new attitude of a changing state confronts the Christian Church with its most titanic task. Think!

The Supreme Need.

The voices of eighteen hundred missionaries (there were two thousand last year) call loud and long for more workers! Send us men and women who will come with a soul-burning desire to save their fellow men. Send us those who are filled with the Spirit and with self sacrifice. Send us those whose equipment is of the very highest kind. Above all send us those whose lives will be the grandest witness to their calling long before their lips are unsealed to lisp the name of Jesus in Chinese. O for men, for men of God, for Christlike, humble, persistent, toiling souls whose faith and devotion shall be to their fellows a consuming fire. Never before was the need so great and the call so real.

The Workers.

The fields are all now occupied. Most of the stations were months without the missionary. The native Christians stood the refining like pure gold. Its reflex influence on the workers kindled faith and inspired enthusiasm. Dr. Macklin is as busy as ever. Dr. Butchart is busy building a hospital in Lu Cheo fu. Dr. Osgood is building a dispensary in Chu Cheo. W. R. Hunt opened a new substation at Wooee. Evangelist Shi and his wife preach the gospel there.

T. J. Arnold yields the school over to F. E. Meigs and takes up evangelistic work in Nanking. Miss Lyons's school is prospering. It is go d to see her back at her place again. Pray for the girls that they may be all won for Jesus. Some of the boys in the Christian college are developing into fine preachers. T. J. Arnold did good solid work during his tentative office in the school.

C. E. Molland and family with Miss Kellar make up the happy little mission band at Wuhu. We do not often see them but when we do we hear of good work done and the cause prospering. C. B. Titus and Eunice Titus work in Lu Cheo fu. Bro. Titus is prospering well in the language. He is a bold preacher. His wife is one of the bravest women in the field and has a splendid work among the women in that city. She has been the only resident woman worker in that great district for three years. Asking her, the other day, if she did not feel lonely, she brightly replied, "I am too busy to think about it, and the need is so great." She is looking forward to Miss Mary Kelly's going there as her co-worker.

Frank Garrett and wife go to Luho to live this fall. Nanking is sorry to lose them. They go to take up the long neglected work in Luho. There is a harvest of souls to be gathered in there. May the Lord make them bright witnesses and fruitful soul winners. They speak Chinese well.

We learn that F. E. Meigs sails this month. We are all looking for him and shall give him a warm welcome back to the land of his adoption. We are also to welcome some workers from Australia, viz., Bro. and Sister Ahgan and Miss Toukin. James Ware and family were welcomed back to China. He is busy building a home in Shanghai. He is an able linguist and preacher and does good work on the Bible translation and revision committee.

W. P. Bentley's institute is his darling. He regards it thriving, successful and aggressive. He has good fortune in securing good native assistants. Besides his own evangelistic work he superintends thirteen Chinese colporteurs for the American Bible Society.

The ladies of the mission who are married do much good missionary work, besides that of an occasional evangelistic

trip with their families, by receiving the Chinese women into their homes. By this means the heathen women get an object lesson of the transforming and beautifying influence of Christian home life. Let Christ reign in a hundred million homes in China and there will be no more yellow peril!

The Outlook.

From a political viewpoint the outlook is anything but satisfactory. The court is still stubborn and hostile. The conservative element is in the ascendant. The Manchu regime must go before there can be any permanent progress. It is sensual, corrupt, dark, sinister, heathen and steeped in the blackest of murderous intrigue. The Empress Dowager still reigns and while this red-handed Chinese Jezebel rules, there can be no peace or justice. From the imperial harem she rules the eunuchs and princes and will continue to do so whether the capital be Peking, Nanking or Hsian.

From the missionary viewpoint the prospect is still hopeful. Already the progressive mandarinate are assisting to reconstruct the broken mission stations. Missions in China will triumph! But the churches must send more men and more means. Whole districts are shepherdless. The need is vital and imperative. Well might Dr. Josiah Strong pertinently ask, "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is life itself for but to fulfill the purpose of foreign missions, *enthroning Jesus Christ in the hearts of men?*"

Let Us Pray.

How little we have realized the dynamic force of prayer. All the great missionaries were hot in prayer. They burned out for God. Think of Brainerd, Hannington, Mackay, Keith Falconer, Morrison, Livingstone, Garst, Law, Chalmers and the host of missionary martyrs recently ascended. How they spent themselves in prayer. The very missionary societies were born in and out of prayer. Would that the whole church of God would unite in heart, purpose and determined faith to say, "Let us pray." Should we not then expect wonderful power, advancement and blessing? Your missionaries in China are praying with our devoted president, A. McLean, for the Minneapolis Convention and for the results of that great and grand gathering of the Disciples. We are praying too for F. M. Rains, our able and aggressive financial manager of the foreign society and expect him to impart unto us some spiritual gift and cheer us.

"Onward! till the course is finished,
Like the ransomed ones before;
Keep the faith through persecution,
Never give the battle o'er."

Our Christian greeting to the convention at Minneapolis!

Chu Cheo, via Nanking.

The murderer and the unloving sit on the same bench before the Judge of eternal truth. . . . Until we love our brother, —yes, until we love our enemy,—who is yet our brother,—we contain within ourselves the undeveloped germ of murder. And so with every sin in the tables, or out of the tables.—*George MacDonald.*

English Topics.

Our New Departure.

Having just enjoyed the annual convention of the Christian Association of Great Britain, it is a pleasure to me to record the experiences of a memorable week. This was the twenty-first annual conference. Certain American friends may happen to read these lines in whose minds the mention of the Christian Association will call up vivid reminiscences. To Bros. Moore, Van Horn, Richardson, Earl, will come back the memory of the meeting twenty-one years ago in the village of Helsby, Cheshire, where they and some English friends, as well as M. D. Todd of sainted memory, gathered to form a co-operation of new churches of Christ. A leader in the holy effort was the beloved Timothy Coop. Out of that incident issued the association to which now belong nearly 2,500 Christians. We meet year after year at this or that spot where we possess a church; and this time "our cathedral," West London Tabernacle, was the scene of the convention. The session has been memorable. It was felt by the hundreds of delegates and visitors present from the churches that the time was fully ripe for a new departure; that we must go in instantly for church extension; that an evangelist should be at once sent out into the open field; and that efforts must be made on the spot to raise a goodly fund by self-sacrifice all round.

Our New Evangelist.

After careful discussion it was resolved to ask J. H. Bicknell to leave his Liverpool pastorate in order to take the field and challenge the people of England wherever he can go to hearken to our grand plea. It has been the habit of this vivacious American preacher to hold frequent protracted meetings at Liverpool, leading them himself if he could not manage to bring in some outside evangelist, and his success has made him famous among us. Naturally, he has been constantly importuned to go to hold protracted meetings for other churches, and he has added these to the labors of his pastorate, thus running the risk of exhaustion. To continue thus would break down any man, and the Liverpool church has been induced, for the common good, to surrender their minister's services that he may be free. The results of Bro. Bicknell's coming efforts are likely to be very fruitful. He recently returned in excellent health, with Mrs. Bicknell, from a restful holiday in his American home. The second item in our fresh departure initiated at this convention was the resolution to plant a church of Christ at Brighton, the beautiful town commonly called "London-by-the-Sea." Brighton is a great city. It is on the Sussex coast and is the most important town on our southeastern English shore. I remember how J. M. Van Horn and I used to talk about Brighton as a choice location for a mission, and how that able brother felt strongly impelled to start the movement there. The new resolution is due to the initiative of Milner Black, who was formerly one of our preachers in Melbourne, then amongst you in the States, and afterwards at our Liverpool church which he left to go into business at Brighton. He succeeded in bringing the convention to adopt his idea of now commencing a mission, and in a few weeks premises in Brighton are to be converted into a small preaching hall. The convention, for this purpose and one or two other schemes which have been well discussed, opened a list of pledges. The money thus raised in an enthusiastic meeting amounted to nearly 600 pounds. This shows that we are alive and in earnest. After a season of depression the tide has turned.

Missionaries and Our Conference.

It is generally our blessed fortune to secure the presence at our annual assemblies of several missionaries going to or returning from the far east. On this occasion we have had at the meetings Mr. and Mrs. Menzies, J. O. Grainger and Miss May Johnson, all going out as new missionaries to India, and Miss Josepha Franklin, returning to the same country to resume her work at Damoh. Each of these gave a stirring address. All seemed deeply interested to be among us *in transitu.* Of course Miss Josepha Franklin's speech was the *piece de resistance* of our great missionary meeting in West London Tabernacle. That speech will stand out as the monumental incident of our 21st convention. Miss Franklin is a great missionary. She is one of those heroines who are absolutely absorbed in the interests which she represents. Those interests are the interests of the heathen who are to be brought to Christ. Her description of the famine will never be forgotten, and yet it was not so much a delineation of the horrors as of the wonderful work attempted and achieved by the missions, in which the Indian government gratefully joined. I want to emphasize this last fact. Missions have triumphed in India over all political and bureaucratic indifference and prejudice, through the splendid Christian heroism of the missionaries. India has been made to feel that the very element of philanthropy lacking in its hoary paganism is the most shining factor in Christianity.

My Interview with Miss Franklin.

It is quite a liberal education to listen to some people, as Lord Chesterfield said in particular of Lady Mary Wortley Montagu. One of these informative personalities is Miss Josepha Franklin. I could not make myself contented with what I had heard from her at the meetings, and I felt myself fortunate in being allowed to interview her at the Avondale Hotel, near the British Museum, where she is staying a few days, with her new young colleague, before sailing for India. To my many questions she gave most interesting answers. I especially wanted to know her opinion on the blessings or curses of the "British Raj," or English rule over India. On this she talked for two hours, much like Bro. Wharton talks on this great subject. She considers that British rule is all for good in India, and that the disparaging critics who tell how England is blocking, ruining, destroying her grand Eastern dependency, simply circulate shameful libels. The benefits conferred on India include the vast irrigation works, the great government railways, the immense length of good roads, the grand system of hospitals and dispensaries, and the thousands of schools, as well as the colleges and universities. We English Disciples of Christ are manifesting increasing interest in the Indian mission. We have two missionaries of our "very own"—

Miss D. McGavran and Miss E. Clarke. These are supported by our English C. W. B. M. But our hearts are touched by the fact that so many young American men and women elect to leave glorious America to work for the heathen under the British flag. Miss Josepha Franklin's heart is especially with the Hindoo children. She is passionately devoted to the Christian education of the young. She has been asked by the Indian government to take charge of the Government Public School for girls in Damoh. This is a proof of the profound confidence of the authorities in the mission.

Homage to President McKinley.

Deep pathos attached to the closing proceedings of the convention. The meetings terminated with the communion, and this commenced exactly at the moment when we all knew that President McKinley's funeral was beginning at Canton. The whole assembly rose and with bowed heads listened to the offering of prayer by E. H. Spring, our pastor at Gloucester. We were acting in unison with the whole nation. All England manifested like sympathy with America. Truly these two nations are allied by a union of hearts. Political federation is often a fiction, but the affinity between the branches of the Anglo-Saxon community is the supreme fact of the age.

William Durban.

London, Sept. 21.

Missions in the Northwest.

By H. D. Williams.

The coming National Missionary Convention at Minneapolis will assemble in the heart of a missionary country for our people.

Minnesota, Wisconsin, the two Dakotas, and Montana constitute an area of 494,745 square miles, making them a section larger than the whole of the Pacific coast. In natural material wealth it is surpassed by no other section of the land. In rapid and substantial development at present in progress, it is equaled by no other section of the whole earth.

It has a population of 4,785,000, and there are only about eighty of our churches in the entire section. No other section of the country so large, so intelligent and so rich in possibilities for the future, has been so neglected.

Thirty and forty years ago was the time above all times to send money and missionaries into this country. To-day we work at great disadvantage because it was not done then. We who live here find ourselves saying: "Oh, that somebody had aroused our fathers to missionary work in these parts!" One dollar then was worth ten dollars now. This is not said to repine over the unfortunate past, but rather to arouse to the opportunity of the present.

To-day one dollar will do as much as five dollars in the next generation. We cannot go back to correct the mistakes of the past, but we can begin now, on some adequate scale, to plant churches all over these states.

The American Christian Missionary Society should put at least $10,000 into this field during the next year. All the great denominations, though strongly established here, put more than that in the field.

Mankato, Minn.

Convention Reminders.

By Adelaide Gail Jenks.

Minneapolis, being the first "Mecca" in our march toward the conquests of the new century, is just now a hive of industry in the effort to supplement by energy and forethought her lack in numbers and resources in preparing for the coming convention; hoping to see the world's untiring workers in conclave here, planning great things for God, worthy of the day and the hour, and adequate to the great ends to be attained.

And we would remind not only our leaders but the rank and file, the picket guards, the lone watchman upon the walls, the isolated disciple who is true but fights alone (yet not alone, for one with God need never lose a battle), that we would count their name among the loyal legions who move upon this land to claim it for the Master.

"Minnesota for Christ," has long been our watchword, even when the altar fires burned low, believing He would give the *victory* at last if our faith and fervor fail not.

And we ask our brotherhood the world over to come with their spiritual loaves and fishes that with His blessing we may gather up of the fragments that remain enough righteous manna to infuse new life and vigor into our depleted ranks, forever moving westward.

Remember the time and the season.

When the mellow tints of autumn
Steal upon the plain and woodland,
When the maple and the elm trees
Fling their banners to the west wind,
Flaming gold and flushing scarlet
At the bidding of the hoar frost;
When the migratory song bird
Leaves its summer and its singing,
And the fulness of the harvest
Lies within the bulging garner,

then shall we watch for a surging tide of consecrated souls to fill our gates, coming as an army with banners panoplied with truth's invincible armor, and set for the defense of the gospel and the restoration of the ancient order in its simple forms and primitive power.

The life sea is flecked with spent boatmen.
Truth's fair city enthroned on a hill,
Must keep his beacon light shining,
His sacred command to fulfil.

Oh, help us to send the glad message
Where darkened lives evermore see,
And beat 'gainst the bars of a prison—
Loose the soul! for his gospel is free.

The rough waves of strife drop to stillness
When white sails speed over the sea,
To carry this blessed evangel,
Ye laden ones—come unto me!

The flint of the wayfarer may fire a forest; then what may we not hope from the associated ardor of these congregated thousands?

May each one of the returning hosts carry back to the home field a stalwart courage, equal to the measure of their joy, and as telling as Luther at the Diet of Worms or Paul on Mars Hill.

Look at God's heroes the wide world o'er!
Tow'ring above the wrecks of time—
They compassed earth and sea and sky
For love of truth and life sublime.

We look at Paul 'mid the breakers' roar,
Listen to songs from his prison cell;
Beaten and bruised for the Master's sake
He lived, that wonderful love to tell.

There are heroes still, and every day
Amid life's tumults and its jars,
They live a life for truth and God
That finds its orbit above the stars.

And as we stand at the portal now
Of the hundred years of joy or blight,
With eager courage we pledge anew
To labor for God and plead for right.

Minneapolis, Minn.

Campbell on Conventions.

By A. M. Growden.

The regular annual national convention of the churches of Christ will convene in the city of Minneapolis Oct. 10 and will continue a week.

The sessions will be held in convention, Minneapolis Exposition building which has a seating capacity of 6,000.

With the exception of the Christian Endeavor conventions, these are the largest religious gatherings in the states.

"It is estimated that never before in the history of Christianity did so many communicants sit together at the Lord's supper as at the union communion of the Jubilee convention at Cincinnati, 1899." Three great missionary organizations will be represented, viz: C. W. B. M., Foreign Christian Missionary Society and American Christian Missionary Society.

These conventions are purely missionary. They are called together, not to hunt for heresy, not to examine candidates for "holy orders" or novices in "theology," but to deliberate on worldwide evangelism. These churches exist for the restoration of *The Lost Unity*, and the evangelization of the world.

We are growing twice as fast as the population of our country. Minneapolis, a city of homes and hospitality, will be almost ideal for a visit in October after the sultry heat of summer has passed away. In less than fifty years it has reached a population of 202,718, and in point of size it is the sixteenth city in the Union.

To the lover of nature, a visit to Minnehaha Falls and Como Park, and Lake Harriet and White Bear Lake will be an added delight.

Hear the princely Campbell on conventions: "Conventions are as ancient as families. . . . I design no work of supererogation, and will not imagine that any brother or sister dissents from me in the utility, importance and blessedness of large protracted conventions of Christians assembled to worship God our Father.

"Through Jesus Christ our common Savior to exhort and stir up each other to adorn our calling, and to commend by preaching, teaching and exhortation, the gospel of our salvation to our fellow men, that they may freely and cheerfully participate with us in the blessings of the common salvation. . . . But besides these conventional meetings, there are those for the business proper to the Christian community. There are conferential meetings on the whole affairs of the Christian kingdom.

"There are fields of labor to be selected, evangelists or missionaries to be sent abroad, and the ways and means for accomplishing these objects are to be considered and provided for.

"*Brethren*, nor *churches* as *individual* communities CANNOT, in their INDIVIDUAL *capacities*, *accomplish* these objects."

Findlay, Ohio.

INAUGURATION OF KENTUCKY UNIVERSITY'S NEW PRESIDENT

The inauguration of President Burris A. Jenkins took place at Morrison Chapel of Kentucky University, on Thursday, Sept. 26. The exercises began at eleven o'clock with a sermon from Bro. E. L. Powell, of Louisville, who never spoke more thoughtfully or more effectively.

At one o'clock Acting President Milligan gave a luncheon to the distinguished guests of the university, among whom were: President Charles F. Thwing, of Western Reserve University, Cleveland, O., President Roberts, of Central College, Danville, Ky., President Weber, of Kentucky Wesleyan, Professor W. D. McClintock, of Chicago University, A. McLean, J. T. Brown, of Louisville, E. L. Powell and others.

At three o'clock the exercises began again in Morrison Chapel. An address on behalf of the curators of Kentucky University was made by James H. Hazelrigg, ex-chief justice of the Supreme Court of Kentucky, a graduate of the institution and member of the board. It was exceedingly enthusiastic, and stirred the audience deeply.

This was followed by an address from President Thwing, of Western Reserve, the author of many books and articles on education. It was a scholarly, a religious, and an effective address. The subject was "The University in the Prosperous Democracy."

It was 4:20 o'clock when the new president arose to deliver his inaugural address. The audience had been wrought into a high tension of enthusiasm by the previous addresses, and when the incoming president stood up, as with one accord the entire audience arose to its feet and greeted him with cheers and college yells and the waving of handkerchiefs. The vast assemblage seemed transformed into a sea of white sails. Above the storm of applause could be heard the students' "Hug, gah, hah!" It was a fitting tribute to the young man who will preside over the destinies of a great institution.

President Burris A. Jenkins.

President Jenkins held throughout his address the undivided attention of his audience. He was frequently interrupted with applause. When he had finished, the orchestra started up "Dixie," a huge bouquet of crimson roses given by the student body, was placed at his feet, and he was greeted with round after round of cheering. The college boys sang the K. U. song, written by Bro. Ben Herr, an alumnus, who recently died, the whole audience joining in the refrain:

"K. U., K. U., we love thy crimson glory,
K. U., K. U., oh loud her praises tell.
K. U., K. U., in legend, song and story,
K. U., K. U., thy name shall ever dwell."

In the evening, a reception at the gymnasium brought together about one thousand students, alumni, and friends of the university. Refreshments were served by the ladies of the Christian churches of Lexington, and after this, brief addresses were made by President Roberts, of Danville, Professor McClintock, of Chicago, Professor Roarck, of Kentucky State College, and President Gray, of Georgetown College.

President Jenkins has had more varied experience than most men of his years. Graduated from Bethany as valedictorian in 1891, he spent three years at Yale and Harvard, has served as pastor of two large city churches in Indianapolis and Buffalo, was professor of New Testament in Butler Bible College and later the first president of the University of Indianapolis, has preached from Honolulu to Cambridge, has ranched in Colorado, cycled in Europe, canoed on the Ohio and sailed on the Gulf of Mexico—and has for some years been a valued contributor to the Christian-Evangelist. Success to the new administration!

Some Kentucky University Buildings.

Our Budget.

—The breeze is northwest—right from the Twin Cities.

—The din of preparation for our coming is distinctly audible.

—St. Louis will send a good delegation and will ask for the convention for 1903.

—One of the most attractive features of the great Louisiana Purchase Exposition will be a world convention of the Disciples of Christ.

—Let us decide it now and we will plan and execute large things for that convention. If we are to go ahead of Minneapolis we must have more time than Minneapolis had. No doubt about that.

—The headquarters of the editorial department of the Christian-Evangelist will be at the Nicollet Hotel, where we will be glad to meet many of our friends. This is one of the old established hotels in the city and is near to the hall where the convention is to be held.

—"The Church Bulletin" is the title of a new 8-page local paper. edited by E. T. McFarland, pastor of the Fourth Christian Church, this city, designed to be a medium of communication between the twelve St. Louis congregations, all of which are to cooperate in carrying it on—another evidence of our growing unityand solidarity.

—J. P. Pinkerton, of Jefferson City, has resigned his pastorate to accept a call to the Forest Ave. Church, Kansas City. It will be remembered that this congregation was left pastorless recently when A. W. Kokendoffer went from there to Mexico, and the congregation has been searching diligently since that time for an able and devoted minister.

—Lawrence Wright closes his work in Iowa as state evangelist Oct. 1, after working under the state board for nearly two years. He will enter the field at once as a general evangelist and is now ready to make engagements beginning immediately after the national convention. He has had nine years' experience and will have a good singer. Address Jefferson, Ia.

—We shall next week report names and amounts contributed to the J. Z. Tyler Testimonial Fund. Meantime let every one who reads this paragraph, and who wishes fellowship in this good work, send a contribution at once. In making this testimonial we are only discharging a debt we all owe to Bro. Tyler for his consuming and unceasing labors in our behalf.

—Hon. James H. Richardson, of Quincy, Ill., brother of our well known W. F. Richardson, of Kansas City, Mo., died Sept. 18, 1901. Mr. Richardson was born March 25, 1834, having lived for many years in Quincy, Ill. He was an honorable, upright man, a public-spirited citizen, an affectionate husband and father. He served at least one term in the state senate of Illinois. He reared a family of children who are left with his widow to mourn his loss. Our sympathies are extended to his Christian wife and family in this their great bereavement.

—Charles A. Young, Ph. B., 5641 Madison Ave., Chicago, Ill., sends us a list of topics constituting eight courses of lecture studies in biblical history and literature. These studies cover Old Testament characters, book studies in the Old Testament, studies in prophetic literature, in the earthly life of our Lord, in the life and letters of Paul, book studies in the New Testament, and studies in the literature of the Bible. These lectures have been highly commended by those who have heard them and it would be well if Bro. Young could be kept busy delivering them for the churches. For terms address him as above.

—J. S. Smith, of Carlinville, Ill., desires to take a medical course and wishes to make an engagement to preach for some church near a medical school.

—The church at Belmont, Ill , wishes to secure a good evangelist to conduct a protracted meeting beginning in October or early in November. Address B. French, Jr.

—Howard T. Cree bade farewell to the congregation at Maysville, Ky., Sept. 22, and preached the following Sunday in Covington, Ky. He will begin his pastorate with the Central Christian Church, St. Louis, Oct. 6.

—Clyde V. Callahan has resigned the work at Greenfield, O., to continue his course at Hiram College. The church at Greenfield has grown and is in a prosperous condition. Mr. Callahan will preach at Hartford, O., while in college.

—Joe Shelby Riley, who has done successful work in the west, north and south and has good recommendations, is open for pastoral or evangelistic engagements. He is a vigorous young man of thirty-three years. His address is Valley View, Tex.

—And now comes a distinguished preacher and foremost pastor among the Disciples of Christ, and testifies that "the issue of the Christian-Evangelist of Sept. 19, which I have just read, is the best issue of the paper ever published, and as good a number as I have ever seen from the press of any religious paper in the world." We are offering three months of this paper to trial subscribers for twenty-five cents. Now is the time to subscribe.

—The copies of Bro. Procter's book of sermons, "The Witness of Jesus" which were taken to the Missouri Convention went off like hot cakes in maple syrup season. There were not enough to supply the demand. But we are able to fill all orders promptly which may come to this office, until the present edition is exhausted. That ought not to be very long. All of Bro. Procter's friends will want it, and no preacher's library will be quite complete without. Price $1.25.

—"As the night brings out the stars so these light afflictions of ours are giving us glimpses of things which cannot be so wel seen in the day of undimmed prosperity. It has shown us that we have some very warm friends. We are very happy. We are learning some of the sweetest lessons of life. The Lord is very gracious to us. Do not for a moment think that we are cast down." So writes our beloved J. Z. Tyler in a personal letter to the editor. A man who can write in that spirit has "been with Jesus," and has entered into the "fellowship of his sufferings" and also into the fellowship of his joy. What a privilege it is to be able to give some tangible expression of our appreciation and love of one who, walking in the valley of earthly shadows, has the sunshine of God's love in his heart!

—We understand that the committee on program has left Wednesday afternoon of the national convention at Minneapolis for college reunions and banquets. This strikes us as a capital idea. It seems important to have these college reunions, and yet they have interfered not a little heretofore with the proceedings of the convention. The arrangement mentioned above is designed to remedy this fact. The afternoon is a better time for these reunions than at night, as many of the boys who take part in these reunions are greyheaded, and do not like to keep late hours. We hope that the colleges will make a note of the time which has been left open for their benefit, and avail themselves of it to the best possible advantage. This would leave the time for the sessions of the convention free for the business of the convention and permit all who are interested to be present. Let every hindrance be taken out of the way of the success of the convention.

—D. A. Wickizer has resigned at Beatrice, Neb., and will go east at once. Bro. Cramblet also has resigned at South Omaha.

—Samuel Gregg, Nebraska state evangelist, began the year's work at Wymore and is hoping to establish the work at this point and at Blue Springs.

—Imri Zumwalt has resigned the pastorate at Herington, Kas., to accept a call from the First Christian Church at Phoenix, Ariz. He began work at the latter place Sept. 15.

—The Burlington Route announces that Oct. 11 has been decided upon as an additional selling day for tickets to the Minneapolis Convention. The dates of sale now are Oct. 9, 10, 11, 12 and 14.

—The church at Brunot, Mo., needs an organ which it cannot afford to buy. Any church or Sunday-school which is buying a new organ might dispose of the old one by addressing D. A. White, Brunot, Mo.

—Christian College at Columbia, Mo., has opened with the largest attendance in its history and notwithstanding the drought. In the music department alone 178 were enrolled up to the middle of last week and new pupils are still arriving.

—The First Christian Church in South Bend celebrated its semi-centennial on last Saturday and Sunday. A history of the congregation was read by the present pastor, Perry J. Rice, and the anniversary sermon was preached by H. L. Willett.

—Miss Stella Masters, of last year's class in the School of Pastoral Helpers, is assisting Bro. Allen in a meeting at Ft. Wayne, Ind. Pastors desiring competent young lady helpers should address A. M. Harvuot, principal of the School of Pastoral Helpers, 617 Richmond Street, Cincinnati.

—The church at Carthage, O., C. M. Fillmore pastor, had its fall roll call, rally and revival service Sunday, Sept. 29, by way of inaugurating the fall and winter campaign. This is the beginning of a week of rally, which will be followed by three or four weeks of revival services under the leadership of the pastor.

—Elder William Pinkerton, of Gillespieville, O., passed his 65th anniversary on Sept. 25. He is one of a distinguished family whose names are familiar among the families of the reformation. He was personally acquainted with many of the pioneers and distinguished men in the earlier history of our movement. In a note to the editor he says that it is almost fifty years since he was baptized in the small stream which flows near his place. He is now on a visit to his father, Dr. Thomas M. Pinkerton, probably the oldest living Pinkerton, who is now in his 88th year, and who lives near Lynchburg, O.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. Hickman, W.Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

—An up-to-date Christian physician desiring to locate in a good town of over 500 inhabitants with two railroads and in a prosperous farming community, can secure information of value by addressing F. H. Horton, Browns, Ill.

—The forty-ninth session of Roanoke College at Salem, Va., opened Sept. 18, not only with signs of general prosperity, but with an unusual distinction of royal patronage. Among the new students are four Koreans, one of whom is His Imperial Highness, Prince Euiwha, second son of the Emperor of Korea.

—The new church building at Waldron, Mich., was dedicated Sept. 15, by L. L. Carpenter. While the indebtedness was double the amount expected, it was all provided for and more than $100 extra. There are four houses of worship in Waldron of which this is by far the best.

—We regret to learn that our genial and brilliant fellow knight of the quill, Dr. Gray, editor of The Interior, is seriously ill, and is in great suffering. He has made The Interior one of the ablest organs in the great Presbyterian body. We shall miss his refined humor and graceful and lucid style in the paper, and earnestly hope for his recovery.

—The Entertainment Committee at Minneapolis wishes to say for the benefit of those who will arrive late in the evening that the registration and assignment will continue until 11:30 P. M. Street cars run until 12. Delegates coming in on any of the trains which arrive after this hour—six out of the total of forty—will seek temporary lodging until morning and will then go to the registration office.

—A new house of worship at Mill Grove, Ind., was dedicated Sept. 8, by J. H. Mac Neill, of Muncie. The congregation was organized a year ago and after meeting in a school building during the winter promptly began to build a house in the spring. The people have given generously and the house was dedicated free of debt. The church has services and Sunday-school every Lord's day and J. A. Brown, of Lynn, Ind., assures us that it is on the way to larger prosperity.

—Church Extension receipts for the week ending Sept. 26, showed a loss of $266 and a decrease of fourteen in the number of contributing churches. In the contributions from individuals, however, there was a gain of $70. If your church treasurer will not forward your money to G. W. Muckley, 600 Water Works Building, Kansas City, Mo., send it yourself. The fiscal year closed Sept. 30, but churches which did not get their offerings in before this date need not be discouraged on that account. Send this year's offering at once for there will be another to be sent next September before the close of this fiscal year. The same applies to all the other missionary offerings.

—Brother Daniel Trundle, of Elma, Wash., whose accident from being thrown from a bicycle was mentioned in this paper a few weeks since, writes that though he was injured more than was at first reported, he is well on the way to recovery, though it will be several months yet before he is entirely relieved from the effects of the accident. He expresses his gratitude for the letters of sympathy he has received, and especially for the "wealth of compassion" which he has discovered in the hearts of his flock. This, he feels, is compensation for the pain and inconvenience of his suffering. He reports that Elder J. W. Watson, of that place, died on the 23rd ult., the funeral services being conducted by Rev. Eben Sherwood. Bro. Watson was born Feb. 18, 1818, being 83 years, 7 months and 5 days old at the time of his death. He began preaching in 1836, at the age of 18, having preached 5,896 sermons, baptized 1,102 persons, organized 52 congregations. He was the youngest of five brothers, all preachers. For ten years past his life had been enfeebled by a trouble that darkened his mind. He went to the Pacific coast in 1865, and now has migrated to a still more pacific coast where life's struggles are over.

—The church at Valparaiso, Ind., from which John L. Brandt recently resigned to come to the First Church at St. Louis, has called J. H. O. Smith and the call has been accepted. We are in receipt of a letter from Congressman Crumpacker, who is a member of this congregation, recounting the history of the church and of Bro. Smith's former pastorate there. In 1888 he found a membership of 80 and after ministering for seven years left it with an increase of over 1,200 and a new building with large seating capacity. His resignation six years ago to go to Chicago was against the protest of the church. Bro. and Sister Smith occupy a large place in the affections of the Valparaiso congregation and will be heartily welcomed back in their old field, which is one of especial importance because of the proximity of Valparaiso Normal College, an immense institution with an average attendance of 2,500 and an annual enrollment of over 4,000.

—Bro. James McAllister, who has been a supply for the Central Christian Church in this city for one year, having been engaged originally for only three months, closed his labors with the church on last Lord's day, preaching morning and evening to large audiences with additions at both services. On Friday evening preceding the Endeavor Society the church gave him a farewell reception which was largely attended. At the close one of the officers of the church made a brief speech, stating the pleasant relations which had existed between Brother McAllister and the church during his stay and the high esteem in which he was held by the church and the good wishes that would go with him wherever he may go. To this Brother McAllister responded in a happy speech in which he took occasion to deny the correctness of a statement in one of the city papers purporting to be an interview with him, in which he was made to say that he had undergone a change of religious views since his connection with us. He said that such was not the case, but that he had received a call from a church connected with the people whom we sometimes designate as the Old Christian Connection, that he had this call under serious consideration but did not yet know what action he would take concerning it. Whether he accepts the call to this congregation or takes work among us, no one who knows him will doubt the sincerity of his action or his Christian character. Our best wishes go with him and his family into whatever field of labor he may elect.

Close to the Convention.

It is to be anticipated that upon arrival at Minneapolis everybody and his friend will desire to stop close to the convention auditorium. You will avoid great disappointment you will kindly and carefully consider the following:

The Exposition is on the east side of the river and in a district of the city not well supplied with hotels and restaurants. Its only considerable residence portion is near the University of Minnesota and these homes are filled with the over 3,000 students of that institution. The principal hotels are on the west side and are from three-fourths to one and a half miles away. Most lodgings are further and the residence portion in which we hope to place 2,000 of our guests is still further. These are most desirable and worthy of your presence; and to reach them, once on the car of the finest system in the country and seeing the varied and desirable features of the city, the small additional time is not a loss. Be sure to come; to take these homes and be well pleased.

Your Entertainment Committee,
Dr. Haggard, Chairman.

Thousands Have Kidney Trouble and Don't Know it.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of **Swamp-Root** is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in 50c. and $1. sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper.

Home of Swamp-Root.

Convention of 1903.

It has been suggested that our national convention be held only once every two years. If the suggestion is adopted our next convention will be held in 1903. If not it is immaterial to the purpose of this note. *Our convention of 1903 should be at St Louis.* This would give our people an opportunity to see the greatest exhibition ever presented to the world and to attend the greatest convention in the history of Christianity and also make it possible for vast numbers of people to attend who could not otherwise do so.

There are at least two reasons why our convention should go to St. Louis in 1903. (1) It would make possible the largest attendance ever known. The people could see the fair and attend the services, rates would be exceedingly low and we ourselves could get some idea of the power and influence of the primitive gospel—realize our own strength. (2) The convention would be an object lesson to the fair and to the world. Visitors of every denomination would be invited to attend. Representatives of foreign countries would feel the charm and simplicity of the true gospel and our cause would receive an impetus such as it has never known.

Genuine revival services should be a feature of this convention. The enthusiasm of our own host would do wonders. The most strenuous efforts of our best men would be used with telling effect. It is not possible to say what fruit such an undertaking would yield, but surely it is worth the effort.

Let the word pass along the lines, "St. Louis in 1903." R. C. Ogburn.

Lomax, Ill.

Elizabeth Flower Willis, who has a national reputation as a reader and impersonator, has opened a select school of Elocution and Dramatic Art at 7 West 92nd St., New York City.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Correspondence.

Campbell on the Holy Spirit.

In the CHRISTIAN-EVANGELIST of Sept. 5, in an article by S. M. Fowler on "The Old Christians and Disciples of Christ," I find these words: "I have even felt that Mr. Campbell placed undue emphasis upon the word, especially in regard to ordinances, and not enough upon the presence and help of God by the Spirit 'who works all in all.'"

As I happened to be reading the article of Mr. Campbell on Sanctification in his celebrated work on Christian Baptism, I have concluded, by your permission, to put into your excellent paper some of his great thoughts on the work of the Holy Spirit.

On page 289 I read: "I could not, indeed, esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit. Nay, I esteem it the peculiar excellence and glory of our religion that it is *spiritual;* that the soul of man is quickened, enlightened, sanctified and consoled by the *indwelling presence* of the Spirit of the eternal God."

The personal agency of the Holy Spirit in conversion and sanctification could not be expressed in plainer words than these of this man of such marvelous intellectual powers and such a wonderful knowledge of the great plan of salvation.

On page 290 we find these words: "The Spirit now advocates Christ's cause, and not Christ his own cause. The Holy Spirit now animates the church with His presence, and not Christ himself. He is the head of the church, while the Spirit is the heart of it. The Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design, and mission belong to the Father; reconciliation to the Son; sanctification to the Spirit." On page 291: "Now as Jesus, the Messiah, in the work of mediation operates through his blood, so the Holy Spirit in his official agency operates through his word and its ordinances."

On page 298 he says in speaking of signs and miracles: "Thus the Spirit sought to convert men. He used means, rational means; therefore, we argue, such means were necessary, and are still, in such modifications of that same supernatural grandeur, necessary to conversion and sanctification. Signs, as Paul explains them, were necessary, not for believers but for unbelievers. They were necessary to faith. The miracle opened the heart, the testimony of the Lord entered and the Spirit of God with it, and the work of conversion was finished."

One more quotation and we rest our case. On page 287 in speaking of the belief of the "Disciples of Christ" he says: "In this school conversion and regeneration are terms indicative of a moral and spiritual change—of a change accomplished through the arguments, the light, the love, the grace of God expressed and revealed, as well as approved by the supernatural attestations of the Holy Spirit. They believe and teach that it is the Spirit that quickens, and that the word of God—the living word—is that incorruptible seed which, when planted in the heart, vegetates and germinates and grows and fructifies into eternal life."

Now it seems to me that in all of these quotations Alexander Campbell exalts and magnifies the great work of the Holy Spirit both in conversion and in sanctification, and he gives to the Holy Spirit the glory due to his great name and not to the word of God. I do not worship Mr. Campbell, but I do revere his great name for the wonderful work he has accomplished in removing from the word of God "the accumulated rubbish of centuries," and in presenting to the world the plan of salvation just as it was given by the Holy Spirit through his inspired apostles. All other contemporaneous names, with me, at least, pale before the name of this illustrious hero of the faith once delivered to the saints.

R. M. MESSICK.

Letter from Jeu Hawk.

Macan, China, Aug. 1, 1901

DEAR BRO. GARRISON:—I presume you have read a great deal lately in the dailies about the bubonic plague in China and wonder whether we are dead or alive. Through the blessing of our heavenly Father our lives have been and are yet spared to do his work. The plague has gone down considerable now and only once in a while do we hear of a case now. I have seen quite a number of cases since I came here. At first I was afraid, but soon got brave. If the patients can be properly taken care of, less deaths will take place. Four cases of mine got over it all right. We are very thankful to our heavenly Father for his divine providence over us. We are getting on fairly well here. We cannot expect to make much money by our practice. It is for the good work that we may do for him who died for us all. I am sorry to inform you that we are not allowed to hold public meetings here. The Catholic authority does not allow us. Rev. Banmet, of the Church of England, advised me some time ago not to hold any public meeting. So I only can now have tracts, Christian literature and Bibles on the table of my waiting room for the patients to read and take home with them. I talk to nearly all patients that come to me about Christ and his love. The Catholic patients do not like it so well. I want to tell you about a sick girl who has been and is yet under my care. This girl is a member of the Presbyterian Church. Her name is Yit Woh, 14 years old. She took sick quite a while ago, maybe two or three years ago, but had no money to have any doctor to see her. Her mother is a missionary working among the ladies here. Before they came here she worked in Shew Hang for a few dollars a month for many years. She has three children to care for, feed and clothe. She works very hard among the ladies, a good earnest Christian worker. Indeed she is poor, not a dollar left over the month, hence her sick daughter could not have the medical care given her. There are more than half a dozen foreign medical missionaries here. They all know this lady and her daughters and yet none of them care to step in to see them. I am taking care of her free and even buy the medicine for her when I do not have any in my possession. I am treating hundreds of others free here and elsewhere. I can not say how long I shall be able to remain here. Our means are getting short and it is impossible to get any pay from the poor patients. I am doing my best to help them all. I am very thankful for the help I received—$17.25 not yet acknowledged. Address Dr. Jeu Hawk, care of Ye Yee, 192 Wing Lock St., Hong Kong, China.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made $710. Everybody buys a bottle. For 50 cts. worth of material I make perfume that would cost $2 00 in drug stores. I also sold 125 formulas for making perfumes at $1.00 each.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from $25.00 to $35.00 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cts. in stamps I will send you the formula for making all kinds of perfumes and sample bottle prepaid. I will also help you get started in the business.

MARTHA FRANCIS.

11 South Vandeventer, Ave St. Louis, Mo.

FATE.

It is very convenient to attribute the disasters which overtake us to fate. But for the most part man is the arbiter of his own fortunes. Business men are struck down suddenly as by lightning. The verdict is generally "heart failure." "His heart was weak. It was fate for him to meet this end." But if we went behind the "weak" heart we should find a "weak" stomach, probably, and back of the weak stomach is careless eating at irregular hours.

When the stomach is diseased the organs depending on the stomach for nutrition are starved. Starvation means weakness of the body and its organs.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. When these organs are cured, diseases of heart, liver, lungs and kidneys, caused by the diseased stomach, are cured also.

"In the fall of 1897 I was taken with smothering spells, palpitation of the heart, and a distressed feeling in my stomach," writes Mr. H. W. Kinney, of Knight, Doddridge Co., West Va. "I consulted a doctor and he said I had organic heart trouble. He gave me some medicine, but it did me no good. I then tried different kinds of patent medicines, but they only helped me a little. I then sent and got five bottles of Dr. Pierce's Golden Medical Discovery. Before the first bottle was gone I felt a change. When the five bottles were gone I began to work. I had not worked any for a year before.

"I am well and can eat anything now with the exception of pork and greasy food."

Doctor Pierce's Pleasant Pellets cure biliousness.

AGENTS WANTED—MEN and WOMEN

For the splendidly illustrated and wonderfully popular new book

THIRTY YEARS IN WASHINGTON

By MRS. GEN. JOHN A. LOGAN. It portrays the inner life, wonderful activities, marvels and mysteries of the Capital as a famous and highly privileged woman sees them. Beautifully illustrated (**50** Plates) by Government consent and aid. ☞**Sold by agents only. 81st** thousand. ☞A few more reliable agents wanted, but only one agent in a place. ☞Some of our agents are making $100 a month. ☞*Distance no hindrance*, for we *Pay Freight, Give Credit, Extra Terms*, and *Exclusive Territory*. Address

A. D. WORTHINGTON & CO., Hartford, Conn.

These trade-mark crisscross lines on every package.

GLUTEN FLOUR For DYSPEPSIA.

SPECIAL DIABETIC FLOUR.

K. C. WHOLE WHEAT FLOUR.

Unlike all other goods. Ask Grocers.

For book or sample write

Farwell & Rhines, Watertown, N. Y., U.S.A.

STARKS' *HEADACHE POWDERS*

Is for all kinds headache, the Grippe headache, the after reading headache, the over-eating headache, the Catarrhal headache, the Constipation headache, the nervous headache, the late hour headache, the next morning headache. Never mind what kind, this stops the pain. Perfectly harmless. 10c package at all Druggists. Sent by mail, postpaid.

Sent by mail postpaid.

STARKS & CO., MIDWAY, KY.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish. Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo.

Maryland and District of Columbia Convention.

More than one hundred delegates from Maryland, Delaware and the District of Columbia met in their twenty-third annual convention at Jerusalem, Harford county, Sept. 24-27. Jerusalem, called "the mountain church," has had a long and honorable history and many hallowed memories are associated with our gatherings there. Our Israel was glad once more to stand within her walls and to give testimony and thanks unto the name of the Lord.

H. C. Kendrick, who has entered recently with such vigor upon the work of the Hagerstown pastorate, preached the convention sermon.

Preacher's day was devoted to the consideration of the church fathers. W. J. Wright discussed "Paul as a Preacher"; B. A. Abbott, "Origen: Form and Substance in Preaching"; F. D. Power, "Athanasius: Doctrinal Preaching"; Ira W. Kimmel, "Basil: Expository Preaching"; Peter Ainslie, "Augustine: Consciousness of God as a Source of Power"; J. A. Hopkins, "Peter the Hermit: Earnestness in Preaching"; M. H. H. Lee, "St. Bernard: Goodness in the Preacher"; D. M Austin, "Carey: The Preacher and Heathen Missions"; W. H. Dickinson, "Finney: the Revivalist"; and Jacob Walters, "Alex. Campbell: The Reformer of Reformers." The people seemed especially pleased with the addresses of our eastern shore men, Walters and Austin, and of our colored preacher, Dickinson. The thoughtful consideration of the subject, "Does Our Position on Christian Union Need Revision?" by R. G. Frank, of Philadelphia, formed a fitting close for this profitable day.

Space will not permit me to tell of all the good things of the C. W. B. M. session. The thirteen auxiliaries report a membership of 832, offerings amounting to $832 and eight orphans in India supported.

The Tribune Home for Working Girls had an income last year of $1,704 and has provided accommodations for 78 girls since its opening.

F. D. Power, chairman of the committee on summer assembly, reported the auspicious opening of the new ocean resort at Bethany Beach, with 225 visitors from eight states, and said that the projectors of this enterprise had fulfilled their contract with our society, and presented on their behalf a deed to property at Bethany Beach valued at $10,000.

The educational committee reported five young men assisted at college, $447 raised and assets in cash and notes amounting to $1,500.

The 29 churches in the co operation report a membership of 4,628, with 576 additions, $1,196 raised for foreign missions, $785 for the American Christian Missionary Society, $1,747 for state missions and $36,785 for all purposes. If the people of our entire brotherhood would do as well as the disciples in this district, we would raise $1,394,000 for missions.

Every organized church in our territory but two contributed to the state work and the money was collected and expended at a cost of only $43 to the society. The convention agreed to appropriate next year $500 for the support of a pastor at H Street, Washington; $600 to Fulton Avenue, Baltimore; $250 to the eastern shore of Maryland; $300 to Huntington Avenue, Baltimore; $150 to Martinsburg, W. Va; $400 to South Baltimore, and $50 to the work of our colored brethren.

The progress of the work in Baltimore the past year has been most gratifying.

Sept. 15 a new house of worship was dedicated on Huntington Avenue. The building cost $3,000, upon which a debt of $1,500 remains. The congregation numbers 45, the Sunday-school about 100. This is the outgrowth of a mission Sunday-school started two years ago by the Calhoun Street church. Not satisfied with one mission, Peter Ainslie and his enterprising people have started another mission in South Baltimore. A wealthy gentleman has offered a lot at a reduced ground rent, will give $1,000 and loan the balance necessary for the construction of a house of worship. J. O. Shelburne, of Virginia, has been called to serve this mission and will probably accept

C. C. Jones, of Hyattstown, has become assistant pastor at the Calhoun Street church

EDWARD B. BAGBY.

Washington, D. C

William J. Zeiders.

William J. Zeiders was born on a farm in Pennsylvania, Oct. 13, 1861. He was graduated from the Bloomsburg Literary Institute and State Normal School in 1886 From the same institution in 1888 he received the A. M. degree. In 1892 he was married to Miss Alice Eshenauer, of Middletown, Pa. She is a graduate of a first class seminary, and has also taken a thorough course in elocution. Of the three children born to them, one remains to brighten their home. In 1894, Mr. Zeiders was elected to a professorship in Temple College, Philadelphia, of which Russell H. Conwell is president. Subsequently, he became the business manager of this institution. Temple College conferred the degree of A M. upon him in 1896. At present he owns and manages the Co-operative Educational Bureau, which does a thriving business He has decided, however, to close his office and give himself exclusively to the Christian ministry. Until recently, when he was baptized and received into the Third Christian Church of this city, he was a leading member of the M. E. Church. He filled my pulpit last Lord's day, and did it acceptably. As a popular lecturer, Mr. Zeiders ranks with the best. He is forty years old and has had wide experience both as teacher and speaker. I have known him for several years and can most heartily commend him to the brotherhood. He is an accomplished man, and I feel confident that the church which secures him as pastor will not regret the bargain. Churches wishing to negotiate with him can do so either by addressing him at Room 5 Odd Fellows' Temple, Philadelphia, or by writing to me. G. P. RUTLEDGE.

Philadelphia, Pa.

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book mailed free, giving particulars and prices of Oils. Address DR. W. O. BYE, Kansas City, Mo. (Cut this out and send to some suffering one.)

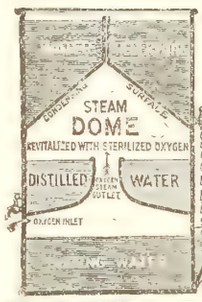
Do you know what lamp chimneys are for?

MACBETH'S are forever, unless some accident happens.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.



SALESMEN AND AGENTS WANTED

BIG WAGES—Our Famous Puritan Water Still, a wonderful invention—not a filter. 22,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles prevents fevers and sickness. Write for Booklet, New Plan, Terms, etc. FREE. Harrison Mfg. Co. 352 Harrison Bldg., Cincinnati, O.

WE TEACH YOU FREE

$5. to $10. PER DAY.

Gold, Silver, Nickel and Metal Plating. At home or traveling, using and selling Prof. Gray's Machines. Plates Watches, Jewelry, Tableware, Bicycles, all metal goods. NO EXPERIENCE Heavy plate. Modern methods. No toys We do plating, make outfits, all sizes Complete, all tools, lathes, materials etc., ready for work. The Royal, new dipping process, quick and easy. Write today. Pamphlet, samples, etc., FREE P. GRAY & CO., Plating Works, CINCINNATI, O

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

AULT & WIBORG COMPANY

Manufacturers of Printing Inks.

CINCINNATI. NEW YORK
CHICAGO. ST. LOUIS.

This Paper printed with Ault & Wiborg Ink

Popular Hymns No 2

By C. C. CLINE

POPULAR HYMNS NO. 2 is meeting with the success its merits deserve. Competent critics pronounce it the best "All-Round Book" before the public to-day. The third edition is now ready. Send 25c for sample copy. Buy none but the best.

STYLES AND PRICES.

Per copy, postpaid, Cloth	$ .30
" " " Boards	.25
" " " Limp Cloth	.25
" dozen, not prepaid, Cloth	3.00
" " " " Boards	2.50
" " " " Limp Cloth	2.00
" hundred, not prepaid, Cloth	25.00
" " " " Boards	20.00
" " " " Limp Cloth	15.00

Christian Publishing Co., St. Louis, Mo.

Iowa Notes.

R. M. Bailey, late of Kensington, Kansas, has taken the work at Scranton.

Jesse Coffin, who has done such an excellent work at Bagley, has taken the work at Redfield for half time. He will continue at Dallas Center, where they have a new church almost ready for dedication.

O. E. Hamilton is in a good meeting at Kasson with 17 accessions at last report. H. E. Van Horn's meeting at Iowa Falls resulted in 30 accessions to the church.

W. H. Coleman has taken the work at 9th and Shaw, Des Moines.

C. A. Lockhart is in a meeting at Masena.

H. W. Cies recently held a meeting at Riverton, Fremont county, with 85 additions.

For two years in succession the state convention has named the Lord's day preceding Thanksgiving for Iowa missions. We hope to make it the greatest day of all the year.

The state board has selected the M. and St. L. as the official route from Des Moines to Minneapolis. The C. R. I. & P., Illinois Central, Iowa Central and B. C. R. & N. connect with this line. The Des Moines delegation will start Thursday, Oct. 10, at 8 A. M. The Nebraska and western Iowa delegations will join us at Ft. Dodge. On Thursday and Friday, Oct. 10 and 11, special equipments will be added to all day trains to accommodate delegates and others attending the convention A round trip ticket from Des Moines will cost $8.

We ought to go out of Iowa 1,000 strong. Send in your names and enable us to secure special train service.

B. S. DENNY, Cor. Sec.

Boxes of Gold.

Sent for Letters About Grape-Nuts.

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape Nuts food.

10 little boxes, each containing a $10 gold piece, will be sent the 10 writers of the most interesting letters.

20 boxes each containing a $5 gold piece to the 20 next most interesting writers, and a $1 greenback will go to each of the 300 next best. A committee of three not members of the Postum Co. will make decision between Dec. 1st and 10th, 1901.

Write plain, sensible letters, giving detailed facts of ill health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in the letter the true names and addresses, carefully written, of 20 persons not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost everyone interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Every one has an equal show. Don't write poetry, but just honest, interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich.

Kansas State Convention.

The annual convention of the Christian churches of Kansas opened at Hutchinson Monday evening, Sept. 9, with the C. W. B. M. period. The address of welcome was given by Bro. D. Y. Donaldson, of Hutchinson, responded to by W. Chenult, of Ft. Scott. Sister Payne, of Lawrence, gave a splendid address on "Consecration of Self," followed by Bro. A. McLean's stirring address on "The C. W. B. M. as I Saw it in India."

Tuesday, A. M., Bro. Wallace C. Payne, who has taken charge of the Bible chair wo k at the State University at Lawrence, gave a "Bible Study." Then followed the president's address by Cragie McDowell, of Iola. A matter of much interest to the junior workers was the awarding of the state banner to the society that had rendered the best service It was presented to the Junior society of the Third Church at Topeka. Sister E. C. Pile, of Parsons, gave an address on Junior work.

Following this, Bro. Payne, of Lawrence, presented the Bible chair work. Bro. Payne's half hour Bible study was a special feature of the convention and all felt well paid in this one good thing of the convention.

Tuesday afternoon there was an interesting Y. P. S. C. E. session which brought forth much discussion as to "What is the Matter With the C. E.?" It was almost unanimously agreed that there was nothing the matter with the C. E.

Tuesday evening the praise service was led by Bro. Imri Zumwalt, formerly of Herington, but now of Pheonix, Arizona. Following was Edw. Fredenhagen, of Topeka, whose subject was, "Christ's Prison Gospel." The evening session closed with the splendid, soul-stirring, characteristic address of our brother, John E. Pounds, of Cleveland.

The especial features of the Bible-school period Wednesday A. M., were the address on: Is the International System the Best? by W. T. Adams, The Question Box, by R. H Wagoner and Our Religious Literature, by Baxter Waters, of Lawrence.

Wednesday evening came one of the best things of the convention, the missionary address by A. McLean.

The church period Thursday morning consisted of report of superintendent W. S. Lowe and report of treasurer, Rozella Pendleton, followed by a round table: Our State Organization, How Increase its Efficiency? A special feature of this period was the introduction of about 20 new preachers principally from Missouri and Kansas. Bro. William Alphin spoke on "Our Negro Work in Kansas." He reports 13 congregations.

The following officers were elected: President, W. Chenult, of Ft. Scott; vice president, F. E. Mallory, of Topeka; superintendent of Bible school, C. A. Finch, of Newton; superintendent of C. E., R. E. Rosenstene, of Manhattan; secretary and treasurer, A. Rozella Pendleton, of Topeka; advisory board, W. S. Priest, Atchinson; W. E. Ireland, Topeka; Milton Brown, Topeka. New officers of C. W. B. M.: President, Mrs Libbie F. Ingels, Leanna; vice president, Mattie C. Titus, Lawrence; secretary and treasurer, Miss Pendleton, Topeka; Junior superintendent, Miss Evelyn Moore, Kansas City.

The convention closed Friday A. M., with an address on: What Should be Our Attitude and Place as a People With Respect to the Present Stage in Religious Progress? by C. E. Pile, of Parsons. ELLIS PURLEE.

Coffeyville, Kan.

THE CHRISTIAN - EVANGELIST
THREE MONTHS, 25c.
On Trial to New Subscribers.

FOR CHILDREN

Nothing, that comes in a bottle, is more important for children than Scott's emulsion of cod-liver oil.

And "important" means that it keeps them in even health. Whenever they show the least disturbance of even balance of health, it promptly restores them.

It is to be used as a food, whenever their usual food does not quite answer the purpose of food.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

From Kansas City to Minneapolis.

The train will leave Union Station, Kansas City, Wednesday, Oct. 9, at 11:35 A. M., over the Burlington Northwestern line, via St. Joseph, Council Bluffs and Sioux City, arriving in Minneapolis at 8:30 Thursday morning. The train will carry through sleepers and all delegates from adjacent territory will find the very best accommodations as well as most congenial company. The rate from Kansas City will be $13.55, with $3 extra for double berth in sleeper, which will accommodate two. Those intending to go should at once notify Mr. F. C. Sharon, City Passenger Agent, 823 Main St., Kansas City, or either of the undersigned, and should state if sleeper accommodations are desired.

CLAUDE E. HILL, *Pleasant Hill, Mo.*
T. A. ABBOTT, *420 East 9th St., Kansas City,*

The Bethany Reading Circle.

Readings for October.

The months of October, November and December will be devoted to a study of the Plea and History of the Disciples. The hand books for these studies are entitled: "Concerning the Disciples," by B. B. Tyler; "Sketches of our Pioneers," by F. D. Power, and "Bible Doctrine for Young Disciples," by F. D. Power.

During the month of October the Reading Circles will pursue their studies according to the following schedule:

I. First-year readers will take chapters I. to VII. in hand book "Concerning the Disciples," as follows:

Oct. 1-5. A Glimpse of Religious Conditions.
Oct. 6-9. Reaching out after better things.
Oct. 10-13. The Purpose of the Pioneers.
Oct. 14-17. The Declaration and Address.
Oct. 18-21. Reformations and Restorations.
Oct. 22-26. The Process of Discovery.
Oct. 27-31. The Unity of the Church.

II. Second-year readers will take chapters I. to VI., in "Sketches of our Pioneers," as follows:

Oct. 1-4. The "Foreword."
Oct. 5-15. Life of B. W. Stone (two chap.)
Oct. 16-20. Life of Thomas Campbell (one chap.).
Oct. 21-31. Life of Alexander Campbell (three chap.).

III. Third-year readers will take chapters I. to V. in "Bible Doctrine for Young Disciples," as follows:

Oct. 1-6. Rightly Dividing the Word.
Oct. 7-12. Fundamental Fact of Revelation.
Oct. 13-19. The Work of the Holy Spirit.
Oct. 20-26. The Gospel of the Grace of God.
Oct. 27-31. The Doctrine of Conversion.

Kansas Delegation to Minneapolis.

Kansas must have a large delegation at Minneapolis next month We believe such will be the case.

It will be a rare opportunity. Let the churches see that their preachers are supplied with the necessary cash for the trip. Work up a little surprise on your preacher.

The Kansas delegation will leave Kansas City about 6:30 P M. Oct. 9, over the Chicago Great Western.

The delegation from Indian Territory and Arkansas will probably be on the same train, as they are going over the same line.

Buy your ticket of your home agent and state that you want to go over the C. S. W. from Kansas City. The rate is one fare for the round trip. Buy a round trip ticket if possible.

We should know as soon as possible how many are going so that we will know whether to order a tourist sleeping car.

These berths must be sold in advance, they are $1.50 each, two persons can occupy one berth.

Send your name to either of the undersigned,

F. W. EMERSON, 616 W. Sixth St.
W. S. LOWE, 1221 Clay St.
F. E. MALLORY, 1307 E. Sixth St.

Topeka, Kas.

Wisconsin State Convention.

The twenty-ninth state convention of the Wisconsin Christian Missionary Association met at Waupun, Sept. 18-22.

The convention was entertained by the Union Church, an organization made up of two branches of the Baptist Church and the Church of Christ. The welcome was a most cordial one and the hospitality bountiful. They were union not only in name but in spirit, and the fellowship was helpful.

The spirituality of the convention was especially prominent, but with such men and women of God as W. B. Taylor, H. H. Guy, Mrs. Louise Kelley and Miss Mattie Burgess, how could it be otherwise?

Brother Taylor's "Bible Studies" deserve special mention. In his study on the book of John he brought us all nearer our Savior than we had ever been before. We stood with John close to Jesus. It was a spiritual uplift never to be forgotten.

C. M. Kreidler, of Milwaukee, was chosen president for the following year and with the experience he has had in New York state work, we are expecting great things.

J H. Stark was continued as state evangelist and also given the position of corresponding secretary. I bespeak for him the hearty support of every church.

The next state convention goes to Footville.

Through the efforts of the W. C. M. A., two churches were organized, one reorganized, one Bible-school organized and about one hundred brought into our churches. Our watchword for the coming year is "Enlargement"

It was my opportunity to speak to the inmates of the state prison. I never had a more attentive audience. There are more than five hundred men in the institution An officer told me that ninety per cent. directly or indirectly came there through drink. Eighty per cent. directly through drink. Is it not time that we quit playing with this evil and with the help of God go forth and kill it?

D. N. WETZEL.

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., 215 E. 3d St., Cincinnati, O.

Christian University, Canton, Mo.

The Recognized School of the Christian Church for the State of Missouri, has a fine campus of eighteen acres with large, majestic buildings, lit up with electricity. Was organized in 1851.

Best thorough full business course in the State. Tuition, $8 a term.

We teach the renowned "Gregg light line" Shorthand, $4 a term.

Students are holding best positions. Good table board at cost.

Any one wanting a good, Christian stenographer or bookkeeper address,

J. J. WEBER, Prin. of Bus. Dept.

CANTON, MO.

PAYMENT OF ARREARS

To January 1, 1902

AND $1.00 ADDITIONAL

Will Extend Your Subscription

TO THE

Christian - Evangelist

To January 1, 1903.

Make remittances payable to

CHRISTIAN PUBLISHING CO., - - ST. LOUIS, MO.

Christian S. S. Quarterlies.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

Terms.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual Explanitory Notes.

Terms.—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the Senior Classes. Its popularity is shown by its immense circulation.

Terms.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

Terms.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Evangelistic.

CALIFORNIA

Los Angeles, Sept. 26.—Sept. 9, 1901, I began the 12th year of my pastorate for the First Church of this city. Nearly 1,000 persons have been added to our church during my pastorate. Last year was the best one in my work here. We raised about $1,400 for missions in that year. I now have the largest pastorate in the city. The future is bright with promise.—A. C. Smither.

Yountville, Sept. 26.—Three by confession and baptism and one by statement at our regular service the third Lord's day in August at Yountville. One confession last Lord's day evening at our regular service. In a short meeting in June, held by Bro. C. E. Engle, there were five added by confession and baptism. The next day after the meeting closed there were two more confessions and baptisms. In a short meeting held by Bro. Engle at Monticello, there were six additions; five confessions and baptisms and one restored from the Methodists, making in all 17 additions in this missionary field since last report.—C. E. Edgman.

COLORADO.

Golden, Sept. 24.—Three additions here last Sunday; one from the Lutherans, one by confession and one by statement.—R. W. Moore, pastor.

ILLINOIS.

Baders, Sept. 30.—J. T. Davis, of Carmi, Ill., closed a successful meeting with us last night, one reclaimed with his wife who came from the Browning church.—W. M. Venters.

Hoopston, Sept. 28.—Have been in a meeting here two and one half weeks. The whole country is stirred and many are turning to the Lord—three times as many men as women—a very unusual occurrence. This is the richest and finest community I ever saw. I will close as soon as possible as I am due in Auburn, N. Y., Oct. 8. I go then to Nelsonville, O., to assist C. M. Keene. Bro. Cappa will be my singer. I preached the McKinley memorial at Antioch on Sept. 19, just 20 years (lacking two days) after I delivered a similar one over Garfield in the same state. After the sermon I took the first offering ever made for the McKinley monument fund, and the people responded liberally amid tears. Great service—fine gift. It was sent by draft to headquarters in Chicago.—H. C. Patterson.

Hoopston, Sept. 30.—Glorious meeting here; 18 last night and still they come nightly. Go to New York next.—H. C. Patterson.

Quincy, Sept. 31.—Dr. W. W. Rumsey preached for us yesterday two fine sermons. One confession at night service.—Mrs. O. Richardson.

Watseka, Sept. 25.—Took the confession of a young man at his own home recently. My work is very pleasant. The church quartette will sing at the state Endeavor convention at Danville, next week.—B. S. Ferrall.

Williamsville, Sept. 23.—Three additions at evening service yesterday.—W. W. Weedon.

Windsor, Sept. 24.—Congregations increasing at each service at Windsor. Have had four added since last report.—E. F. Keran, pastor.

INDIANA.

2931 Capitol Ave., Indianapolis, Sept. 26.—The year which closed one week past has been a successful one at the North Park Christian Church, Indianapolis. Besides current expenses and all our general offerings, which were faithfully taken, there has been paid on indebtedness and remodeling nearly $600. All departments are in a prosperous condition. There is a forward movement all along the line. There have been 35 accessions at the regular services during the year. Eleven in the last three weeks not reported. Four of these by primary obedience. This church is only four years old. I will continue my graduate work at Butler College.—J. P. Myers, pastor.

Martinsville, Sept. 27.—Two confessions since last report. I close my pastorate here Sept. 29 and begin at Washington, Pa., Oct. 6.—E. H. Cole.

Shoals, Sept. 28.—Our meeting began on Sept. 1 and closed on Sept. 22, with 48 additions. C. H. De Voe did the preaching. Geo. Porter led the music; and in all we had a good mee ing—strengthening and reviving the church all around. A. W. Gehres is our pastor and we anticipate a good year's work on all lines.

IOWA.

Des Moines, Sept. 26.—Close my work here Sunday and begin the next in Houston, Texas. Work flourishes here. Six added this week; 315 in the year.—E. W. Brickert.

Holly Springs, Sept. 23.—I have given ten lectures here the past ten nights. Had one addition at regular services yesterday and others will follow.—H. H. Rama.

KANSAS.

Caney, Sept. 23.—Yesterday I visited my old home church at Elk City and preached for them morning and evening. One addition at the morning service. Preached Bro. Calvin Rice's funeral at 2 o'clock in the afternoon. The church at Elk City is without a pastor and I will preach for them the second and fourth Lord's days for awhile until they can locate a suitable man. It is a good church; all they need is waking up a little. Two confessions and baptisms at Tyro since my last report. We are preparing for a meeting in a few months. The work is in good shape there and at Jefferson.—J. R. Charlton.

Dodge City, Sept. 23.—Two confessions yesterday. My subject at night was "Anarchy." We have the largest house in the city and it was crowded.—Elster Haile.

Lawrence.—Have received 10 into our fellowship in the last few Sundays. The work is opening up very hopefully. The State University has enrolled thus far over 1,000 students. We get a portion each year. This will be the first year of the Bible chair at Lawrence. The prospects for its success are good.—Baxter Waters, pastor First Christian Church.

Leavenworth, Sept. 25.—Two additions last Sunday. There are said to be more men in this church now than thre have been in 20 years.—S. W. Nay, pastor.

LeRoy, Sept. 30.—We have just closed a meeting of three weeks with Bro. Simpson Ely. Last night of the meeting house would not hold his audience. Bro. Ely has not only done the church a wonderful good but the community also. Visible results, six baptisms, one by letter.—Duncan McFarlane, pastor.

KENTUCKY.

Maysville, Sept. 25.—Preached my last sermon here last Sunday, prior to leaving for St. Louis. There have been 16 additions to the church during the past week, mostly by baptism. My successor, R. E. Moss, is already on the ground, and the expenses of the church for the next year are already provided for by pledges.—Howard T. Cree.

MISSOURI.

Canton, Sept. 27.—Closed a short meeting recently at Ursa, Ill., with six conversions, two by letter just before the meeting. All my work is moving along nicely. Had one baptism at Kahoka recently also.—J. D. Greer.

Carrollton, Sept. 29.—Three additions to the church here yesterday.—E. H. Kellar.

Greenville, Sept. 21.—Just closed a ten days meeting at Elsinore, Mo. Seven made the good confession, and others were reclaimed. We reorganized a church with 23 working members.—J. C. Williams, F. R. Davies.

Hannibal, Sept. 28.—The improvements on the auditorium and lecture room of the church that were instituted during the pastor's vacation, are completed. Last Lord's day was reopening day and the people rejoiced in their beautiful sanctuary. The winter's work starts well with several accessions. The pastor has moved into the parsonage, 218 S. Maple Ave.—Levi Marshall.

Humansville, Sept. 30.—Commenced here at 11 o'clock yesterday. Hope to have a good meeting.—Ben. F. Hill, *California, Mo*

Kansas City, Sept. 18.—Closed our meeting with Second Creek Church with seven added.—Elmer T. Davis.

Kirksville, Sept. 26.—There were five additions here last Sunday.—H. A. Northcutt

Maryville, Sept. 25.—Our meeting at King City began on Aug. 26, and closed Sept. 15. There were 11 baptisms and eight by letter and statement, 19 in all. The brethren say it was a good meeting. I began a meeting at Gaynor City, Nodaway County, Sept. 23 and will report results later.—N. Rollo Davis.

Princeton, Sept. 23.—We had good services here yesterday. We have the best audiences in town by far. We have had eight additions since coming here, and have married five couples. By hard labor we are getting our plea before the people Our meeting here begins next Sunday with Guy B. Williamson and wife as song leaders

Princeton, Sept 23.—We had excellent services here yesterday. I drove into the country and preached in the afternoon. Have done this for the last month. I preach at the Christian Union church in the west end of town next Sunday afternoon. Next Sunday morning we begin our meeting here with Guy B. Williamsom and wife as assistants. Pray for our meeting. M. L. Anthony has been employed by this district as evangelist. His success in the past will warrant every effort our brethren put forth in helping him. Let's assist him.—J. E. Davis.

Shannondale, Sept. 28.—A series of meetings lasting twelve days has just closed at this place. Bro. George E. Prewitt, of Brunswick, Mo., had charge of the meeting

Made Her Beautiful

Every Lady in the Land Can Now Have a Beautiful Skin.

A TRIAL BOX FREE.

No lady should despair if her complexion is imperfect. Merely send your name and address to Mme. M. Ribault, 2455 Elsa Bldg., Cincinnati, Ohio, and she will send you free prepaid in plain wrapper a trial package of her wonderful remedies that

absolutely guarantee a perfect clear skin. It is not a face powder, cream, cosmetic or bleach, but is absolutely pure and you can use it privately at home. It permanently removes moth patches, redness, crow's feet, pimples, blackheads, flesh worms, sallowness, freckles, tan, sunburn, and all other complexion disfigurements.

Helen H. Ralston, 628 Lexington Ave., Newport, Ky., has a complexion fair as a May day queen. She says of it: "I cannot see why any lady should continue to lack a beautiful complexion when it can be so easily obtained by simply sending name and address to Mme. M. Ribault the same as I did. Write her to-day."

and five additions to the church, four by primary confession and baptism and one by statement, was the immediate result. Bro. Prewitt, though a youug man, is an able preacher. He leaves Missouri soon to take up the Master's work at Lampasas, Texas, and the prayers of the brotherhood at this place will follow him.—A. C Yocum.

St. Louis, Sept. 30.—The following reports were made by the ministers of this city at their meeting this morning: First Church, 4 additions yesterday. Mt. Cabanne, 9 by letter. Fifth, baptized a Catholic from the brewery district. Ellendale, 2 by statement. Central, 1 by letter Bro. McAllister's last Sunday. West End, J. H. Garrison preached in the evening. Compton Heights, one confession, 2 by letter and 1 baptism at night; rally day program in the morning with splendid reports from all departments.

Warrensburg, Sept. 30.—Ten additions at Osceola, Mo., since last report, 7 by confession and 3 by statement; 107 in 16 months' work.—King Stark.

NEBRASKA.

Lincoln, Sept. 28.—In less than three years under the leadership of its present pastor, T. J. Thompson, the First Christian Church of Lincoln, Neb, has increased its membership from 250 to 370 without a protracted meeting; has cleared off the records judgments aggregating $5,000, defeating a suit against it involving $13,000 more; has accumulated a building fund of $3,000, mostly cash, and has, through the board of church extension, secured the most eligible site for a new church in the city. The Central Church on Aug. 4 disbanded and added its membership list to that of the First Church, still further increasing the membership to about 440.—T. J. Thompson.

Ord, Sept. 27.—Our splendid meeting is still progressing in fine shape; 18 added to date. Large audiences every night. We have had rain 11 nights without materially injuring us. —H. H. Utterback, pastor; A. L. Ogden, evangelist.

OHIO.

Akron, Sept. 26.—Rally Day was observed at the High St. Church, Akron, O., Sept. 22. "1,000 present" was the rallying cry. 1,198 were in attendance. The pastor's Bible class had 336. Another class had 244. It marks an epoch in Sunday-school work in Akron. Bro. J. G. Slayter is doing a great work here. 104 additions thus far this year.—William Spanton.

Mungen, Sept. 23.—Three young ladies confessed Christ last night. Work prospering.—John Mullen.

TENNESSEE.

Clarksville, Sept. 25.—Closed a 15 days' meeting at Tracy City, Tenn., 16 accessions; 12 baptisms, 3 restored, 1 membership. Tracy City is a remarkably moral mining mountain town.—Robert Lord Cave.

TEXAS.

Bay City, Sept. 26.—This is the county-seat of doubtless the oldest organized county in the state, made famous in its early history by being the landing place of LaSalle on one of his expeditions. The Disciples at one time had the largest membership in the county, but the church like the county went through a standstill period and without a minister the church disorganized. A change has come to the county in the last 18 months. Two railroads have entered the county and the cultivation of rice has been introduced, and has grown from an experiment crop of 700 acres last year to 18,000 acres this year that if nothing happens will bring to us a revenue of more than half a million dollars, with prospects of much greater developments next year. Most of the rice is adjacent to Bay City and hence this place, now a town of 700 or 800, is growing so rapidly that a resident citizen can hardly keep up with the new buildings and it is in this rapid development that we aim to keep abreast, and the Lord willing we hope to have a strong working church. We organized during August with 18 members, with Bro. A. L. Oder, a recent graduate of Kentucky University, as our minister, and last Sunday the Disciples held their first communion in Bay City, presided over by Elder E. W. Taylor. Through the kindness of our Methodist brethren we are permitted, one Sunday in each month, to use their church. We hope to build this fall.—Wm. Cash.

Lockhart, Sept. 20.—There was one addition to the church here at our service last Sunday and two at our prayer-meeting service Thursday night. All by confession and baptism.—J. J. Cramer.

UTAH.

Salt Lake, Sept. 25—Seven added by letter here yesterday.—W. H. Bagby.

VIRGINIA.

Big Stone Gap, Sept. 26—Dedicated church at Mt. Olivet, Lee county, Va., Sunday. The debt was raised in a few minutes. Followed with a two days' meeting; 3 confessions and some reclaimed. The following preachers were present: Davis, West, Osborne, Howard and Wolf. Convention in session here. Will dedicate the new church at this place Sunday. It is a beauty. J. W. West is the preacher in charge. He is doing a great work.—W. H. Book.

Norfolk, Sept. 22.—One fellowship after baptism and two confessions.—Albert Buxton.

WEST VIRGINIA.

Morgantown, Sept. 26.—I am sowing the seed in this region, recently baptized two. I have in press a new edition of my book on the Devil. Price 25 cents. Those who wish it should write me immediately.—Laurence W. Scott.

Changes.

J. E. Tout, Ashland to Eugene, Ore.

M. J. Nicoson, Aurora to Springfield, Mo.

E. A. Cole, Martinsville, Ind, to 217 S. College Street, Washington, Pa.

Charles S. Earley, Boone Grove, Ind., to 70 Middle Divinity Hall, University Chicago, Chicago, Ill.

R E. McKnight, Sumner to Kent, Wash.

T. J. Dow, Cutler, Minn., to Iowa City, Ia.

E. F. Daugherty, Lizton, Ind., to 630 Yale Station, New Haven, Conn.

E. E Moorman, Irvington, Ind, to Box 624, Yale Station, New Haven, Conn.

John C. Irvin, Agra to Mt. Hope, Kan.

W. D. Ryan, Morgantown, W. Va., to 115 Green Street, New Haven, Conn.

W. S. Moore, Humboldt to L. B. 28, La Cygne, Kas.

E. W. Brickert, Des Moines, Ia., to Houston, Tex.

J. M Vawter, Lawson, Mo, to Jeffersonville, Ind.

Thomas G. Picton, Everett, Mass, to Chico, Cal.

A. B. Carpenter, Norman to Lawton, Okla.

STAMMERERS

FROM NINE STATES

THE PENNSYLVANIA INSTITUTE offers unusual advantages to stammerers; three thousand-acre park; spring water; ideal home life; scientific treatment; permanent cures. Nine states, also Canada, represented since January 1, 1901.

"Those whom he can't cure can't be cured."

Allan B. Philputt, D. D., Indianapolis.

"We can recommend Mr. Garrigues as an honest and sincere worker, and have every reason to believe he renders entire satisfaction."—Christian Standard.

"Our personal acquaintance with Bro. Garrigues is such as to warrant an endorsement of him and his methods."—Barclay Meador in Christian Evangelist.

Write at once for illustrated booklet to

CASPAR C. GARRIGUES, President,
N.W. Cor. 40th and Brown Sts., Philadelphia, Pa.

STUTTERERS

Its True Character.

Catarrh is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease, but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble, and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief, and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion, but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison, and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure.

"For some time past I have used only one treatment for all forms of catarrh, and the results have been uniformly good; the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

"The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacol and other safe antiseptics, and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates, and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession."

Stuart's Catarrh Tablets are large, pleasant-tasting 20-grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c for complete treatment.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.

IRON AND WOOD PUMPS OF ALL KINDS.

Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and Fairbanks Standard Scales. Prices low. Get the best. Send for Catalogue.

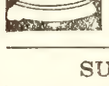
FAIRBANKS, MORSE & CO.,
ST. LOUIS, MO.

ST. LOUIS BELL FOUNDRY.
STUCKSTEDE & BRO., Proprietors
Church Bells, Peals and Chimes, Of best Quality Copper and Tin.
2836 & 2838 S. Third Street, - St. Louis, Mo

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only
BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO. Cincinnati



CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our prices.
McSHANE BELL FOUNDRY
Baltimore, Md.

SUBSCRIBERS' WANTS.

RARE chance for pastorless Church. Preacher of splendid qualities, socially, as pastor. Fine record for success in conversions, marked pulpit ability, commands good salaries. For right place can now be had, at moderate salary first year. C. M. Hughes, Singing Evangelist, Muir, Ky.

WANTED—To exchange $1,200 pastorate in Texas for country churches, or pastorate, in or near south or central Missouri or Indian Territory. Address, Texas, care CHRISTIAN-EVANGELIST.

FOR SALE—80, 160 and 640 acres; nice farms, well located in Barton County, Missouri. price $25 per acre. M. Wight, Iantha, Mo.

BROTHERS AND SISTER wishing rooms during "Pan American Exposition" can secure them in a Christian home at a reasonable price by writing to Mrs. A. F. Lawson 83 Norwood Ave, Buffalo, N. Y. I can heartily recommend Brother and Sister Lawson.—*Burris A. Jenkins.*

Family Circle

Life.

Man's life means
Tender 'teens,
Teachable twenties,
Tireless thirties,
Fiery forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death,
The soil,
GOD.

—*Joseph Cook, in the C. E. World.*

The Co-operative Society.

"The wood-box is empty!" called mamma, suggestively.

"Oh bother! There's always something to do!" and Willie fretfully laid down his knife with which he was making a Jack-o'-lantern out of a round yellow pumpkin. "Nobody has so much to do as I—it's work, work, work the whole time!"

"And no play at all?" asked grandma, quietly, from her sunshiny corner by the window.

"Sometimes," assented Willie, "but 'tis wood, water, chips, and—and everything, mostly!"

"Let me see," and grandma laid down her knitting within the bright-colored Indian basket. "Yesterday, a little boy I know spent the afternoon with Harold Bent, fishing. After the chores were done, this same little boy rode to the village with his grandpa to hear a band concert. This morning he was allowed to run over to his Uncle Sam's to get two golden pumpkins—not to be made into delicious pies, but—"

Just then Willie remembered the empty wood-box, and so grandma didn't finish her sentence.

When he came back in better spirits, grandma had gone. Presently she returned with a small brown-covered note-book.

"I have a plan, dear," said grandma, as she drew her chintz-covered rocker up to the table where Willie was operating on the Jack-o'-lantern's eyes.

Willie laid down his knife and looked up curiously.

"Now," resumed grandma, "I want you and mamma to form a co-operative society."

"Oh, grandma, I?" interrupted Willie, amazed at the long names.

"Yes; a co-operative society, of which mamma will be the president and you the ecretary. Come to think of it, I'll be the auditor."

"What shall I do?" asked Willie.

"Your duty will be to keep the records."

"And mine?" laughed mamma.

"Oh, to be general overseer," replied grandma, smiling. "As the name implies, you will work together—that is, you will work for each other to advance a common interest—a cheerful, happy home."

"Goody, I'm ready!" exclaimed Willie, thoroughly interested. "And you, mamma?"

"Certainly; 'tis a delightful plan," said she.

"Of course, you will do what is necessary for each other's comfort," continued grandma, "and Willie will keep the record of each day's doings. At night we will balance accounts. Devote one page to what mamma does for you," explained grandma, "and the opposite page to what you do for her. Do you see?"

Willie nodded and took the book, while grandma went back to her knitting.

Soon Willie needed a candle for his lantern.

"This will do for both if you divide it," said mamma, giving Willie an extra fine taper.

"Thank you. One item for mamma's account," he added.

'Twas nearly dinner time before he had one single entry on his own page—while mamma's was half-full!

"I didn't think she did so much for me," said Willie, rather soberly to himself.

When the sitting-room lamp was lighted, grandma thought it would be a good time to examine the accounts of the co-operative society.

Willie produced the account-book. Then he and the president drew up their chairs on either side of the auditor.

The secretary colored a little as grandma (rather the auditor) turned to the first page. She read just as it was recorded:

CO-OPERATIVE SOCIETY RECORD.

PRESIDENT'S ACCOUNT.

President furnished me, no, the secretary, with two candles for Jack-o'-lanterns.
Made secretary's bed.
Got dinner and boiled an extra egg for said secretary.
Mended stockings for secretary.
Patched pants for same.
Helped him write a letter to papa.
Ironed secretary's collars.
Cleaned secretary's Sunday coat.
Took splinter out of secretary's finger.

SECRETARY'S ACCOUNT.

Got president one pail of water. (Used for secretary's dinner!)
Got wood. P. S.—Don't suppose secretary's collars could have been ironed without fire!
Helped carry away the dishes.

WILLIE CONANT, Sec't'y.

The next page showed a like result.

"I declare, the president seems to have the most credit!" said grandma.

"The secretary may have omitted to make entries on his own page," suggested mamma.

"No, mamma," said Willie, honestly, forgetting her official title, "you do *ten times* more for me every day than I do for you, but I shouldn't have known it if it hadn't been for grandma!"—*Youth's Companion.*

Clip Your Coupons.

Perhaps the most gross neglect on the part of Christians to-day is the failure to clip our spiritual coupons. Unlike those of earth, these are worthless in less than thirty days after maturity; they are payable only at the office of present opportunity; they are canceled the moment the office is closed, and the office closes every day with many coupons unredeemed. By prayer, by Bible study, by devotion, by struggle, by building the life foursquare, do we administer the trust in our own lives; and only thus. To get Christ's work into our hearts is to get our hearts into Christ's work. The compound interest of heaven is paid to those alone who keep the trust by administering it to themselves daily, hourly. Christians who, careless of their trust, pass their dividends, never possess them. Theirs is an unjeweled crown. —*Nehemiah Boynton in C. E. World.*

What Sort of Young Man Should Go to College?

President Hadley of Yale, writing in Success, says:

For the great majority of men, a college course is of inestimable value. For a minority it is worse than useless. How shall a boy determine to which of these classes he belongs?

A good college offers a student three things: theoretical knowledge of principles connected with his business, breadth of general culture, and friendships that are of service to him now and hereafter. If he appreciates these things, and can take them seriously, a college is a good place for him. If he cannot thus appreciate at least one of them, he would better not go to college at all.

None of these things can be played with. They must all be achieved by hard work,—none the less hard because it is so often pleasurable.

If a boy thinks that the study of theory is a short and easy way for the attainment of practical skill, he is greatly mistaken. It is quite apart from practical skill, and its results show themselves more in the later stages of the student's development than they do when he first goes into the office or the shop. The theory of mechanics or of physics is not to be studied by lectures and experiments. It means knowledge of analytical geometry and the differential calculus. The theory of chemistry is not to be learned by amusement in the laboratory, but by attention to dry principles which require the utmost exactitude of application. The theory of political economy is not to be learned by the reading of entertaining books and magazine articles. A student who would really master it must understand the principles of law and of ethics, which are more difficult than those which he meets in the routine of ordinary business. Those so-called theories which are easily acquired and glibly recited are met, in practice, with a contempt which is well deserved.

Coffee For Mothers.

The Kind that Nourishes and Supplies Food for Mother and Child.

"My husband has been unable to drink coffee for several years, so we were very glad to give Postum Food Coffee a trial, and when we understood that by long boiling it would bring out the delicious flavor, we have been highly pleased with it.

It is one of the finest things for nursing mothers that I have ever seen. It keeps up the mother's strength and increases the supply of nourishment for the child if partaken of freely. I drank it between meals instead of water and found it most beneficial.

Our five-year-old boy has been very delicate since birth and has developed slowly. He was white and bloodless I began to give him Postum freely and you would be surprised at the change. When any person remarks about the great improvement, we never fail to tell them that we attribute his gain in strength and general health to the free use of Postum Food Coffee, and this has led many friends to use it for themselves and children.

I have always cautioned friends to whom I have spoken about Postum to follow directions in making it, for unless it is boiled fifteen or twenty minutes, it is quite tasteless. On the other hand, when properly made, it is very delicious. I want to thank you for the benefits we have derived from the use of your Postum Coffee." Mrs. W. W. Earnest, 72? 9th Ave., Helena, Mont.

Opposed to Everything.

A friend called our attention, says the Christian Herald, to the fact that Sanballat wanted to hold consultation with Nehemiah in the plain of O-no. That is the place where more people stay to-day than in any other. They are always protesting, throwing doubt on grand undertakings; and while you are in the mountain of O-es, they spend their time on the plain of O-no. In the harness of society, they are kreeching straps, good for nothing but to hold back. You propose to call a minister. All the indications are that he is the right man. Nine-tenths of the congregation are united in his favor. The matter is put to vote. The vast majority say "Aye!" the handful of opponents respond, "Oh, no!" You propose to build a new church. About the site, the choice of architects, the upholstery, the plumbing, and the day of dedication, there is almost unanimity. You hope that the crooked sticks will all lie still, and that the congregation will move in solid phalanx. But not so. Sanballat sends for Nehemiah, proposing to meet him on the plain of O-no. Some men were born backward, and have been going that way ever since. Opposition to everything has become chronic. The only way they feel comfortable is when harnessed with the face toward the whiffle-tree, and the back toward the end of the shafts. They may get down their name in the hotel register as living in Boston, Chicago, Savannah, or Washington, but they really have been spending all their lives upon the plain of O-no. There let them be buried, with their faces toward the west, for in that way they will lie more comfortable, as other people are buried with their faces to the east. Do not impose upon them by putting them in the majority. Oh, no!

A Social Glass.

It is not always possible for a prying critic, even when moved by the best intentions, to tell what beverage a man fifty feet from him is drinking, and we have often wondered if the reports of people who have been shocked at seeing President McKinley drinking wine at banquets might not find an explanation in such a circumstance as the following. They *knew* he drank because they *saw* him do it, but perhaps they would be slow to take affidavit as to what he drank.

A member of his official family recently said:

"In all my experience with public men and all public entertainments, it has never been my lot to see a more abstemious man, so far as intoxicating liquors are concerned, than President McKinley. This trait in his character was brought out prominently in the trips he made south at the conclusion of the Spanish war, and caused no end of comment among the hospitable people with whom he was daily brought in contact. One incident occurs to me most forcibly, which took place at Atlanta. There was a grand banquet in the evening prior to the departure of the Chief Magistrate further south. But amid all the enthusiasm and hilarity attendant upon such an entertainment, there was one cool, collected individual, who failed to partake, as his host thought he should, of sparkling and refreshing beverages set before him. Upon returning to his hotel to make arrangements for continuing his journey, he was again importuned to take something to stimulate him before the trip. In a laughing manner he remarked to the committeemen accompanying him, 'You boys are so persistent, I will join you in a parting glass. Let it be apollinaris, though, for that is all I need to invigorate me and help me to digest that good dinner you had prepared for me.' His manner was so cordial and sincere as he carried out his intention that his hosts joined heartily in the toasts he proposed. President McKinley had the courage of his convictions, which made him more popular with his southern friends than if he had succumbed to their wiles and partaken of wine."

How to Wash China Without Removing the Gilt.

It is mostly young beginners in housekeeping who write to me to know how to preserve their beautiful china—many such pieces being bridal gifts and very dear to them. The reason our dear grandmothers kept their gilt-banded china sets for years was, that they washed and wiped each piece themselves, no matter how many servants they had. It will have to be done in this day if you wish to preserve your gilt-edged china. You can wash it a long time by putting the dainty pieces in a pan of warm water and dissolving a teaspoonful of pearline into it, and putting in one piece at a time so as not to chip it, or hurt it. Wash quickly and rinse in warm water, having the second pan filled with clear water sitting by you, and wipe carefully upon a soft old linen towel. You can wash handpainted china pieces beautifully this way. It takes time and patience, but after a dinner or luncheon, set them aside until you have time to do them yourself and can put them carefully away. You asked about your steel knives: by dipping them into a warm solution of borax water and wiping dry quickly and putting away in flannel you can keep them from rusting. For your table linens: the stains can be removed by stretching the stained portion over a bowl and pouring hot water through the stain. Washing in sweet milk is also good for fruit or ink stains. For hinges or door knobs that creak or are rusty dip a feather in sweet oil and rub on them.

KENTUCKIENNE.

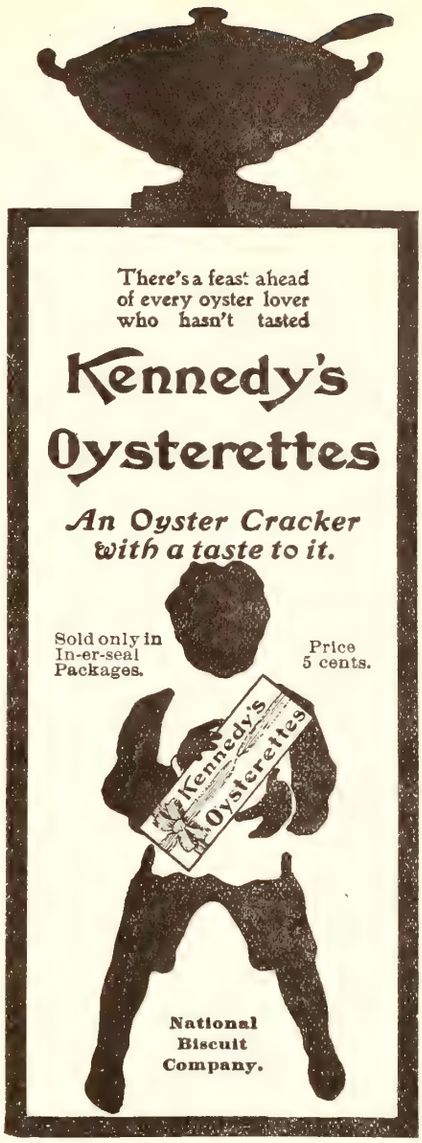
Whistler is noted almost as much for his eccentricity as for his artistic skill. While he was trying on a hat in a London shop one day a customer rushed in and mistaking him for a clerk, exclaimed: "I say, this 'at does not fit."

The artist eyed him for a minute, and then replied scornfully: "Neither does your coat, and I'll be hanged if I like the color of your trousers."

Mrs. O'Hara.—"Faith, 'tis an ilegant job me man has now, Mrs. McClune. 'Tis a night watchman he is."

Mrs. McClune.—"And how in the wurrold do you call that an ilegant job, Mrs. O'Hara?"

Mrs. O'Hara.—"Why, sure, he sleeps all day, an' that saves his board; and he works all night and that saves his lodgin'!"



"I've just been drugged and robbed," said he, "I think it is a shame!" The officer just yawned and said, "What was the druggist's name?"

Jones.—That was a scathing sermon on mean men the parson gave us last Sunday. Wonder what Smith thought about it?

Brown.—Singular! I met Smith yesterday, and he said he'd like to know your opinion of it.

Four-year-old Mamie was riding behind her older sister, Lou, on the old family horse. When urging it to trot, Lou asked, "Does it bounce you too hard, Mamie?" "No," gasped the little one, "I don't hardly bounce! I just stay up all the time."

Bolus: "You have a perfectly sound constitution, sir. You are overworked a little, and run down. That is why your physical energies have begun to flag."

Oop: "Then, in my case, the constitution does not follow the flag. Thanks, doctor. That settles one vexed question."

"Biddy," Pat began, timidly, "did yeer iver think av marryin'?"

"Sure, now, th' subject has niver intered me thoughts," demurely replied Biddy.

"It's sorry Oi am," said Pat, turning away.

"Wait a minute, Pat!" called Biddy, softly. "Ye've set me a-thinkin'."

Ballade of Literary Letters.

Of old it was an easy thing
  To write a letter to one's dear,
To line the words we felt, and cling
  To simple sentiments and clear;
  But times are sadly changed, we hear—
Love grows enamoured of the mint;
  We pen our lines with care and fear—
Our letters *must* be fit to print.

No more in our accustomed way
  We say the tender things we mean;
Our letters may be made to play
  A part in book or magazine.
  Ah me! They once by *one* were seen—
We did not have to hedge or hint;
  But now the public comes between—
Our letters *must* be fit to print.

Whene'er the lean wolf snarled of old,
  A man sought friends without demur,
Or left his watch in Shylock's hold,
  Or starved or stole as he'd prefer;
  But *now* he takes the notes of Her,
The honeyed lines she did not stint,
  And hies him to a publisher—
Our letters *must* be fit to print.

L'Envoi.

Sweetheart, henceforth with words alone
  Shall Love his fond expressions tint.
It grieves me sore, yet I must own
  My letters are not fit to print.

—*Theodosia Garrison in the October Century.*

A Statement From the New President.

Mr. Theodore F. Seward sends us the following letter which he received a few months ago from Mr. Roosevelt, together with some comments on the same. They are particularly timely now:

In the sad experience of the present hour the American people are moved and stirred as they have not been since the tragic death of Abraham Lincoln. Not even by the assassination of Garfield were they affected as they are affected now. The conditions have changed. Responsibilities have fallen upon our nation that were not dreamed of at that time. Never did the question of a new ruler's motives and principles seem more important than they do in the present case.

It is a most striking fact, so striking as to seem nothing less than providential, that President Roosevelt was led a few months ago to give expression to his views in the clear and positive manner which is so strongly his characteristic. It is a letter written in March, 1901, expressing his regret at being unable to attend the great Golden Rule meeting of March 29, in New York City, from which the Golden Rule Brotherhood originated. It is herewith quoted in full:

Vice-President's Chamber,
Washington, D. C.

Dear Sir:—I have your letter of the 11th inst. It is a matter of real regret that I cannot be with you. In this country, of all others, it behooves us to show an example to the world, not by words only, but by deeds, that we have faith in the doctrine that each man should be treated on his worth as a man, without regard to his creed or his race. Wonderful opportunities are ours, and great and growing strength has been given us. But if we neglect the opportunities and misuse the strength then we shall leave to those who come after us a heritage of woe instead of a heritage of triumph. There is need of the aid of every wise, strong and good man, if we are to do our work aright. The forces that tell for good should not be dissipated by clashing among themselves. In no way is it so absolutely certain that we will worse than nullify these forces as by permitting the upgrowth of hostilities and division based on creed or race origin.

Jew and Gentile, Protestant and Catholic, if we only have the root of right thinking in us, we are bound to stand shoulder to shoulder and hand to hand in the effort to work out aright the problem of our national existence, and to direct for good and not for evil the half unknown social forces which have been quickened into power by our complex and tremendous industrial development.

With all good wishes, I am faithfully yours, Theodore Roosevelt.

Mr. Roosevelt has been known as an apostle of "the strenuous life." If any apprehension is felt that this phrase may indicate a spirit of aggression on his part, that fear must surely be banished by these stirring and sterling words.

More than this. There are many who believe that in the development of mankind a new type of life is now being evolved in which the moral and spiritual qualities shall be more predominant than they have been in the past. Reading between the lines as one studies Mr. Roosevelt's letter—and it is worthy of the most profound study that we can give to it—it is plain that our President is, or is being prepared to become, one of the new type rather than the old. This is clearly and strongly indicated by the words, "If we only have the root of right thinking in us." The brief sentence speaks volumes. It goes without saying that one who indites such a sentence must have the root, or at least a capacity for the root, of right thinking—of the best type of thinking—in his own nature.

Mr. Roosevelt's letter, written when there could have been no possible thought of the exigency which now gives it such a vital significance, will be a comfort to all earnest-minded American citizens. It will also move them to resolve to do all in their power to aid our President in carrying into practical realization his noble ideal.

Theodore F. Seward.

Too Particular.

A business man who had eaten a meal at a restaurant where he frequently, says the Youth's Companion, took his midday luncheon, walked up to the cashier and said:

"I find I haven't a cent of change about me to-day. If you will kindly let me owe for this until I come in again, which will certainly be in a day or two, I will square up then."

The cashier was not a good judge of human nature, or was under the influence of a momentary irritation, for she replied:

"We don't run any accounts at this shop. If you haven't anything to pay with, you can leave something with us as security."

"I didn't say I hadn't any money," the customer rejoined. "I said I had no change. Please take the amount of my check out of this."

And he took a fifty-dollar bill out of his pocket-book, and handed it to the astonished cashier.

"It will be better to pay it now, perhaps," he added, "than to leave something as security, for you will not be likely to see me here again."

Then picking up his change, which comprised about all the money the cashier could find in the establishment, he bowed and walked out.

For Impaired Vitality
Take Horsford's Acid Phosphate.

Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

FREE!

50,000 TRIAL BOXES

OF

GLORIA TONIC

THE WORLD'S GREATEST CURE FOR

RHEUMATISM.

Have you got rheumatism? If so, try "Gloria Tonic," the remedy which cured men and women in every locality who have suffered almost beyond human endurance. Mr. J. W. Blackstone of Bourbonnais, Ills., calls it the "Queen of all Cures." Even prominent physicians in this and other countries endorse and prescribe it. Rev. C. Sund of Harrisville, Wis., testifies that "Gloria Tonic" cured two members of his congregation, one who had suffered 18, the other 25 years. Rev. W. Hartman of Farmersville, Ills., writes: "Five boxes of 'Gloria Tonic' cured Mr. A. Kulow, a member of my congregation, who had suffered day and night."—Mr. E. S. Kendrick, P. O. Box 13, North Chatham, Mass., after using liniments for 18 years writes: "I am convinced that it will cure any case." Mr. B. H. Marshall, Plain City, Ohio, writes: "I am 76 years old and had it not been for 'Gloria Tonic' I would be no more among the living." Mrs. Mary E. Thomas, of No. 9 School Street, Nantucket, Mass., writes: "From my childhood on I have suffered from rheumatism, have been cured through 'Gloria Tonic' at the age of 83 years." Mr. N. J. McMaster, Box 13, Plain City, Ohio, writes: "'Gloria Tonic' cured me after prominent physicians of Columbus, Ohio, called me incurable."

"Gloria Tonic" in Point Pleasant, W. Va., cured Mr. R. A. Barnett, 77 years old, after suffering 15 years.—In Wabash City, Ind., it cured Mrs. Elizabeth Crabbs, 79 years of age.—In Perth, Miss., it cured Mr. J. C. Chapman, after suffering 30 years.—In Odessa, Mo., it cured Mrs. Marion Mitchel, who had suffered 12 years.—In Burlington Iowa, (R. C. No. 3, Agency Avenue) it cured Mrs. M. S. Leonard, after suffering 25 years.—In Elmherst, Ills, it cured Mrs. Nicolina Brumond, age 80 years.—In Otis, Ind., it cured Mr. Christian Krantz, after suffering 22 years.—In Gift, Tenn., it cured Mr. L. Nelson, a merchant, after suffering 20 years—In Bolton, N. Y., it cured Mr. Jos. Putney, 83 years old.—In Durand, Wis, it cured Mrs. Nellie Brees, after suffering 20 years.—In Manila, Minn., it cured Mrs. Minna F. Peans, after suffering 14 years.—In Craig, Mo., (P. O. Box 134) it cured Mr. John N. Kruser, 76 years old, after suffering 15 years.—These are a few of the many thousand testimonials of recent date. Every delay in the adoption of "Gloria Tonic" is an injustice to yourself.

No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, gout or lumbago—write me to-day sure, and by return mail you will receive the trial box of "Gloria Tonic," also the most elaborate book ever gotten up on the subject of rheumatism, absolutely free. You get the trial box and the book at the same time, both free, so let me hear from you at once, and soon you will be cured. Address,

JOHN A. SMITH,
2563 Germania Bldg., Milwaukee, Wis.

Three Months' Subscription

To test the quality of the

Christian-Evangelist

Only—25—Cents

Write name and address plainly and direct letters to

Christian Publishing Co.,
1522 Locust St., St. Louis.

With the Children.

J. Breckenridge Ellis.

The Runaways.—I.

Emily Lamont and her two brothers were orphans. I have named her first although Zep was fifteen, and Harry fourteen, while she was only twelve. Their parents were dead, and they had become pretty well acquainted with their poor uncles and aunts. There was a rich uncle in New York, but he was only a tradition.

"Gettin' tired, Em?" asked Zep, as he led the way down the dusty country road; Harry came next, then Emily; does not the youngest always come last?

"I can't hardly take another step," panted the girl.

"There's a railroad track, *any*way," observed Harry Lamont. They would have disputed it if they could, they were so dusty and weary and dispirited. But there is no getting around a railroad; one must cross it, or stay on this side.

"And, oh, there's a box-car on the switch!" exclaimed Harry. "The very thing for us! *Now* we won't care if we *don't* come to a house to-night." They had just walked three miles through a Missouri wood without having seen any other sign of civilization but the road with deep ruts on each side and high weeds in the middle.

A warm September day had come to a close, and already the haze of autumn twilight was mingling with the deep blue of the sky. "We will sleep in that box-car!" said Harry, suddenly dancing with joy at the thought.

"But if it went away with us?" Emily suggested, timidly.

Zep laughed. "Where's your engine? Do you think the farmers will come and hitch up their teams to it? And what if it *did* go away with us? We'd travel all the faster, then!"

In fact, these three were running away. You have heard of a boy running away from home, but not, I think, of the exodus, as it were, of an entire family. If they were doing wrong, it was not Emily's fault, as you shall presently find. Their flight had begun the night before, a little after midnight,—and oh, how dark that night was, and what strange sounds were in the air!

"Le's see if the box-car is locked up," said Harry. "They generally are, you know."

"Ain't it a lonesome looking coach," said Emily, "lost out here in the middle of nothing!" They had been raised in a big city, and they were inclined to patronize rural landscapes.

The railroad was about half-a-mile from the extensive wood. They trudged along with more spirit, and at last came to the switch. "Here's a wagon been backin' up to the car-door," said Zep, examining the ground. "Yes, the door's locked,—just our luck—no she ain't, either! Hurrah! Lookee!" And pushing with all his might, he slid back the door.

"Let me in first!" cried Harry.

"Not much," replied his brother, climbing in. Harry always wanted to do things first, and although Zep never let him, Harry would request this favor with all the optimism of fourteen years.

Zep looked about. "Oh, Harry, Emily, —come in quick! Here's *things!*"

"Things?" repeated Emily. "I'm afraid."

"They won't bite," Zep laughed; "big boxes; bedsteads; stoves; tables."

Harry, who now stood beside his brother, called, "Empty fruit jars; brooms; a sprinkler; a cradle; a little bitty chair on rockers."

Zep chimed in, "Sofa; bureau;—oh, I know!—somebody is moving, and they've hauled away part of the furniture and left the rest till to-morrow, and forgot to lock the door!"

They helped Emily in, and all three examined their hotel with great attention. More than half of the car was empty, and in this empty end they would pass the night. They did not touch the things that had been stored in the car, for these children were as honest as they were ragged and dirty. In a word, their honesty was as great as their poverty.

"We will make our bed," said Zep. "Come, let's get a whole lot of grass."

"All right," said Harry. "I'll go first."

"No you won't" said the older brother. "I guess I'm the captain of this retreat." They had been playing all day that they were the American army retreating before overwhelming numbers of the English; period, 1777.

"And I'll sit here and watch you gather the grass," said Emily who, like most people (they will not confess this, however), would rather watch others work than personally endure the toil.

"No you won't," said Zep, "you'll come on and help, Miss Emily!"

"Come on, Em," said Harry, "and I'll gather half of your share."

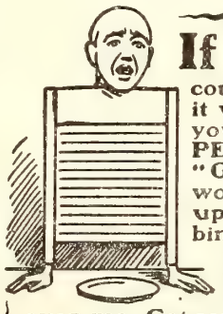
"Oh, Harry, gather *all* my share," pleaded Emily as she sat on the floor of the car, swinging her bare feet out the door.

"All right," said Harry, "only the next time we have something good, I'm to have half of your part."

"All right," agreed his sister. It seemed so far off,—that hope of having something good!

When the grass had been gathered and spread out on the floor, it was not yet dark. It made it so warm and oppressive when they closed the great door, that they decided to stay up late,—and to stay up high. They found that iron ladder that runs up the end of box-cars, and presently all three sat aloft, enjoying the prospect and the delicious breeze. On their right they saw the great wood stretch away, a black whispering mass, while on their left was a rolling prairie, cut up into squares by fences. At a great distance was visible the roof of a barn. The switch slanted into a track that ran straight as a needle, till it dipped out of sight. At last they began to count the stars. There was only one in sight—no, two!—no, three, four, five,—each tried to discover a new one. It was hard to find them because the moon was so bright. The top of the box-car was coated with silver light; the faces of the three children were etherealized by the moonbeams. The delicate features of Emily were revealed, the sweet, pretty face, the little hands and feet, the heavy brown hair,—I am sorry it looked so towsled. Even her torn dress fluttered with a rhythmic sound, making her more picturesque. Zep was broad-shouldered and sturdy, as became the captain of a retreat. His hair stuck out at angles like open scissors; his head was round and his neck short; but his eyes spoke of a dauntless spirit, a tireless energy. Harry looked more like his sister,—he had her fineness of expression, her delicacy of features, and a forehead that prophesied the student. As they sit there talking in subdued voices while Emily, lying with her head on Harry's knee—these two are "chums"—tried to keep from falling asleep, let us look into the history of these three. We cannot hear what they are saying; it is no use to just watch them as they half-whisper in the moonlight; perhaps we can amuse ourselves by looking into the causes of their running away.

(TO BE CONTINUED.)



If The Washboard could talk how it would urge you to use PEARLINE! "Go easy," it would say: "let up on that rubbing. You're wearing out the clothes, yourself, and even me. Get something that *washes* your clothes, instead of wearing and tearing them. Soak the things in PEARLINE and water. Follow the directions on package, and you won't need me much."654

Pearline Saves

Men may come and men may go, but an

Elgin Watch

goes on forever.

An Elgin Watch always has the word "Elgin" engraved on the works. Send for free booklet.

ELGIN NATIONAL WATCH CO.
Elgin, Ill.

LIFE SIZE DOLL FREE "Baby's clothes will now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write to-day and we will send you the tablets by mail postpaid; when sold send us the money ($1.00) and we will send you this Life Size Doll which is 2½ feet high and can wear baby's clothes. Dollie has an Indestructible Head, Golden Hair, Rosy Cheeks, Brown Eyes, Kid Colored Body, a Gold Plated Beauty Pin, Red Stockings, Black Shoes, and will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address,

NATIONAL MEDICINE CO.,
Doll Dept. 273 ,New Haven, Conn

The Christian-Evangelist, Three Months, 25c. On Trial to New Subscribers.

Hour of Prayer.

Frank G. Tyrrell.

The Place of Safety.*

TEXT:—From the end of the earth will I call unto thee, when my heart is overwhelmed: Lead me to the rock that is higher than I.—Psa. 61:2.

The place of safety is a place from which, no matter how widely we wander, we should never go forth; we should seek it zealously, and having found it, abide in it. For a state of conscious security, even in the midst of peril, is possible to the trusting child of God. As Harriet Auber sings,

They who on the Lord rely,
Safely dwell, though danger's nigh;
Lo! His sheltering wings are spread
O'er each faithful servant's head.
When they wake or when they sleep,
Angel guards their vigils keep;
Death and danger may be near,
Faith and love have nought to fear.

The Citadel.

The passage in John assures us that this place of safety is nothing less than a living Personality. The sheep were held as in the hand of the Great Shepherd; "they shall never perish, and no one shall snatch them out of my hand." As the passage in Proverbs literally implies, this place is "set aloft," out of gunshot. No weapon framed by satanic malice can reach those whom God defends. When men take refuge in a fortress, the fortress must be stormed before their enemy can harm them. If your refuge is in God, then the Almighty himself must be overwhelmed before you can be touched.

"When His wisdom can mistake,
His might decay, His love forsake,"

then, but not till then will you be exposed to danger. This place of safety is therefore impregnable. It is also ever-present. "God is not far from every one of us" (Acts 17:27). If by some mischance we are lured forth into the way of danger, we can turn again for refuge to Him who hovers over us, and thrusts His protecting arms under us.

What a contrast between the Christian's refuge, and all others! Men have built bulwarks for defense against armies; they deemed them impregnable, but the enemy found or made a breach, and scaled the wall. Or time has taken vengeance on them, and their high towers have crumbled. Wealth is thought to be a defense, a refuge, and so it is, from some things. But it cannot purchase immunity from sickness. Sorrow can smite the rich as well as the poor; and at last death crushes down the poor defense, and drags off his unwilling prisoner.

Its Protection.

In God we are protected from the power of sin. It has "no more dominion over us." Temptations may assail, but they cannot overwhelm him who trusts in God. He has broken with his sinful habit of life, and lives now a life of righteousness; not in his own strength, but in the power of God. This is a species of safety which many a sin-scarred soul seeks elsewhere, but he seeks in vain; it can be had only in God, through faith in Jesus Christ. Annoying cares, vexations, difficulties, disappointments, none of these things can distress him whom God keeps. What we call a dis-appointment is often but a divine appointment instead of our own appointment. As such the child of God accepts it smilingly and uncomplainingly. And finally, he is safe from the shafts of death. He shall never perish. "He that liveth and believeth in me shall never die." Death, as we still term it, is but a point of transition to the soul that trusts in God. It is a black portal, dark on this side, but wondrously light beyond.

The Path to Safety.

God has opened as many avenues to this serene height as there are wanderers. Or a better statement is, God has opened up a way of escape from peril which lies clear and plain before the feet of every prodigal, no matter how far he has strayed. He has warned you of the danger, He has permitted you to suffer from transgression and voluntary absence, and then in His word He has pointed out the way of escape. But how shall we escape, if we neglect it? Christ declares, "I am the way." He flings himself down, and makes of his bleeding body a bridge from sin to righteousness, from condemnation to justification. "Believe on the Lord Jesus Christ, and thou shalt be saved."

And so the churches are busier than ever preaching Christ. He has become the central theme of modern literature His words are being recognized as authoritative, binding upon the consciences of merchant and banker and artisan. And His ministers and followers all go forth, led by Him, to do battle with every enemy that menaces our blood-bought race, and rescue the perishing, and establish upon this swinging earth the city of God.

Prayer.

Almighty God, thou art from everlasting to everlasting; an eternal refuge to thy children. Again and again when sheeted storms deluged the world, thou hast been an ark of safety. When the black legions of death and hell assailed, thou hast been our deliverance. We praise thee for peace and safety, even in the midst of tumult. Help us, O God, to abide with reverent faith in thee, and win others to peace and safety, by the sweet solicitude of love, through Christ our Lord. Amen.

*Prayer-meeting Topic for Oct. 9.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

Wholesome Advice

For People Whose Stomachs are Weak and Digestion Poor.

Dr. Harlandson, whose opinion in diseases is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery rising, headaches, sleeplessness, lack of ambition and a general run down nervous condition, I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest the food anyway whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin and Golden Seal, which supply just what the weak stomach lacks.

I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increasing flesh in thin nervous patients, whose real trouble was dyspepsia, and as soon as the stomach was put to rights they did not know what sickness was.

A fifty cent package of Stuart's Dyspepsia Tablets can be bought at any drug store, and as they are not a secret patent medicine, they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, anyone whose stomach is at all deranged, will find great benefit from the use of Stuart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of BIBLE READINGS on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Topical Outlines of the Midweek Prayer-meeting Themes for 1901 is a neat booklet of thirty pages, similar in style to the booklet issued last year, of which many thousand were used. Price, 25 cents per dozen. Christian Publishing Co.

Sunday-School.

W. F. Richardson

Joseph in Prison.*

In the slave market of the capital of Egypt, which was probably either at Memphis or Heliopolis, the youth Joseph attracted the eye of Potiphar, a king's officer, captain of the guard, who purchased him for a house servant. Here his capacity and fidelity were so marked as to win the unbounded confidence of his master, and it was but a short time till he was made the overseer of all his master's interests Under his charge, Potiphar found his affairs to prosper beyond all precedent, so that he soon left everything to Joseph, only excepting, as we are told, "the bread which he did eat." Caste was strong in Egypt, and Potiphar would not take his bread from the hand of a foreigner, especially from one like Joseph, of the shepherd caste, which was particularly despised in that country. Joseph served his master with absolute fidelity, his handsome person being but the mirror of the beautiful soul that dwelt within, to which all evil doing was abhorrent.

But neither innocence nor virtue can exempt us from trial. The guileless lad became the victim of his base minded brothers, and the pure-hearted man suffered for his purity at the hands of a vile woman. Refusing to yield to her guilty solicitations, the comely young man becomes the object of her bitter hate. His reply is worthy of being written in letters of gold. "Behold, my master. . . hath committed all that he hath into my hand. . . . how then can I do this great wickedness, and sin against God?" Gratitude to his master and loyalty to his God were the bulwarks of his soul against temptation It is easy for the wife of Potiphar to secure the conviction of Joseph upon her mere word, for who would suspect her of such an infamy? But possibly Potiphar himself may have cherished some doubt, else it seems that he would have inflicted some severer punishment upon Joseph for so gross a betrayal of trust and so vile a crime. Cast into the prison where the offenders against the king were kept, Joseph might well have felt something of the doubt that entered into David's heart, when severely tried, "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the arrogant, when I saw the prosperity of the wicked." Joseph seems never to have doubted God, nor become embittered against men. His trials only made him trust God more absolutely and wait for time to vindicate his innocence.

In the prison, Joseph's character shines with the same luster as in the palace of Potiphar. The keeper of the prison finds him so capable and reliable that he commits everything into his hands, and affairs go forward with perfect satisfaction. Even the prisoners learn to love and trust him. Among these are two notable ex-officers of Pharaoh, his chief butler and chief baker. The former served as cup-bearer to the king, and tasted the wine which the king was to drink. The latter prepared his food and was responsible for its purity and good quality. These had in some way offended Pharaoh, and for some time had languished in the prison, until they had perhaps begun to despair of ever being released. One night they each had a dream, so strange as to impress them as of peculiar significance. Egyptian inscriptions show that that people attached great importance to dreams, their actions very often being guided by such intimations as seemed to be thus conveyed to them in sleep. Theirs were perfectly fitted to their former offices. The butler dreamed of seeing a vine with three branches, upon which grapes grew instantaneously, and whose juice he pressed into the cup of Pharaoh, the king. The baker, on his part, dreamed of carrying on his head three baskets of white bread, from which the birds ate as he bore them. The sad faces of the two men showed Joseph that they were troubled, and a question from him brought forth the story of their dreams. "Interpretations belong to God," said Joseph; but God honors his servant by revealing to him their meaning, and he tells the butler that in three days he will be restored to his office, while at the same time the chief baker will be beheaded and his body hanged up where the birds can devour it. The appeal of Joseph to the chief butler is pathetic. "But have me in remembrance when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon." Did we not know human nature so well, it would be incredible that the butler actually forgot all about Joseph, and suffered him to remain two whole years in prison after he himself had been released. Such is human gratitude.

What thoughts passed through the heart of Joseph, while he waited in vain for the deliverance he hoped for and deserved, at the hand of the ungrateful butler? We know not. "Hope deferred makes the heart sick," and injustice often leads to despair. Yet the darkest hour is often that which precedes the dawn, and thus it was with Joseph. The aged Jacob, when he heard that Benjamin must go with his brothers down into Egypt, cried out, "All these things are against me!" But they were all for his good, and that of his household, and joy and deliverance were at hand. The two years that elapsed after the release of the ungrateful butler may have been dark and hopeless ones to Joseph. but even the forgetfulness of the cup-bearer was to work out good and glory to Joseph and his father's family. The outcome proved that "it is good that a man should hope and quietly wait for the salvation of the Lord." The character of Joseph was perfected through suffering, and the providence of God vindicated to all generations.

And does not the story of Joseph prove to us, also, that God works by means of the ordinary events of life, to accomplish his purposes of grace toward them that believe in him and do good? He fulfills his promises to the chosen family, through Joseph, not by constant miracle, but by linking together events and influences so as to bring about the final victory of truth and virtue. Except the instances of interpreting dreams, there seems to have been nothing miraculous about the life of Joseph. He was one who believed in God, loved righteousness, kept a pure heart and a steadfast will, and God used him for glorious ends, and gave him immortal glory.

*Lesson for October 13. Genesis 39:20 40:8.

BEWARE

Of Morning Chills

It means you have Malaria in your system. The proper thing to do is to take Yucatan Chill Tonic (Improved). It will drive the malarial poison from the system and make you strong and well. Yucatan is neither a sweet nor bitter tonic—such tonics are unreliable—**Yucatan is made right.** If your dealer hasn't got it insist upon him sending for it—don't accept a substitute. Price 50 cents a bottle.

Made only by The American Pharmacal Co., (Inc.), Evansville, Ind.

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO.

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo.....	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps ddress
C. L. STONE, General Pass. Agt.
Louisville, Ky

THE CHRISTIAN-EVANGELIST
Three Months, 25c.
On Trial to New Subscribers.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR OCTOBER 13.

Dark Days and Their Lessons.

(Psalms 107:1 15.)

As I write this the rain is falling for the first time after many days of sunshine. The sunny days have been very grateful and beautiful, but after all, the rain, too, is grateful and beautiful. The perpetual sunshine of some climates grows stale and monotonous. Our natures call for a varied atmosphere.

And is this not true also in a figurative sense, of our lives? Do we not need sunshine and shadow? Is there not a necessity for rain and storm, if we would grow? There is a certain meditative melancholy which, no doubt, is to the soul what a tender, gentle rain is to the growing plants. We may not, at the time, appreciate the value of this brooding, lowering sky. It may seem to us very leaden and drear, but all the while it is producing thoughts, emotions, resolutions.

But the psalm which forms our lesson of today, has a still stormier and darker day as its background. It refers to the sad days of Israel in Babylon, in captivity; and tells of the surety that Israel feels in spite of all, that God is with them, that

"Behind a frowning providence
He hides a smiling face."

He it is who will lead them, who has led them out of the dangers of captivity and its darkness.

Is there not in this psalm a message for us, to-day? Some of us have our days in captivity. Some of us have our bands of iron, and our prison houses; some of us have hung our harps on the willows of Babylon and wept when we remembered Zion.

To us come the comforts and consolations of the God of Israel that he will lead us with his eye, guide us with his hand, break our bands asunder and bring us into a large place.

Some of the best Christian lives you and I have ever seen have been lives lived among sorrows and tribulations, just as some of the most rugged and gentle characters are developed amid the rains and storms of mountain climates. Adversity often seems to develop in us a sort of humble heroism, of which we ourselves may be absolutely unconscious, but which brings brightness and beauty into the world. I have known Christians whose lives seemed to shine the brighter for their sorrows. Just as the stormiest days at sea are often brightened by the clearest sunshine, so the lives of deepest tribulation often show the brightest surface to the world.

As Longfellow says in his Hyperion: "The setting of a great hope is like the setting of the sun. The brightness of life is gone. The shadows close around us. We look forward into the coming lonely night. Then stars arise and the night is holy."

May God above teach us to know and to profit by the uses of adversity.

"For we know not every morrow can be sad;
So, forgetting all the sorrow we have had,
Let us fold away our fears,
And put by our foolish tears,
And, through all the coming years,
Just be glad."

So do the dark days, according to the Hoosier poet, give place to a joyous to morrow.

Kentucky University.

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scripture difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

A GREAT BOOK FOR YOUNG PEOPLE

The Young Man from Middlefield

By MRS. JESSIE BROWN POUNDS

THIS ENTRANCING STORY of twenty-six chapters ran as a serial in the columns of OUR YOUNG FOLKS during the first half of the year 1900, and was followed with absorbing and ever-increasing interest by the many thousands of readers of that weekly journal. It relates, in the popular author's most charming style, the trials and triumphs of a plain young man from the country, who left his father's farm and went to the great city to fill a position in the lumber yard of his uncle. In his new surroundings he came into contact with a variety of people, every way different from the plain, honest country folks with whom he had formerly associated; but in the midst of his new surroundings, with their many temptations, he maintained his Christian integrity and lived up to the motto he had adopted, to **"Make Christ First in Everything."**

His good influence soon began to be felt in his uncle's family, among his fellow-workmen, and most of all among the young Christian Endeavorers with whom he associated, whose society was in due time revolutionized.

EVERY YOUNG PERSON should read this charming volume, and it should at once find a place in every Christian Endeavor and Sunday-school Library.

SIZE AND PRICE.—One handsome volume of 257 pages, beautifully printed and substantially bound in cloth, price 75 cents per copy, prepaid.

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

"THE ONLY WAY."
ST. LOUIS
TO
CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Burlington Route

9 A.M. 9 P.M. TO KANSAS CITY.

Two trains daily with all classes of modern equipment.

The Burlington has the only train from St. Louis near the popular leaving hour of 9 p. m. for the West—Kansas City, Omaha, St. Joseph, Denver.... ..

City Ticket Office—S. W. Cor. Broadway and Olive St., St. Louis.

Marriages.

AGEE—TAYLOR.—Married in Jacksonville, Ill., Sept. 25 by S. B. Moore, of Moberly, Mo., Ivan W. Agee and Harriet Kelly Taylor.

GRIMES—FARRAR.—Married Sept. 18 in Moberly, Mo., by S. B. Moore, Hubert Grimes and Lutie V. Farrar.

RUTHERFORD—WALKER.—Married in Moberly, Mo., Sept. 22 Thomas Rutherford and Mary J. Walker, by S. B. Moore.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

CARNAHAN.

John W. Carnahan was born in Darke county, O., Feb 21, 1846 When he was seven years of age he came to Clarke county, Ia., with his parents. Nov. 26, 1871, he was married to Mary J. Chenoweth. In 1878 they moved to Hamilton Co., Neb., and in 1893 they moved to Douglas county, Neb, where he died, May 13, 1901, age 55 years, 2 months and 22 days. He was baptized into Christ, September, 1865, and united with the Christian church. He leaves a wife and four children, two daughters and two sons, all of whom were present at the funeral. He also leaves an aged mother, two sisters and a brother. He was a kind husband, loving father and a true Christian. He had been failing for several years. The funeral was held at the house, conducted by Rev. Mr. Diffenbacher, from Irvington, Neb. The remains were taken to Walnut Hill cemetery, Council Bluffs, Ia.

CONRAD.

Phereba Conrad, youngest daughter of Joseph and Mary Bishop, was born near Blue River, Johnson county, Ind., May 24, 1832; entered into rest Sept. 14, 1901. During her infancy the family moved to Boone county, near Zionsville, in which vicinity she spent her life She was united in marriage with Martin Conrad, January 23, 1853 To this union were born eight children, six of whom survive to mourn their loss, but to rejoice in the rich legacy of a quiet but forceful Christian life. For fifty-one years she walked by faith with God and we believe she now walks with Him by sight. Funeral services by the writer.

R. E. THOMAS.

Kankakee, Ill

LITTLE.

Sister Nora Little, daughter of W. B. and E. J. Whaum, born March 8 1864, died at Marionville, Mo., July 26, 1901, after an illness of six months of almost constant suffering. She joined the Christian Church Nov. 26, 1879 Was married to Bro. James Little June 26, 1887. She leaves a husband and two sweet little ones to mourn their great loss.

J. R. LUCAS.

MAPLE.

A. M. Maple, one of the oldest citizens of Maquon, Ill., died at the home of his son Charles F., Aug. 14, 1901. Augustus Melville Maple, son of David and Mary (Buchanan) Maple was born April 9, 1819, on a farm on Cabin Creek, Lewis county, Ky. His early life was spent upon his father's farm and sugar camp. In 1843 he rode on horseback from Kentucky to Canton, Ill., and in March came to Maquon. For full half a century he was prominently identified with the business interests and public life of Maquon. On April 3, 1851, A. M. Maple was married to Miss Mary Sheaff, of Philadelphia, Pa. Mrs. Maple died on April 4, 1901, it being just fifty years from the day she came to Maquon. Mr. Maple possessed many sterling qualities, and was a model of honor and integrity. His life was clean and pure. For 20 years he was superintendent of the Christian Sunday-school. He has energetically opposed the liquor element for fifty years. His three children, Harriet L Hayden, of Wichita, Kan., A. L. Maple, of Hulls, Ill., and C. F. Maple of Maquon, Ill., were present at the funeral, which was held Friday at 2 P M. from the M. E. Church. Rev. D. T. Wilson, assisted by N. G. Clark, conducted the services.

RICHARDSON.

My oldest brother, James H. Richardson, died at his home in Quincy, Ill, on Wednesday morning, Sept. 18, 1901, at the age of 67 He was born near New Albany, Ind., but had spent most of his life in Illinois He was a lawyer by profession, and practiced for perhaps 25 years, until the condition of his health caused him to give up his practice, that he might enter business with his sons, which enabled him to travel a great deal, with excellent results upon his health. He had been honored by his fellow citizens with various positions of trust, among which were those of city attorney and state senator, and was postmaster under President Cleveland All these offices he filled with credit, and his integrity was never doubted by even his political opponents. He was an honest and upright man, generous in his sympathies, and beloved by all who knew him. During the pastorate of the lamented J. T. Toof, my brother obeyed the gospel, and became a member of the church in Quincy, to which faith and fellowship he was loyal to the end of his earthly life. He was ever a kind and loving husband and father, and to the younger children in his father's family he was all that an elder brother could possibly be. He left a devoted wife, five sons and one daughter and a large circle of other relatives and friends to mourn his loss. In the absence from home of the family's pastor, Bro. L. H. Stine, the funeral services were conducted by Bro. W. W. Rumsey, of Hannibal, Mo. W. F. RICHARDSON.

Kansas City, Mo., Sept. 28, 1901.

SWEENEY.

On Monday, Sept. 23, J. B. Sweeney, pastor of the church at Gainesville, Texas, passed into life eternal He had been ill for several weeks with typhoid fever. When the summer came, instead of taking a vacation, he went to Detroit, Texas and held a meeting with 107 added to the church. His condition was that bordering on nervous prostration at the close of the meeting and the frail body was an easy victim for the dreaded typhoid. Bro. Sweeney was a graduate of Add-Ran College, Waco, Tex, and the College of the Bible, Lexington, Ky. He was for seven years practically the manager of Texas mission work, adding this burden to his duties as pastor of the church at Taylor, Texas. He had been preaching in Gainesville about three years and more than 300 were added to the church there under his ministry. Bro. Sweeney was thirty-five years old and leaves a wife and several small children. He was to go to Palestine in February, but the course of his journey has been changed and he is now in the land of the blest. May God bless the church that loses his ministry and all who grieve beside the new made grave. J. N. CRUTCHER.

Travel.

A word or two on the subject of travel is not amiss. The facilities for the transportation of passengers at the present time have certainly been brought to perfection. It isn't like in the old days when it was almost a torture to go from one place to another. Now you get aboard a train and live just like you do at home. The entire equipment is built with a view to your comfort.

For instance: When you go East the B. & O S-W. offers you Three Daily Solid Vestibuled Trains from St. Louis, leaving at 8:20 a. m., 8:05 p m and 2:15 a. m.—made up of the finest Pullman sleepers—a dining car service which cannot be excelled (you don't have to pay for what you can't eat, but just for what you order)—first class high back coaches—in fact the trains are palaces on wheels. The track, roadbed and equipment are entirely new.

It's the best line to Cincinnati and Louisville. Only $21 to New York with stop-overs. (Saves you money and gives you the best service.)

Information in regard to trains, etc., can be secured from any representative. It will be a pleasure for them to answer your questions and help you in every way.

The favor of the public is final proof of merit—and we're after it.

F. D. GILDERSLEEVE, Dist. Pass. Agt., St. Louis, Mo.

LET US START YOU!
$20 to $40 Weekly and expenses, **Men and Women**—at **home** or **traveling.** Our agents and salesmen **made** over **$600,000.00** last year supplying enormous demand for our famous **Quaker Bath Cabinet** and appointing agents. Wonderful seller. **No Scheme or Fake Methods. WRITE today for FREE NEW PROPOSITION, PLANS, ETC.** World Mfg. Co., 6 World B'ld'g. Cincinnati, O

OPIUM COCAINE AND WHISKY
Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

he alue Of Charcoal.

Few People Know How Useful it Is in Preserving Health and eaut.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it he better: it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the church.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

SINGING EVANGELISTS will be pleased with the analytical classification, enabling them without reference to indices to find a suitable song on a moment's warning.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations, etc., especially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting for funeral occasions, for Baptismal, Thanksgiving and Convention services.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing.

S. S. SUPERINTENDENTS will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessors, **Popular Hymns No. 2** is an

ALL-AROUND BOOK

Its author and publishers have spared nothing of cost to give the best copyrights which money could buy, clothed in the neatest and best dress of the printer's art for the least possible cost to the singing public. In proof of which see the following prices:

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth	$ .30	$3.00	$25.00
Boards	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

Send all orders to....

OHRISTIAN PUBLISHING CO.,
1522 LOCTST ST., ST. LOUIS, MO

Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

Already we are rapidly receiving orders for "*The Witness of Jesus*," the book which contains the sermons of the late Alexander Procter. Every preacher among us should read and re-read these sermons, and keep them in his library, to read again. There are nineteen of them, selected, because, together, they give the reader an idea of the preacher's conception of the Christian system. Besides the nineteen sermons, there is a preface by J. H. Garrison, who edited the sermons, and the Memorial Address by T. P. Haley, delivered at the Missouri Christian Convention in 1900. The book is a handsome volume of 404 pages, and the price is $1.25.

Once more—and for the last time—we call attention to *The Crisis*, the great historical novel by Winston Churchill. We have sold a number of copies of the book, but for the pleasure and the information of our patrons we would like to sell a great many more. We repeat our former declaration, viz., that this is not exceeded by any work of fiction published within a decade. The scene of the story is, for the most part, in St. Louis. The time is from 1855 to 1865—the years just preceding and during the great civil war. The work of Mr. Churchill, better than any other book of which we know, brings before the present generation a picture of politics, business, social life, etc., in the Mississippi Valley forty years ago. It is a splendid book, handsomely illustrated and bound. Price, $1.50.

The seven great presses in the Mechanical Department of the Christian Publishing Company were never more busy than at present. Besides the extra work caused by the rapid increase in circulation of our various periodicals, the rapid growth of our book business is making heavy demands upon our machinery. We have recently had to print new editions of *The Christian System*, *The Divine Demonstration*, *The Christian Worker*, *Christian Science Dissected*, and other standard works; and as for song books, we can hardly keep up with the demand. We are sending out many thousand copies each week. There seems to be a regular program in the song-book business. Ordinarily we receive three communications from persons ordering them, as follows:

1. Patron orders sample copy. Examines this carefully, and straightway
2. Sends order for 50, 100, or 250 copies. These are taken to the church and used by the people, and a few days later,
3. Writes again, saying all are delighted with the new book.

The Christian Endeavor Societies throughout the land are evidently getting ready for increased activity during the autumn and winter. A large proportion of orders, just now, are for C. E. topic cards, pledge cards, invitation cards, pins and badges, constitutions, C. E. books, etc. We have a complete stock of everything needed by Endeavor societies. Catalogue mailed free on application.

"I can't afford to buy books," says a preacher. Consequently there is a lack of freshness about his preaching; consequently he finds it harder and harder to secure a place to preach, as the years go by; consequently, about the time he is 45 or 50 years old, he is puzzled to understand why it is that he is laid on the shelf, just when he is in the prime of life, and can preach as well as he ever could. Exactly! He preaches just as well as ever—and not a bit better. The people demand growth in a preacher, and when they see that he is standing still, they release him in favor of a more progressive man. Moral: Choose, with discretion, a few new books, each year, and absorb them. Keep up with the progress of religious thought, the world over. Don't fancy that you learned all there was to know in college, twenty-five years ago, and have no need to study. The people have no objections to a white-haired pastor, but they have no use for white-haired theology and age-worn sermons.

INTRODUCTORY OFFER

to New Subscribers

Mention this Notice and Send us

ONE DOLLAR for the

CHRISTIAN - EVANGELIST

for One Year

Christian Publishing Co., 1522 Locust St., St. Louis, Mo

ALL ABOARD

The

Christian-Evangelist Special

For Minneapolis.

Our Special Train will run as the second section of the regular Burlington Minneapolis express. **Leaving St. Louis Wednesday, Oct. 9, at 2:05 p. m.**

The equipment will consist of the best of Chair Cars and the Latest Improved Tourist Sleepers.

Fare From St. Louis for the Round Trip

$16.00

with twenty-five cents additional for executing the ticket at Minneapolis.

You may buy your tickets at your nearest railroad station *at one fare for the round trip*, but,

See that they are routed via the Burlington at St. Louis or some point between St. Louis and Minneapolis.

Sleeping Car Rates—$1.50 for a double berth accommodating two.

If you have not enrolled as a member of our party send your name at once. If you desire a sleeping car berth, let us know that also. We desire to furnish ample accommodation but not unnecessary room, hence our anxiety to know as definitely as possible about these matters.

We will stop at Quincy, Ill., for supper.

Remember that we have selected the Burlington Route (west side line) simply because it is the best and shortest way. Our company will be a congenial one and you will miss one of the best parts of the convention if you fail to go on

The Christian-Evangelist Special,
The Official Route From St. Louis.

Address,

Excursion Manager,

In care of Christian-Evangelist, 1522 Locust Street.

The Historical Society.

What is Said About it.

George A Miller, Covington, Ky., says: "I am with you in this movement. Count on me for anything I can do to promote the enterprise."

J. Z. Tyler, Cleveland, O., says: "Your proposal to form an historical society is timely and I want to join it."

W. E. Garrison, St. Louis, Mo., says: "The proposed historical society is a first-class suggestion. We ought to have had it long ago and every year that its organization is postponed will increase the difficulty of collecting the original documents which constitute the chief wealth of such a society. I suppose no really great history ever came out of this sort of organization, but it can encourage the publication of memoirs which are indispensable to the real historian when he comes."

J. N. Dabney, Scranton, Pa., says: "I think something of this kind is just the thing. I will help you in any way possible."

B. B. Tyler, Denver, Col., says: "Of course I am in favor of organizing an historical society. To organize such a society is an important step in the right direction."

Russell F. Thrapp, Jacksonville, Ill., says: "I am decidedly in favor of an historical society. I read your communication in the Christian-Evangelist several days ago and it struck me as a matter needing attention at once. We have lost much now. Let us move swiftly in the matter."

The foregoing extracts from letters show the response such an enterprise will meet with generally. This is a matter in which we desire to enlist all, whether minister or layman. Let others express themselves on the subject and offer any suggestions that ought to be carried out by such a society. A meeting of those interested in the matter will be called at Minneapolis to form a preliminary organization. It need not be consummated until the meeting of the congress in Cleveland or the next general convention.

Erbett Gates.

5526 Jefferson Ave., Chicago.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Tolsdo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii October 10, 1901 No. 41

Contents.

EDITORIAL:

Current Events....1283
The Convention: Who? What? Why?..1285
The Expansive Power of a Great Idea..1285
The Yale Bicentenary.... 1286
Mutual Church Insurance.... 1286
Notes and Comments.... 1286
Editor's Easy Chair....1287

CONTRIBUTED ARTICLES:

Romans 3:7, 8.—C. L. Fidlar....1288
B. B. Tyler's Letter.... 1289
The Birds in October.—Olive Thorne Miller ... .1290
Church Fire Insurance.—W. S. Priest..1290
New York Letter....1291
The Failure of Dogma.—J. M. Lowe....1291
The Old Book in the New Crucible.—J. J. Haley 1292
Infinite Pity.—E. S. Allhands . .. 1293
A Pastor's Mistake.—C. H. Wetherbe..1293
The Oldest Christian Church.—Ven. M. George Daniel....1294
The Grave of Barton W. Stone.—Clayton Keith....1295

CORRESPONDENCE:

A Mild Criticism....1298
W. J. Lhamon.... 1298
West Virginia Convention.... 1298
The Proposed Historical Society....1299
Boys' and Girls' Rally Day.... 1299
Texas Letter.... 1300
Concerning Jacksonville....1300
The Proposed Christian Home at Hot Springs, Ark....1300

MISCELLANEOUS:

Our Budget.... 1296
Evangelistic....1302
Family Circle....1304
With the Children.... 1307
Hour of Prayer.... 1308
Sunday-school....1309
Christian Endeavor.. 1310
Marriages and Obituaries.... 1311

Subscription $1.50

A MOUNTAIN top in Galilee. A group of twelve men. One in the midst of the eleven has the look and bearing of the Son of God. It is He, the Master, who, a few days before, had been crucified between two thieves outside the walls of Jerusalem. He has conquered death, and is now planning to conquer the world. These about Him are His chosen apostles. He has met them there by an appointment made before His death and renewed after His resurrection. He speaks: "All authority is mine. Go, disciple all nations." Wonderful words! How can these unlettered men take this world for the Master? "Lo, I am with you alway, even unto the end of the world!" Result: Christendom. A Christian civilization that outshines that of the Roman Era, as the sun outshines the glow-worm. Humanity enfranchised. Tyranny doomed. Democracy triumphant. Slavery slain. Womanhood honored. Childhood crowned. The home made sacred. Walls of separation crumbling. International good will triumphing over narrow prejudices. The brotherhood of man recognized in world-wide benevolences. The Galilean Prophet, from His mountain throne, gathers His mighty conventions, summons to His aid vast armies, which, under the white banner of Peace, march forward to the world's conquest.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

WHAT WE STAND FOR

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—*J. H. Garrison.*

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

"A Business Education and the Place to Get It"
JONES
Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST LOUIS, MO.
It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. *For Catalogue of information, address,*
J. G. BOHMER, President.

BETHANY COLLEGE.
Founded in 1841 by
ALEXANDER CAMPBELL.
Open to Men and Women. Sixtieth Session begins Sept. 23, 1901. Postoffice, Bethany, W. Va. Railway Station, Wellsburg, W. Va. For catalogue and particulars address,
J. C. KEITH, CHAIRMAN FACULTY.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., St. Louis, Mo.,
Savannah, Ga., Galveston, Tex.,
Montgomery, Ala., Ft. Worth, Tex.,
Little Rock, Ark., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

CHRISTIAN ENDEAVOR SUPPLIES.

We keep constantly on hand, and sell at lowest prices, a complete line of supplies for Christian Endeavor Societies. No Society can do its best work that is not supplied with proper and necessary equipment. We give herewith partial price-list. A complete, descriptive price-list will be found in our General Catalogue (pages 82 and 83), which will be sent on request.

WORKING REQUISITES.

Topic Cards, for one year, per hundred	$1.00
Daily Readings and Topics, per hundred	1.50
Topical Handbook, containing Church Prayer-Meeting Topics, S. S. Topics, C. E. Topics and Junior C. E. Topics, per 100	3.00
Membership Application Cards, per hundred	.50
Pledge Cards (active) per hundred	.50
Pledge Cards (associate) per hundred	.50
Invitation Cards, per hundred	.50
Constitution and By-laws, per hundred	2.00
Absentee Cards, per hundred	.50
Large Pledge, for wall, 28 x 36 inches	.75
Extra Large Pledge, 36 x 54 inches, on linen	1.50
Treasurer's Book	.50
Secretary's Record Book	1.50
Secretary's Roll-Call Book.	.35

We have C. E. Badges in gold and silver and in several styles and sizes, at prices ranging from 15 cents to one dollar. We keep, also, full line of supplies for Junior C. E. Societies, Instruction Books concerning the work and organization of the Y. P. S. C. E., etc. Send orders to
THE CHRISTIAN PUBLISHING CO., - ST. LOUIS, MO

The Reformation of The XIXth Century

A Series of Historical Sketches, dealing with the Rise and Progress of the Religious Movement inaugurated by Thomas and Alexander Campbell, from its Origin to the close of the Nineteenth Century.

Edited by J. H. Garrison

This great work, which has been eagerly awaited for some time, is now ready for delivery. It is truly a notable work—a splendid addition to the literature of the Disciples of Christ. It is the only complete and modern history of the current reformation, and therefore should at once find a place in the home of every earnest and zealous Disciple.

This history is divided into eight periods, as follows:

Introductory Period	*Chas. Louis Loos.*
Period of Organization	*B. B. Tyler.*
The Turbulent Period	*W. T. Moore.*
The Transition Period	*T. W. Grafton.*
Period of Revival of Home Missions	*Benj. L. Smith.*
Period of Foreign Missions	*A. McLean.*
Period of Woman's Work	*Lois A. White.*
Lessons from Our Past	*J. H. Garrison.*

Chas. Louis Loos was personally and intimately acquainted with the fathers of the reformation, and associated with them in their work. His statement of the origin of our movement, and of its early connection with the Baptists, is the most satisfactory which has yet been made. B. B. Tyler has for many years been an untiring student of the history of our movement. W. T. Moore was an active and prominent participant in the events of the period beginning with 1861. His sketch of Alexander Campbell is a masterpiece, and is alone worth the price of the book. T. W. Grafton, in his "Life of Alexander Campbell," and "Men of Yesterday" has shown his ability as an able historian. Benj. L. Smith, A. McLean and Miss White have been most conspicuously identified with the enterprises of which they write. The closing section, by J. H. Garrison, is the address delivered by him at the Jubilee Convention in Cincinnati, October, 1899.

"The Reformation of the Nineteenth Century" is a handsome volume of 514 pages, bound in cloth. It is an addition to that list of books which, whatever other books he may have, every earnest Disciple of Christ should possess. This history is not only a volume full of facts and information, but a story of absorbing interest.

Price, - - - $2.00

THE CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

THE CHRISTIAN EVANGELIST

IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY.

Vol. xxxviii. St. Louis, Mo.; Thursday, October 10, 1901. No. 41.

Current Events.

Anxiety or Curiosity? Critics over-seas are perhaps excusable if they do not look upon the beginning of the Roosevelt administration with that calm confidence which is the characteristic American attitude toward our new president. An English writer, T. P. O'Connor, expresses this European uncertainty as follows: "Renan, when he was close to his last hour, wrote that he would like to survive to the middle of the century, so that he might know the ultimate fate of the young emperor of Germany, whose tumult was then filling and alarming the ear of Europe. If the great philosopher had survived to this hour he probably would have found a subject of equal curiosity and uncertainty—the accession to the presidency of this red-haired, restless, short, muscular man, as ready with his fists as with his pen, a soldier and literateur, a realist and dreamer, who now occupies the bleak white palace at Washington from which are ruled the eighty most active, energetic and vital millions of the human race." This, it will be seen, is not the note of serious apprehension, but of curiosity to know how such a man will accomplish the task before him. He is almost certain to do some new things. What will they be? What precedents will he ignore, what movements initiate? Mr. Roosevelt has done a good many different things in his brief career, none of which seems, when viewed from the outside, to afford any very adequate preparation for the presidency. But the adequacy of the preparation appears when it is seen, from the inside, *how* he has done those things—with what unswerving rectitude, with what high sense of public duty, with what intelligent foresight, with what tireless energy. There is room for curiosity concerning his methods in his new office, but not for anxiety as to the outcome.

Army and Navy Improvements. The new administration will without doubt have some definite and characteristic views on the subject of strengthening the army and navy. It is long since we had a president who was so thoroughly acquainted with our fighting machinery by actual experience as is Mr. Roosevelt. He has been assistant secretary of the navy and he has seen active service in the army, both within the last four years. It is no secret that he believes in increasing the effectiveness of both branches of the service. Within the last few days he has expressed the belief that this increased effectiveness ought to come not so much through increase in numbers of either men or ships as through keeping both army and navy, of whatever size they may be, in fighting trim. To this end he proposes a regime of drills, maneuvers and marches which will keep our fighting machines in such shape that they can be used on short notice if they are needed. When the Spanish-American war called our troops into service, it was found that there was a woeful inefficiency in all the details connected with transporting and providing for the troops, and an opportunity ought not to be allowed for a second exhibition of that sort in any emergency. These suggestions do not indicate an expectation of war, but are merely an expression of the common sense opinion that, if it is worth while to have military and naval equipment at all, it is worth while to have it in usable condition. Every argument in favor of having any army is an argument in favor of having one which is trained to do all the things which an army may be called upon to do in case of war. It is generally believed that Mr. Roosevelt as secretary of the navy was chiefly responsible for the navy's beautiful fitness for its work in both hemispheres, and as colonel of the Rough Riders he learned, in his attempts to secure necessary supplies for his soldiers, that the army was not in a similar state of preparedness. So he proposes now that the army be put through an annual round of marching, embarking, disembarking and all the processes which are necessary in putting an effective force in the field. As to the navy, the President believes in heavy battleships rather than in the swift and light vessels which are best fitted for preying upon the enemy's commerce. In fact, he does not believe that preying upon commerce is any part of legitimate warfare.

A New Canal Treaty. It is reported from Washington that representatives of Great Britain and the United States have reached an agreement in regard to a canal treaty which will be submitted to the Senate for ratification soon after Congress convenes. The gist of the matter is that it abrogates completely the Clayton-Bulwer treaty and provides that the canal shall be built by the United States, that it shall be neutral in time of peace, and that the United States may do what seems best with it in time of war. The other powers are not invited to join in guaranteeing neutrality and Great Britain guarantees it only inferentially as a party to this treaty. Inasmuch as there has never been in the United States any intention of favoring our own commerce by a preferential rate through the canal, this point can be easily conceded and it is the point of by far the greatest importance to Great Britain. It is sincerely to be hoped that the report of these negotiations is true, for the arrangement is probably as just and as acceptable to all parties as any that could be made. The general public is not engrossed in the fine points of diplomacy which it necessitates, but the belief that the canal is needed is almost universal in this country and any arrangement will be approved which will provide for building the canal without surrendering, even in time of war, the rights which we ought naturally to exercise over that which we build with our own money. There is no occasion for getting up international agreements and bringing into the negotiations other governments which have no special interest in the matter. In consideration of the Clayton-Bulwer treaty, Great Britain certainly has a right to be consulted, and American diplomacy will score another of its periodical triumphs if it can, without ruthlessly over-riding any rights guaranteed in the old treaty, clear the way for the construction of a thoroughly American canal from ocean to ocean.

The Cup Is Safe. In three consecutive races—not counting flukes on account of failure of the wind—the American defender, Columbia, won from Sir Thomas Lipton's challenger, Shamrock II., in the international yacht race. The championship cup is apparently screwed down, and Sir Thomas has been heard to express the opinion that the only way to lift it is to get the Herreschoffs to build a challenger to beat their own defender. But it was a splendid series of races, and in none of them did the successful boat win by more than a minute or two. The second of the series was the fastest thirty-mile race on record in half a century of yachting, and in the third the margin which made the victory was shaved down to a few odd seconds. Sir Thomas has no reason to be ashamed of his boat even if she did not carry off the cup, and his country has no need to be ashamed of him, for he has given an exhibition of those true sportsmanlike qualities which are dear to the Anglo-Saxon heart on both sides of the Atlantic, and which show to even better advantage in defeat than in victory. It is an open question whether he will make another attempt next year or subsequently. The old motto, "Try, try again," is all right, but it cannot always be followed literally, even by such a wealthy and devoted sportsman as Sir Thomas Lipton, in cases where the cost is about a million dollars per try.

Lieutenant Peary's Expedition. In the pressure of more absorbing events, the news which was received a few weeks ago from Lieut. Peary's Arctic expedition has excited less interest and comment than is justly due to it. On Sept. 13 the steamer Erik arrived at Cape Breton with Mrs. Peary and her daughter on board and bearing letters from Lieut. Peary. His expedition, which sailed in the Windward in July, 1898, has now been in the Arctics over three years. It has not reached the pole, but it has made some valuable geographical explorations and has moreover

demonstrated the practicability of remaining for a considerable time in the frozen north and living largely upon the country. The highest latitude which has been attained is 83 degrees 50 minutes, farther than which in the western hemisphere no expedition has ever gone. The most valuable explorations made during these three years have been along the north coast of Greenland, which has now for the first time been traversed and mapped. As soon as the results of this work can get into the text-books the vagueness which now characterizes the outline of that coast as depicted in the geographies will disappear. Lieut. Peary will make his headquarters during the fall and winter at Herschel Bay, near Cape Sydney, and will spend the fall in exploring the interior and western coast of Ellesmere Land. Next spring, when the sun rises after the long Arctic night, he will start for the pole. Of the 1600 miles which now separate him from the coveted goal, it is estimated that the first 1100 are comparatively easy traveling, as Arctic traveling goes. The test will come with the last 500 miles. But whether he reaches the pole or not, Lieut. Peary has shown himself to be a scientific explorer of great ability and no mere adventurer.

The Schley Inquiry. So far the testimony in the court of inquiry has not been favorable to Admiral Schley. Evidence so far appears to show that Schley, before leaving Cienfuegos, decided that the Spanish fleet was not in Santiago harbor; that he went to Santiago with reluctance, considering it a useless expedition; that after arriving he made no effort to determine whether the Spanish fleet was in the harbor or to communicate with the insurgents on shore; that he made no effort to coal his ships while blockading the harbor, although colliers were at hand and coaling would not have been impossible; that he had no plan of battle and let the squadron go into action without orders; and that his flag-ship, the Brooklyn, by her famous back-handed loop, endangered the Texas which, in endeavoring to get out of the Brooklyn's way, endangered the Iowa. These are not conclusions which have been proved, but are conclusions toward which the testimony up to the present time points. But the testimony is not all against Schley, for there are plenty of witnesses to testify to the active part which the Brooklyn took in the running fight, leading the chase after the Spanish vessels. It is also testified that even while making the famous loop, Schley's flag-ship never got out of range of the Spanish boats and kept up an effective fire at them. It is predicted that the trial will in all probability consume at least a month from the present time.

Miss Stone and the Brigands. An extraordinary amount of general interest has been aroused by the capture of the American missionary, Miss Stone, by the brigands on the Turkish and Bulgarian frontier. As stated last week, the Missionary Society by which she is employed decided that it could not pay the ransom of $110,000 demanded, for fear of encouraging such kidnaping and compromising the safety of all its other missionaries. A movement was started, however, by Miss Stone's friends to raise the necessary amount by popular subscription. The call was published in the morning papers of last Friday, and before noon of that day the Boston banking firm of Kidder, Peabody & Co., which had been designated as the receiving agent for the fund, had received $17,000. This amount has been increased to $35,000, besides pledges for half as much more. The cash has been forwarded by cable to an agent in Constantinople who will conduct the negotiations. Oct. 8 was the last day of grace allowed by the brigands, but the time will doubtless be extended when they see that the money is coming. One of the explanations of this kidnaping episode is that the bandits were hired to do the work by the Macedonian Committee, an organization which devotes itself to opposing the Turkish government, and it is supposed that this means was taken to secure funds for carrying on its revolutionary propaganda. Our government has been active in taking such steps as were possible through diplomatic channels to secure release of Miss Stone without ransom, and everything which can be done will be done.

Pan-American Congress. Beginning with Oct. 21, a congress will be held in the City of Mexico participated in by representatives of all the governments of North, Central and South America. The United States delegates leave Washington by special train Oct. 12, accompanied by several of the South American ministers who are commissioned to represent their respective governments at this congress. As the party passes through St. Louis, opportunity will be taken to hold it over for a day and exhibit the site of the Louisiana Purchase Exposition to the distinguished visitors. There are many important matters to be considered by this Pan-American Congress, chiefly matters of a commercial sort. Arbitration, reciprocity, international railways, telegraphs and canals, and uniformity of consular service will be among the topics for consideration. The fact is that, with all our commercial expansion, the United States is not quite getting its share of the South American trade and such a conference as this upon topics intimately connected with the growth of trade can be of great value. Last year when the Latin conference was held in Madrid and representatives of the South American republics were entertained by the Spanish government, the fact was impressed upon us that Spain is still a factor in the commercial situation in South America although she is out of its politics. In dealing with the South American peoples, Spain has the advantage not only of a common language and of all those small but potent considerations of habit and custom which give direction to the current trade, but also—it seems surprising—an advantage in the matter of proximity so far as a large part of South America is concerned. It is hard for us to remember that the eastern coast of South America is nearer the longitude of western Europe than of our eastern coast. Rio Janiero and all the ports south of it are nearer to the Spanish and Portuguese ports than to New York. It is a shorter sail to the western coast of South America via Cape Horn from the European ports than from our Atlantic or Gulf ports. The opening of an isthmian canal would put our Atlantic ports into close connection with the South American Pacific ports, for it must be remembered that the western coast of South America is in almost the same longitude as the eastern coast of North America. But for the present the matter of distance is a handicap which we must overcome.

Brevities. Marquis Ito, the greatest of Japanese statesmen and patriots, landed at Victoria, B. C., a few days ago. He will make a tour of several months in this country and will possibly visit London before his return. He has been here before and travels in ordinary European garb. To him more than any one else Japan is indebted for the progressiveness of her administration during the last quarter of a century.

Plans are maturing for the construction of a Pacific cable connecting San Francisco, Hawaii and the Philippines. One company, which has been trying to get a concession from the President without waiting for an act of Congress, asks no subsidy but merely permission to lay a cable with landing places at the three points indicated. The President seems inclined to leave the matter for Congress to act upon. If such a concession is made, it ought to embody a provision for continuing the cable to Hong Kong.

The Cuban Constitutional Convention has been dissolved by Gov. Wood on the completion of its work. His suggested changes in the election law reducing the number of general elections were adopted. In connection with the closing of the convention there was a grand celebration including a petition for the granting of reciprocity with the United States and especially for a reduction in the tariff on Cuban sugar and tobacco. The Cubans unanimously appreciate the advantages of commercial annexation to the United States whether they are ready for political annexation or not.

The catastrophe in the island of Samar, the loss of almost an entire company of U. S. infantry, reminds us that there is still some unconquered territory in the Philippines. Samar is a mountainous island as large as Ohio and was never pacified by Spain in all the years of her occupancy. The natives who still resist American rule are comparatively few, but treacherous, and the character of the southern islands, with their thick tropical vegetation, offers every opportunity for ambuscades. Gen. Hughes will conduct an expedition in Samar and it is not believed that this incident will interfere with the reduction of the military force in the archipelago.

It is with deep regret that we learn of the death of Dr. Gray, editor of the Interior, whose serious illness we mentioned recently. He was among the ablest and by all means the most vivacious and interesting editorial writer among the Presbyterian editorial corps, so far as they are known to us. His place will be hard to fill. The Interior can hardly ever be what it was, without the light of his genial humor and racy, incisive style. But the editorial chair makes such demands these days, that its victims are not few. Our sympathies are extended to his family and to the bereaved patrons of the paper.

The Convention: Who? What? Why?

By the time this issue of the Christian-Evangelist reaches its readers throughout the country there will be gathering in the city of Minneapolis a great convention of earnest Christian workers from various sections of the United States and from some other parts of the world. Not so much for the benefit of our regular readers as for the benefit of others to whose attention this number of the paper may come, we deem it well to say a few things concerning the who and why and what of this great convocation.

The membership of the convention is composed of representatives of a religious movement which had its beginning in the first decade of the preceding century, and is therefore a little less than a century old. In that length of time it has grown from a handful of bold reformers to a great body of believers aggregating more than a million, embracing more than 12,000 churches, 9,000 Sunday-schools, 800,000 Sunday-school scholars and teachers, over 5,000 Endeavor societies, about 7,000 ministers, 35 religious journals and periodicals, 36 institutions of learning, with three national missionary societies—the Home, Foreign, and Woman's Board for both home and foreign work—sustaining missionaries and missions in India, China, Japan, Turkey, Scandinavia, England, Africa, Hawaii, Cuba, Porto Rico, Mexico and the Philippines. The aggregate amount contributed for missions by these three organizations during the past year is $611,220.00. Besides, there are 35 state missionary organizations.

The present annual convocation now assembling embraces a convention of each one of these three organizations, with such branch interests as education, church extension and benevolence, which are features of the general home work. The first convention, in the order of time, will be that of the Christian Woman's Board of Missions, an organization holding its twenty-seventh annual convention, and managed entirely by women, which not only collects its funds, but disburses the same and employs and controls its own missionaries.

The American Christian Missionary Society, and the Foreign Christian Missionary Society follow with their conventions. The former is the mother missionary organization, meeting now in its 52nd annual convention. The Foreign Christian Missionary Society, which is holding its 26th annual convention, is one of the most vigorous and prosperous missionary organizations in the country considering its age.

Who are the people who have formed these missionary organizations through which they are prosecuting their missionary work, and who are now gathered in Minneapolis in convention? They are known as Christians or Disciples of Christ, and their churches as Christian churches or churches of Christ. They prefer these scriptural names because they are pleading for a return to New Testament Christianity and to the unity of the primitive church.

Why are they thus gathered? Not to enact any ecclesiastical legislation, not to formulate a creed nor even to modify one, not to conduct a heresy trial or to pass upon the soundness in the faith of its members, but simply to devise ways and means for carrying out the great commission of Jesus Christ, who commanded His apostles to make disciples of all the nations, and to do whatsoever they can to further the interests of the kingdom of God. These conventions neither claim nor exercise any legislative function, nor exercise any authority over the churches. They are free, voluntary associations of Christian people, coming together for the purpose of extending the kingdom of Christ throughout the world.

What distinguishes them from other religious bodies? Their scriptural names, their rejection of all human creeds and confessions of faith, as bonds of union and communion, the acceptance of the old creed confessed by Simon Peter—"Thou art the Christ the Son of the living God"—as the true foundation of the church, and the Bible as their only rule of faith and doctrine, and the effort to unite all Christians upon this simple yet broad basis of fellowship.

They are evangelical in the true sense, believing in the deity of Jesus Christ, the tri-personality of God, as Father, Son and Holy Spirit, in the inspiration and authority of the scriptures, in the necessity of regeneration and of holiness of life, in the resurrection of the dead and the life hereafter.

Why have they grown so rapidly, surpassing all the great Protestant religious bodies in the percentage of increase? They attribute it to their plea for Christian unity, which accords with the spirit of the times, and to their straightforward method of preaching the plain, simple gospel to the people and urging immediate acceptance of the same. Men are asked to believe on Christ, to confess Christ, to obey Christ and to follow Christ, becoming thereby Christians and Christians only, without prefix or affix.

To the people of Minneapolis and of the northwest they bring their message of fraternal greeting, and ask of those who are strangers to their plea and mission, a candid investigation of what they are seeking to accomplish for the glory of God and the good of man. May the blessings of our common Father and of his Son, whom we call Lord and Master, and of the Holy Spirit, rest and abide upon the convention, upon the city in which it meets, and upon all the agencies and instrumentalities which have for their end and aim the universal triumph of the kingdom of God among men.

The Expansive Power of a Great Idea.

We have heard much since the days of Jonathan Edwards of "the expulsive power of a new affection," and justly so, for it is only by the coming into the heart of a pure affection that all unworthy affections can be cast out. But there is something to be said about the expansive power of great ideas. It is not any more certain that God wants men to have *pure* hearts, than that He wants them to have *large* hearts. It is certain that God needs honest-minded men, but it is no less certain that He needs men of large intellectual mold, of comprehensive minds, capable of dealing with large questions. This is evident from the fact that the problems involved in the successful on-going of the kingdom of God are the largest and most difficult of which we have any knowledge, and require for their solution the highest order of intellect.

What problems are to be compared in magnitude with the evangelization of pagan lands; the reorganization of the social, industrial and political life of these countries on a Christian basis; the moral and religious training of the young, so as to equip them for the duties and responsibilities of life; the subordination of the material to the spiritual life of the people of civilized lands; the Christianization of the great cities and of modern society; the lifting up of Christian ideals in literature, in art, in industry, in social life and in political life? All mere questions of statecraft, or of commerce, or of partisan politics, dwindle into relative insignificance beside these stupendous questions which have to do with the welfare of the race and the progress of the kingdom of God.

No man has ever entered heartily into the work of solving any of these problems without having been enlarged by it, both spiritually and intellectually. It is of the nature of great ideas to make great men and women. It takes great tasks to develop great capacities. You cannot separate the great characters of history from the great principles and enterprises for which they stood. If there have been great rulers, they have not been great because of their position, but because of the great principles which controlled their administration, and the great ideas which inspired their policies. Paul was great because of the great ideals which inspired his life. Nero was infinitely small, though he occupied the throne of the Cæsars, because his life was inspired by unworthy motives and ambitions. Even ordinary men have attained to greatness because they have been brought under the sway of great ideas and great enterprises.

As there are no tasks so great as those to which God calls men and therefore none so well calculated to create great characters, so there is no book in all the world that contains so many great ideas and broad principles as the Bible. Its thoughts of God, of eternity, of time, of the spiritual universe, of the human soul, of man's relations to God and his capacity for God, God's love for the world, His message to it through Christ, and His method of reconciling the world unto Himself—what other book furnishes such a class of themes or deals with such lofty thoughts? Is it any wonder, then, that we must go to Christian lands where the Bible has exerted its influence for generations, to find the highest ideals of manhood and womanhood, and the greatest characters of history?

What better school for implanting the germs of greatness in the human soul than a great missionary convention, where the great thoughts of God relating to man's duty and destiny, and the evangelization of the world, are presented, and where great tasks are outlined to enlist the sympathies and energies of men? No doubt many receive their inspiration at such conventions for careers of unselfish service to humanity which alone can produce true greatness of character.

President Roosevelt is the third Harvard graduate to attain the presidency. John Adams and John Quincy Adams were both Harvard men. We believe in the small college; but a country is fortunate in having, besides its small colleges, one or two great institutions which, like Cambridge and Oxford, like Harvard and Yale, embody a large part of the history of the nation's intellectual life.

The Yale Bicentenary.

The Yale Bicentenary, which will be celebrated with varied and impressive ceremonies during four days beginning Oct. 20, will be an interesting and significant occasion. It is expected that six thousand Yale alumni will be present and one hundred and fifty college presidents will be guests of honor. All the solid evidences of a great history and a greater present in this typically American institution would mightily surprise the spirit of old Elihu Yale, if he could look in and see how his first gift of a few hundred pounds to found an academy had led to such great results, and how after these two hundred years his name is held higher in honor than those of men who have since given gifts a hundredfold greater.

Old Eli Yale did not know that he was founding one of the world's great universities, any more than Columbus knew that he was discovering a continent. Great things, like great men, have a habit of beginning in a small way. Eli Yale aimed only at starting a humble institution and especially one where candidates for the ministry could be trained; and Columbus aimed only to find a new way to an old continent. But both were aiming at the biggest thing on their horizons. And the man who tries to do the biggest and best thing in sight, often ends by doing a far bigger and better thing than there was in sight—at least in his sight.

Back in the early days, in the first decade of the eighteenth century, the Yale faculty consisted of two members: the president, who lived at Saybrook, Conn., and a tutor who lived wherever he could get a church to preach for. The senior class lived with the president at Saybrook, and the junior class lived with the tutor wherever his parish happened to be. That was all. It was very simple. Running a university then was not so much like managing a department store as it is now. President Hadley, as he wearies even his tireless brain in planning for the prosperity of the many departments of his vast institution, may be easily forgiven if, in the midst of his days of labor and nights devoid of ease, he lets slip an occasional sigh for the good old days of nearly two centuries ago, when the college dormitories were the president's own spare bed rooms, when the college library could be contained in a bookcase behind his study door, when the campus was his own front yard with the village green as an athletic field, when no one had ever yet thought of specialties and specialists as having to do the work of a college, and when the science of pedagogy had not yet been invented. Given the dignity of demeanor and the ecclesiastical position, it was easy to be president of a college then. But now the successful executive of a great university must have the business sagacity of a Wall Street broker, the organizing ability of a major-general, the aggressive energy of a commercial traveler, the general culture of a polished gentleman and a high reputation as a specialist in some one department of learning to give him consideration among educators.

Yale began simply enough, but she began to turn out eminent men almost immediately and some of the greatest names on her roll of alumni date from this day of small things. But the many-millioned Yale can now look back at these lowly beginnings with the same joy and innocent complacency with which a bank president remembers the time when he used to measure calico in a country store. Humble beginnings are always an object of pleasing reminiscence—when contemplated from a pedestal of present affluence.

Mutual Church Insurance.

There are some mutual and co-operative schemes that fail and there are some that succeed. Those that fail usually fail because they undertake to furnish to their members certain benefits more cheaply than the same benefits can be furnished by those who make it a regular business, and they find the estimates on which they based their reduction of cost were erroneous or depended upon elements which were necessarily temporary. Such have been some of the fraternal insurance societies which promised to furnish life insurance very cheaply because they would take in only vigorous young men and would therefore have a low death rate. But the young men grew old and the death rate increased accordingly, with corresponding assessments. The members, being all nearly of the same age, approached simultaneously the period of greatest mortality. The addition of young blood was not enough to keep down the average and finally—collapse!

This has been the history of so many mutual insurance schemes that the public has grown wary. But here is one which is free from all such flaws, so far as we can detect. We refer to the project for mutual church insurance as set forth in an article by Bro. W. S. Priest elsewhere in this paper. Its principle is very simple. The risk on churches is much lower, proportionately, than the premiums paid. Why not pay the premiums to one of our missionary societies and receive in return the obligation of the society to make good the loss in case of fire? Statistics show that, taking any considerable number of churches or any considerable extent of territory, the premiums paid for the insurance of churches always far exceed the loss by fire.

Individuals or corporations owning a large amount of property widely enough scattered so that it could not all burn at one fire, frequently carry no insurance; that is, they "carry their own insurance." They expect an occasional fire-loss, but, by the mathematical theory of probabilities, upon which all insurance is based, it is practically certain that such losses will be distributed almost as conveniently as would the premiums on insurance, and will be considerably less in the aggregate.

Why should not churches pursue a similar method? If a hundred congregations voluntarily co-operate to pay their regular insurance premiums into a common fund, from which all losses to the contributing churches by fire shall be paid, the fund would be sure to accumulate a handsome surplus because churches are an extra good risk. Increasing age would not operate in this case, as in some forms of mutual life insurance, to convert a selected group of extra good risks into bad risks.

The scheme seems to us entirely feasible. Its feasibility springs partly from the fact that it does not require unanimous consent to its adoption, but only that enough churches shall go into it to make a fair basis for estimating probabilities. Churches which do not contribute to it will have no claim upon it in case of loss by fire. We hope that Bro. Priest's article will be carefully read and the facts which it cites attentively considered.

Notes and Comments.

A Presbyterian contemporary quotes approvingly the statement that "one of the specious pleas for church union is that Protestantism loses most of its power by its divisions." The different denominations, it says, are based on convictions and "at any sacrifice of conviction, even the slightest, even a reunited Christendom would be too dearly bought." If the sects of divided Protestantism would "sacrifice" —that is, learn the error of—the conviction that theological agreement is necessary to complete religious fellowship, there could be a union which would be neither half-hearted, mechanical nor insincere, and which would not demand the sacrifice of any religious convictions.

We are told occasionally that the Catholic Church is the church of the poor. Hall Caine has lately uttered that sentiment in an admiring tone. In a sense it is true. It is the church in which millions of the poor contribute to the support of a luxurious hierarchy. The pope, with his annual income of millions from Peter's Pence (gifts from the poor); the cardinals, with the title and style of princes; the bishops, drawing stipends (by the generosity of the poor) equal to railroad presidents' salaries—these are the exponents of this "church of the poor." True, the Catholic Church does much charitable work; but no secular organization would be tolerated for a month if, under the guise of charity, it collected money from the poor and wasted so large a proportion of it in maintaining its officers in regal state. The Catholic Church is the church of the people in the same sense that Turkey and Russia are governments of the people: the people pay the bills and the hierarchy does the rest.

The trying weeks through which the nation has lately passed ought to be the occasion of one comforting reflection: We are not a nation of spiritual degenerates. We are too much beset by the cares of this world and vexed by the deceitfulness of riches—those of us who have them not, as much as those who have them. But under it all the nation has still an abiding faith in God, in his beneficent rule over the affairs of men, and in the justice of his moral order. The religious expressions drawn from all classes by the death of the President were not a veneer of sentiment put on for the occasion like the garb of mourning, they were the heart of the nation, the substratum of abiding faith, stripped of its accustomed veneer of sordid commercialism and for once laid bare to the eyes of men. Our mixed population has at least the common heritage of a religious ancestry. Some inherit the traditions of English Puritanism, some of Irish Catholicism, some of Scotch Presbyterianism, and even those who have in general least to commend them are derived from Catholic ancestors in southern Europe who, however much they may have erred on the

side of superstition, lacked nothing in the way of reverence. Our religious sentiments would be the better for a more frequent public acknowledgment and the accompanying danger of Pharisaism would be slight. Which is worse, the Pharisee who prayed publicly desiring to be seen of men and praised, or the American who will not pray publicly because he fears to be seen of men and laughed at?

The Boers have started a chain-letter scheme to enlist the sympathy of the civilized world. This is their first real evidence of weakness. They can't hold out much longer if they are putting their trust in so frail a thing as a chain-letter. It can develop more missing links in a week than organic evolution encounters in an æon.

Mrs. Mary Baker G. Eddy issued an encyclical to her followers in regard to the assassination. We are glad to note that it breathed the right spirit and did credit at once to her patriotism and to her sympathies. In diction, however, it presents the same combination of sky-scraping rhetoric and cryptic meaning which habitually characterizes the deliverances from that eminent source. Take this sentence: "May his history waken a tone of truth that shall reverberate, renew euphony, emphasize human power, and bear its banner into the vast forever." While it is safe to say that no one else would be capable of expressing this elevated sentiment in exactly this way, and while the veriest tyro in literary criticism could at a glance determine the authorship by the style, yet it differs from Mrs. Eddy's utterances in one important and gratifying particular. It will parse.

The unknown author's chances of having a book manuscript accepted for publication without a personal pull and without paying the expenses out of his own pocket, have been much discussed lately. Some assert that all manuscripts are conscientiously read and judged by the publishers to whom they are submitted; others claim that it is chiefly a matter of personal influence and reputation. The publishers of Mr. Winston Churchill's recent books, in recalling the fact that the first of his three successful novels was rejected by six publishers, admit that "it is as much a question of chance as of judgment sometimes." A publisher would be very foolish, however, to be guided in the acceptance of manuscripts by anything but his best judgment as to the merit or salability of the work. Sometimes, of course, he makes mistakes, as the six above did, but he pays dearly for every such error of judgment.

The People's Church, Chicago, has received a gift of a million dollars from an anonymous benefactor. This congregation was founded by Dr. H. W. Thomas with a view to propagating a sort of liberalism based not like Unitarianism on a denial of the doctrines of Protestant orthodoxy, but on such a change of emphasis as would leave all the creeds and denominational lines out of consideration and teach only the fatherhood of God and the brotherhood of man. The plan is to extend this work to other cities and instead of building churches to use the theatres for religious services as the congregation in Chicago does. It may do much good, but its name is weak. It would make a stronger appeal to the people if it called itself Christ's Church. Among the people whom it aims to reach, there is no popular demand for the throwing off of Christ's authority and the more clearly it is recognized the better.

The Baltimore Sun, in beginning the issue of a Sunday edition, explains that it still agrees with the best moral sentiment of the country in condemning frivolous and sensational Sunday papers, but it does not believe that Sunday papers *per se* are an evil. We have never seen any of that kind. In the absence of any purely *per se* Sunday papers we are forced to base our conclusion on the actual Sunday papers which are printed and circulated. Some are worse than others, but we have yet to find one in which the good parts were not covered over and hedged about with a mass of irrelevant, frivolous and (more or less) sensational matter. And the best of them sin by their time-consuming bigness.

Editor's Easy Chair.

When the Jews in the olden time turned their faces to Jerusalem to attend one of their great national feasts in the days when their glorious temple crowned Mt. Zion, their hearts glowed with religious enthusiasm as they journeyed thither. Mounted on camels and asses and afoot, they traveled in caravans, and the more pious ones talked, as they journeyed, of the great events in their national history and of the hopes of Israel in the future. At night when they camped they must have presented a picturesque scene as they were grouped about their campfires, singing, it may be, their religious songs and enjoying that social communion with their brethren which must have formed no small part of the enjoyment of these great annual convocations. The fourteen psalms following the 119th, called "Songs of Ascents," are supposed to have been written for, and to have been used on, such occasions. The sentiments of these psalms indicate the spirit in which they went up to Jerusalem:

"I will lift up mine eyes unto the mountains;
From whence shall my help come?
My help cometh from the Lord,
Which made heaven and earth."

Again another pious heart exclaims:

"I was glad when they said unto me,
Let us go unto the house of the Lord.
Our feet are standing
Within thy gates, O Jerusalem;
Jerusalem, that art builded
As a city that is compact together;
Whither the tribes go up, even the tribes of the Lord,
For a testimony unto Israel,
To give thanks unto the name of the Lord.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces."

And so they breathed out their pious sentiments as they journeyed toward Jerusalem and their beloved temple.

But we have no Jerusalem or Mount Gerizim. We have no central place whither the tribes must go up to worship God. We have no temple to which people must make pilgrimages to present their offerings. We live in the dispensation of which Jesus spake when he said: "The hour cometh, when neither in this mountain nor in Jerusalem shall ye worship the Father." . . . "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." Christians are God's temple now, and all places are holy where the soul comes into communion with God through faith. Nevertheless we must have our great religious assemblies. But how different are the motives which bring us together in these conventions from those which prompted the Jews! Theirs was a national religion. Ours is a religion for the whole world. It was no part of the program which called them together to set in operation plans and forces for the conversion of the world and for the extension of the kingdom of God throughout the whole earth. As the reasons which underlie our conventions are deeper and higher than those which prompted the Jews, so should the feeling of obligation and of gladness characterize us in greater degree in our attendance upon our great missionary gatherings. What psalmist among us will write us some "Songs of Ascents," inspired by our national conventions and expressing the joy which we feel in going thither? There may be a few such, but they are not widely known nor in popular use. Here is a chance for some musician among us to link his name with our missionary gatherings for generations to come. They must be conceived in the spirit of gratitude and devout reverence which characterizes these inspired Songs of Ascents, and be so filled with the missionary spirit and with the joy of Christian fellowship as to be to us what those songs were to the Jews. Who will write these "Songs of Ascents"?

The suggestion made in our Easy Chair, in a recent number, of a great centennial celebration in the year 1909, covering the first century of our history, is meeting with favor among the brethren wherever it has been mentioned. The importance, too, of beginning at once to plan something worthy of a century of such history, is also generally recognized. No doubt the Minneapolis convention will take some action looking in this direction. An extensive program of work should be mapped out which would call into active operation all our forces along all the lines of interest among us. College endowments, missionary enlargement, centennial edifices in great centers, wide-reaching plans of beneficence, the occupation of strategic places, the perfecting of our missionary methods, the devising of some means for a more energetic propaganda of our plea for Christian union and some concerted action looking to a revival of New Testament evangelism—these are some of the great interests which should be planned for and promoted as the best possible preparation for a great centennial in the autumn of 1909. It is the long look forward and the wise planning and the steady and energetic carrying out of these plans that accomplish great achievements. We have passed the period of immature youth and have reached the state of manhood, as a religious movement, and we must plan large things for the glory of Him who hath called us and sent us on such a mission in the world. "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things." So did Paul. So should we.

Romans 3:7,8 By C. L. FIDLAR.

III

Toward morning Schooner opened his eyes and looked about him in a bewildered way. It was a new world to him. Cliver stepped up to him and spoke. "Well, comin' 'roun', air you?" he asked.

"Where am I? What's been the matter?" Schooner asked.

"You know me, don't you?"

"Yes, Mr. Cliver."

"Well, you jest lay still; you're in my bed; you've bein hurt. I'll tell you all about it after 'while. Heyre, drink this and go to sleep."

Schooner drank and was soon sleeping. After a time he again turned to Cliver, who was still beside him, and said, "Now tell me all about it, for I'll have to be getting out of this."

"Well, there hain't much to tell. You wus found in a ditch with your face pretty much cut up an' fetched heyre and put to bed."

Schooner was silent for a time, then he turned to Cliver and said, "I've been drunk, that's what's the matter."

"No, you've bein hurt," Cliver returned.

"I've no business here in your bed. I must get out of this." He attempted to rise and would have fallen had Cliver not caught him and placed him again on the bed. As he bent over him and smoothed the pillows he said, "Schooner Allen or anybody else, you're a sick man and you don't leave that bed till you're well." Schooner looked up into the kind old eyes above him, then turned his face to the wall.

He did stay in the bed "fer a spell." The concussion on the back of his head was more severe than they had thought, and for several days he was delirious. In his wanderings he talked of "boots and morning stars"; then he was in the mine, and his confused brain struggled with "rooms," "entries," "squibs" and "shots." Now he was shouting encouragement to some fellow workmen who were imprisoned by a cave-in. "Keep a stiff upper lip, fellows," he called, "we're coming." Then he was planning some escapade. Through it all, Summers left his bedside only to attend the meetings and to snatch a very little rest.

It was the last week of the meetings. Schooner had gone back to his work. "Yes," Summers said, "Allen told me to come down at ten o'clock and he'd show me through the mine." He stepped onto the elevator and was lowered into the shaft. Down, down he went into that black, reeking, dripping pit! It seemed bottomless! Would they never stop? At last he heard faint voices mingled with the clash and clatter of iron. Suddenly they ceased to descend. All that Summers could see was a constellation of dim, smoking, flickering stars. As his eyes became accustomed to the darkness, he made out that under each star was a black face. A face bearing its star came forward and greeted him. Only by the voice did he know it to be Allen.

"Come this way," Allen said, and together they stumbled and stooped along a dark, narrow, muddy "entry." They crowded to the wall to let a string of cars loaded with coal pass by. The train was drawn by a mule. At the mule's heels, with his back to the car, shambled a boy. A false step would have meant his life. The whole train was belched out of the dark throat of the "entry," and was swallowed up by the Stygian darkness in front of it. It made Summers shudder.

"Isn't that very dangerous work?" he asked of Allen.

"Yes, rather. But not many get hurt. Still, sometimes we have to carry some fellow to the shaft. This way," and Allen opened a door that turned into a side "entry." Along this "entry" they passed miners at work in their little "rooms" or stalls. They entered one and stood beside the miner as he shoveled the loose coal into a car. In another, they watched the laborious process of boring for the placing of a "shot." In still another they stood over a man as he held a "puncher." Flat on a board he sat and with hands and feet held and guided the machine. With vindictive hatred and feverish haste, it shot out its steel fang against the solid coal. All of the recoil the man on the board must check, and with each stab it all but raised him from his seat. Hour after hour he must sit on this board and control this demon as with fiendish delight it tore at the vitals of the earth.

"Here's my room," Allen said. "I made a shot just before you came down, and I'm waiting for it to clear. Let's go in and see how much is down."

They clambered over the pile of fallen coal to the farther end of the "room." The air was still heavy with smoke from the shot. They sat down on the coal and Allen explained many things about the mine and about mining in general. It was all new to Summers, and he began to realize that there were vast fields of knowledge never entered at college, fields of which he knew nothing. At last the conversation came to a pause and each seemed revolving a question in his mind. Each wished to broach his subject, yet each hesitated. Allen was the first to speak.

"Mr. Summers," he said, "I wish to ask your pardon for disturbing your meeting. I have no excuse to offer for it."

"I certainly grant it," Summers replied as he extended his hand.

Allen continued, "I don't know much about religion, I've never given it any thought. I never was in a Christian home till I was laid up at Mr. Cliver's, but I saw there was something there that I had never known. I don't know what it was, but I suppose it was that they were Christians. But they didn't say anything about it. I won't say I haven't enjoyed my kind of life, for that wouldn't be the truth. But when I saw those people, I saw that with all my fun I was nothing but a low-lived dog beside them."

"No, not that," Summers objected.

"Yes, all of it. Now I want to ask you plainly, do you think there is any chance for me to do better?"

There, seated on that pile of coal, many, many feet down, down below the hills and the forests, surrounded by walls whose masonry was laid when time was an infant, in the feeble flare of that miner's lamp, Summers began at that same Scripture, his inquirer's need, and preached unto him Jesus.

Summers was still in doubt. He had never revealed to Allen that it was he who knocked him into the ditch. Many times he was on the point of disclosing it, but he kept it because of the meetings. It was all but spoken when he was talking to Allen in the mine, but he feared its effect on Allen's budding reformation. Thus far he had found no opportune time to disclose it. It was known all about the country that Allen was found in the ditch by the preacher. But how he came there was a mystery. Summers felt that he could not leave without clearing this load from his conscience, but how and when? The affair was partly a mystery to Allen. He knew that some one had knocked him into the ditch, but who it was, he did not know.

It was the closing night of the meetings. The invitation hymn was being sung. Again Schooner Allen, from the last seat next the wall, scrambled over the boots to the aisle. All eyes were upon him. What was he up to now? Was it his old trick again? Some looked for the boots, but they were not present this time. He strode forward to the pulpit and extended his hand to Summers. The hymn almost pulled in two! Old Bro. Cliver, although he had always expressed a dislike for shouting, called out—he didn't shout—"Glory!"

After Allen had made the confession, Summers said, "Friends, this has been a blessed meeting. All the good my coming among you has done for me, I can never express to you. I trust that our labors together may have been of some good to you as well. We shall part in a few days at the most and the Father only knows if we shall ever meet again. And now before we close this meeting, I wish to relieve my mind of a burden that has been on it for many days." He paused for a moment. The attention was oppressive. "Bro. Allen, as you all know, met with an accident some weeks ago. It was I who str—"

But Allen sprang to his feet. "Just a moment, Mr. Summers," he said. "My confession comes first. I was going home half drunk and met a gentleman and lady. I insulted the lady and when the gentleman attempted to defend her, I drew a revolver. I'd ask the lady's pardon if I knew who she was, but I now ask the gentleman's. I'm ashamed and sorry for what I did." He extended his hand to Summers.

Summers grasped it eagerly and said, "And it was I who knocked Bro. Allen into the ditch. But I have repented of it many times and now ask him to forgive me." They looked into each other's eyes and words were not needed.

"Let us pray," Summers said. Hand in hand they stood there, the college man and the toiler in the earth, and the preacher prayed to their common Father for the same needed blessings on them both.

Summers was engaged in a meeting many miles away from Bethel church. He opened a paper that came in his mail and his eyes fell on a marked article.

"George Allen and Letha Edmonds! Let me see," he mused. "Oh yes, Schooner. That was four years ago. Well, seeing all the good that came of that blow, I don't know but—mine boss! Well!—I ought to be glad I gave it. But the Scriptures say we are not to do evil that good may come."

(THE END.)

B. B. Tyler's Letter.

Good news from Colorado! The nineteenth annual meeting of the Colorado Christian Missionary Society was held in the South Broadway church, Denver, Sept. 23-26. Three years ago a new policy was adopted which is producing results so satisfactory that the recent convention, after deliberation, determined to continue the same through the coming missionary year.

Progress has been made along all lines. Our work in Colorado has never been in as good a condition as it is now. At the convention in Pueblo in '98 a resolution was introduced to attempt to raise $600 for state mission work the following year. This resolution was amended by striking out $600 and inserting $1,000. This was a new departure. More than the amount named was collected. The Christian Woman's Board of Missions, the steadfast friend of our work in Colorado, determined about the same time to make a part, at least, of its contribution to the cause in this state conditional. If the Disciples in Colorado would contribute a certain amount of money for work in the state the Christian Woman's Board would give a stipulated amount. This plan has worked well. Since its adoption there has been a steady growth.

At the Pueblo convention Leonard G. Thompson was elected corresponding secretary. How satisfactorily he has filled and now fills the office is seen in the remark of F. N. Calvin, made publicly, that after an acquaintance with missionary secretaries in nine states for twenty-five years he had never known a man who so perfectly filled the place as does Leonard G. Thompson. To his indefatigable industry, and more than common wisdom, Colorado Disciples are indebted for their recent progress and their present good condition. The care of all the churches in the state is on his mind and heart by day and by night. This one thing he does. Under his administration it is impossible for a man of unworthy character to secure a pastorate in Colorado in a congregation of Disciples. He has kept more than one bad man out of the state, and others of immoral character have been driven out. Threats of libel suits do not terrify him. How much his vigilance means to the cause of Christ in Colorado you cannot understand until you spend some time here. The Disciples in Colorado are not numerous, nor is their increase rapid, but they are building solidly. There are forty congregations and four thousand five hundred members. Thirteen small churches received financial assistance from missionary funds during the year. I believe you will be interested in a brief statement of the work in some of our mission congregations.

M. A. Thompson has been at Grand Junction during the year. This place is the key to western Colorado, and western Colorado is as large as Pennsylvania. A new house of worship will be dedicated before long in the most desirable part of the town. Bro. Thompson is a Drake University man. He is pure gold. He has a wife, too, who is a worthy helpmeet. No wonder that the work in Grand Junction is in a prosperous condition. This congregation gave to missions $106.

David Lyon is at Florence. Thirty-five dollars was contributed to missions by this church of only fifty-five members. This is one of our heroic little bands. The Christian church in Florence will not always be numerically small. The hope is cherished that soon ground will be purchased and a chapel erected. A heroic preacher leads this heroic company.

At the beginning of the year J. S. Riley was in Cripple Creek. R. H. Lambkin, of Kentucky, took up the work the fifteenth of January. Cripple Creek is a peculiarly difficult field. A few years ago W. T. Hunt, now at Loveland, wrought nobly in Cripple Creek. The present chapel was built while he was pastor there. The church is in better condition now than at any previous period. A hundred and seven dollars were contributed by this mission church of a hundred members to missions. What a church does for missions indicates its spiritual condition—that it is dead, dying or alive. This is the sign of a standing or a falling church. It seems strange, does it not, that one of the richest gold camps on earth should receive financial assistance in its church work? But remember, please, that the gold mines are not owned by men who live in Cripple Creek, nor are they the property of persons who are especially interested in the extension of the kingdom of righteousness.

There is a membership of 68 in Trinidad. F. W. Henry has been in this difficult field during the year. He has given up the work there. He is a fine young man. The church that secures his services will be fortunate. The congregation at Trinidad under the pastorate of Bro. Henry makes a better financial showing than for years. The receipts during the past year are fifty per cent. better than they were the previous year.

David C. Peters is one of the Lord's noblemen. He came to the Disciples from the Baptists, and he came bringing a clean bill of health. After the annual convention in Colorado Springs a year ago he began work at Monte Vista. This congregation of 63 members gave $44.35 to missions.

Walter S. Hayden, Jr., recently came from Pembroke, New York, to La Junta. He belongs to the deservedly famous Hayden family of Ohio—famous in the history of the Disciples. He has only been in La Junta about two months. The work starts off well. There is $400 in the treasury as the beginning of a building fund. This congregation of only about a hundred members, meeting in an upstairs hall, gave more than $40 to missions. The church owns building lots on a fine street and corner. There will be a house of worship erected in La Junta in the not remote future.

Clay T. Runyan, at Lamar, is a young man of vim. The church of 59 members under his energetic leadership is gaining ground. He is a man who laughs at impossibilities. The Lamar congregation gave half a hundred dollars to missions. There was a net gain of twenty-six in the membership during the year. The rosters of our mission congregations are not padded. It would be well if the same could be said of self-supporting churches.

Not all our men in Colorado are young. H. T. Morrison, of Manzanola, is old enough to have two sons in the ministry. C. C. Morrison and Hugh Morrison, in Chicago, are his sons. Bro. Morrison began work at Manzanola the first of last May. Up to that time Manzanola had received assistance from the missionary society. Rocky Ford is only nine miles distant. Bro. Morrison visited Rocky Ford and in July a church of seventy members was organized. Rocky Ford and Manzanola support Bro. Morrison. There is no good reason why a man in the ministry should cross the dead line simply because he has lived forty or fifty years!

Flournoy Payne is a grandson of John T. Johnson. He has in his veins the best southern blood. He is at Colorado City. His work is remarkably prosperous. While he successfully cares for the Colorado City church he does the work of a student in Colorado College at Colorado Springs. The church has eighty-five members. There was a net gain during the year of twenty. Finances are in much better condition than they were a year ago. The building has been enlarged and otherwise improved. This little church contributed almost a hundred dollars to missions.

T. T. Thompson, of the East Side Christian church in Denver, is one of the pluckiest young fellows you ever saw. He came to Denver less than a year ago. After a few weeks he was stricken with a serious illness. He was sick nigh unto death. He persisted in preaching when all who knew his condition knew that he ought to be in bed. He finally could not go any longer; his illness lasted six months. That he is alive seems to be almost a miracle. But he is now very much alive. T. T. is making things hum! I do not find the word "hum" in the sense in which I use it in the dictionary; but you know what I mean. The membership of the East Side church is not more than a hundred, but $78 was given to missions.

Who among the Disciples does not know of the Darsie family? There is George, in Frankfort, Ky., and another George in some other place, and Lloyd in Paris, Ky., and John, whose home is in Hiram, O., and Charles at Newport, Ky., and Clyde, at Pueblo, Col. The father and grandfather of the Darsies here named, and probably others, was a pioneer among the Disciples, and a veritable man of God. Clyde has been pastor of the Mesa church in Pueblo almost since its organization two or three years ago. The name of the congregation is now the Broadway Christian church. Why? Because it bought a while ago the Broadway Methodist church. There is no finer location in the southern part of Pueblo for a church than the corner of Broadway and Evans. Gov. Orman and ex-Gov. Adams live in that part of Pueblo, within a stone's throw of the house of worship now owned by the Disciples of Christ. This congregation has a membership of 152 and gave $118 to missions.

I mention only a few facts concerning some of our mission churches. Altogether they have 991 members and gave $790 to missions this year. The recent convention resolved to raise $1,600 next year for state mission work. Is not all this good news from Colorado?

Denver, Col.

[This "good news from Colorado" reminds the editor of his visit to that state in search of health, in the summer of 1879. We had no church building then in the city of Denver and only one in the whole state —a small brick church at Golden. Things have advanced in the Centennial State since then.—Editor.]

The Birds In October

By OLIVE THORNE MILLER.

In the month of October the most interesting phase of Nature is her show of color, the exhibition of what she can do in the way of brilliant hues with bare leaves, which all summer have been simply green. The result is a wonder and a delight. The most gorgeous array of flowers pales beside the glory of October trees. At this time a railway trip through the Alleghany or any of the eastern mountain ranges is something never to be forgotten. Each mountain is a huge bouquet of red and yellow, of all shades and every sort of combination, toned down and harmonized by the dark green of scattering evergreens. And, as if to round out the season with a blaze of glory, this wonderful color exhibit is usually accompanied by some of the most enjoyable weather of the year—crisp, but not cold, airy but not windy, fresh but not wet.

In this month migration may be said to be over, though a few birds linger in the eastern and middle states. But they are silent and retiring, so that only those who seek them are aware of their presence. Of those who have been around our houses during the summer, the field and vesper sparrow may be found by searching; the purple finch and the hermit thrush have not entirely deserted; and the red-winged blackbird and purple grackle still linger in their summer haunts. When the season is not too severe, some of the seed-eaters will see the year out before leaving us, but we cannot count on this good fortune.

It is a good time to make the acquaintance of a class we have neglected during the bird-full days of summer; some of the silent ones who do not come about us or make themselves obvious by song, yet who are as worthy of study as any of our winged neighbors. These are the hawks and owls, unfortunately under the ban of popular prejudice simply because they are not known. Owls especially are most interesting, and show to those who win their confidence not only great individuality of character, but unusual intelligence, perfect fearlessness and an affectionate disposition.

The writer who signs himself "A Son of the Marshes" has studied birds of prey from his boyhood and is moved to remonstrate against the injustice of the common notions and the usual treatment of those birds. "Is it not possible," he says, "for the beings that have been created with man as his companions, to have fair play in God's world?" It appears at present it is not, if they happen to be classed as birds of prey. It seems impossible to awaken any interest or secure any mercy for them. Notwithstanding the work of the Department of Agriculture of the United States, and the published proofs of the great usefulness of this class of birds, it seems utterly hopeless to attempt to convince farmers and cultivators that the occasional chicken that falls into their talons is amply paid for by the mice and other destructive rodents which preceded it. "I always shoot hawks and owls," said a farmer, "we are never troubled by mice or any small animals."

"Yes," I said, "simply because the birds you are killing have served you so well. Go on and kill your hawks and owls, and see how long you will be able to say that."

This man's attitude was the more discouraging because he had been bright enough to find out for himself the usefulness of another misunderstood bird—the common crow.

"I learned," he said at another time, "in one lesson to respect and even value the crow, and now I never allow one to be shot," and he went on to tell me the story. He had one year a plague of cutworms, which got into a cornfield and threatened to destroy it. Some one wise in those matters told him the only remedy was to go through the fields every morning, and where he saw a stalk of corn cut off, to dig out the worm and kill it. In desperation he began on his big cornfield this almost hopeless undertaking. He worked one day at it, tired himself completely out, and nearly broke his back, as he said. The next morning the worms were as plentiful as ever. He began to think he would abandon the corn to them, when he noticed some crows walking around among the young plants. Of course he thought they belonged to the army of destroyers—as if the worms were not enough to finish the crop. For a wonder he did not at once proceed to shoot them, but in an unusual "spasm of sense" he resolved to find out positively what they were about. To his surprise he discovered that they were doing just what he had been attempting at such expense of muscle and temper—digging out and killing cutworms. He instantly decided to leave the field and let the crows work for him. He did, and the birds cleared the ground completely, doing no harm whatever to the corn. He will probably need a similar lesson to teach him the value of the birds of prey.

The writer above mentioned tells many interesting things characteristic of owls. Among the rest, of their control of their plumage. The breast feathers of one of his pets, he says, seemed to grow in long stripes, and he could throw them back each side, as a man throws open his coat. Other observers have noted the same peculiarity, particularly Frank Bolles, who says that his owls would tuck back their feathers when taking food, as a lady lifts her dress out of the dirt. Also, that for purposes of concealment, making himself look like his surroundings, an owl can make himself—by control of his plumage—tall and slim, when he is among splinters of a broken stump, or wide and flat if he is on the ground.

"The Son of the Marshes" dwells particularly upon the affectionate disposition of those birds, and especially their attachment to people. He says—what will seem absurd to persons who have decided that birds are machines, governed entirely by "instinct" and incapable of any of the emotions of humanity, but will not surprise those who have closely studied living birds—that "it is quite an easy matter to break the heart of a bird," and he gives some instances which could easily be matched on this side of the water.

The absence of fear in these "wise men of the woods" is a remarkable and interesting trait. Is has often been observed by persons who have captured owls, that they are never wild; though they are sometimes savage they show no fear.

Both hawks and owls are birds of dignity. They are always ready to defend themselves and they never allow indignities, but they do not go into panics and "lose their head." The popular saying "stupid as an owl" arises, no doubt, from the bird's manner, and proves only the stupidity of the originator of the saying. Audubon speaks indignantly of the outrage of branding a bird as stupid, simply because he is misunderstood. He says: "When I read or hear of a stupid animal in a wild state, I cannot help wishing that the stupid animal who speaks thus was half as wise as the brute he despises, so that he might be able to thank his Maker for what knowledge he may possess."

That those birds are capable of strong attachments among themselves has been seen in many instances. Such, for example, as a widowed bird plainly mourning and grieving over his loss, and remaining in solitary condition year after year. A striking instance of attachment was told by an observer, of a pair of fish hawks whose nest tree was burned in one of those carelessly started fires in the Minnesota woods. As the fire drew near their nest, in which were the featherless young, the birds showed great anxiety, flying around, uttering cries of distress, and every few moments going to the nest to look after the helpless nestlings. At length the fire reached their own tree and quickly swathed it in flames, upon which both the distracted birds, with one accord, plunged through the cloud of fire and smoke, and perished with their little ones.

Hawks and owls are solitary, each pair living by itself, and some of them are known to mate for life.

Brooklyn, N. Y.

Church Fire Insurance.

By Walter Scott Priest.

Bro. Fred Scamell, the efficient treasurer of our church in Atchison, has been working on a plan of insurance for our church buildings which would give us ample protection, at a rate twenty per cent. less than old line companies charge, and besides give any one of our missionary societies, for instance the home society, a fund of several thousand dollars annually to be used for the spread of the gospel. This was suggested to him by the fact that the three year term of insurance on our church house ran out this summer, and it seemed that the premiums we were paying were out of all proportion to the amount of the risk, yet as low as any of the old line companies charge. That it is entirely practical for churches to carry their own insurance is shown by the fact that the great lumber companies and other big mercantile firms carry their own risks and save vast sums of money by so doing.

After Bro. Scamell had worked on the idea some time he discovered that the M. E. Church has been carrying insurance on their buildings, and in the thirteen months of their operation they have written $8,000-000 of risks, at a great saving to the churches. The Roman Catholic diocese of Indianapolis has a similar plan and they have written ten million dollars on churches and five million dollars on other church property at an annual premium rate of one quarter of one per cent., while the charges of old lines (for five years) are three quar-

ters of one per cent. (See Literary Digest, Sept. 21.)

Letters have been received by Bro. Scamell from some of the best business men from New York to Denver, and all say the scheme is feasible. In 1897 not a dollar of loss was sustained by any of our churches in Kansas, and only $1,700 loss by fire among all denominations; yet the churches of Kansas that year paid the old line companies over $30,000 in premiums! Why couldn't these churches have carried their own risks and had that $28,300 to use in mission work in the state? It is to be hoped our Minneapolis Convention will take time to look into this. It is bound to come some day. Why not now?

[See editorial.]

New York Letter.

By S. T. Willis.

The Madison Avenue Baptist Church of this city, served so faithfully and so long by Dr. Henry M. Sanders, is in search of one to become his successor, since his resignation. The church has extended a call to the Rev. Dr. George C. Lorimer, of the Baptist Temple, Boston. Dr. Lorimer is inclined to accept the call and so has offered his resignation to the Temple. His desire to change is not because he wishes a larger salary, for he has refused once or twice to accept an increase in his salary tendered him by the Temple congregation; but he thinks some one else can carry on the work with success, and he is conscious that the heavy strain is too much for him to bear much longer. He has guided that great church through two pastorates of several years each, and his people are not willing now to release him. They feel that if they can pay off $200,000 of their $300,000 indebtedness, they can thereby induce Dr. Lorimer to remain with them, and this they will endeavor to do. George C. Lorimer is an ornament to any church in any city. He is a man of versatile ability and of international reputation. Christian New York would be pleased to have his help in preaching the gospel of the grace of God.

In the untimely death of its pastor, Dr. George T. Purves, the Fifth Avenue Presbyterian Church lost a faithful pastor and an able teacher. It is a strange fact that three of the largest and most widely known churches on Fifth Avenue, New York, have lost their pastors by death within a comparatively short time. Dr. John Wesley Brown was called in death from the fashionable St. Thomas Church, Dr. Maltbie D. Babcock, of the Brick Church, died suddenly in Italy last spring and Dr. Purves of the Fifth Avenue Church has just been called away. Dr. Purves was a native of Philadelphia, a graduate of Princeton, and had been pastor at Wayne, Pa., Pittsburg, Professor of N. T. Creek in Princeton Seminary, and pastor in this city, succeeding the famous Dr. John Hall. He was only fifty years of age and apparently in the prime of a vigorous manhood. God has his own time for us to go. We must obey the call when the messenger comes. Be ye also ready, for ye know not the day nor the hour.

The question of a McKinley memorial is among the things uppermost in the public mind to-day. The Rev. H. A. M. Briggs, of Jersey City, has suggested that all the Christian people of the country co-operate and buy the Temple of Music on the grounds of the Pan-American Exposition and put it into permanent form; that a great organ be placed in it, and at stated periods services be held in which the dead president's favorite hymns, "Nearer, My God, to Thee," and "Lead Kindly Light," be sung by the entire congregation assembled. He also suggests that in the building there be painted allegorical representations of the sentiments expressed in the two hymns, and that a memorial altar be built so that the name of William McKinley be not forgotten by the Christian people of America. He further suggests that all the churches and Sunday-schools throughout the country contribute toward this end—that it be made distinctly a Christian monument.

At the reopening of Union Theological Seminary in this city last week Prof. Geo. A. Knox made the address, speaking on "Problems for the Church." He claimed that the most serious difficulties confronting the church to-day are not so much external conditions as internal weakness—in the faith, and service of the church toward the world. The chapel was crowded with professors, preachers and students whose concurrence in the sentiments uttered was evinced by the hearty and prolonged applause—rather an unusual occurrence in that institution. Union Seminary is making an important departure in the scope of its work this fall, in offering courses of instruction to laymen who do not intend to enter the ministry. They are designed for Sunday-school workers, young men and young women secretaries, missionary workers and others engaged in Christian service. Prof. Moulton of Chicago University, Rev. G. S. White, Prof. McMurray, of Columbia, and others will assist the teaching force of the seminary. Some of the classes will be held in the evening to suit the convenience of students, and others late in the afternoon. In this broader field the seminary will render valuable service.

The most important issue before the recent diocesan convention (Episcopal) of New York was that of dividing the see, and of appointing a bishop coadjutor with Bishop Potter. But the bishop would not agree to it, and the matter was voted down. Just before the final adjournment of the New York convention the delegates to the general conference of the Episcopal Church started from this city, the most prominent of whom was J. P. Morgan, the Wall street financier. The special train to carry him and about a dozen rectors across the continent is said to be the most luxurious train in the world. Besides the regular train crew, a dozen negro porters, four waiters, and three chefs accompany these humble divines and this religious millionaire. A week before they started a contingent of special chefs, cooks and butlers left Sherry's in this city for San Francisco where they will prepare for Mr. Morgan's coming, at the Charles Crocker Mansion on Nob Hill in that city. There does not seem to be a superabundance of self sacrifice or personal humility in this moving palace of luxury. Such unnecessary display upon the part of Churchmen as such, will not tend to commend the gospel of the meek and lowly Jesus.

At the last meeting of the Lutheran synod, or more strictly speaking, of the Evangelical Lutheran Ministerium, which closed its semi-annual conference in Brooklyn a few days ago, a split between the German and English speaking elements took place. This action was taken by the English Lutheran ministers because they felt that the churches using the English language in their public services were slighted by the synod. Ex-Mayor Scheiren, of Brooklyn, himself a Lutheran, explains the matter by saying that frequently the children of German parents refuse to attend the German services, and the German pastors in many cases refuse to allow English services in their parishes. So those in favor of services in the English language thought best to secede and form an independent synod of English Lutherans.

Under Tammany rule many of the New York little children cannot get all their rights in matters of public education, while thousands of useless and incompetent clerks get increased salaries. There are 52,000 children of our school in half-day classes because our school-houses are not built rapidly enough to accommodate them. The average yearly increase in the number of school children is 28,000. It is estimated that if things go on in our school management as at present, in 1903 we will have 114,000 children in our city without full school time and privileges. When a city with New York's wealth does not provide the necessary school facilities for all her children of school age, it is time that there be a change in the government of the city. Our public school system is one of our most important and vital institutions. Politicians should keep their hands off.

The Failure of Dogma.

By J. M. Lowe.

Truth does not grow, but our conception of it grows. What is true always was true and always will be true, but as we pass along the highway of life different aspects of truth present themselves to us. The other day I took a ride through the foot hills of the Rockies. At every turn a new scene burst upon my view. It is so with truth to the growing mind, whether of the individual or the race. There is no place to stop and say, this is the truth or, that is the truth. It can be but a present view of truth, for as we pass on we catch a better and larger view and find ourselves reading new meanings into those statements which once seemed to encompass the truth.

There may be those who fear that the destruction of dogma would mean the destruction of the truth. That is as wise as to suppose that a change in botany would uproot all the flowers, or a new science of astronomy would dash the stars out of the sky and lead the worlds astray. The universe is not so dependent upon human thought. Knowledge is a thing of life that grows forever. Every truth gained casts a new light upon all that has been learned before. Every new fact that enters the mind compels an adjustment of all older facts to the new one and a readjustment of the old facts to each other. Thus are dogmas jostled around until we become aware of their uselessness and cast them out.

Herein is dogma a failure, in that it is a band around the tree of human knowl-

edge, an obstruction to the machinery of progress. It is as if a farmer should burden his self-binder with all previous harvesting tools—the reap hook, cradle, reaper—and hinder the free movements of the new machine.

Truth is with us yet and we are gathering a richer, larger harvest than ever, but please excuse us from using those outgrown tools which but for their useless use would have been destroyed by rust before the present century was born.

We are free citizens of a boundless universe where we may wander at will. Let no self-appointed guide who cannot keep up with the procession raise his voice to warn us of a danger which he himself does not see. We are going everywhere. We are in our Father's house. No harm can come to him, wherever he may be beneath the stars, who walks whither the light leads.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

The Old Book In The New Crucible

By J. J. HALEY.

V. The Crucible of Criticism.

(CONTINUED.)

It would be easy enough to show that the two views under consideration, the traditional and critical theories of the origin of the sacred books, are not in substance so hopelessly divergent as many people suppose, and certainly to make the fact appear that the critical investigation of the Scriptures has not been made to weaken their hold upon the intelligence and conscience of mankind. After a century of minute and exhaustive criticism, and many conflicts of opinion on minor points, and not a few modifications of critical positions, practical unanimity has been reached by the critics on three of their fundamental contentions. First, the soundness and legitimacy of the critical method of Bible study; second, the composite authorship of the historical books of the Old Testament, and some of the prophetical; and third, the later dates of most of the books than those assigned to them by tradition. The composition of the Bible according to modern criticism extended over a period of about nine hundred years, beginning about 800 B. C. Previous to that time there was practically no part of the Bible in existence. Earlier than the eighth century there were in Israel songs, laws and traditional stories relating to the history of the nation, some of them most likely in writing, of which the first Old Testament writers made use, but nothing more. Some time before the downfall of the northern kingdom in 722, E. wrote his history of Israel to the time of Joshua and on. The characteristic from which the writer gets the name E. is the habitual use of "Elohim" for God. The Jehovist writer known as J. produced a parallel but independent narrative about the same time approximately. Many of the narratives now composing Judges, Samuel and the early part of Kings were parts of the original works of E. and J. During the captivity in Babylon, or soon after the restoration, a bevy of unknown priests gave the finishing touches to a third narrative of the early history known as P., the main body of which was probably written by Jerusalem priests before the exile. Beginning with Amos and Hosea, some of the prophets began to reduce their discourses to writing. This happened about the year 800 and was the beginning of the inspired literature, not the inspired history, of the Hebrew people.

Three centuries or more after the death of David, a few of the earliest Psalms may have been written, though most of them were not produced till some centuries later. A few of the Psalms are allowed to David by conservative critics, but most of them are assigned to the period of the Maccabees. Leaving out a few prophetic books, the earliest definite date for any part of the Old Testament is 621 B. C., the 18th year of King Josiah's reign, when Hilkiah the priest found "the book of the law" in the temple. It is held that this book was chapters 12-26 of Deuteronomy, possibly the whole of the book. The claim is made that it may have been written a few years before its discovery, several decades perhaps, but it virtually dates from the time it was found and published. Later additions were made to the original Deuteronomy, and the earlier writings, notably the histories from the time of Joshua, were rewritten and enlarged from the Deuteronomic point of view. So there are at least four great documentary strata running through and making up the historical books of the Old Testament, known for short as J., E., P. and D. There are supposed to be other original documents by many of the critics, redactions of the chief sources for the most part, but these are the big four agreed on by all. A composite element has also been found in some of the prophets. Zechariah has been dismembered by the critical knife, and the unity of Isaiah, once taken for granted, has been found to be a mistake. The first 39 chapters were written by Isaiah of Jerusalem in the time of Hezekiah, and the last 27 chapters by a great unknown prophet in Babylon, 150 years later, known as second Isaiah. Canon Cheyne in his Polychrome Isaiah, finds ten or a dozen hands at work in the production of these prophecies. It is claimed that parts of the Hexateuch were written during and after the exile. Nearly a century after the captivity, in the time of Ezra and Nehemiah, the various component parts were put together, forming our Hexateuch as a whole. The remaining parts of the Old Testament were produced at various times between Josiah 621 B. C. and the beginning of the first century.

The evidence on which the writers of this school of Old Testament criticism base their conclusions may be roughly distributed into two classes: first, literary phenomena; second, the facts of the history viewed from the standpoint of the theory of development. Or the argument stated more in detail may be grouped under four heads: the philological, the phraseological, the historical, the theological. The literary analysis of the documents is only the means of detecting and unfolding the internal sources of the argument. Words and the changes they undergo are one of the conspicuous landmarks of development. There are 63 words and phrases in the Deuteronomic literature to be found nowhere else, and many of these are recurring and characteristic phrases. The phraseological argument would be of little strength if peculiar words and phrases were scattered indiscriminately through the literature, but they are grouped in distinct and well defined sections coinciding in almost every instance with the repetitions and duplicate narratives of the historical books. There are not only words and phrases, but constructions peculiar to E., others to J., others to P., others again to D., and these run along the same lines as the literary analysis.

Different points of view appear in the history, as illustrated, for example in the two historic representations in Joshua. The first represents the land as having been completely conquered and divided among the tribes under Joshua; the second represents the conquest of the Canaanites commenced by Joshua as a prolonged and gradual process of reduction carried on by the tribes separately and never quite completed. In perfect harmony with the old idea of the progressive development of revelation, the conception of God grew in these sacred books in all the varying degrees and shades of evolution from the anthropomorphic and tribal God of the early times to the ethical and universal God of the prophets. The fact that these phenomena occur in the literature of the Hebrew people is beyond question. The only question remaining for settlement is their significance.

I can not undertake to indicate with any degree of fullness the lines of evidence on which these modern conclusions are based, for this is not possible within the limits assigned to these articles, and I have stated the theory, albeit with damaging brevity, for the purpose of showing two things germane to the end I have in view in these papers. The first is to demonstrate, if I can, that the two views of the Old Testament, as already intimated, for substance of doctrine, at all events, are not so hopelessly divergent or so far apart as many good people imagine. And then to point out in the second place that the Old Testament on the general assumption of the truth of the critical theory, remains to us intact as a book of revelation. Tradition and criticism are closer together than they were ten years ago, and the trend is more strongly in a conservative direction than it has been since the war of the higher criticism commenced. The attack of radical criticism has spent its force, and ultra traditionism has almost ceased to exist.

Bishop Ellicot, the strongest man on the traditional side in England, admits a non-Mosaic element in the Pentateuch. Geographical and archeological notes chiefly, were placed in the margin to explain the history, and these in the course of time were inserted in the body of the text, and this the Bishop believes accounts for the anachronisms and strong Palestinian flavor of the Pentateuchal books. The late Principal Cave, of Hackney, held to what he called the journal theory. Moses kept a diary or a journal, in which he jotted down the events of history of which he was the

maker, and fundamental laws for the guidance of Israel; and out of this matter, with such other material as could be gathered from authoritative documentary or traditional sources, inspired men in after time constructed the Pentateuch. Canon Rawlison, in *Lex Mosaica*, in his zeal for the antiquity and Mosaic authorship of Leviticism, traces to Egypt and Babylon the whole structure and principle and many of the details of Levitical Judaism. Prof. Sayce in the same book, observes that both in the Phœnician and in the Assyrian religious systems there were numerous parallels to the ordinances of the Mosaic law. This brings the opposing schools on to common ground in one important particular, the distinct admission that many of the rites and ceremonies of Mosaism were adopted and adapted from old Semite heathenism as the symbols and channels of a divine revelation. The literary analysis amounts to little after this common ground in the origin and history of Judaism.

On the other hand Dilmann, one of the soundest, as he is certainly one of the ablest and most learned of the German critics, maintains against all comers that the priest code was completed about 900 B. C., and another eminent German scholar puts it down as 1,000 before Christ, within two or three hundred years of the time of Moses, and both of these critics express the conviction that the law is substantially Mosaic. Hommel, another of Germany's great critical scholars, has written a book in which he completely overthrows the radical assumption that the proper names of the priest's code were manufactured at the time to give the law the semblance of being an ancient document, in accordance with a theory of the men who wrote it. He shows, on the contrary, that these names had not been invented by the priest writers for a purpose, but were actually derived from a remote antiquity in the Arabian desert.

No moderate school of critics maintains or ever did maintain that the Levitical law was invented by Jerusalem priests in exile, or soon after the return from Babylon. The position of Driver, Briggs and their school of critics is that the final revision and codification of the law took place during the captivity or soon after the restoration in Jerusalem, with such additions and modifications as the altered circumstances of the nation rendered necessary. The critics are about unanimous in the belief that the laws and institutions of the priest code were ancient in Israel, reaching back in their origin and essence to Moses himself. In treating the several parts of the Pentateuch, Professors Driver and Adeney give space to affirming that there may be Mosaic elements even in writings produced many centuries after Moses. Prof. Adeney goes so far as to doubt whether any of the Psalms are Maccabean, and to intimate that Moses may, in a modified sense, be regarded as the author of the Pentateuch. These two English critics with the addition of Prof. Bennett, of Hackney College, insist that they accept the essential doctrines of Christianity, including the doctrine of the inspiration of the Old Testament, and its foreshadowing of the Messiah. It is clear that these views, and they represent the tendency of the best and latest criticism, with a little more adjustment, might be reconciled with what Christ and the Apostles, as they have been commonly understood, say concerning Moses and David and Isaiah. With criticism going back and traditionism coming forward, the final position of scholarship is likely to be on middle ground.

(TO BE CONTINUED.)

Infinite Pity for a World of Weak Ones.

By E. S. Allhands.

Could we be lifted to some sublime height where we could see things in their just proportions and from that exalted view-point look down on the world, perhaps we would smile as we saw the multitudes madly rushing over enduring things, while pursuing things that vanish as a vapor; trampling on realities while grasping after shadows; often like children falling into the ditch while heedlessly chasing a butterfly; but our smile would vanish and we would grow heart-sick as we heard the cries of bitterness and groans of unutterable anguish, and saw the tears flow from despairing eyes, down hopeless cheeks.

If we, in our higher and holier moments, catch a glimpse of the relation of time and eternity, have some conception of the folly of worldliness, and our hearts grow full of pity for human weakness, what must be the feelings of the father-heart of God, who alone can comprehend eternity; who alone can measure the heights and sound the depths of a human soul.

What infinite pity fills his heart as he sees a world of weak ones tossed hither and thither with ever an inclination to do right and ever a temptation to do wrong. "Like as a father pitieth his children, so the Lord pitieth them that fear him." How an earthly father pities his little child striving to do what it can not do, or in its folly bringing injury to itself. Infinitely greater is the pity of God toward us.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." How he reaches out with boundless love and pity, "seeking to save the lost."

How often does he plead in vain, and we can almost hear the heart-rending cry, "O Jerusalem, Jerusalem—how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

In Gethsemane, and on Calvary the Father-heart was breaking over his wayward, sinful, and rebellious children. No wonder, with this all-consuming love and pity, that there is joy in heaven over one repenting sinner, one that has broken the magic spell of the Prince of Darkness, and realized his need of a Father's love. No wonder that there is joy among the angel servants, when the Father with beaming face welcomes a prodigal home. But oh, how often must the Father's heart bleed, as he sees the bitterness, malice, anger, and strife among his children as they contend over the perishing things of earth; but how sweet to know he will not judge us harshly, but with infinite compassion, "He knoweth our frame; he remembereth that we are dust."

He will not leave us alone in the struggle, but will make all things work together for our good, if we love him; teaching us the vanity of earthly things; making us to know more of the eternal realities, purifying our souls by sorrows and trials; until wearied with toil, in the closing of the day, at the setting of the sun, we shall hear the Father calling us home, calling to rest; then we shall see him as he is, and know the fullness of his love.

Arkadelphia, Ark.

A Pastor's Mistake.

By C. H. Wetherbe.

I know a pastor who, in order to avoid being on too familiar terms with the men who gather in the stores to gossip and indulge in coarse story-telling, keeps himself almost wholly aloof from such a place. The place in which he now resides is a hamlet having only one store, where the post office is located, and, I have been told, he quite generally sends a boy or some one else to the post office to get his mail, the object being that of avoiding the necessity of his going there and being in close company with a lowish class of people. This is the way that the situation is represented to me. This pastor, from all that I have seen and heard, is a most excellent Christian and is held in high regard by his own church people as well as by others; and yet many of those in the community who do not belong to any church are not particularly interested in this man, for the reason that he does not mingle among them as much as other former pastors did. Now, this man's motives are undoubtedly of the best quality, but I think that he makes a mistake in keeping himself so largely out of contact with the people. While a pastor should not go to the extreme of making himself commonly familiar with people of lowish instincts, joining them in irreverent stories or in unbecoming remarks, yet he ought to so mingle with them as to express a wholesome interest in their affairs. In a self-respecting way a pastor should show all classes of people that he is, in a good sense, one of them, a brother man, one who wants and seeks their good will and betterment. I am sure that unless a pastor can win the favorable consideration of the unconverted in the community he cannot reach them unto salvation. So I say, judiciously and frequently mingle among your people, and those who do not belong to your church, pastor, and then you may have gracious access to their hearts.

Would You Care

To be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh? The Vernal Remedy Company, Buffalo, N. Y., will send you free and prepaid a small bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle and prove for yourself, without expense to you, the value of these claims.

Any reader of the Christian-Evangelist may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation and congestion of the kidneys. One dose a day does the work quickly, thoroughly and permanently.

Ven. M. George Daniel.

A Band of Robber Kurds.

The Oldest Christian Church

By VEN. M. GEORGE DANIEL.

The oldest Christian church was founded by St. Thomas, one of the Twelve, who organized and established Christianity in Kurdistan, Persia, and Mesopotamia, where the church was in all prosperity, and many bishops and archbishops were ordained and put in charge of a certain district.

For instance, the second bishop after Thomas was Marie Addi, who succeeded Thomas when St. Thomas left the country and went to India, as he saw in a vision during the night that the Lord was calling him to that land.

We see in the history that St. Thomas had great prosperity among the Hindoos, and later on the whole church sent missionaries to India, where they prospered very much and established 360 congregations in Milobar near Madras, where even now are many who belong to the same denomination. Seven hundred years after Christ there were millions of people in these regions who were called the Thomas Christians because they had received Christianity through what St. Thomas had preached among them. Even now the church is under the same name, and there are many such congregations in the eastern parts of Turkey and in Persia. There is no church or denomination so old as that of the Thomas Christians. Their history began with the first century of Christianity and at Antioch, where they first were called Christian.

The Thomas Christians, sometimes incorrectly called Nestorians, have a very simple teaching according to the Bible. The discipline of the church contains elements from the old and new dispensations. Some people think that all the church is descended from the lost ten tribes of the Israelites. Accordingly the clergy of the church have special costumes when they are in the church, exactly like those prescribed in old Mosaic law. In the church there is a place where there is an altar and into that place only the minister can enter and nobody else, as it is considered holy.

The Lord's Supper is celebrated every Sunday. Every day, morning and evening, they have a prayer-meeting. During the time of prayer they must read two chapters from the Bible, one from the Old and one from the New Testament, and sing a few pieces of psalms just as they are standing without alteration. After reading the elder or archdeacon must preach at least fifteen or twenty minutes. Usually they go to church between 5 and 6 A. M. and between 5 and 6 P. M.

Until 482 A. D. the whole church was in fellowship with the other Christians. By that time the quarrel rose between Nestorius, Gregorius and Cyril regarding the birth of Christ as the Son of Man, and Christ as the Son of God, and also regarding the Virgin Mary, whether she should be called the Mother of God, or only the Mother of Jesus. Nestorius strictly rejected the appellation, Mother of God, as heathenish and contrary to Hebrews 7:3. Resting as he did on the orthodox doctrine of the eternal generation of the Son, certainly he could easily say no mortal has given birth to him who is not to be created, for in the beginning was the Word, as John says.

But the Nestorians by no means refused to worship the human nature of Christ. The church believes that in Christ are two natures, human and divine, and the Virgin Mary is not called Mother of God, nor worshiped as the Greeks and Roman Catholics who have placed Mary in such a high position that only through her do they think that they can go to heaven. But the Thomas Christian church's doctrine is that we go to heaven only through Christ and not through Mary.

However, many writers have made this mistake in criticism against the teachings of Nestorius. But we must not forget all the literature in Greek or Latin which his followers as well as his enemies produced. There are now in the possession of prominent Nestorians manuscripts of Nestorius and his teachings from the fifth century on, and in none of them is that doctrine held. The opinions of Nestorius were vigorously combated by Cyril, bishop of Alexandria, who by the advice of Pope Celestine called a counsel to Alexandria in 438 A. D. to decide the controversy. By this counsel Nestorius was judged guilty of blasphemy and was anathematized. Nestorius in turn charged Cyril with confounding the two natures of Christ and anathematized him.

The Thomas Christian church uses an early Syriac version of the Bible called the Peshuto. The origin of the Peshuto Bible is explained by the following tradition: During the life of Jesus on earth, Abgar, king of Edessa in Syria, sent to Jesus a letter inviting him to his city, to escape the persecutions of the Jews, to heal him and to bless his people. Jesus replied that he must remain in Judea to finish his work, but would after his death and ascension send a disciple who should heal and teach him, this disciple being in after years sent and kindly received. The gospel of Matthew was written in Syriac, and in the course of the second century the rest of the Bible, save the second and third epistles of St. John and the second epistle of Peter. The epistle of Jude and Revelation were not amongst the canonical parts of the New Testament. They were translated into what is called Peshuto Version. This version on account of its age is used by the Thomas Christian or Syrian church, which was founded in the time when the disciples were scattered by reason of the persecution in the years 45-287. (See Acts 11:19.) By the exertions of the Apostle Paul (Gal. 1:21), it grew to be one of the most flourishing and is often mentioned. (Acts 13:1; 15:23, and 35:41.)

The Thomas Church began to fall in the year 1400 through the enmity of the Mohammedans and the persecution by the Roman Catholic and Greek Churches. There are now only about 150,000 who be-

A Kurdish Holy Man—Mohammedan.

A Nestorian Elder.

Head of Persian Mohammedanism.

long to this church including 100,000 in the mountains of Kurdistan and 50,000 in Persia. The majority of those people are very poor and cannot afford to send their children to school. There are no colleges built in those lands and people are in darkness, spiritually and bodily. The church now is under the direction of Patriarch Mar-Chamoun. There are about ten bishops in the whole church. Each bishop has a certain district under his control and each district has an archdeacon. The clergy of the church are called the elders, first, second, and third.

In the time of the Armenian massacre we (the church) lost a great many people, and several villages were destroyed by the Mohammedan Kurds, for, though our Thomas Christian Church is entirely different from the Armenian church, it is an equal object of the hatred which the Mohammedan Kurds and Turks feel toward all Christians.

The Kurdish tribes are under the rule of local chiefs who are but slightly, and sometimes not at all, under the control of the Turkish government. There is little security for life or property and the government could not protect the Christians without great difficulty, even if it were much more desirous of doing so than it is.

There is an opening for the Christians in this land to try to help their brethren in their great agony and we have now a great many people who have not sufficient bread and shelter for their children.

[The title of the above article is the choice of the writer and not of the editor, and readers who consider that there is an older church than the one founded by the Apostle Thomas must not hold us responsible for the contrary opinion expressed above. The writer of the article is an archdeacon in the Thomas Christian Church, otherwise called Nestorians, and is by race a Kurd. Our readers will, we are sure, be interested in this account of an ancient branch of the church which has existed these many centuries in eastern Armenia, in the midst of a Kurdish population the greater part of which is fanatically Mohammedan, and beset on west and east by Persian and Turkish Mohammedans.—Editor.]

The Grave of Barton W. Stone.

By Clayton Keith.

Even to the very presence of the man of genius will men involuntarily pay a tribute of admiration. There is a grandeur in his look that commands their homage.

Such men were Alexander Campbell, Walter Scott and Barton W. Stone. Honored in life—in death we revere their memories. Like pilgrims we love to honor their shrines, to pile the monumental columns higher and higher. And as we behold the garlands of cypress encircling them, the grateful encomiums inscribed upon them and the tears of a sorrowful people watering the willows that weep over them, we feel that we tread upon holy ground, that Nature's noblemen lie beneath the sod.

On a bright Sunday morning in July, 1865, in company with an aged minister on a trip through Kentucky—passing through a beautiful country, on a delightful turnpike road, we came to the Cane Ridge Chapel where sleep the remains of Elder Barton W. Stone. Leaving our vehicle and walking within the cemetery, we found that a monument of beautiful Italian marble had been erected over the spot, bearing the following inscription:

THE CHURCH OF CHRIST AT CANE RIDGE,
AND OTHER GENEROUS FRIENDS IN KY.,
HAVE CAUSED THIS MONUMENT
TO BE ERECTED AS A TRIBUTE
OF AFFECTION AND GRATITUDE TO
BARTON W. STONE,
MINISTER OF THE GOSPEL OF CHRIST;
AND THE DISTINGUISHED REFORMER
OF THE 19TH CENTURY.
BORN DEC 24TH, 1772,
DIED NOV. 9TH, 1844.
HIS REMAINS LIE HERE.
This monument erected in 1847

In conversation with his daughter, Sister Bowen, of Hannibal, Mo., in 1869, I learned that he died at the home of his daughter, in Hannibal, Mo., and was buried on his own farm in Illinois; that he had often expressed a wish to be buried at Cane Ridge, Ky., and that with the consent of his family, his remains were disinterred and taken to that place, where they were deposited March 9, 1847.

In the same conversation Sister Bowen gave me a very impressive account of that wonderful phenomenon witnessed by her among the multitudes who attended the camp-meetings held near her father's house in 1803, called in his biography, by Elder John Rodgers, "the jerks."

I transcribe from my note book a short poem on the grave of B. W. Stone, by S. W. Irvin, of Lexington, Ky., written May 15, 1851, which Sister Bowen had preserved and which she treasured very highly. Unless my memory is at fault, "Good Sister Bowen," as she was known in Hannibal, was the mother of Mrs. J. K. Rodgers, now of Kansas City, and of Mrs. Henry Haley, who passed away perhaps twenty years ago.

Here is the poem:

THE GRAVE OF BARTON W. STONE.

They have made him a grave and his form interred,
'Neath the green and grassy sward;
On the hallowed spot where his voice was heard,
When he pointed the way to the Lord.

It is meet where the banner of Christ he had reared,
And where praise had expended his breath;
Where the church by his presence so often he cheered,
He should slumber—a trophy of death.

The hand of affection has hallowed his home—
While the rock shall above him appear;
The ivy, or grass, that may grow 'round his tomb,
Will be watered with many a tear.

Let him sleep with the dead that have died in the Lord,
For 'tis meet that the laborer rest;
His spirit has gone to obtain its reward,
And now ranges the fields of the blest.

In the list of the greatest, we reckon him great;
How few have attained where he stood,
Tho' many as brilliant in church and in state—
Yet who has been equally good?

Sleep on then in quiet, we bid thee farewell!
Till the graves of the saints shall be riven—
Till the good of all ages God's army shall swell;
Farewell! 'til we meet thee in heaven.

Louisiana, Mo.

Our Budget.

—The wind now blows *toward* Minneapolis, and it is something of a gale.

—We shall try to give our readers a good report of the convention. That they always expect.

—The first installment of the Tyler testimonial has been forwarded, but it is not too late for you to join in. See report on opposite page.

—How would Buffalo or Pittsburg do for our next national convention? Even the capital of the nation wouldn't be a bad place. We should probably go somewhere East if invited.

—Beloved, let us finish our speeches on time. The spectacle of a chairman holding and snapping his watch, rising at last behind the speaker, who slowly retreats from the platform, as he hurriedly rushes through his peroration, is more amusing than edifying.

—With college meetings arranged for Wednesday afternoon, fishing excursions postponed until after the convention, and sightseeing thrown in between sessions, the convention ought to have a free course.

—John Boyle, formerly of Camp Point, Ill., but for many years resident of California, died at Woodland, Cal., Sept. 28. Bro. J. J. Morgan officiated at the funeral services. Our sympathies are extended to the bereaved family.

—The Shelbina (Mo.) Christian church, J. H. Wood pastor, held its missionary rally Sept. 22, and raised $100 for missions in addition to $50 which had already been raised during the year for various missionary enterprises.

—Howard T. Cree made an auspicious beginning of his ministry at the Central Christian church, this city, last Lord's day, preaching morning and evening to large audiences that were delighted with his earnest and eloquent presentation of the gospel.

—The church at Joplin, Mo., W. F. Turner, pastor, laid the corner stone of its new building Sept. 29 with appropriate exercises. A large audience was present including visitors from the surrounding places, and the sermon was preached by S. M. Johnson, of Carthage.

—We are pleased to chronicle the marriage of Miss Bessie Lee Homan, daughter of Mr. and Mrs. W. K. Homan, to Mr. E. E. Faris, one of our foreign missionaries who is home from Africa on a furlough. Bro. Faris returned from Africa in the spring and expects to go back to his field on the Congo in about a year.

—W. H. Book writes that the church at Big Stone Gap, Va., dedicated a beautiful house of worship Sept. 29 with the debt fully provided for. Bros. J. W. West and R. L. Potter are largely responsible for the organization and Bro. M. C. McCorkle for the new house. Bro. Book began his fourth meeting in Martinsville, Va., Oct. 3.

—W. H. Bagby has resigned his pastorate at Central Christian church, Salt Lake City. The resignation was accepted only after his insistence. During his pastorate the church has nearly doubled its membership and has made great progress in paying off a heavy debt. We have not learned the plans of either the church or the preacher for the future.

—A. J. Hargett, pastor of the Christian church at Ashland, Ill., has two old papers of value which he would like to sell for the benefit of a struggling church. They are the Ulster County Gazette for Jan. 4, 1800, containing the obituary of George Washington, and the Prairie Farmer for June 6, 1861, containing the obituary of Stephen A. Douglas.

—During the first month of John L. Brandt's ministry at the First church in this city, there have been 21 additions. The present building has proved inadequate to accommodate the people who wish to hear, and the officers of the church have unanimously voted to take steps looking to the enlargement of the building.

—C. A. Hill has resigned the pastorate of the church at Canton, O.

—J. A. Seaton, who is at present at Brookings, S. D., will be located with the church at Webster City, Ia., after Nov. 1.

—The University Place Sunday-school at Des Moines had its annual rally on Sept. 29, with an attendance of 1,293.

—The eleventh anniversary of the pastorate of M. M. Davis with the Central Christian church at Dallas, Tex., was celebrated by a special service on the first Sunday in October.

—The Church of Christ at Georgetown, Ill., will dedicate its new house Oct. 20. The dedicatory sermon will be preached by W. W. Weeden, who will contine in a series of evangelistic services.

—The address on "Anarchy" by J. B. Jones, president of William Woods College, has been published in the Fulton (Mo.) Twentieth Century in response to a numerously signed petition.

—James R. McIntire closes his pastorate at Ames, Ia., on Oct. 13 and begins the next Lord's day at Fort Dodge. There has been an average of 35 additions per year during each of his three years at Ames.

—E. A. Orr writes that the Redwood Falls (Minn.) church enjoyed the presence of Mrs. Louise Kelley on September 29, representing the C. W. B. M. Large audiences heard her appreciatively, and the woman's auxiliary was much strengthened. Redwood Falls appreciates the comparative nearness of the national convention, and will go to Minneapolis in force.

—T. E. Cramblet, whose resignation from the East End Christian church of Pittsburg, to accept the presidency of Bethany College, has already been announced, preached his farewell sermon September 29, thus ending a five years' pastorate. The culmination of his work was in making the final arrangements for paying all the remaining indebtedness upon the handsome building which the church now occupies.

—It is gratifying to learn that the West Side church and the Union Institute church have united under the leadership of Roland Nichols. The church is to be henceforth known as the Jackson Boulevard church. About a hundred members of the Institute church remain out of this union and will carry on work at the Institute. In addition to this the news comes that the two Christian churches in Decatur have united. All this looks as if we were learning to practice Christian union as well as to preach it.

—For the convention of the Virginia Christian missionary society to be held at Richmond, Va., Oct. 29 to Nov. 1, says E. N. Newman, secretary, the Southern Railway, the Atlantic Coast Line, the Norfolk and Western, the Richmond, Fredericksburg and Potomac, and the Seaboard Air Line railways announce a rate of four cents per mile one way for the round trip from points within the state. Tickets will be sold Oct. 28 and 29, with Nov. 4 as the final limit for return, good only for continuous passage in each direction. The Chesapeake and Ohio railway announces one and one-half fare on the certificate plan.

—It will be remembered that a large element of the population of Minnesota is Scandinavian—a people who have manifested a great readiness for the primitive gospel when it has been presented to them and who are singularly loyal in their allegiance to Christ when once they are enlisted. It would be strange if our national convention in Minneapolis did not result in some practical measure looking to greater evangelistic effort among this worthy class of our foreign population. We are sure that this subject will receive the favorable consideration of any committee of thoughtful brethren to whom it may be referred. We have a few faithful Scandinavian preachers whose zeal for their people is very commendable and whose time and talents should be devoted to winning their countrymen to New Testament Christianity.

—Any one of the three Minneapolis daily papers will be sent for ten days, covering the convention period, to any address in the United States for 20 cents in stamps. It is expected that the reports given will be unusually full and accurate. Orders should be sent at once to L. O. Pettit, 502 Guarantee Building, Minneapolis.

—Let us hope that the fish in the lakes about Minneapolis will not be biting during the sessions of the national convention. No doubt the local committee has seen to that matter. We have delightful remembrances of the fishing excursion to Medicine Lake with a delegation of the Minneapolis church and a fish fry on the bank of the lake. It makes our mouth water to think about it and if there is another excursion to the same place after the convention we may be counted in.

—The excursion referred to above occurred during the pastorate of Enos Campbell back in the 80's when the church in Minneapolis wouldn't have even entertained the idea of entertaining a national convention. But both the church and the city have grown wonderfully in the intervening years. We are looking forward with pleasure to renewing some of the pleasant associations of those times, but the beloved pastor of that day and his saintly wife have joined the church triumphant. Will they not look down from above on the great convention convened in the city, and entertained by the church which they loved and in which they labored?

—We call attention to the article on a preceding page by Ven. M. George Daniel, entitled "The Oldest Christian Church." Mr. Daniel is a native Kurd and an archdeacon in the Thomas Christian Church. The followers of this ancient faith are usually called Nestorians, but they repudiate the name, claiming that their doctrines are older than Nestorius, who was only a conspicuous member of their church, and not its founder. Living in Eastern Armenia, in the midst of a Mohammedan population, and under Turkish rule, the Kurdish Thomas Christians are subject to the same persecutions as the Armenians. Mr. Daniel himself has narrowly escaped, and not without wounds, from more than one Armenian massacre. He is educated in several languages, speaks fluent English and German, and is at present lecturing in the United States, making his headquarters for the present at St. Louis.

—G. L. Snively, general secretary of the Benevolent Association of the Christian Church, writes as follows, especially to the Iowa brethren:

"Bro. Gilbert J. Ellis, for a number of years pastor of the Church of Christ at Adel, Ia., has been engaged by the National Benevolent Association of our brotherhood to represent its interests in the state of Iowa, and is authorized to receive subscriptions of food, clothing, money and annuities for the association. We ask the co-operation of the ministry and all the churches in bringing this benevolent feature of our restoration into harmony with other characteristics of the primitive gospel we are trying to restore to the world. We hope Bro. Ellis will be invited by our pastors to speak to their congregations upon this subject, that the people at large may know of the enterprise and have the opportunity of taking fellowship with us in this fundamental gospel of loving and giving for the help of deserving needy, and to the glory of our Father."

—The church at Los Angeles, of which A. C. Smither is pastor, held its annual fall rally on Oct. 6 beginning with the Sunday-school and continuing through the services of the whole day.

—Howard Cramblet has left Nebraska and accepted the pastorate at Hampton, Ia. C. L. Morrison has taken the work at Harvard, Neb., which David Gregg leaves to enter the evangelistic field. Bro. Gregg is at present at Wymore with F. McVey as his singer.

—The church extension receipts from the churches for the past week were $3,111.26, from 192 churches. This was a loss of thirty in the number of contributing churches and $270.58 in receipts. There was a gain through the whole year of 113 in the number of contributing churches and $2,374 in receipts over last year. The receipts from individuals for the past week were $1,909.06. This is a loss of $3,475.64 over the same time last year. However, during the same time last year, there was a special gift of $4,000, and this year a special gift of $1,735. Let the offerings continue without abatement through October until all the missionary churches are heard from. Remit to G. W. Muckley, Cor. Sec., Kansas City, Mo.

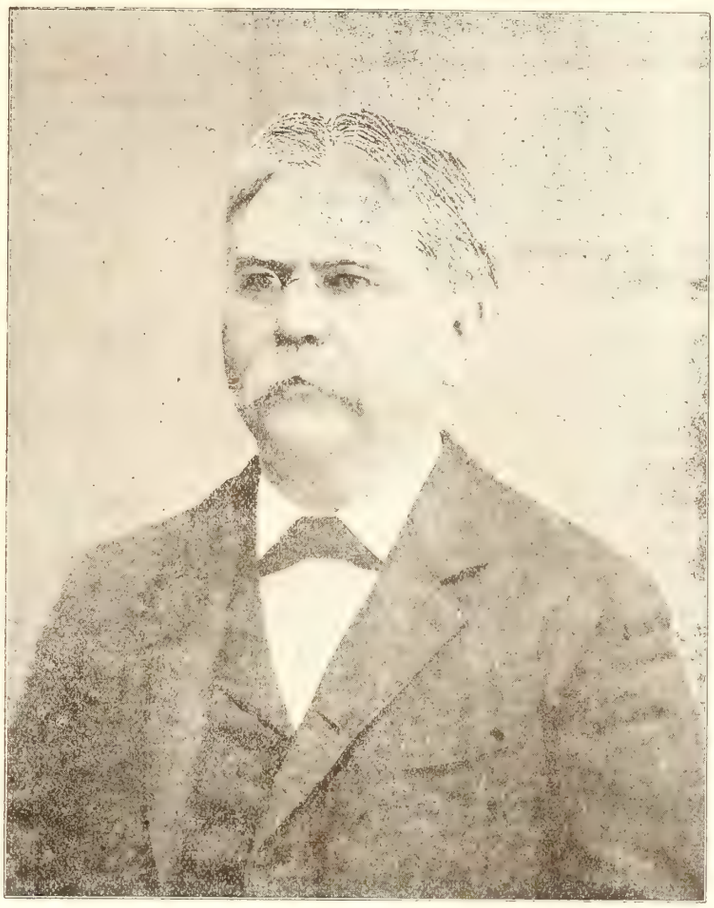
—Why not have a general conference of the old preachers before they cross the river? A few years more and not many of these will be left on this side. Would not such a conference be worth while? Holy memories could be revived and much important information secured, which may be lost forever if the conference is not held. But best of all will be the opportunity for fellowship before our work is finished. What do the old men say? Time and place open to suggestion. Let all speak who are interested. All fifty years old and over are included. The conference should last a week. W. T. Moore.

Columbia, Mo., Oct. 5.

The main trouble would be to find enough old preachers to make a conference of respectable size. Most of the preachers who might otherwise have been suspicioned of being beyond fifty have shaved and are not consorting with old preachers as a *class*. True, Bro. Moore preserves his patriarchal appearance, but we fear he would be lonesome in an old preachers' conference. Nevertheless, let the graybeards get together if they can at Minneapolis and hold a symposium on "How not to be laid on the shelf."

—We learn that our reference to the reports of William Woods College and Christian University by their respective presidents, in our account of the Missouri state convention, has been interpreted by some as a criticism upon these men for reporting only their own schools. Nothing was further from our thought. The point of our criticism was against the brethren of the state in laying the whole responsibility upon the men who are directly connected with these schools, instead of having a committee which would interest itself in the subject of education in the state, investigate all the conditions and needs, and submit a thorough report to the convention. We believe this to be due to these colleges and to the men who are running them. Our point was that this is a matter that concerns not the presidents of these colleges alone, but the whole brotherhood, and they should manifest more interest in it than to passively receive the reports of the schools as made by their immediate representatives. We trust that the committee on education, appointed for the next year, will give us a well digested report on the educational situation in Missouri, with recommendations looking towards larger and better things than we have yet realized in that line. This was the meaning of our reference to the matter.

Elizabeth Flower Willis, who has a national reputation as a reader and impersonator, has opened a select school of Elocution and Dramatic Art at 7 West 92nd St., New York City.



J. Z. Tyler.

Testimonial to J. Z. Tyler.

We take great pleasure in acknowledging the following responses to our suggestion for a testimonial to our beloved brother, J. Z Tyler, on the occasion of his 53d birthday and the 25th anniversary of his marriage. The limits of our space forbid us to copy the tender expressions of love and sympathy which have accompanied these donations from various parts of the country. Some of the donors were baptized by Bro. Tyler's own hands and have been led to Christ under his ministry. Others have been profited by the Bethany Reading Courses which we owe to his indefatigable labors. All have learned to love him for his work's sake, some of them not knowing him personally.

We report here only the amounts which have come through this office to date, which are as follows:

J. N. Crutcher, St. Louis	$ .50
Clara L. Reynolds, Latah, Wash.	$ 1
W. D. Cree, St. Louis	1
J. L. Brandt, "	1
Melvin Putman, Vacaville, Cal.	1
Milwaukee friend	1
W. S. St. Clair, Columbia, Mo.	1
Mrs. A. W. Campbell, Talula, I. T.	1
M. M. Davis, Dallas, Tex.	1
J. N. Jessup, Little Rock, Ark.	1
C. A. Freer, Columbus, O.	1
Lydia McGaffin, Topeka, Kan	1
H. D. Clark, Mt. Sterling, Ky.	2
W. F. Richardson, Kansas City, Mo.	5
A. B. Philputt, Indianapolis, Ind.	5
Edward Scharnik, Deer Lodge, Mont.	5
B. R. Davidson, Fayetteville, Ark.	5
Sydney H. Thompson, St Louis, Mo.	5
F. E. Udell, "	10
Howard C. Rash, Salina, Kan.	10
J. M. Rudy, friends in S. Cedar Rapids, Ia.	10 25
J. B. Burton, Des Moines, Ia	10
A. H. Duncan, St. Louis, Mo.	10
J. H. Allen, " " "	10
J. H. Garrison, " " "	25
D. O. Smart, Kansas City, Mo.	25
R. A. Long, " " "	25

Prof. Willett wires that he had secured pledges amounting to near $400 before public announcement, $100 of which has been paid to Bro. T. The testimonial should reach not less than $1,000.

In behalf of all these donors, and many others whose prayers and sympathies are all that they can give, we tender you, Bro. Tyler, this testimonial of our appreciation of your abounding labors, of your pure Christian character, and of our brotherly love for you and our sympathy with you in your affliction, on this your fifty-third birthday and the twenty-fifth anniversary of your marriage. This is only a foretaste of what your brethren will do when they have time to act. We are glad to know that your faith in Christ triumphs over these light afflictions which are but for a moment, and that you are walking in the radiance of His presence who said, "I will never leave you nor forsake you." May his tenderest love and unceasing care be over you and yours, is the earnest prayer of your brothers and sisters in Christ everywhere.

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." Eugene Forbes, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

A Mild Criticism.

Dear Mr. Editor:—Concerning your criticism of my mild criticism of Mr. Gates' proposed Historical Society please allow a reply.

1. "How any one can confuse an historical interest in the beginnings of our movement and a grateful remembrance of its leaders, with denominationalism, passes ordinary understanding." Now here are two things (a) "beginnings of our movement," (b) "grateful remembrance of its leaders." What is the essence of denominationalism but an historical interest in the "beginnings of a movement" and "a grateful remembrance of its leaders"? Does that pass ordinary understanding? Look at Lutheranism, look at Presbyterianism, look at Methodism, look at the Church of Christ (scientist), etc., etc. How much of these parties would there be, Mr. Editor, if it were not for "an historical interest," etc., and a "grateful remembrance"? Does that pass ordinary understanding?

That there is an historical interest and a debt of gratitude is unquestioned, but 1 Cor. 3:22 covers the ground: "Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas—" or Luther, or Calvin, or Wesley, or Campbell, or Mrs. Eddy, or Dowie.

2 "If our freedom from denominationalism is compromised by learning the history of our emancipation,—then . . . laws . . . find . . . exception here." Let me ask, is the genius of our emancipation resident in Campbells, Scott, Stone or Errett? or is its history coincident with these men only? I have thought our emancipation from denominationalism to be resident in the New Testament, Matt. 23:8: "For one is your teacher and all ye are brethren. And call no man your father on the earth, neither be ye called masters: for one is your master even the Christ." The historical interest is from the preaching of the apostles and continues to this day. Waldus, Savonarola, Huss, Luther, Calvin, Knox, Wesley, Campbell, Scott and Stone, Garfield and Gladstone, Errett and Garrison, C. A. Young, H. L. Willett, Gates, Redgrave et al. All ye are brethren, does that pass ordinary understanding?

3. "The study of Luther's life probably never led anyone back to Catholicism." It never led anyone any further away from Roman Catholicism than Luther himself went—with his infant sprinkling and consubstantiation. The study of Luther's life with the establishment of the Luther museum at Wittenberg probably had something to do with Lutheranism, either as cause or effect or perhaps a little of both.

We do with Bethany (W. Va., scene of Campbell's labors) what Methodists do with Epworth, and Presbyterians do with Westminster. Do you think it about time to call a halt? It's Bethany Park, Bethany Reading Circle, Bethany Beach and must it be, alas! Bethany Historical Society? Does that pass ordinary understanding?

4. "The life and times of the Campbells and their associates make a mighty poor course of study for the development of sectarians." Yes, a mighty poor course of study for everybody but for "The Disciple Church" (the Campbellite builders). Does that pass ordinary understanding? Allow me to repeat (1), (2), (3), (4), (5), a mild criticism, see Christian-Evangelist, Sept. 26 issue.

E. H. Kellar.

Carrollton, Mo.

[No, the "essence of denominationalism" is not "an historical interest in the beginnings of a movement and a grateful remembrance of its leaders." Not by a good deal. The difference between the two is the difference between ancestor-worship and filial gratitude.

It is very true, as our correspondent says by implication, that the study of the lives and work of Campbell and his co-laborers will not lead one any farther from denominationalism than Campbell himself got. But most of us believe that Campbell, whatever his limitations in other respects may have been, got clear away from denominationalism, and the study of his life is not likely to lead one to love what he hated.

"All things are yours" Very well. Then our correspondent has closed his own argument. We shall hold ourselves at liberty to enter into the heritage by learning from the lives of Luther and Campbell and all the other great leaders who have helped men to understand the will of God. If Campbell and Stone and Scott do not belong in that list, of course there is no profit in studying them. But if they did add anything to men's understanding of God's will, how vain is the fear that an acquaintance with their work will lead to the undoing of what they accomplished.—Editor.]

W. J. Lhamon.

This brother, whose picture is below presented, has just accepted a call from the trustees of the Missouri Bible College at Columbia, Missouri, as Bible lecturer and instructor in that institution. It will be remembered

W. J. Lhamon.

that Brother C. B. Newnan, of Detroit, Mich., early last summer accepted this work, but after mature consideration, for reasons satisfactory to himself, he asked to be released from his engagement. His request was granted, and the offer was subsequently made to Brother Lhamon, pastor of the church at Allegheny City, Pa., one of the largest and most influential churches of the brotherhood. Brother Lhamon was born in Ohio in 1855. He graduated from Butler College in '79 and post-graduated in '80, receiving the degrees of A. B. and A. M. He preached in Indianapolis before his graduation and since then has held pastorates in Ada, Lima, Kenton, O., in Minneapolis, Minn., in Toronto, Ont., and in Allegheny, Pa. He is a contributor to our leading religious journals and has for some time been an editorial contributor to the Christian Standard. He has written also for various magazines. He is the author of the following works: "Studies in Acts, or the New Testament Book of Beginnings," by the Christian Publishing Company; "Missionary Fields and Forces of the Disciples of Christ," and "Heroes of Modern Missions," by Fleming H. Revell Co., Chicago. The last two books were prepared especially for the Bethany Reading Courses, the missionary department of which he has conducted almost from the beginning. The Missouri brotherhood is to be congratulated on the coming of Brother Lhamon to this Bible College work. He will probably not be able to enter upon his duties fully before the first of January. Meanwhile the work there will be carried on by W. T. Moore, who has been in charge of it from the beginning.

The Christian - Evangelist, Three Months, 25c. On Trial to New Subscribers.

West Virginia Convention.

The West Virginia Christian missionary convention assembled at Parkersburg, W. Va., Oct. 1-3, in the new Christian church building, at which place O. G. White is the industrious and much beloved pastor. The unique building with its roof garden for Bible-school and summer evening assemblies is the result of Bro. White's excellent planning. It is a model structure for economy of space and comfort. The people of that thriving city and the members of the local church nobly and royally entertained the convention.

The churches of the state were better represented than for years before. The interest in the plans for future work was intense. The reports of state evangelist and of the treasurer showed that much lasting good has been done among the churches; more money raised than heretofore; and the indebtedness of the state board canceled and all bills paid. A mighty cheer of enthusiasm greeted them, as it has required diligent labor.

Andrew Linkletter with all the enthusiasm of his great soul has gone tramping up and down the state (where he could go no other way) preaching the much needed gospel of co-operation and rarely goes to a church without accomplishing his purpose. Great credit is due him for his persistent effort. None save those who have been in this field can realize how much conservatism and do-nothingism we have to contend with here in this beautiful mountain state. But the light is breaking and noble brethren are repenting over follies of the past and are redeeming the time with good works. A. Linkletter was very properly called by the whole convention to serve another, his eighth year. Over half of his salary was pledged at this meeting.

The officers for the ensuing year are: Hon. J. A. Campbell, New Cumberland, president; J. A. Canby, Cameron, secretary; J. B. Smith, Moundsville, treasurer.

The daily papers all gave liberal and prominent notice of each session and we feel that much good has been done for our state work and for our cause in Parkersburg.

C. E. Smith.

Bethany, W. Va

Abandoned It.

For the Old Fashioned Coffee Was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

Sometimes it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the cure to leaving off coffee and the use of Postum Cereal Food Coffee.

A number of my friends have abandoned the old fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old fashioned coffee since it was first started in our house." Mrs. L. A. Smith, Blodgett Mills, Cortland Co., N. Y.

The Proposed Historical Society.

What Is Said About It.

P. J. Rice, South Bend, Ind., says: "I must heartily approve the suggestion and hope that it may be successfully carried out. I shall be glad to give any assistance I can."

F. D. Power, Washington, D. C., says: "I was pleased to see the notice in regard to an Historical Society. You have my vote in its favor. We have all been too careless in this matter and some movement of this kind will be of great value."

J. E. Lynn, Springfield, Ill., says: "I am very much in favor of the Historical Society as outlined in the CHRISTIAN EVANGELIST."

W. F. Richardson, Kansas City, Mo., says: "I do not see why such an Historical Society might not accomplish much good among us. It may be a little early to organize such a society, but I suppose the sooner we begin, the better the work will be done; and much of our history for the past century ought, I suppose, to be made matter of record very soon, if its accuracy is to be assured. I will be glad to encourage such an effort in any way possible."

T. W. Grafton, Ann Arbor, Mich., says: "I most heartily concur with you in your suggest'on regarding the Historical Society. It should have been organized twenty-five years ago, when many of the pioneers were still alive. A few men like the venerable Loos, Dr. Belding, Harrison Jones and Lamar, yet remain. Your proposed society should be put in operation while their memory of the earlier times may be secured."

C. S. Paine, Omaha, Neb., says: "I have noticed with a great deal of pleasure your advocacy of a plan for the organization of an Historical Society for the Disciples of Christ. I have long had in mind such an idea. It seems to me such an organization for the conservation of historical data relating to the Church of Christ would not only be of lasting and permanent good to future generations, but would prove an inspiration to present workers by promoting a study of the lives of the pioneers."

F. M. Green, Kent, Ohio, says: "I am heartily in favor of an Historical Society with such a purpose as named in the CHRISTIAN-EVANGELIST of Sept. 12.

Prof. C. L. Loos, Lexington, Ky., says: "Years ago I suggested that steps should be taken in every state where our reformation has a history, to collect all such information as would illustrate the story of this great religious movement, yet my suggestion was not heeded. Not a day should be lost to do what can yet be done to collect all the historical information—facts about persons and actions of moment."

As has been suggested in several of the foregoing letters, the lives of the pioneers are of intrinsic value. Many of them are as full of romance, heroism and lofty aspirations as the lives of any heroes. They are as worthy of study as the lives of the pioneers of the American Republic. The characters and careers of such men as Thomas Campbell, Alexander Campbell, Walter Scott, Barton W. Stone, John Smith and a host of others will compare favorably in point of genius, principle of action, nobility of conduct, with such as Franklin, Patrick Henry, Washington, Hamilton, or Abraham Lincoln. In their spheres of action they were just as great. They belong to the whole Christian world, the same as Wickliff, Luther, Calvin, or Knox, Jonathan Edwards, Frederick Robertson, or Phillips Brooks. No one section of the church has an exclusive title to their memory or access to their life and work. They are worthy to become the inspiration of the Christian youth of the entire land, as they have of the Christian youth of the Disciples of Christ.

The people known as the Disciples of Christ have already made a history in the midst of American Christianity. People are asking, "Who are they, whence have they come?" Their history is going to be written by some one, either by those indifferent if not hostile to their principles, or by those friendly to them. It matters not, that history will be written. The impartial, religious historian must know about them. Whether written by one or the other, whoever writes ought to have access to the facts, and all the facts. Such is not possible to-day. Where are the records of what transpired in Ohio, Kentucky, Missouri and all the other states during the days of relationship with the Baptists? They must exist, and some one has a knowledge of their whereabouts. In all cases, an Historical Society could collate this information and make itself the clearing house for all periods and all territories, to the one who would know a single period in particular, or all periods alike. At this very time the writer would like to know a great many facts concerning the period from 1813-1830. He would like to have a copy of the "Declarations, determinations and desires of the Brush River church," set forth as the condition of union with the Redstone associations of Baptists. The assertion is made that that document "is lost," "was not preserved." Has any one instituted a careful and exhaustive search for it?

These are but a few indications of the work and place of such a society.

So far as can be determined now there will be a meeting of all interested in this movement, at Minneapolis, Tuesday, P. M., at 1 o'clock, Oct. 15. The place will be announced before the convention. ERRETT GATES.

5526 Jefferson Ave., Chicago.

Boys' and Girls' Rally Day.

[I am permitted to publish this open letter to me, relating to the Boys' and Girls' Rally for America. B. L. SMITH.]

MACATAWA, MICH., AUG. 16, 1901.

Benj. L. Smith, Cor. Sec. A. C. M. S.

DEAR BROTHER:—In our religious calendar we have several different days set apart to as many different purposes, all of which are important to the success of our general work. Two of these relate especially to the young people; namely: Children's Day for foreign missions, and Boys' and Girls' Rally Day for America. The latter has not as yet come into as general observance as its merits deserve, and for this reason I wish to say a word in its behalf.

It has come to be generally accepted among us that America, and particularly the United States, is the base of all our world-wide missionary movements. Just in proportion as we are strong and healthy in this great home field, we shall be able to vigorously prosecute our work in other lands. It is the fuller realization of this truth, together with a clearer recognition of the paramount claims which our own country has upon us as citizens, that is bringing home missions to the front. The Boys' and Girls' Rally Day for America fits exactly into our general missionary scheme, while, at the same time, it falls in beautifully with that strong, patriotic impulse which is so noble a characteristic of our national life. It is well calculated to foster love of country in the boys and girls, and to cultivate that higher type of patriotism which looks to virtue and intelligence as the chief guards of our free institutions and our national honor.

By all means, rally the boys and girls for America and for Christ; for the United States and for a united church; for the freedom won by our fathers, and for the liberty wherewith Christ hath made us free. So shall we best promote the welfare of the land we love, and the interest of that cause to which we have dedicated our lives.

J. H. GARRISON.

ON FIRE.

An exploding lamp; the clothing in a blaze; a paragraph in the paper telling of horrible suffering from burns. Tragedy in this form moves a man to tears. But for women who are daily being consumed by the smouldering fire of disease there is little sympathy.

Inflammation, with its fierce burning; ulceration, eating into the tissues; the nervous system almost shattered by suffering; these are only part of the daily agonies borne by many a woman.

Dr. Pierce's Favorite Prescription puts out the fire of inflammation, heals ulceration, and cures female weakness. It tranquilizes the nerves, restores the appetite, and gives refreshing sleep. "Favorite Prescription" is the most reliable put-up medicine offered as a cure for diseases peculiar to women. *It always helps. It almost always cures.*

"When I first commenced using Dr. Pierce's medicines," writes Mrs. George A. Strong, of Gansevoort, Saratoga Co., N. Y., "I was suffering from female weakness, a disagreeable drain, bearing-down pains, weak and tired feeling all the time. I dragged around in that way for two years, and I began taking your medicine. After taking first bottle I began to feel better. I took four bottles of Dr. Pierce's Favorite Prescription, two of 'Golden Medical Discovery,' one vial of the 'Pleasant Pellets,' also used one bottle of Dr. Sage's Catarrh Remedy. Now I feel like a new person. I can't thank you enough for your kind advice and the good your medicine has done me."

Dr. Pierce's Common Sense Medical Adviser, paper bound, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

AGENTS WANTED—MEN and WOMEN

For the splendidly illustrated and wonderfully popular new book

THIRTY YEARS IN WASHINGTON

By MRS. GEN. JOHN A. LOGAN. It portrays the inner life, wonderful activities, marvels and mysteries of the Capital as a famous and highly privileged woman sees them. Beautifully illustrated (50 Plates) by Government consent and aid. ☞ **Sold by agents only.** 81st thousand. ☞ A few more reliable agents wanted, but only one agent in a place. ☞ Some of our agents are making $100 a month. ☞ *Distance no hindrance* for we *Pay Freight, Give Credit, Extra Terms,* and *Exclusive Territory.* Address

A. D. WORTHINGTON & CO., Hartford, Conn.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps, ddress

C. L. STONE, General Pass. Agt.
Louisville, Ky

PILES **TRIAL TREATMENT FREE.** We will forfeit **$50** for any case of **Internal, External or Itching Piles** the **Germ Pile Cure** fails to cure. Instant and permanent relief. Write at once. **Germ Medical Co.,** 215 E. 3d St., **Cincinnati, O.**

Texas Letter.

T. J. Harris, of Lockhart, Tex., about a year since, finding himself out of harmony with the Methodist Church, joined the Christian. For several years he had been preaching for his people, but after the change he gave himself to preparation for the same work in his new field, and on Sept. 1 he was set apart to that work by J. J. Cramer, who speaks in high praise of him. Give him work, brethren.

The Cumberland Presbyterians in their synod at Hillsboro the other day took strong ground against tobacco using by their ministry. Good. Would it not be well for all the churches to sound out a note clear and strong on this subject?

L. A. Dale, of Abilene, is succeeding well in that city. More than one hundred additions during the year, and a very handsome new house soon to be finished, are the substantial evidences of this fact.

S. M. Martin is in a meeting with C. McPherson and the First Church of Ft. Worth. The preaching of course is fine, and the audiences are large. There have been fifty additions to date.

The first Sunday in November is Texas missionary day. At that time every loyal Texas preacher, church, Sunday-school and Endeavor Society is to rally round the Lone Star banner of Bethlehem and make a mighty effort for state missions. May there not be a single laggard in the line. For once let all be heroes.

G. B. Ranshaw, after a ministry of three and a half years in San Antonio, resigned on Aug. 31. He says that J. S. Myers may succeed him. Do not know Bro. Ranshaw's future plans.

Devine has just dedicated a new house, Bro. Ranshaw officiating. Speaking of the success of the work he says: "The energy, perseverance and noble generosity of Bros. J. Q. Evans, J. A. Kercheville and C. A. Duncan and their wives have made these things possible."

Jno. A. Lincoln, of Davilla, is one of our most successful evangelists, but his modesty prevents the report of his meetings. It is claimed that since July he has had over two hundred additions.

Guy Inman, one of the brightest of our Texas boys, goes to New York as assistant pastor to Bro. Denham in the W. 56th Street church, and the prayers of a multitude of friends go with him.

T. E. Shirley, financial agent for Add-Ran University, reports that he has passed "the three-quarter pole" and is now on "the home stretch." He promises to announce soon the time and place of the great meeting when we will "celebrate our emancipation." Let the Lord be praised.

The saddest thing which has occurred in Texas for many a day is the death of J. B. Sweeny. He died at his home in Gainesville at 9:35 of the evening of Sept. 23. He was called up higher in the morning of life, being only 36 years of age. He was well equipped for his work and was one of the most consecrated laborers in the vineyard of the Lord. His gentleness, kindness, modesty and transparent sincerity, coupled with fine natural ability and a thorough education, made him a rare man among even the best of men. He could do more different things and do them better than any of us, and was thus perhaps the best all-round preacher in the state. It was difficult to decide as to whether he was most at home as pastor, evangelist, teacher or field agent for Add-Ran. He graduated from this school in 1885, and later won a diploma at Kentucky University. Besides this he has done a large amount of post-graduate work, and hence was one of our ripe scholars. His first pastorate was at Leavenworth, Kan., and the second was at Taylor, Tex., where for seven years he was a mighty power for good. After this he became dean of the Bible department of Add-Ran University and professor of Hebrew and Sacred History. In 1899 he returned to the pastorate, locating at Gainesville, where his work has been little short of phenomenal, adding nearly one thousand to the local membership, besides hundreds of others in his various meetings in the field at large. Perhaps his death was brought on by overwork in such meetings. His church gave him a vacation of two months this summer which was spent in evangelistic work. His last meeting at Detroit resulted in 107 additions and left him so exhausted that he became an easy prey to typhoid fever. In this regard his death was very similar to that of the beloved John W. Mountjoy in Columbia, Mo., several years since. On Sept. 10, 1886, Bro. Sweeny was married to Miss Lelia May Williams, who has been to him a wife indeed. God has given them three girls and two boys who linger by the side of the broken-hearted mother on this side of the dark river. May God prove himself a husband to the one and a father to the others. M. M. Davis.

Concerning Jacksonville.

It is impossible for me to appear before each congregation to make an appeal for the Church of Christ in Jacksonville, Fla.; neither is it desirable that I should. I pray you consider:

1. It is impossible to build without the help of the brotherhood. One-half of the members were burned out of house and home, not even saving wearing apparel, and still others lost in their business.

2. To erect a suitable building is to advance the cause of Christ in Jacksonville and in all Florida. Not to build means more than to retard the work; what has been accomplished will largely be lost.

3. Other religious bodies will build splendid houses and with money gathered entirely outside of Jacksonville. The Masons and Knights of Pythias did not lose their lodges, and yet for the relief of their members in Jacksonville they have sent in more money than would be required to build our church. The colored Bethel Baptist church will receive more money, five times over, from sympathizers in the North than the Disciples of Christ have received

But for the above facts I might think I was asking too much. The Disciples of Christ are not fewer in number, poorer per capita, nor more meager and penurious than others. Certainly the lack of response has been a failure to understand: (1) The need—A good house. (2) The condition—*Burned out.* (3) The opportunity—For the brotherhood to rally as one body to the rescue of a single congregation is practical Christian union. The least time lost the best. We are the first to begin to build, with your help we will be the first to finish. (4) What about help from the general missionary society and the church extension, has so often been asked. I do not understand that it is the purpose of the missionary society to build houses. As to the church extension if it had an abundance of money it could only *lend.* Masons and Knights of Pythias are sending in tens of thousands of dollars for the relief of their members, who did not lose their lodges, and who suffered no worse from the fire than our brethren did. If they need help, is it expected that our brethren shall be self supporting, maintain the running expenses of the church, and pay interest and principle on money to erect a new building? Does not the situation call for *gifts?* Put your congregation in the place of the Jacksonville congregation and apply the Golden Rule. I hope it is not asking too much to beg you to set some Sunday for a collection for the stricken cause in Jacksonville, make the announcement at least one week in advance and urge the best offerings the hearts and means of the members will allow. J. T. Boone.

The Proposed Christian Home at Hot Springs, Ark.

Some progress in our educational work is being made.

One by one the brethren are learning of this enterprise and its great need.

We have just had a report from our committee on hotels and sanitariums, and as a result of this careful investigation we find that the Home when once built will be self-supporting, and will not have to draw on the churches for funds to pay running expenses; that in addition to paying all running expenses, we can, for every guest stopping at the Home, care for a destitute brother or sister in the free sanitarium.

With a one-hundred-guest capacity we can provide a home for from 60 to 100 brethren who may need our assistance, and that, too, without an additional cent's cost to the brethren who pay for their accommodations.

Study the possibilities of such a home to the whole church of God. I know of no similar institution in all our country. There is, perhaps, no other locality where it would be possible to meet a great need so easily as in Hot Springs. I am reminded occasionally by a doubting brother that the home can never be built, that it will be impossible to raise the funds needed. What! A people 1,000,000 strong cannot raise $75,000 for a work like this? I do not believe it for a moment. What others are doing, we can do. The Pythians are pushing their $500,000 sanitarium, and the Odd Fellows are putting a movement on foot to build a $350,000 home.

Shall the fraternal orders care for their sick and needy and our brethren go begging? I appeal to every brother to rally to our assistance at once, to every preacher to co-operate with us in this. We need your help, and now. At present we need immediate funds to pay for the fine location we are purchasing.

We can use two or three good men who are gifted in raising funds. Write us for information. Address,

Hot Springs, Ark. T. Nelson Kincaid.

Doubters.

Can be Changed by Knowledge.

If there is any doubt about making brain power by the use of certain food, the doubter should make the following experiment.

Helen Frances Huntington of Gainesville, Ga., says: "Just a word of commendation concerning Grape-Nuts which I have found to be the most wholesome, nourishing and appetizing food that has ever come to my knowledge.

I am not a dyspeptic, but being constantly engaged in severe brainwork I found that I did not thrive on ordinary diet; even a moderate dinner dulled my brain so as to be practically incapable of critical work. I tried meat juice, peptonoids, the two meal system of light breakfast and no supper which brought on nervous depletion and sleeplessness, so I resorted to one and another of the various health foods which all seemed alike tasteless and valueless as a brain food, until quite by chance, I had a dish of Grape-Nuts food served as a dessert. I liked it so well that I began to use it daily, for supper four teaspoonsful in a saucer of hot milk, eaten before it dissolves to mushiness.

This point should be remembered as, after a certain time, evaporation seems to affect the sweet nutty flavor of the food as in the case of certain fine-flavored fruits.

The result in my case was simply astonishing. I had no desire whatever for sweet pastries, meats, or in fact anything else; and my brain was as clear and active at night as on awaking from a long, refreshing sleep.

The peculiar advantage about Grape-Nuts food is that it supplies the nutritive qualities of a varied diet without the bad results of heavy eating. I cheerfully recommend its use to all brain workers, if not as an exclusive diet, certainly for the last meal of the day. I always take it with me when traveling, which saves a deal of annoyance and discomfort."

Our Colored Disciples.

After ten years of silence I again seek admission to the columns of the Christian-Evangelist to say a few words concerning my work among my people. For ten years I have labored here in this new country to build up the cause of Christ, and find for my wife and children a home. Ten years ago it was S. R. Cassius, Sister Julia March and Bro. Alexander Reed against the combined forces of sectarianism and Catholicism here in Oklahoma. During that time things have changed. We have grown grown from three to one hundred and fifty. Our work has spread from under one tree to three counties. Now, there is not a Lord's day that colored disciples do not meet to break bread.

When I began here I had thirty cents, an ax and a pone of cornbread. Many a time have I walked eight miles and preached and returned home to make my dinner on bread and water. At one time I lived here six weeks, preached every Lord's day and only had one dollar and fifty cents to live on during the six weeks, not because I could not do better in other places, but because I saw here a great field and was determined to stay with it. When the convention met in Nashville, I went there to see if the negro board of education and evangelization would help me. I was told that it would be ten years before any help could be given to this work, and I told them that in ten years the work would not need the board, and praise the Lord! I did not miss it. The work here has reached a point where it will live even if I die. The trouble is, it is getting too large to be properly cared for by one, like myself who has to struggle daily for bread. I need a team for the purpose of visiting these different points. I need a press to put a paper of our faith into the five thousand colored homes of these three counties. I want Christians to help me for Christ's sake, not for the glory of any man or body of men. You ask me how I have lived and kept up this work? It is very simple. Everywhere in our great brotherhood are men and women who would love to see the gospel cover the earth as the waters do the great deep, they, hearing of my efforts, have from time to time helped me.

I suppose during the past six years I have received $700. I have built the Tohee Industrial School at a cost of over $400. I published for a year the Industrial Christian. I have written and circulated 10,000 booklets on different topics, and some of it I have spent directly on myself. I have not fought organized work, except to keep it away from my race. I have always said that societies might be a good thing for white Christians, but it was bad for my people. My people like office too well to have the temptation of being heads of societies placed before them.

As I said before, the work here will live even if I should die. But during these years I have been very unfortunate, death, sickness and crop failures have caused me to get into debt Even now I am sued for foreclosure on my home and I will have to raise $350 within ninety days. Can you afford for me to drop out of this work just at a time when its growth needs the most aggressive work, or do I deserve to lose my home after having spent the best ten years of my life to build up the cause of my blessed Master? A small gift from a few would save my home and give me the things I need to do a greater work. I am not begging, I am simply telling our great brotherhood what I have done and what I need. I am writing this letter at the request of a brother in Missouri, who sent me $1, and asked me to mention the fact that I received it, in the Christian-Evangelist, and also give a sketch of my work.

S. R. Cassius,
The Colored Evangelist.

Tohee, Okla., Sept 29, 1901.

The Christian-Evangelist, Three Months, 25c. On Trial to New Subscribers.

ALEXANDER PROCTER'S SERMONS

"The Witness of Jesus" is the title of a new volume, just issued from the press of the Christian Publishing Company, containing nineteen sermons of the late Alexander Procter. These sermons were stenographically reported, and afterward carefully edited and revised. The several sermons are as follows:

The Witness of Jesus.
Creation—Old and New.
The Coming One.
Transfiguration of Man.
Foreknowledge and Predestination.
Salvation and Retribution.
Three Worlds of Revelation.
Laws of Retribution.
Following Jesus.
Knowledge of God.
The New Birth.
Authority in Religion.
Coming of the Perfect.
Unseen Things.
Law of Glorification.
Creed of the Church.
The Baptismal Formula.
Christian Baptism.
Faith in a Future Life.

In addition there is the Memorial Address delivered by T. P. Haley at the Missouri Christian Convention, 1900, and a preface by the editor of the volume, J. H. Garrison. This is a beautiful volume of 404 pages, handsomely bound. The full-page portrait of Mr. Procter is an excellent likeness of the great preacher.

.....PRICE, $1.25.....

The Christian Publishing Company, - St. Louis, Mo

Ohio Letter.

The largest rally yet on record must surely be credited to Ohio. On September 22, the High St. church of Akron held a rally with 1,198 present and 336 in the pastor's class. J. G. Slater is an adept at Sunday-school work.

Two new church houses were dedicated to the worship of God in Ohio last Sunday. New Holland set apart a neat $4,000 house. L. L. Carpenter officiated. Lorain also moved into new quarters. Z. T. Sweeney was master of ceremonies there.

A. Skidmore returned from his meeting at the historic Dutch Fork church in Pennsylvania telling of excellent results. In spite of almost constant rain and a county fair near by, there were 21 baptisms in 16 days.

W. J. Russell, of Rushville, Ind., has held a meeting at New Lexington, the capital of Perry county. This is new territory and a good point. The church at Crooksville gave much material assistance to the effort. An organization of some 20 members into a congregation was effected.

O. L. Cook is in a meeting at Lafayette, Adario P. O. in Richland Co. This is also a new point and the fact that Bro. Cook is there means a church if such a thing is possible.

We now have a new factor in our Ohio work. C. A. Kleeberger has assumed the place of Sunday-school evangelist. His first work was at Fostoria and was very successful. There is plenty for him to do. He is well fitted for the place.

This reminds us that Ohio day draweth near. Remember, oh ye Buckeyes, that this is jubilee year. 10,000 conversions; $25,000 for Ohio missions and $100,000 for all missions from Ohio pocketbooks is the watchword this year. Sec. Bartlett is sowing the state with literature and enthusiasm. Whatever you do do a great thing for Ohio November 3.

Another good preacher has "flew de coop." This time it is Clarence Mitchell, of Lima, who has gone to Wellsville, N. Y. He did a remarkable work at Lima in building up the Second church. From a distance it seems too bad for a man to leave a church where the work has been so successful. A change of pasture may make fat calves, but the principle is somewhat doubtful as applied to preachers and churches. Any church loses at least six months of life by a change of pastors.

On account of sickness W. R. Walker cannot take the church at N. Baltimore. Z. T. Sweeney preached Sept. 29, for the church at Athens. T. L. Lowe is the efficient bishop of this diocese. A certain Athenian said to the writer the other day, If you want to hear a fine quartette at Athens, go to the M. E. Church; if you want to hear a dry essay, go to the Presbyterian church, but if you want to hear preaching, hear Lowe.

When this is in print the hosts will be assembled at Minneapolis. It will be good to be there. Next year we hope the convention will come east. C. A. Freer.

Columbus, O.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Tolsdo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

Evangelistic.

Special dispatch to the Christian-Evangelist.

Cedar Rapids, Ia., Oct. 7.—One hundred nine to date. Close next Sunday. On to Minneapolis. One thousand, two hundred twenty-eight since Jan. 1, 1901. Rushville, Ind., next.—Wilson & Huston.

ARKANSAS.

Blackton, Sept. 30.—Bro. E. W. Sewall commenced a meeting here two weeks ago which resulted in 50 souls being added unto the Lord, and a church organized. Among those added were 16 baptists, 12 M. E.'s, one Adventist and one Baptist preacher. People attended from 10 to 15 miles away. Three M. E.'s came from Clarendon, 15 miles, and were added to the church. Bro. Sewall presents the gospel in the strongest manner possible. He goes from us to Thayer, Mo., and from there to Monett. The writer is among the happy number that answered the Master's call during this meeting. Our hearts and prayers are with Bro. Sewall wherever he may go.—Lula Bratton.

COLORADO.

Salida, Sept. 30.—Since our last report we have had four additions, one letter, one reclaimed and two young ladies by baptism. Miss Minnie Brown, of our Endeavor society, at our late convention in Denver, was made our state superintendent of C. E. work in Colorado. Interest in church work increasing.—F. F. Walters, pastor.

ILLINOIS.

Ashby, Oct. 1.—Closed a 24 days' meeting at Young's Chapel in Marion county, Sept. 29, with 10 additions and the church in the best of working order with good Sunday-school and prayer-meeting. The church has given me a unanimous call for the third year which I have not accepted as yet.—F. M. Morgan.

Bethany, Oct. 1.—Have been preaching every day here for over two weeks; 20 additions by baptism, partly from Presbyterians, Methodists and the world. One previously baptized by Baptists. Although our building has good seating capacity numbers of people are turned away often for lack of room. May close in a day or two.—H. B. Easterling.

Chicago, Sept. 28.—Three baptisms at Antioch Church, Newton Co., Ind. One by letter at Decatur, Ind.—Austin Hunter, Chicago University.

Clinton, Oct. 7.—Closed a three weeks' meeting last night with Thomas J. Shuey doing the preaching. Eighteen were added to the church.—E. A. Gilliland.

Erie, Oct. 5.—Our meeting here is growing in interest. Nine additions up to date. Bro. Kopp is the pastor and an excellent, enthusiastic Christian worker. Mrs. Sadie Hamilton, of Dixon, is conducting the song service. Sectarianism, lodgery and infidelity are damaging to the church life. The church house is undergoing repairs and remodeling and will be the best in the town when completed.—John G. M. Luttenberger.

Illiopolis, Oct. 5.—Our revival meetings lasted with the church at Bethany, Ill., over three Lord's days. One from Baptists, 21 baptisms. In all my revival or pastoral work I never had so many words of appreciation of sermons preached. They are a noble, faithful band of Christians.—H. B. Easterling.

Rantoul, Oct. 2.—I have just closed a meeting for the Walnut Corner church with 18 additions; all by obedience. Bro. W. H. Baker, of Covington, Ind., ministers for this church and the success of the meeting was due largely to the work he has done.—Harry M. Barnett.

Washington, Oct. 7.—Recently held a short meeting at Secor, Ill. Three were added to the church.—H. H. Peters.

INDIANA.

Franklin.—I spent the fifth Lord's day in September with the church at Paragon. Two were added, a father was reclaimed and his daughter made the good confession.—Willis M. Cunningham.

Lynn, Oct. 7.—In meeting here; one confession, one by statement. The anti element went out some time since and have a building almost completed.—A. B. Moore.

Madison, Oct. 7.—Just closed a 13 days' meeting for Bro. Harlan C. Runyan at Mt. Olivet, Ky., resulting in four confessions and baptisms. We held a meeting there last year of 13 day's in which there were 51 additions. Have been requested to return next fall and hold our third meeting. Our work here in Madison is moving along nicely. Additions at nearly every service—two confessions last night, one woman 69 years of age.—J. Murray Taylor, minister.

Sullivan, Oct. 1.—Closed my work here last night with four baptisms. There have been 140 additions during my four years' work; 72 baptisms. Begin work for Greenwood, Ind., Nov. 1. Ordained Bro. Will Curtis to the ministry Sept. 22.—M. W. Yocum.

IOWA.

Albia, Oct. 3.—I have just returned from a short visit to relatives in Smith county, Kan. While there preached ten days in a union meeting house resulting in 13 confessions and two restored. Four of these will probably take membership in the M. E. church. Of the fifteen seven were young men and nine were relatives of the writer. My brother, C. M. Ingram, superintends a union Sunday-school which is doing great good. Bro. Williamson continued the meeting. One confession and two baptisms at prayer-meeting at Albia last night.—R. H. Ingram.

Council Bluffs, Sept. 30.—Two fine services here yesterday; 2 additions at 11 a. m. and 2 at evening service.—W. B. Crewdson.

Holly Springs, Sept. 30.—Since the establishment of the church of Christ here seven years ago I have been anxiously looking forward to the time when it should enter upon a steady and firm growth, and I trust now that that time has come. Our pastor, H. H. Roma, has been giving a few night lectures which were highly entertaining, and the immediate results were four additions to the church with much added interest.—Ira C. Harlan.

Lake City, Oct. 1.—One young man added Sunday morning. Railway conductor's wife baptized Wednesday evening. Preaching at 10 a. m. Railway brakeman's wife baptized Sunday night. Wedding in church parlors Sunday 6 p. m.; 500 people in evening audience. Our work is moving nicely and we are happy in the work.—F. H. Lemon.

Oelwein, Sept. 30.—We have just closed a five weeks' meeting, with Bros. Omer and Sprague as evangelists. The meeting resulted in many being added to the church and a great interest and regard for the church in this little city of nearly 6,000 inhabitants. Bro. Omer preaches the gospel with power. He has done us much good. The last night of the meeting we called an after-meeting of the membership and made an earnest appeal for money to pay off indebtedness on church property which has been discouragingly in our pathway for some time. So hearty was the response that in less than thirty minutes over $1,100 was raised. The mortgage on the lot will be consumed to ashes by Jan. 1, 1902, and a fine new church house is assured ere the leaves of another autumn fall. The church is alive, wide awake, and will lead the town in all religious enterprise.—J. T. Shreve, pastor.

Villisca, Oct. 7.—Eleven accessions since last report; 5 by letter, 6 by baptism. Have planned our winter's campaign to begin Nov. 4, and will be in continual revival effort until March 1, with exception of holidays.—S. M. Perkins.

KANSAS.

Atchison, Oct. 4.—Last Sunday completed six years of service with the First church in this city—two years and a half in the early '80's and three and a half years this term. We have the largest Bible-school, Endeavor societies, and by far the largest congregations in the city. We expect to burn the mortgage on the church the Lord's day before Thanksgiving. Additions to the church are frequent.—Walter Scott Priest.

Bonner Springs, Sept. 30.—Have been here four weeks. Work moves on smoothly; 100 in S. S.; good attendance at prayer-meeting. Best Ladies' Aid I have seen. Good C. W. B. M. One young lady baptized and another reclaimed since we came. Baptized a colored man last week who has been blind 20 years. His father was baptized by Alexander Campbell in Kentucky. They came six miles. We have two deaf mutes, husband and wife, and one blind man in our membership. He is a deacon and prays in public.—R. H. Tanksley, pastor.

Holton, Oct. 3.—Three additions third Lord's day in September, one confession, two by commendation. The confession was that of a young man from the Methodists, a future minister. One by commendation last Lord's day.—W. A. Oldham.

Seneca, Oct. 7.—Another accession here by primary obedience since our last report.—F. H. Bentley.

KENTUCKY.

Warsaw, Oct. 5.—On Monday evening, Sept. 30, Bro. W. Newton Briney, of Paris, Mo., closed a two weeks' meeting here which resulted in 23 accessions to the congregation. Twenty-one were baptized; two came from congregations elsewhere. Bro. Briney is held in very high esteem in this community. This is the second meeting he has held here in the last two years. His earnest work in our midst has done great good.—Richard W. Wallace.

MISSOURI.

Canton, Oct. 2.—Just closed a three weeks' meeting at Columbus, Ill. The first two weeks was spent in reviving the church, after which there were seven added by confession and baptism. The Columbus church is in good condition now and the brethren are to have an official board meeting at once to decide upon plans for house repairing.—Chas. L. Harbord.

Clearmont, Sept. 29.—We closed our meeting at Braddyville, Ia., with six additions. Three of the number from the M. E. Church. We began here last evening. Can hold a few meetings this fall and winter.—W. E. Jones, Seymour, Ia.

Frankford, Oct. 5.—Have just closed a two weeks' meeting with the Hickory Grove church, in Callaway county, Mo. There is a strong anti-missionary element in this church, but we succeeded in overcoming much of it and raised $15.25 for missions and had 13 additions, 11 baptisms and two by letter.—W. P. Dorsey.

Kirksville, Oct. 1.—There were 13 additions to the church here last Sunday.—H. A. Northcutt.

Macon, Sept. 30.—Had one addition yesterday by letter, and next Lord's day we begin our revival services, with J. V. Coombs as evangelist.—W. S. Lockhart.

Malden, Oct. 4.—Robert O. Rogers, of Kentucky, has just closed a splendid meeting here. There were 21 additions in all. One from the Baptist and four from the Methodist Church.

Marceline, Oct. 4.—Five additions at regular service Sunday evening.—Isom Roberts.

Pattonsburg, Oct. 3.—I have just closed a two weeks' meeting at Pleasant Grove, Caldwell county, assisted by Bro. H. F. Campbell who did most of the preaching and it was well done. The meeting resulted in 15 being added to the congregation; 12 by primary obedience and 3 by statement. I will hold a meeting for him at Christian chapel, Dekalb

county, commencing Monday night, Oct. 7.—ROBERT ADAMS.

Plattsburg, Sept. 30.—R. H. Fife, of Weston, assisted the writer in a meeting of 12 days at Ridgely, doing the preaching. There were eight confessions and baptisms. The preaching was good, the audiences were good, the attention was good, and the brethren were encouraged to do good and be good. —JAMES C. CREEL.

Shelbina, Oct. 4.—A two weeks' meeting, in which the writer assisted C. M. Lewellen at old Mt. Joy church in Monroe county, closed with 21 additions, 16 baptisms.—J. H. WOOD.

St. Louis, Oct. 7.—Additions to the St. Louis churches yesterday were as follows: First, 2 by letter; Second, 2 by letter; Fourth, 2 from denominations and 2 by letter; Fifth, 2 by confession; Mount Cabanne, 5 by letter; Compton Heights, 2 by confession and 2 by letter; Ellendale, 1 from Baptists.

Tipton, Oct. 4.—W. E. Harlow and Miss Murphy have been with us in a meeting for four weeks. We have had a very good meeting; 29 additions. Of these 24 were by baptism. Bro. Harlow is a straight gospel preacher and has more Scripture on the end of his tongue than any man I have ever met. We raised $50 more than sufficient to defray expenses of meeting and then raised $100 to improve the church. No trouble for him to raise money. We all enjoyed Miss Murphy's leading and singing. This makes 85 additions here during my pastorate. They go to Springfield next week. I begin at Olean.—HAROLD E. MONSER.

Windsor.—Am in a meeting at Hopewell church in Morgan county, large audiences and the best of attention. Churches in south central Missouri needing help please write me at Windsor.—R. B. HAVENER, Bible-school evangelist.

NEBRASKA.

Ansley.—Two confessions at Kingston, Neb.—JESSE R. TEAGARDEN.

Ord, Sept. 30.—We are having a splendid meeting here at Ord. Twenty-one have been added to date and we continue another week and then to the national convention at Minneapolis.—A. L. OGDEN, evangelist, H. H. UTTERBACK, pastor.

Ulysses.—The following recent additions in Nebraska: Atwood closed at Inavale Sept. 15, with 22 additions. He is now in Galva, Ia., but will return to Nebraska in November. A. C. Finch is in a meeting at Silver Springs, Kan. At First Church, Omaha, 9 by letter. Ogden reports 9 additions at Ord and they continue till national convention. I. Clark is holding a school-house campaign in and near North Bend; 3 additions up to date. —W. A. BALDWIN.

OHIO.

Findlay.—Four added Sept. 29.—A. M. GROWDEN.

OKLAHOMA TERRITORY.

Nemkirt, Oct. 6.—We are in a great meeting here with home forces. Prof. C E. Millard is leading the song services. Large attendance and much interest. We are presenting the plea of the first disciples.—R. S. ROBERTSON.

TEXAS.

Denton, Oct. 1.—Have just completed two months' labor with this church. Twenty-eight have been added. Sunday-school has more than doubled. This being the seat of the North Texas Normal College and of the John B. Denton College it is quite a school town. There are over 300 students in the former and 150 in the latter. Of these we have a good number at our services. We need a new church edifice and are planning to build early in the coming year.—S. K. HALLAM.

VIRGINIA.

Crewe, Oct. 4.—On last Lord's day I assisted in the Bible school, filled my appointment at 11 A. M., made eight pastoral calls, lectured at the Y. M. C. A. at 3:30 P. M., baptized one candidate at 5 o'clock and delivered my evening address at 8 o'clock, when one united by statement. My work moves onward very nicely.—S. W. GLASCOCK.

Changes.

A. J. Armstrong, Delavan, Ill., to Myrtle Creek, Ore.
Charles E. Underwood, Pennville to 5673 R. R. Street, Indianapolis, Ind.
S. J. Tomlinson, Elkhart to 118 South Ritter Ave., Irvington, Ind.
Thomas D. Butler, Thermalito to Heraldsburg, Cal.
J. A. Seaton, Stewartville, Minn., to Brookings, S. D.
E. C. Wigmore, Palouse, Wash., to Monmouth, Ore.
A. R. Adams, Toluca, Ill., to Clarksville, Ia.
C. C. Bentley, Westmoreland to 1109 West 12th Street, Topeka, Kan.
O. M. Olds, Sheldon, Ia., to 1010 Nicolet Ave., Minneapolis, Minn.
Clyde V. Callahan, Greenfield to Hiram, O.
J. P. Ralstin, Ontario to Orange City, Cal.
J. H. O. Smith, Midland, Tex., to Valparaiso, Ind.

Missouri Mission Notes.

This is the very first time that I have had a chance to note anything since the Missouri convention. Wasn't it great? There was great fear before the convention that the attendance would be cut down on account of the drought, but we had the greatest attendance for several years, as our registration and that of the entertainment committee demonstrates.

The spirit of the convention was better than for several years. Of course, there was a breeze but that is an indication of the keenest interest. If we cared not how the work was going, there would never be any breeze, but infinitely worse, stagnation. One writer seems to think that he has discovered the secret of certain opposition, because "reporter" have a way of getting at the inwardness of things," and he lives in a great city too. We believe that the men on both sides were perfectly honest and sincere and were interested in measures and not men, and all for the best interest of the work.

It is worthy of note that every mission interest showed increased receipts. That of the state mission showed by far the largest gain in years—nearly $1,700. This, when we consider the awful effects of the drought, is cause for the happiest congratulation. True, we have not done all that we should. There are a great many churches that could pay but do not. But we must also remember that we have a large number of congregations that cannot even raise the money to pay a preacher for themselves. All the financial agents we could put in the field could never make them able to give. What they need is building up so that they can give. One good thing about the year's receipts is that we have more of the poor congregations giving than ever before. These gifts were small, but they gave and we thank God for it.

Now, however, we are facing a condition and not a theory. While our receipts were much larger than last year, we so increased our field force that it is all gone. The treasurer's report showed only a little over $50 in the treasury. True, we received some money at the convention that is not included in the above report, but we must have immediate help from somewhere, borrow money, or else cut down field forces. Every man we have is needed; in fact, an increase of our field force is imperatively demanded. What then? There are a great many churches that promised to give for state missions before the first of September, but did not. Let their promises be fulfilled. Immediate contributions are asked for from the churches and people able to do this. Can you find a holier cause, or one more righteous than that of winning every part of the state for the Son of God? We appeal to all to push this matter now.

T. A. ABBOTT.

420 East Ninth Street.

TO SUNDAY SCHOOL WORKERS

A Special Offer

The great majority of the wide-awake, up-to-date, progressive Sunday-school Superintendents and teachers in our ranks are enthusiastic and emphatic in declaring that

The Christian Sunday-school Lesson Commentary

is by far the ablest and best of all "lesson helps." It is an annual publication, issued every Autumn containing the S. S. lessons for one year.

The volume for 1901 is a beautiful cloth-bound book of 429 pages. It contains a careful, helpful commentary and exposition of each of the lessons for 1901. Besides this there are hundreds of illustrations, maps, blackboard diagrams, etc. Nothing is wanting that could assist the teacher in his work. The price of the book is One Dollar.

SPECIAL.—To induce many workers to give this commentary a trial we will send a copy of the 1901 issue, postpaid, for 50 cents. The purchaser will have the benefit of the Commentary for the remaining three months of the year, and, after that, will find it of decided, permanent value as a work of reference. Best of all, he will have learned the value of the Commentary, and will hereafter never be without it. Remember, only 50 cents.

This Offer Good Until November 1.

Christian Publishing Co., St. Louis.

Family Circle

The Attack on the President.

A land of freedom! Who is free?
  The kindly heart, the trusty brain?
Or lawless fiends of anarchy,
  Low-browed, black-hearted, and insane?

A land of boasted liberty?
  But liberty for doing—what?
For righteousness, or infamy?
  For manly toil, or beastly plot?

Free speech! that loosens from their cage
  A thousand passions of the pit.
Free press! with license to enrage
  By lying slanders foully writ.

A refuge for the world's oppressed!
  And for the world's oppressors, too.
Its white and red that bleeding breast,
  A darting adder for its blue.

And, when, ah, stupid patriots, when
  Shall empty phrases find their graves,
And we, vain-fancied freedom's men,
  No longer wear the yoke of slaves?

By every form of lawlessness
  That stalks unfettered through the land,
Our freedom dwindles, less to less,
  Our bondage wins a stronger hand.

For flaming words of blinded hate
  Run swift and sure to fiery deed.
Dost fear the serpent? Do not wait,
  But go, destroy the serpent's seed.

By brave McKinley's martyr moan
  Be taught, O sorrowing citizen,
That freedom rests on law alone,
  And law alone—on manly men.

—*Amos R. Wells in C. E. World.*

Bob's Birthday Cake.

By Mrs. Kate W. Searcy.

Great preparations were going on for the baby's third birthday dinner. The deliveryman came to the door with groceries and remarked as he emptied his basket, "You're a lucky little miss, Nina. I was twenty-four years old more than seven months ago, yet in all my life, I never had a cake baked for me, nor ever had a birthday present of any kind whatever. That may sound strange to you, but it's as true as God's truth—twenty-four years old and never one present or as much as a slice of cake specially for me on my birthday."

"Poo' Misser Bob!" said little Nina when he was gone. "Never had a birfday p'esent! Mamma, le's div him sumfin'. Le's div him my bes' doll."

"I don't think Mr. Bob would want a doll, dearsie," said mamma gently.

"Would a birfday cake do?" eagerly asked the little one then.

So it was arranged. When the baby's big silver cake was made, allowance was made also for a small one for Bob, to be baked in her largest little cake pan.

"I mus' he'p make Misser Bob's cake," said the baby, bustling about like a busy housewife. She brought the cake pans from the pantry shelf, the thick paper and pencil to mark it for cutting to fit the pans, held the measuring cups and uncorked the bottle of flavoring extract. These things she had been permitted to do from the time she had begun to toddle. Standing in a chair she dipped flour from the tray to the mixing bowl. Then, when the cakes were in the oven, how she tiptoed to prevent their falling! They rose beautifully and baked to perfection.

"Don't they look 'plendid as oo ever saw!" she exclaimed. "Now le's put on the white icin' an' names, an' candy. I mus' he'p, mamma. May I?"

"Yes, but you must be careful to put the candy just where I tell you."

"I'll be careful, mamma, you know I will," promised the baby in her earnest way.

N-i-n-a was a word she had heard spelled so often that she had come to know the *i* well, and was ready with a small silver sphere of candy for the dot. Soon the name was done and other decoration made with the candies of all shapes and colors.

When it came to putting the name on Bob's cake, "B-o-b, Bob," spelled mamma.

"B-*i*-b, Bob," corrected Nina.

"No, B-o-b is the way to spell it," said mamma.

"Why, mamma, my mamma!" cried the baby, with wonder and reproach commingled in her tone. "Don't oo know there has to be an i in names? B-i-b, Bob, an' here's a silv'ry dot ready for it, like mine."

In the end she agreed amiably to the o and used the silvery dot for a period.

When the cake was ready she kept a sharp lookout for Bob. Evening came and he had neither stopped at the house nor passed by the gate. Nina begged so hard to be allowed to hold the cake until she spied him, that her little rocker was placed on the cool front porch and she watched there with the cake in a plate on her lap.

After dark she came in dolefully. "P'enty of 'livery wagons rattled by, mamma," she sighed, "an' p'enty of 'livery mans on the seats, but none of 'em was Misser Bob. I wis' oo'd sen' it to the groceryman's store an' tell him to div it to his Misser Bob."

"Very well, dear, in the morning," said mamma.

An accident was the reason of Bob's non-appearance. A collision on the street had sent him to bed with a broken leg.

A broken leg in midsummer is no comfortable or convenient thing. It is accompanied with real distress under any conditions, but in sweltering summertime, when the sufferer is very, very poor and virtually alone in the world, the situation is sad indeed.

Poor Bob had lain in lonely agony for three days when Baby Nina's cake reached him. He had seen no face but that of the city surgeon who came once daily to look at the bandages and a kind old washerwoman who ran in for a minute or two at a time two or three times a day.

Then the little cake came. The washerwoman brought it in to him, holding it joyfully in her steaming hands.

"And where did that come from?" asked Surgeon Boyce later. "And why don't you eat it?" he demanded, after Bob had explained.

"Eat it?" gasped Bob. "Why, I'd as soon think of eating my best friend if I had one."

"It won't hurt you!" commented the surgeon shortly, at the same time making a memorandum in his note book. A few minutes afterward he was ringing the bell at Nina's mamma's door. You would not have thought it of him—the things he said to Nina's mamma. You would have thought, to see him on the street hurrying from patient to patient, that his only aim in life was to set poor people's bones with deftness and dispatch. Slowly and thoughtfully, and in tones soft and low, he seemed to be setting some serious subject before the eyes of Nina's mamma.

She was a member of a certain young people's religious society. The surgeon's appeal was for the enlistment of her services in behalf of Bob, whose condition was very serious. So low was he that the surgeon's hope hung by the merest thread. Nothing could save him but constant and careful nursing.

From that hour there was scarce a limit to the attentions Bob received. Motherly women saw that every sick-room necessity was supplied. Young men came and cared for him day and night. He had dainty and nourishing food and plenty of pure fresh water to drink. Perhaps none who read this know, from having suffered lack of it, what a blessing to the sick in poor quarters of large cities is pure cold drinking water.

One year later Bob stood up and "made a talk" before a large gathering of delegates to a young people's convention in the city where he lived. Every sentence was as strong as a sermon on the importance of little deeds of kindness. Bob himself had become a Christian, active and untiring in good work. His speech was none too long to listen to, but too long to repeat here, excepting the last few sentences: "In living a religious life I sometimes find my path rather rough and my steps limpy, but I manage to keep a firm foothold. I'm always certain of the right direction and sure of a better place than this world to rest in by and by. If any of you ever have the least chance to do some little act of kindness, do it quick, before the chance slips or the devil whispers 'Don't!' Remember what powerful help went along with the little birthday cake Baby Nina sent to Bob."

A murmur of appreciation swept over the vast audience, like a gentle wave coming over a broad expanse of water. It grew louder, distinct ripples broke out here and there, and then a volume of applause burst forth to testify to the sympathetic impulses aroused by the deliveryman's simple little story.

NOT HEREDITARY

In the main, consumption is not hereditary; it is infectious.

Low vital force is hereditary; which gives consumption its chance. An infection starts it.

Between the two, the crop is a big one: about one-sixth of the human race.

We suppose it needn't be more than 5 per cent, if people would take fair care and Scott's emulsion of cod-liver oil.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Asters.

Walled in with fire on either hand
I walk the lonely wood-road thro';
The maples flame above my head,
And spaces whence the wind has shed
About my feet the living red,
Are filled with broken blue.

And crowding close along the way
The purple asters blossom free;
In full profusion far and wide,
They fill the path on every side,
In loose confusion multiplied
To endless harmony!

The autumn wood the aster knows,
The empty nest, the wind that grieves,
The sunlight breaking thro' the shade,
The squirrel chattering overhead,
The timid rabbit's lighter tread
Among the rustling leaves.

And still beside the shadowy glen
She holds the color of the skies;
Along the purpling wayside steep
She hangs her fringes passing deep,
And meadows drowned in happy sleep
Are lit by starry eyes!

—*Dora Read Goodale in Vick's Magazine.*

The Revival at Lynford.

Joseph Hocking, the author of "All Men are Liars," "The Purple Robe," and other tales, is writing a tale of Methodist life in Lancashire, called "O'er Moor and Fen," for the British Weekly. The following is a bit of dialogue which occurs after a revival meeting:

The people seemed loath to leave the chapel. A kind of spell appeared to rest on the place, and the spirit of expectancy prevailed.

Presently, as I was preparing to go home, I saw old Dicky Scott coming towards me.

"Weel, Caleb," he said, gripping me by the hand.

"Well, Richard," I said, "I'm glad to see you here."

"Ay, and I'm glad to coom."

"And can you say with the lad in the Scriptures, 'One thing I know, that whereas I was blind, now I see'? " I said.

"Just a little bit, Caleb. I'm like the man who said, 'I see men as trees,' that's all. But I'm noan goin' to gi' up."

"No, that's right."

"Yo' see, I'm fair stalled, wi' the infidel tack. There's nowt in it. Everything is 'I doan't believe,' and that'll ne'er do onybody good. Ay, I've been weary on it for years, Caleb, for years; but I've been too praad to say I wur mistook. I've kipt on shaatin' when our spaikers have pretended to find a new proof that there wur no God, as though it wur summat to be glad of. And then when I've got home I've seed what a fooil I've been."

"Yes, I don't wonder."

"The truth is—weel, aw've never fair understood what religion meant till toneet. I've read the Bible through more than once, just to find aat the mistakes o' Moses, and to laugh at they curious stories in the Books o' the Chronicles, but naa—"

"Yes, what now, Richard?"

"Ay, it's a weary business this tryin' to pick hoils in the Bible. Yo' geet nowt for it all, and when three weeks sin' I went to see owd Micah Bentley what wur dyin' o' th' asthma, weel I just felt like a fooil."

"How is that, Richard?"

"Why, I ses to him, I ses, 'Weel, Micah, we've got rid o' hell for yo'.' "

" 'Ay,' he ses, 'and thou'st got rid o' heaven too.'

" 'Weel,' I ses, 'superstition can noan do good.'

" 'How dost a knaw it's superstition?'

" 'How do I knaw?' I ses; ' 'ave yo' been comin' to our meetin's all these years and don't knaw that?'

" 'Dicky,' ses he, 'y' reckon to be a man o' larnin', and one as is a laider among the Secularists.'

" 'Ay,' ses I, 'perhaps I am.'

" 'Then, Dicky,' ses he, 'gie us a bit o' comfort,' he ses. 'I lost my little lass Rosey ten year agone, and I've never been the same man sin'; and then two year agone I lost th' owd woman. I would like to see 'em agean,' he ses. 'Gi' us a bit o' comfort, Dicky.' "

"Well, and what did you say?" I asked.

"I could say nowt, Caleb. I wur just like a ninny, I wur for sure. Ay, ther's a lot o' truth in th' owd book, Caleb."

"It's the word of God," I said.

"Ther's one verse that's true, 't ony rate."

"And which is that?"

" 'The fooil hath said in his heart, There is no God,' " he replied. "I've got as far as that."

"I pray that you may have sight in its fullness, Richard," I said.

"I'm goin' to pray, and live for 't, Caleb. Now that thou'rt convarted, one of my chief stumbling blocks is gone. Ay, Caleb, doant go backslidin', ef yo' did it 'ud be an awful blow for me."

"May God help us all," I answered.

I have written down this conversation not because it is of particular interest, but because it is suggestive of many hundreds of others that took place all over Lynford. Indeed, I may say here, that ever since that night the Lynford Secular Society has ceased to exist, and most of its members are now members of Wesley Chapel. And yet there are some who say that Christianity is played out.

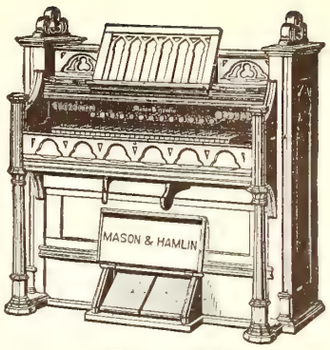
"Idiom" of the People.

A professor in the Chicago University proposes to teach history "in the idiom of the common people," whereupon the New York Times suggests the following paraphrase of Macaulay's account of the close of the reign of Charles I: "Charles was a good many different kinds of a chump. He couldn't play a square game, and made ducks and drakes of everything he got his hooks on. He had a first-class show at the king business, but he slipped his trolley every time he undertook to touch the Democratic bosses. He tried a lot of monkey business with Parliament, but it landed him in the soup; and when he tried to tackle old Pym, who was a tough proposition, he found himself up against it to beat the band. Pym took a fall out of him every round. He had no more chance to win than a pair of deuces against a straight flush, and though he put up a first-rate bluff it didn't go. It took him a good while to drop to it that the old gag of divine right was well enough when playing to the gallery, but that the orchestra and boxes were on to it, and that it was played out, anyway. Cromwell and Ireton were too fly to be scooped by any such tommy-rot. Charles had always been a high roller, and when his gang got to scrapping with the Roundheads he was dead broke and had to pull the leg of all the dead-easy tenderfeet in the kingdom. The ante was too much for him. Cromwell finally sized him up and got the district attorney to press the indictment of his royal nibs for everything that was out. Charles worked his pull for all it was worth, but he got the razzle-dazzle just where the chicken got the ax. They waltzed him off to the boneyard, and Cromwell had the innings. See?"

That scheme of teaching history "in the idiom of the common people" is a great idea. One can see with half an eye what a field it opens up for new and idiomatic versions of the classic history.

"How do you manage to get ahead of all your colleagues in securing important facts in a case?"

"Oh," answered the great detective, "that is easily managed. I subscribe to a newspaper."



STYLE 4404.

Came with the 20th Century

and is the culmination of the combined skill of artist and artisan, directed to this end for nearly fifty years. It is especially designed for use in chapels small churches, etc. We have many styles and supply all needs.

Mason & Hamlin Co.

BOSTON. NEW YORK. CHICAGO.

THE ORIGINAL. THE BEST. TRADE MARK. GAIL BORDEN AVOID UNKNOWN BRANDS.

Condensed Milk

HAS NO EQUAL AS AN INFANT FOOD.

SEND FOR "BABIES" A BOOK FOR MOTHERS. — Borden's Condensed Milk Co. New York.

Wanted—Lady Bugs.

What will happen to the crops of New England if 20,000 lady bugs are taken from the Berkshires and shipped to South Africa? queries a writer in the New York World.

Professor Lounsbury, the official British entomologist of South Africa, has ordered a supply to kill a certain injurious insect which abounds near Cape Town. F. C. Tobey, of West Stockbridge, Mass., has engaged 100 children to fill the order. The little red-dotted beetles are being scooped up in great numbers. The Berkshire farmers are beginning to protest. The lady bug is estimated to be worth, any day, ten times her weight in gold.

She comes of a family which has a good many black sheep in it, as black sheep go in the insect world, but the lady bug is a lady "for a' that."

Of all the myriad insects in the world this little reddish beetle is the most useful to man. Its value is beyond all price. It saves more crops the universe over, year after year, than any other agent.

Its whole life is a warfare against other insects that destroy the farmer's substance.

French children long ago named it bete a bon Dieu (the insect of the good God), and in English we have the gentle and affectionate rhyme,

"Lady bug, lady bug, fly away home"

The lady bug is found in every country on the globe, although the species in some localities are more useful than those in other localities.

It has a round body only about one-eighth of an inch in diameter, and is unobtrusive both in looks and manner. Its long suit is its appetite. It is always hungry. It feeds entirely upon the eggs of other insects and upon the insects themselves if they are small enough to be swallowed by a specimen so diminutive as the lady bug itself.

The lady bug lays a string of tiny yellow eggs. She is cunning enough always to lay these amid a colony of plant lice. As soon as the larvae hatch out, looking like miniature alligators, they begin to eat, and being carnivorous they fall upon the tiny insects around them. In the five or six weeks that they are growing up they destroy a whole plant-lice settlement. Then they roll up as cocoons and hang suspended head downward in nearly any available nook. They come out of the shell full-grown lady bugs and keep on their carnivorous career.

Curiously enough, the lady bug itself has few enemies. Its only means of defense is a pungent liquid which is not poisonous, is not really of a bad odor and probably frightens none of its haphazard foes. When it is frightened it draws its feet up close under its body and sticks tightly to the under side of a leaf. Presently, if nothing alarming happens, it spreads its small wings and flies away, all the time watching sharply out of its brilliant black eyes.

The lady bug really has two pairs of wings, although it seldom gets credit for them. The front pair fold over and form part of the hard shell that incases its body. The hind wings are used for short flights.

Nearly every insect which destroys the crops is the prey of the lady bug. Many of these are the lady bug's cousins, such as blister beetles, squash bugs, cabbage bugs, weevils, bark-boring beetles, flour beetles, bean beetles, and cotton bugs, all of which belong to the coleoptera order.

The lady bug's greatest service, perhaps, is in the devouring of the deadly aphis. These plant lice, little green insects no bigger than a tiny pinhead, are the most prolific of insects. They infest all plants and are particularly injurious to cotton crops. Too small and frail to eat the leaves, they suck out the juices.

But the lady bug pounces upon the plant lice. If it were not for this warfare scarcely any small crop or any flowers could be grown.

In California a few years ago a particularly large lady bug was introduced from Australia. It was found to be the only agent which could cope with the aphis which caused the cottony cushion scale on grapes. In two years the work of the lady bug netted a profit of $500,000 to the state. It has now practically exterminated this special scale insect.

Scribbler—I sign my name to everything I write now. What do you think of the idea? Wabble—That's all right, old man, as long as you don't give your address.

A little boy who is interested in photography was taken to the court-house to see the end of a certain trial. He came home, and told his mother about it. "The judge made a speech to the jury," he said, "and then sent them into a little dark room to develop."

A little girl who was applying for admission to a certain grade in the public schools found the following question in her entrance examination:

"Compare the physical features of Europe and Africa."

This was her answer: "The physical features of Europe are fair complected and blue eyes; those of Africa are mostly black and woolly."

SCALES
GASOLINE ENGINES.
STEAM PUMPS.
IRON AND WOOD PUMPS OF ALL KINDS.
Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and Fairbanks Standard Scales. Prices low. Get the best. Send for Catalogue.
FAIRBANKS, MORSE & CO., ST. LOUIS, MO.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of Bible Readings on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

Christian Publishing Co., St. Louis, Mo.

Every little girl loves a doll. How delighted she would be with a whole family of big dolls with which to "play house." These dolls are nearly two feet high, have rosy cheeks, beautiful hair, heads that will not break, eyes that will not fall in, nor suffer any of the mishaps that dollies are likely to encounter. They are the 20th Century model of the old fashioned doll that Grandma used to make, and would make Grandma open her eyes in wonder. They are made of extra heavy satteen that will not tear, and are dressed in bright colors that will not fade. They are very durable and will give a child more real pleasure than any doll made. We will give these four beautiful dolls absolutely free for selling only five boxes of our Laxative Stomach Tablets at 25 cents a box. Write to-day and we will send the Tablets by mail postpaid. When sold send us the money ($1.25) and we will send you the four dolls same day money is received. Address,
NATIONAL MEDICINE CO.,
Premium Dept. 273 F, New Haven, Conn.

Alexander Campbell's Theology

By W. E. Garrison. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. Haley: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. Power: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

Eri B. Hulbert: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

A handsome volume of 302 pages, bound in cloth. Sent postpaid on receipt of price, $1.00.

THE CHRISTIAN PUBLISHING COMPANY, 1522 Locust Street.

With the Children.

J. Breckenridge Ellis.

The Runaways.—II.

Mrs. Lamont died when Emily was born, and as Zep, the oldest, was then only three, none of them could remember her. Their father—a Kansas City minister, who preached for little churches in the suburbs and received very small pay for doing it—kept the children with him until three years before the beginning of this history. Then he died from a cold contracted while driving to preach a funeral, through a snow-storm, in a carriage, which the grief-stricken relatives allowed him to pay for himself. The Rev. Henry Lamont left nothing behind him but his children and a good name, and some mourning creditors. Aunt Mary took the children.

Aunt Mary lived in St. Joseph, but not in a stonefront with a grass lawn in front, and a long hose and somebody to work it. In fact, she kept that little bakery you find on your left hand, when walking uptown from the union station. It is such a little house to be in so large a city—only one room wide, and a narrow room at that. It stands alone, with an alley on one side and a lumber yard on the other. In the front room are round pies at five cents a pie, and candy hardly up to date, but candy for all that. Back of the store-room are two rooms standing in a row, with it for their captain. In these lived Aunt Mary and her husband and their five children. When Zep, Harry and Emily came to live there, the quarters were rather crowded, especially when company came. But Aunt Mary had a way of making you feel at home as long as there was a square foot of it left for you to stand on. She was so big and smiling, and took everything in good part, —even the flies—and then those round pies she baked! And she let you go barefooted, and never once corrected your grammar, for, if the truth must be told, she knew a good deal more about pastry than she did about verbs. The five children were nearly always sweet-tempered and well-behaved, especially if their mother was not present, and as she had to stay in the store all day, this kept them good. Her husband was Uncle Ben. He was different. He was thin and never looked as if he liked it, either. His five children preyed upon his mind. He would sometimes look at them in a dazed way as if wondering where so many came from, and how he could make enough to feed them.

At the end of a year, things began to go wrong. The pies were just as good, but people felt they ought to do without them. It was one of those annual periods known to the unsophisticated as "Hard Times." Money was described as "scarce,"—as if usually it was rather in your way when you walked. A dollar was said to be "hard to get a-hold of now." People grew alarmed, cut down their subscriptions to their churches, and stopped pies. Uncle Ben said he could not afford to keep the orphans longer, besides, he felt he had done his part. Aunt Mary was obliged to agree with him. So she kissed the children and wept over them, and sent them to their Uncle Tom who lived in Campton. Uncle Ben said it was Uncle Tom's "turn."

Uncle Tom was not a satisfactory uncle. He was sorry for his turn to come, and he let them know it at once. He was one of those men who pride themselves on always saying what they think, which meant, in his case, that he took his recreation in saying disagreeable things. Besides, he was an old bachelor, so perhaps that is why he was so cross. But he was poor and had to work hard, and the coming of three orphans was really a heavy burden. Let us be just to Uncle Tom. He was a farmer, but he rented his farm, and it was a small one. The weather never worked right on his farm. The crops could always have been better. Uncle Tom did his own cooking, and he thought you ate a good deal. Indeed, you never ate as much as you wished at his table. It is great fun to play in the branch, and watch the milking, and help turn the grass seed, but it is not pleasant to go to bed with an ache in the stomach calling for another piece of bread. Uncle Tom thought the orphans should be bound out, and when he harped upon this, the children became very unhappy, for the thought of being bound out for service till they were of age seemed a frightful calamity. Perhaps it would have been best for them—perhaps they would have enjoyed it, but, then, they did not *think* so. If Uncle Tom had been well on in the world, which happy condition is usually called being "well off," he might have been willing to share his wealth with his sister's children. But I am not sure about that, you always have to take people as they are, and Uncle Tom was poor and plain-spoken.

The real trouble of the children began when they went to their Aunt Sarelda. She lived in St. Louis on a very modest income. She was a maiden lady, and was perfectly contented with life before the children came. Then everything seemed to go wrong. Their grammar vexed her, for their living with Aunt Mary and Uncle Tom had been a serious injury to their syntax. There was another thing, they liked to move about—they did not enjoy sitting upon chairs. Aunt Sarelda was very fond of chairs, especially for children. She decided to teach them, instead of sending them to the public school, and this teaching was an agony to her, yet she persevered. It was not fun to the children either. She found them very ignorant. Their father had been too busy preaching to other people to give much attention to just his own children. Sometimes Emily would try to hold a friendly conversation with her aunt whom she greatly admired and feared. It would go thus:

"Aunt Sarelda, I seen—"

"*Saw!*" said Aunt Sarelda.

"I saw the purtiest—"

"*Prettiest, prettiest*, child." (Aunt Sarelda pronounced "pretty" to rhyme with Betty.)

"The prett-tiest ring layin' on—"

"*Lying*, Emily, and give the *g* full utterance. Thus, *lyingg*, ly-*ingg*."

Emily would continue. It was impossible to discourage her. In the meantime Emily, Zep and Harry still perch on top of that box-car in the moonlight. But I must tell you more about that gold ring Emily was talking about, for it was one of the causes that led to their running away. I do not say running away from home, for, alas! to orphans, *home* is but a name —a memory.

(TO BE CONTINUED.)

What $1.75 Will Do.

If you send $1.75 now as a new subscription for The Youth's Companion for 1902, it will entitle you to all the issues for the remaining weeks of 1901,

FREE.

It will entitle you to the Double Numbers for Thanksgiving, Christmas and New Year's,

FREE.

It will entitle you to The Youth's Companion Calendar for 1902—in twelve colors and gold—

FREE.

It will entitle you to the 52 issues of The Companion for 1902—a library of the best reading, including the features noted below.

Send this slip or the name of this publication with your $1.75.

J 144

250 Good Stories—

50 Special Articles—

Weekly Editorial Review—

Children's Page—

Weekly Article on the Care of the Health—

Notes on Current Events and Nature and Science—

Anecdotes and Miscellany—

will fill the pages of The Youth's Companion during 1902.

Illustrated Announcement for 1902 and Sample Copies of the paper sent Free.

The Youth's Companion,
Boston, Mass.

Hall Caine Uses His Bible.

Mr. Hall Caine, the novelist, states that he is largely indebted for his literary successes to the Bible, says the C. E. World.

"I think," he says, "that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells.

"Whatever strong situations I have in my books are not of my creation, but are taken from the Bible.

"'The Deemster' is the story of the Prodigal Son. 'The Bondman' is the story of Esau and Jacob. 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl, and 'The Manxman' is the story of David and Uriah."

Hour of Prayer.

Frank G. Tyrrell.

The Triumphant Believer.*

Text.—For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.

We seek not enjoyment, nor sorrow, but progress. The church of Christ moves like a victorious army, from point to point, and its victories always bless the vanquished. The individual believer shares in these lustrous victories of the army to which he belongs, and, at the same time, makes conquests of his own.

Enemies.

Doubt is always a lurking enemy of the child of God. When trouble and affliction come, when distress and persecution darken the sky, then he is prone to think that God has forsaken him. Again and again the cry has gone up in rebellious protest against affliction and sorrow,—"God is cruel!" But Paul here corrects this blind impulse, and rebukes doubt. Suffering is a proof of God's presence, not of His absence. Chastisement comes in love. The fires are to burn away the dross. This language was peculiarly appropriate to the early Christians, whose sufferings were heroic; many of them endured the pains of martyrdom. But it is full of comfort likewise to the tried and the smitten in every age, whether their sorrows come from vindictive human rulers and tyrannous laws, or, on the other hand, from the unfortuitous events which fill some lives. None of these things can separate us from the love of Christ.

Victories.

The faithful disciple, the obedient and loyal soldier of the Cross, conquers; but he "more than conquers." A victory is inspiring; but sometimes it is won at such a fearful cost as to make even the moment of triumph sad. Or it is of doubtful value, because it is scarcely decisive of anything. But that is not the nature of the victories of grace. The believer triumphs, and he triumphs gloriously. "Our sufferings are short-lived," writes Moses E. Lard, commenting on this passage, "they quickly end. We not only live through them, but we shall live forever beyond them. Nay, we are even crowned over them, with immortality and eternal life."

Such victories over temptation, as well as over sorrow and trouble, every believer should seek. The half-and-half Christian is never a happy Christian; he must be out-and-out! Write upon your banner, "No compromise!" Press your righteous contention at every point, and strike valiant blows against all forms of sin. You need not fear "death, nor life, nor angels"; if good angels are meant, then it is an assertion that even they, if they should attempt it, with all their might, could not cut you off from the love of God. And this sublime enumeration, as if some plotting enemy might have been overlooked, closes with the phrase, "nor any other creature." Whom shall I fear?

Helpers.

Not alone are these triumphs won. "Let him that thinketh he standeth take heed lest he fall." We have need of this caution, for it is inevitable that victory should beget self-confidence. The valorous soldier feels that he conquered by his personal prowess, by the strength of his arm, or the cunning of his brain. And the self-confident warrior is in peril. Recall the experience of the Hebrews before Ai. No, your conquests are not yours; they are won because God fights for you, and works in you.

Our achievements are all due to the help of Christ, who loved us and gave himself for us. Your own experience corroborates this. When in crises, feeling weak and impotent, you have gone to Christ for help, you have triumphed gloriously. But when, flushed with pride, you have relied upon your own wisdom and might, you have ignominiously failed. Happy are these experiences, if they have but taught you to rely always upon heavenly helpers. No trembling, warring soul ever sent up a cry for help in the thick of battle, that immediately the air was not stirred with angels' wings, and the chariot lifted forward by unseen hands. Why, then, should we ever be weak and lonely? Reinforcements are ever at hand, thank God. The Captain of our salvation never leaves us; He marshals His cohorts for our defense. But unfortunately, we can refuse His assistance.

Be comforted with the assurance of final victory, and more than victory. Keep close to the triumphant Christ, and you will be a triumphant Christian.

Prayer.

O God, Thou knowest our weakness and unwisdom, our poverty and pride. Have mercy upon us, and renew our minds; cleanse our hearts, and equip us for the struggle Place in every trembling hand the sword of the Spirit; inspire every faint heart with confidence; and lead forth the bannered host to conquest, in Jesus' name, Amen.

*Prayer-meeting topic for Oct. 16.

Travel.

A word or two on the subject of travel is not amiss. The facilities for the transportation of passengers at the present time have certainly been brought to perfection. It isn't like in the old days when it was almost a torture to go from one place to another. Now you get aboard a train and live just like you do at home. The entire equipment is built with a view to your comfort.

For instance: When you go East the B. & O S-W. offers you Three Daily Solid Vestibuled Trains from St. Louis, leaving at 8:20 a. m., 8:05 p. m. and 2:15 a. m.—made up of the finest Pullman sleepers—a dining car service which cannot be excelled (you don't have to pay for what you can't eat, but just for what you order)—first class high back coaches—in fact the trains are palaces on wheels. The track, roadbed and equipment are entirely new.

It's the best line to Cincinnati and Louisville. Only $21 to New York with stop-overs. (Saves you money and gives you the best service.)

Information in regard to trains, etc., can be secured from any representative. It will be a pleasure for them to answer your questions and help you in every way.

The favor of the public is final proof of merit—and we're after it.

F. D. Gildersleeve, Dist. Pass. Agt., St. Louis, Mo.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. Chesbrough. A. G. P. Agt., St. Louis.

Danger In Soda.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place, and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief, and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20-grain lozenges, very pleasant to taste, and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

THE HOLY SPIRIT

A symposium by eminent authors. This book contains the following: "The Influence of the Holy Spirit on Conversion and Sanctification," by Alexander Campbell; "Consciousness and its Relation to the Holy Spirit," by A. B. Jones; "The Holy Spirit in Consciousness," by G. W. Longan; "The Holy Spirit in Consciousness," by Thomas Munnell, and "The Witness of the Holy Spirit," by J. Z. Taylor. The book is a neat volume, bound in cloth and gilt, containing 155 pages. The price has been lately reduced to 30 cents.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

THE CHRISTIAN-EVANGELIST
Three Months, 25c.
On Trial to New Subscribers.

Sunday-School.

W. F. Richardson.

Joseph Exalted.*

Two years passed after the release of the butler of Pharoah from prison, and in his restoration to favor he forgot his promise to Joseph. Thirteen years had gone by since the innocent young lad was sold by his brothers into bondage, and much of this time had doubtless been spent in prison. He was now a young man of thirty, and in the bloom of his youthful vigor. Instead of repining at his lot, he made the best possible of his situation, and won the confidence of all about him, so that he became a trusted servant and keeper of the jail, and thereby his personal comfort was ensured. But he still rested under the stigma of disgrace, and his soul was grieved that he should be thought capable of the evil charged against him. Deliverance was at hand, however, and he was yet to learn that his sufferings could be made the means, through the providence of God, of ministering life to multitudes of his fellow men. Had Joseph's career been one of unbroken prosperity, few would have heard of him, perhaps. And those who did would have been disheartened when they compared his good fortune with their hard one. But, by his severe and undeserved trials, so patiently borne, and so amply recompensed, he has strengthened thousands to endure and be faithful to God and their fellow men.

We have already referred to the significance given to dreams, by the people of the Orient. The Egyptians were fond of reading the will and purposes of their deities in these night visions. When, therefore, the reigning Pharaoh saw in his sleep the strange sights of the lean cattle devouring the fat ones, and the full heads of wheat swallowing the thin and blasted ones, he felt that something of great importance was intended to be conveyed thereby. The fact that the cattle came up out of the sacred river, the Nile, whose annual overflow was the source of the land's fruitfulness, may have added to the dream's impressiveness. Egypt was the world's granary, her wheat being shipped in the vessels of Alexandria, or carried on the backs of the caravans of camels to every neighboring country. This fact would make the second dream appear to Pharaoh as of special significance. His spirit was troubled, we are told, and he called in all his sages and magicians to interpret the dreams. But they could not offer any satisfactory interpretation. Then the treacherous and ungrateful memory of the chief butler recalled his own experience while in prison, and he told the king of what Joseph had done in explaining the dreams of himself and the chief baker, and how the issues had been precisely as he foretold. Joseph was at once sent for, and, after being shaved and washed and newly clad, as befitted one who was to stand before the king, he appeared in Pharaoh's court.

To Pharaoh's complimentary statement of what he had heard regarding Joseph's ability to interpret dreams, the young man replied, "It is not in me: God shall give Pharaoh an answer of peace." Not even such sudden exaltation can turn the head of this noble young Hebrew, and he will not suffer the honor due to God to be attributed to himself. Well he knew that unaided of God he would be as helpless as the magicians of Egypt. But he likewise knew that "the secret of the Lord is with them that fear him," and he assured the king that God had given a token of his gracious purpose toward Egypt in the dream which had so troubled his spirit. Pharaoh then recounted his dreams, which Joseph interpreted in such manner as to impress the king with the fitness of his explanation. The seven fat cattle and the seven full ears of wheat signified seven years of plenty, during which the land would bring forth in great abundance. These would be followed by seven years of famine, during which the stores laid up in the years of plenty would be devoured. The two dreams were given to the king, that he might be assured of the facts they foretold. Emboldened by the evident favor with which Pharaoh listened to his interpretation, Joseph advised him to choose out the wisest man in his kingdom, and give to him authority to gather up the surplus of grain during the plenteous years, to keep the people when the awful famine should arrive. Thus would the people be saved from starvation, and the kingdom from calamity.

Pharaoh was completely captured by the bearing, the wisdom and the strange knowledge of the future exhibited by Joseph, and it was but natural that he should appoint him to the position of overseer, to carry out the plan he had himself outlined. "Can we find such a one as this, a man in whom the spirit of God is?" asked Pharaoh of his servants, and they approved of his decision. It was ever thus,—the presence of the divine Spirit will manifest itself, and he who seeks ever to know and do the will of God alone will be led of him. It was said of the early followers of Jesus that men "took knowledge of them, that they had been with Jesus." And the conduct of Joseph told with unmistakable clearness that God was with him, whether in the palace of Potiphar, in the prison, or on the throne. He was set next to the king himself, given the second chariot, arrayed in royal robes, trusted with the signet ring of Pharaoh, and in every way honored as the noblest man in the kingdom. His name was called, in the Egyptian tongue, Zaphnathpaneah, meaning, according to some authorities, "Savior of the world," a noble title, and one which would perpetuate his beneficent work to future generations. He was given a wife from the priestly caste, which implies that he was adopted into that caste, and thus received full recognition as one of royal blood.

The confidence of Pharaoh was not misplaced. Joseph went through the land, during the seven years of abundance, and gathered the grain into great storehouses, where it was preserved until the years of want. It was probably due to the foresight of Joseph, which saved the land of Egypt from the horrors of famine, that future kings continued to build these storehouses, such as those of Pithom and Raamses, afterward built by the oppressed Hebrews, under the "king who knew not Joseph." There is no record of any future famines of so great duration as this one, but the Nile has frequently failed to overflow its banks sufficiently to properly fertilize the soil, thus bringing great distress upon the land for at least a year or two. An inscription on the wall of a tomb, believed to be that of the period we are studying, has the following language, written by a servant of Pharaoh: "When a famine arose, lasting many years, I issued corn to the city to each hungry person." Can it be that we have in this an inscription of the very man of God whose life we are studying?

*Lesson for October 20. Genesis 41:38-49.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR PIPE ORGANS.
637-641 S. Ewing Avenue, St. Louis, Mo.
Please mention this paper when writing.

STARKS' Headache Powders
CURE WHERE ALL OTHERS FAIL.

J. C. Van Pelt, Sec'y of the Louisville Commercial Club, says: I am a great sufferer from headache, and always carry STARKS' HEADACHE POWDERS with me—they are the best.

Mrs. D. R. Friedman, Elmira, N. Y., says: I have been a great sufferer from headache; have tried many kinds of remedies, but found none as good as STARKS' HEADACHE POWDERS. 10c packages at all druggists. Sent by mail, postpaid.

Sent by mail postpaid.
STARKS & CO., MIDWAY, KY.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

Popular Hymns No
By C. C. CLINE

POPULAR HYMNS NO. 2 is meeting with the success its merits deserve. Competent critics pronounce it the best "All-Round Book" before the public to-day. The third edition is now ready. Send 25c for sample copy. Buy none but the best.

STYLES AND PRICES.

Per copy, postpaid, Cloth	$ .30
" " " Boards	.25
" " " Limp Cloth	.25
" dozen, not prepaid, Cloth	3.00
" " " " Boards	2.50
" " " " Limp Cloth	2.00
" hundred, not prepaid, Cloth	25 00
" " " " Boards	20.00
" " " " Limp Cloth	15.00

Christian Publishing Co., St. Louis, Mo.

"GARLAND" STOVES AND RANGES
Awarded First Prize, Paris Exposition, 1900.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR OCTOBER 20.

A Bad Bargain.

Gen. 25:29-34.

The difficulty with Esau was that he had no foresight. He saw too short a distance. He felt that everything was likely to be lost because he happened to be very faint with hunger. Because for the moment he was physically weak he allowed himself to be mentally and morally weakened.

How often it chances that, because we consider ourselves abased or unfortunate, we indulge ourselves in some wrong. We say, "Oh, I'm having such a hard time to-day. I'll do this just this once to relieve the darkness of to-day. I know I oughtn't. It isn't just the thing, but, then, things have been all against me to-day, and I'll do it just this time." Possibly Esau's reasoning was something of this sort.

We talk to ourselves in this way, knowing all the time that, sooner or later, we must pay for our indulgence. We are short-sighted enough to seek a present pleasure at the expense of future good. This is the manner of a child, of a savage, of the uncivilized man or woman. Here is a young woman who eats chocolates when she knows well enough that she must take medicine afterward, yet she eats, and even sets the medicine-bottle close at hand while eating. Here is a young man who stays out late at night, and dissipates, knowing that he will suffer the next day, and fall asleep over his books in the office or the class-room. It is the same short-sightedness of Esau, and they are selling the birthright of manhood and womanhood for mouthfuls of sawdust.

To be sure, Jacob is not without blame in this bargain. But, then, that does not alter the case for Esau. You and I, too, will always find the devil (or at least the devil of a fellow) ready to co-operate with us in our bad bargaining whenever we are weak. Don't imagine for a moment that the company you keep is going to preserve you altogether from harm. You'll find temptation lurking even among angels and people of that sort.

And, last of all, let us consider that Esau got himself into trouble by being intemperate at the very start. It is not a bad thing to hunt, but it is a bad thing to hunt too much. Some people are forever doing a good thing so much that it becomes a bad thing. If Esau had been self-controlled at the start he would not have put his foot into it so badly.

All round, Esau is not such a very bad fellow.

He was simply foolish and "didn't think." How many there are who get into difficulties because they "didn't think" If no man can add a cubit to his stature by taking thought, he can at least add armor to his safety by taking thought. In all our living let us think ahead, count costs, and stiffen up our weak backbones.

Kentucky University.

Missionary Directory.

Foreign Christian Missionary Society.—A. McLean, Corresponding Secretary, Box 884, Cincinnati O.

American Christian Missionary Society.—Benj. L. Smith, Corresponding Secretary, Y. M. C. A. Building, Cincinnati, O.

Board of Church Extension.—G. W. Muckley, Corresponding Secretary, Waterworks Building, Kansas City, Mo.

Board of Ministerial Relief.—Howard Cale, 120 E. Market St., Indianapolis, Ind.

Christian Woman's Board of Missions.—Mrs. Helen E. Moses, Corresponding Secretary, 152 E. Market St., Indianapolis, Ind.

National Benevolent Association Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

Geo. L. Snively, General Secretary, 903 Aubert Ave., St. Louis, Mo.

PAYMENT OF ARREARS

To January 1, 1902

AND $1.00 ADDITIONAL

Will Extend Your Subscription

TO THE

Christian - Evangelist

To January 1, 1903.

Make remittances payable to

CHRISTIAN PUBLISHING CO., - - ST. LOUIS, MO.

SUNDAY-SCHOOL SUPPLIES

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 3 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., $ .15; 3 mos., $ .30; 1 yr., $1.00
25 " " .25; " .60; " 2.40
50 " " .45; " 1.20; " 4.60
100 " " .75; " 2.10; " 8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco .....$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen.....$ .50

Christian Publishing Co., 1522 Locust St., St. Louis.

Marriages.

BARBOUR—ANDRIST.—Eugene R. Barbour, of Moniteau county, Mo, and Miss Susie Andrist, of Moniteau county, Mo., were married at the home of Mrs. Robertson near Latham, Mo., Sept. 29, 1901, R. B. Havener officiating.

BARTLEY—CARTER.—Married in Poplar Bluff, Mo., Sept. 22, 1901, by Elder Jesse Craig, Miss Leola Moore Bartley, daughter of Mr. and Mrs. Samuel Moore Bartley, of Beebe, Ark., to Harry Lee Carter, son of Dr. and Mrs. Jacob Carter, of Poplar Bluff, Mo.

HAMILTON—BROWN.—Married in Council Bluffs, Ia, Wednesday, Sept. 25, Mr. Frait Hamilton and Miss Birdy Brown, W. B. Crewdson officiating.

JETT—HANAN—A. B. Jett, of Mulhall, Okla., and Miss Nellie Hanan, of Moundville, Mo., were married at the home of the bride's parents, Moundville, Mo., Sept. 12, 1901, R. B. Havener officiating.

MENDENHALL — BUERNWORTH.— On Sept. 30, 1901, in Council Bluffs, Iowa, Harry E. Mendenhall, of Pierce, Neb., and Ella E. Buernworth, of Council Bluffs, Ia., were united in marriage, W. B. Crewdson offficiating.

SORNSON—WORTHINGTON.—On Sept. 26, in Council Bluffs, Mr. Sorn Sornson and Minnie Worthington were united in marriage, W. B. Crewdson officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BOWMAN.

Mary G. Bowman was born in Fayette county, Ky., Sept. 26 1826, and died at her home, near Savannah, Mo., Sept. 28. 1901. Was married to Abram Bowman in 1844 Of this union eight children were born. Has lived in Andrew county, Mo., since the spring of 1845 Has been a lifetime member of the Christian Church.

A R. HUNT.

Savannah, Mo.

BROWN.

After an illness of more than a year, Mrs. Grace Daily Brown passed from earthly to heavenly life, at Amarillo, Tex., Sept. 20, 1901. She became a Christian at the age of 18 years. From the day of her obedience she led a faithful, consecrated, Christian life. She was loved and respected by all who knew her. She was taken to Amarillo, last June, by her devoted husband in the vain hope that the change would benefit her health. She endured her affliction patiently and uncomplainingly. She fully realized that she must go and was ready. Her remains were laid to rest in the beautiful cemetery near this city.

MRS. S. D. DUTCHER.

Oklahoma City, O. T.

FOUCH.

David W. Fouch died at Parma, at the residence of his son, F. R. Fouch, July 30, 1901, aged 73 years, 1 month and 12 days. He was born in Ohio and lived there until 1862, when he crossed the plains with his family, first settling in Grand Ronde Valley. In 1863 he removed to Idaho and settled at Star, where he lived until within a few months of his death. He became a member of the Christian Church when quite a young man, and for over thirty years was pastor of the Christian church at Star, while during that time, for a number of years, he filled other appointments many miles from home, to which points he traveled in all kinds of weather, going through all the experiences of a pioneer preacher. A man of bright mind but little education, he spent all the time he could well spare from his farm labor, in reading and study He became a fluent speaker, able to cope with men who had had greater advantages. His ministry was almost entirely a labor of love. For all the many years of his service he received very little remuneration, but he wished it so. He was ever zealous for his church and during the last few days of his declining strength his thoughts ever turned towards his church, and his oft expressed desire for its welfare and progress showed the interest he retained to the last. He was twice elected to the territorial legislature, each time holding the office of speaker. Deceased had been in feeble health for some time; on July 19 he was stricken with paralysis. On the evening of July 30 he was seized with heart failure and passed away in a few moments. Three sons and two daughters are left to mourn his death The remains were interred at Star beside his wife. Services were conducted by Bro. Clay, of Boise.

INTRODUCTORY OFFER

to New Subscribers

Mention this Notice and Send us

ONE DOLLAR for the

CHRISTIAN - EVANGELIST

for One Year

Christian Publishing Co., 1522 Locust St., St. Louis, Mo

HOLMES.

J. Q. Holmes was born Nov. 14, 1825, in Indiana, and died at South Haven, Kan., Sept. 25, 1901. Few men have given more time to religious work than he. Beginning at the early age of eighteen, he has given a long life devotedly to the cause of Christ. He was intensely missionary, and his only regret was that he could not do more in that direction. It was my pleasure to know him only in the declining years of his useful life. He leaves a wife, to whom he was married about the year 1893, who feels deeply the loss she has sustained in his death. He has four children by a former marriage, three daughters and one son, all of whom are members of and consecrated workers in the Christian church. The funeral services were conducted by the writer at the church in South Haven where he spent the last ten years of his life. The CHRISTIAN-EVANGELIST was his constant companion, and he in return was its tried and true friend.

P. H. GUY.

MOORE.

Nancy Martin Moore was born near Antioch, Ohio, May 7, 1837, died near Cowden, Ill, Sept. 5. 1901. Her maiden name was Nancy Huffman. She has been a member of the Christian Church since she was 16 years old. She was married Aug. 12, 1855, to Enoch Martin, who on May 12, 1885, preceded her to the grave. Of this union three sons were born, two of whom, S M. and R. A. Martin (both preachers) are still living. She was married on April 9, 1890, to Z Moore who still survives her. Her remains were laid to rest in the new cemetery at Cowden, Ill. Farewell, mother! We shall meet again.

S. M. AND R. A. MARTIN.

SPEARS.

Mrs. Emily Spears was born in Crawford county, Ill., Feb. 15, 1823, moved to Orange county, Ind., 1839, was married to John D. Pinnick Nov., 1841. This union was blessed with five children, three of whom survive her. They moved to Sullivan county, Mo., where Mr. Pinnick died and then she, with her children, moved to Adams county, Ill, in 1866. In 1869 she married John Spears with whom she lived happily until her death which occurred Sept. 6, 1901. The writer conducted her funeral at her late home near Ursa, Ill., Sept. 8. Sister Spears was a devoted Christian lady. She loved God, Christ and the church. She loved humanity and was loved and respected by all who knew her.

J. D. GREER.

Canton, Mo.

WARFIELD.

John S. Warfield was born in Macoupin county, Ill., Jan. 20, 1852; was married to Miss Martina Varnier Oct. 5, 1880. To them were born three children, who with his faithful wife survive him. He fell asleep in Jesus August 31, 1901, and the writer conducted his funeral at the Christian church in Ursa, Ill., Sept 2. 1901. Bro. Warfield became a Christian early in life and ever afterwards remained true to his Master. He was for many years an elder in the church at Marceline, Ill. May the God of all grace comfort his bereaved family and his friends, who are legion.

J. D. GREER.

Canton, Mo.

YALTON.

Eva Jordan was born in Marceline, Ill., Dec. 24, 1874, married Wesley Yalton, Sept. 19, 1895 and died Sept 3, 1901, at her home in Kahoka, Mo. Her funeral was conducted in the Christian church Sept. 5 by the writer. Sister Yalton was one of the best loved women I have ever seen. She was one of our most faithful workers in the church, Sunday-school and Y. P. S. C. E. Young, buoyant and happy and with a readiness for every good work she was an inspiration to all in her faithfulness. As a wife, a friend, or Christian she had few equals and, I believe, no superiors. When she married and came to Kahoka she took hold of the work as if it had always been her home. We miss her very much and mourn with her beloved husband, Bro Yalton, her untimely death.

J. D. GREER.

Canton, Mo.

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SUBSCRIBERS' WANTS.

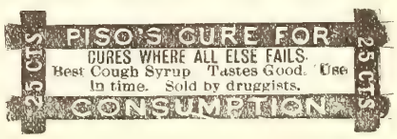
WANTED—To exchange $1,200 pastorate in Texas for country churches, or pastorate, in or near south or central Missouri or Indian Territory. Address, Texas, care CHRISTIAN-EVANGELIST.

FOR SALE—80, 160 and 640 acres; nice farms, well located in Barton County, Missouri, price $25 per acre. M. Wight, Iantha, Mo.

CHURCHES wanting a Pastor or Evangelist to hold a meeting can be put in correspondence with a first class man by addressing Box 111, Bloomington, Illinois

BROTHERS AND SISTERS wishing rooms during "Pan American Exposition" can secure them in a Christian home at a reasonable price by writing to Mrs. A. F. Lawson. 83 Norwood Ave, Buffalo, N. Y. I can heartily recommend Brother and Sister Lawson.—*Burris A. Jenkins.*

Topical Outlines of the Midweek Prayer-meeting Themes for 1901 is a neat booklet of thirty pages, similar in style to the booklet issued last year, of which many thousand were used. Price, 25 cents per dozen Christian Publishing Co



Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

Christian Science Dissected continues to enjoy an increasing popularity. Many persons, after buying and reading one copy, send to us for half a dozen copies to circulate among their friends. It is the best antidote for Eddyism yet discovered. Price 25 cents.

Thousands of our preachers will want *The Witness of Jesus*, the book containing Alexander Procter's sermons. Books of sermons are not so much read now as in past years, as a rule, but this is an exceptional book, and is proving an exception to the rule. Price $1.25.

The preacher who does not possess a copy of *The Christian Worker* is depriving himself of a valuable hand-book of helpful hints and suggestions, covering all the various phases of the preacher's work. Price $.75.

Can it be simply a coincidence, or is it a matter of cause and effect? We go over our books and note the names of preachers who are regular purchasers of books, and we fail to find the name of any man who is always hunting a new field, or who complains that he is being turned down for younger men!

Moses, the Man of God, is one of the best of D. R. Dungan's works. The career of Moses was most thrilling and wonderful, and the story of his life as told by Dr. Dungan will hold the interest of young and old. Cloth, illustrated, $1.00.

The Concise Church Record, price $1.00, is an excellent book of record for the church clerk. Still better is the *Church Register and Record*, which may fairly be called perfect. It makes easy the work of keeping church records. There are two sizes: 160 pages, $2.00; 300 pages (for large congregations), $3 50.

G. W. Longan has gone to his rest, but he still lives and labors through his really great book, *Origin of the Disciples of Christ*. If you have never read this work you owe it to yourself to do so immediately. Primarily this work was written as a reply to the book of the same title, by Prof. Whitsett, but in refuting the false statements of Whitsett, the author has given the true history of the origin of our movement. Price 50 cents.

Organic Evolution Considered, by Prof. Alfred airhurst, is a work which opposes the Darwinian theory, and which gives in the strongest possible manner, the ablest arguments against organic evolution. It is highly endorsed by prominent scholars and thinkers, and should be read by all who have an interest in science. Cloth, 386 pages. Price, $1.50.

America or Rome; Christ or the Pope, by John L. Brandt, is not excelled by any book on Romanism ever published. The American who fails to fully inform himself concerning political Romanism is falling short of his duty as a citizen. Do you realize that there is only one thing that to-day prevents Rome from abolishing our public schools, our form of government, suppressing our free press and instituting the Inquisition, and that that one thing is lack of power? Do you know that every Romish priest dreams of the time when "the Church" will be strong enough to throw off her mask of toleration and throttle all opposition to her sway? These are facts. This book will enlighten you, and show you your duty. It is profusely illustrated and handsomely bound. Price $1.50.

All of the works of Alexander Campbell have a steady sale, both singly and in the complete set, but the volume that is most in demand is *The Christian System*. There are two reasons for this. In the first place, the book is a great masterpiece, written by the greatest religious thinker and leader of the nineteenth century, and it is naturally sought by men who wish to sit at the feet of the "Sage of Bethany." And then, too, the book is quite popular with the preachers of the Methodist Church. We are constantly filling orders that come from these M. E. brethren, and sending wholesale lots to their publishing houses. It has been hinted that the demand for this particular work, from this particular quarter, is the result of the perennial effort to prove that the Disciples of Christ have a definitely formulated creed, prepared by Mr. Campbell. We prefer, however to believe that the demand is but the result of a commendable desire, indicative of a broadness and liberality of mind, to know all truth and profit by all light, whence-ever it may come. A new edition of *The Christian System* is just ready. The price is now $1.00.

The nineteenth century, just ended, was the century of religious debates in America. Most notable of all these forensic controversies, beyond all question, was the memorable debate between John B. Purcell, archbishop of the Roman Church, and Alexander Campbell, a Disciple of Christ, which occurred at Cincinnati in the first half of the century. It was especially notable because unique. Never before or since has a representative of Rome met a champion of Protestantism in open, oral debate. There are probably none now living who were present at the discussion. Fortunately, however, the entire discussion was reported by shorthand and published in book form. Any one who desires may read every word spoken by both debaters, and we assure our patrons that it makes "mighty int'restin' readin'." Cloth bound, red edges, 360 pages; price reduced to $1.00.

Stand by the Standard!

Price's Cream Baking Powder is everywhere the acknowledged standard, the powder of the highest reputation, greatest strength, and absolutely pure. It renders the food more healthful and palatable, and using it exclusively you are assured against alum and other dangerous chemicals from which the low-grade powders are made.

Dr. Price's Baking Powder is sold on its merits only — never by the aid of lotteries, gifts, commissions or other schemes. The entire value of your money comes back to you in baking powder—the purest, most economical made.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Alum baking powders are low priced, as they cost but three cents a pound to make. But alum leaves in the bread or cake glauber salts, sulphuric acid and hydrate of alumina—all injurious, the last two poisonous.

For Loss of Appetite

Take Horsford's Acid Phosphate.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite." Supplies the needed nerve food and strengthening tonic.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | October 17, 1901 | No. 42

Contents.

EDITORIAL:

Current Events.....1315
The Latest from Minneapolis. 1317
The Minneapolis Convention.....1317
Notes and Comments 1319
Editor's Easy Chair.....1319

CONTRIBUTED ARTICLES:

The Foreign Christian Missionary Society—Twenty-sixth Annual Report..1320
B. B. Tyler's Letter..... 1321
The American Christian Missionary Society..... 1322
An Hour in His Courts.—L. H. Stine...1324
Athanasius—Doctrinal Preaching.—F. D. Power.....1325
The Old Book in the New Crucible.—J. J. Haley..... 1326

CORRESPONDENCE:

A Japanese Summer Resort.....1330
Southern Indiana Notes.....1330
Oklahoma Convention 1331
Missouri Bible-school Notes..... 1332
State Mission Notes.....1332

MISCELLANEOUS:

Our Budget..... 1328
Book Notes..... 1333
Evangelistic.....1334
Family Circle.....1336
With the Children.... 1339
Hour of Prayer..... 1340
Sunday-school.....1341
Christian Endeavor.....1342
Marriages and Obituaries.... ... .1343

Subscription $1.50

In the dawning light of the world's best century; on the heights of nearly two millenniums of Christian history; in the geographical center of the continent; on the highest plateau between Hudson's Bay and the Gulf of Mexico; in one of the most enlightened commonwealths of the Union; under the sheltering folds of the fairest and most potential flag that floats under the whole heaven; in the light of the best civilization the world has yet seen; inspired alike by the great achievements of the past and the brighter promise of the future, we meet in our first National and International Convention of the New Century.

(Introduction to the address of J. H. Garrison at Minneapolis, Saturday evening, October 12.)

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

WHAT WE STAND FOR

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

—*J. H. Garrison.*

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

"A Business Education and the Place to Get It"

JONES

Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST LOUIS, MO.

It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. *For Catalogue of information, address,*
J. G. BOMMER, President.

MORMONISM EXPOSED

"The Doctrines and Dogmas of Mormonism," by D. H. BAYS, is the finest work on the subject that has ever been published. The author was for 27 years a preacher of Mormonism. He knows the system from the inside. The book is a handsome volume of 459 pages, bound in cloth.

PRICE, $1.50.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

Wheeling Through Europe

By W. E. GARRISON. The story of two summers (1898 and 1899) spent on a bicycle in England, Scotland, Wales, France, Holland, Belgium, Germany, Switzerland, Austria and Italy. The author's account of his experiences is always interesting, and often very humorous. The book is illustrated with fine half-tone plates made from photographs taken by the author. It contains 263 pages, and is finely printed and bound.

PRICE, $1.00.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

PAYMENT OF ARREARS

To January 1, 1902

AND $1.00 ADDITIONAL

Will Extend Your Subscription

TO THE

Christian - Evangelist

To January 1, 1903.

Make remittances payable to

CHRISTIAN PUBLISHING CO., - - ST. LOUIS, MO.

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the army of the Lord.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed unless it be to keep in the style.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E's care to sing. The Solos, Duets, and Quartettes may be impressively used to enrich every session of the Society.

S. S. SUPERINTENDENTS who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessor,

It is an ALL ROUND BOOK

STYLES AND PRICES

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth,.....	$ .30	$3.00	$25.00
Boards.....	.25	2.50	20.00
Limp cloth.....	.25	2.00	15.00

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, October 17, 1901. No. 42.

Current Events.

A Second Tammany. A representative of the Quay-Ashbridge Republican machine in Philadelphia has given this ingenuous and succinct exposition of the truth, the whole truth and nothing but the truth concerning the workings of practical politics in the City of Brotherly Love and municipal jobbery. "The organization in Philadelphia," says its official representative in this unusual burst of confidence, "occupies the same position to the people of this city as Tammany does to the people of New York. The cohesive power of the organization is the offices. There are ten thousand of them at the disposal of the organization. The Poles, Hungarians, Italians and other foreigners vote with us because we control the offices. They want favors and know that they cannot get them unless they stand in with the organization. That is why they vote with Tammany in New York." This is the naked truth, stripped of all veneer of political sophistry and pretense. It is not a question of public welfare or private honor, but just a matter of jobs. Public office is no longer a public trust; it finds a higher usefulness in furnishing "the cohesive power of the organization." But what need of further characterization? It is all said in the first sentence: The organization in Philadelphia occupies the same position as Tammany does in New York. Can the decent people of Philadelphia understand that?

The Episcopal Convention. The triennial general convention of the Protestant Episcopal Church in the United States is now in session in San Francisco. The assembly is organized somewhat after the pattern of the national congress. The house of bishops meets behind closed doors, corresponding to the senate in executive session, while the lower house is composde of clerical and lay deputies elected from the several dioceses. About eighty bishops are assembled at San Francisco; the house of deputies, composed of four clergymen and four laymen from each diocese and two representatives from each missionary district, contains about five hundred and thirty members. The convention is a legislative assembly which of necessity cannot follow any fixed daily program. It continues until its work is done and the session usually consumes about three weeks. The most important matters for consideration at this session are: the adoption of the new constitution for the church which was drafted by the convention at Washington three years ago; a new law on marriage and divorce; a new name for the Church; the creation of an American Episcopal archbishopric; some changes in the judicial system of the Church, especially by the formation of a court of appeals; the extension of an American Episcopate over Porto Rico and the Philippines. On the subject of marriage and divorce the house of bishops has already taken action, prohibiting clergymen to marry persons who have been divorced for causes arising after the former marriage. This resolution has yet to pass the lower house. With regard to the name it is felt by many that the name "Protestant Episcopal" is too obviously sectarian to be consistent with their claim to be *the* Church, and substitutes, such as "the American Church," have been suggested. A joint committee of fifteen, composed of bishops, clergymen and laymen in equal numbers, has been appointed to report at the next convention on the question of changing the name.

"Lest We Forget." Mr. Kipling, patriot and imperialist that he is, has joined the ranks of the critics who think that the British army is going to seed. The appointment of Sir Redvers Buller, of Tugela fame, and Sir Evelyn Wood to command army corps has been severely criticised from many quarters. "In spite of the pledges of the government," says Mr. Kipling in a letter to the Spectator, "the whole army machine is to be hauled back as soon as it may be to the old rules of impotence, pretense and collapse." Kipling's recent poem, "The Lesson," atrocious as it was as poetry, will be even more regrettable if it turns out that the lesson that "two and two makes four" has not yet been learned by the British army and those responsible for its management. The Spectator has been a faithful supporter of the government's war policy but it is now not only opposing the reappointment of Buller and Wood, but suggesting the recall of Kitchener. Everybody admits that Gen. Kitchener is a man of uncommon ability when it comes to hammering an enemy's force with massed battalions, but it is maintained, with a fair show of plausibility, that Kitchener's method is as ineffective against the wily and slippery Boers as a sledge-hammer would be for killing mosquitoes. It is also suggested that Lord Roberts be sent back to South Africa to finish the war again. Since he has been already honored, decorated and rewarded for ending the war, it would seem only fair to send him back to finish the job.

A Sign of Progress. It is reported that physicians in a pest-house in Arizona have discovered that apple cider is a cure for small-pox. Country people, who do their own doctoring and rarely patronize an apothecary, knew the medicinal virtues of wild cherry long before the makers of patent medicine found them out, and it has not been unknown that both apples and cider possess some curative qualities and have the additional virtue of never killing even when they do not cure. Now the doctors have gone one better by finding in them a remedy for small-pox. Thus medical science goes forward by strides and the land of the big red apple gets another boom. But shall we without protest see plain sweet cider put up in little bottles labelled, Dr. Dusenberry's Invincible Oriental and Asiatic Small-pox Specific, one dollar per bottle? Hard fate for the honest apple. But there is no withstanding the advances of medical science. Hail to the new patent medicine!

The New Ameer. The death of the Ameer of Afghanistan may entail some important consequences for Europe. The late Ameer was a man of remarkable personality and gave signal proof of his ability by sternly resisting the encroachments of Russia which would gladly make of Afghanistan a pathway into British India. Great Britain on the other hand is equally anxious to push back the Afghan border to head off this anticipated Russian advance. Thus located between the devil and the deep sea, the Ameer needed all his shrewdness to play his two enemies against each other and keep them both out of his borders, and it is questionable whether his successor will be strong enough to maintain the equilibirum of his state between the two rival and potentially hostile powers. Any considerable weakening of the Afghan government would probably be the signal for a dash at Herat, the key to the country, by both Russia and England. It is reported, indeed, that Russian troops have already been ordered to the frontier to be in readiness for any emergency or opportunity. Running south from the Trans-Caspian Railway, Russia has constructed a military railroad, which is not open to civilians or foreigners, which runs to within about forty miles of Herat. This road has no meaning except as the prophecy of a Russian invasion of Afghanistan at some convenient season. Whether or not this season shall prove convenient will depend chiefly on Habib Ullah Khan, who has been proclaimed Ameer as successor to his father. England already has on her hands more war than she can handle, and the Czar, during his recent conference with the Kaiser and visit to France, expressed strong hopes that the peace of Europe might not be broken for many years to come. But Afghanistan is very tempting. For England it means a buffer state to protect her Indian frontier; for Russia it means a means of attacking that same Indian frontier at some time and possibly winning the whole Indian empire. Much depends on the new Ameer. There are many kings in Europe who are less potent factors in the preservation of European peace at present than this young pagan ruler of an Asiatic principality.

Canada's Census. It was undoubtedly disappointing to those who are most interested in the development of Canada to find by the report of the recent census that the present population of the Dominion is only 5,338,883. It had been estimated that the returns would show at least 6,000,000. During the past decade, strenuous efforts have been put forth to direct the flow of European emigration to Canada, whose broad fields and undeveloped resources, especially in the Northwest, await only tillage and development to make them richly productive. A gain of only 505,644 in ten years, or less than ten per cent., is rather slow growth. But Canada can at least congratulate herself upon the character of her immigrants. Those who go to British colonies are for the most part British, and they are a staunch and sturdy race, whether Saxon or Celt. Canada is flooded with no such deluge of delinquents, defectives, dependents and degenerates as Poland, Hungary, Bohemia and Southern Italy pour upon us. Canada and the United States have each a different immigration problem: With us it is a problem of selection and exclusion, with them it is a question of encouragement and increase.

A Sea Tragedy. The news comes from Hong Kong that there has been found on Bikar Island, a small uninhabited atoll in the Pacific ocean, wreckage and other evidence proving that the British ship Manchester came to grief there, and that the ship's company perished of thirst. There is no water on Bikar, and those of the crew of the ship who managed to reach the land after the wrecking of the ship found they had escaped death in one form only to find it in a worse form. There are a few small trees and shrubs on the island, and these were discovered gnawed and torn by human teeth, in the frantic search for moisture. No bodies were found and it is conjectured that, crazed with thirst, the survivors finally set forth in a small boat to find some other island, and perished before sighting land or being picked up. Altogether the story reads like a chapter from one of the sea stories of W. Clark Russell.

A Doctor's Error. General statements about the ineffectiveness of prohibitory laws, statements of the "prohibition-doesn't-prohibit" sort, are so obviously fallacious that every intelligent person knows how to answer them. Few, if any, laws against crime succeed in rooting out entirely the evils at which they are aimed. The question is, Do they reduce the evil? But occasionally a critic tries to show by garbled statistics that such laws do not even lessen the evils which they try to restrict, and it is a pleasure to see such critics brought to book as positively as the Chicago Record-Herald rebukes the London Lancet in the following editorial utterance:

The London Lancet is a medical publication of the highest standing, and it is to be presumed that Dr. Reid, who is one of its editors, ranks well in his profession, but his advice, "let natural law solve the question of alcoholism," is bosh, his assertion that coercive legislation swells the tide of inebriety is mere assertion and his statistics of drunkenness are absurd.

Fifty years ago Sweden had a natural law, with the result that there was "a public house in every cottage" and pretty much every large landholder was a distiller. The ravages of drunkenness were so frightful that the whole country was aroused to take measures for national defense against the scourge, and under the restrictions of the Gothenburg system and of prohibition there has been a tremendous change for the better.

This modern instance, like many an older one which carries us back to the license of drunken savage and half-savage, proves the absolute necessity for some restraint upon the liquor traffic, so that today the only remaining problem is, "how far shall the restraint be carried?" Dr. Reid with his theory of natural law inclines, of course, to the least possible restriction, and it is in this connection that he introduces his curious statistics. Portland, a prohibition town, has forty-two drunkards to the 1,000 inhabitants. New York, Chicago and London, which are without prohibition, have respectively twenty-three, thirteen and seven to the 1,000.

How, we should like to know, has this count been kept? There is no complete enumeration of drunkards anywhere, and certainly there cannot be in New York, Chicago and London. Secretary Charles Smith, of the Kent County Temperance Federation, who replied to Dr. Reid at the meeting of the Society for the Study of Inebriety, said that the magistrates of London agreed that not one drunkard in ten was ever arrested in that city, and this is perfectly credible. London actually swarms with drunkards to an extent that shocks a person from Chicago, and there is no doubt that it is cursed by its public houses and taprooms. To hold up the British capital as a model of sobriety is to fly in the face of the most notorious facts.

Furthermore, all Great Britain is suffering from the want of more stringent checks upon the sale of liquor. The traffic is a national curse, as it was in Sweden, a curse that is helped along by the customs of society, the power of vested interests, which oppose restrictions for business reasons, and the usual incapacity of drunkards for self-help. That is why a great crusade has just been started in the country against the drink evil, and we may add that this crusade deserves the special sympathy of physicians who should understand above all other people how little of benefit there is in alcohol for the human race, how much of injury, distress and ruin.

Brevities. The monks of La Grande Chartreuse, dwelling in the famous monastery near Grenoble, France, are likely to be disbanded or exiled by the application of the recent law against religious associations. It is by these Carthusian monks that the liqueur is made which bears the name of their monastery, and to put them out will be a blow to what is considered an important business interest. It would be a great thing for France if she could get the whole liquor business into the hands of the monks—and exile the monks.

Speaking of our new President and his attidude toward the Boers, Harper's Weekly says: "The report from Brussels that President Kruger has decided to send a special mission to President Roosevelt, though probably untrue, recalls to mind that two years ago, when Colonel Roosevelt was not considered so eminent a specialist in discretion as he has since become, his friends proudly certified as proof of his capacity for prudence that no man knew his views about the Boer war. It does not seem likely that Mr. Kruger's emissaries, if they come, will learn anything more on that subject than other persons have learned."

It is hard to imagine more water power coming through one plant than there is at Niagara. In the nature of the case probably only a small per cent. of Niagara's power can ever be utilized. The power station recently opened at Massena, N. Y., on the St. Lawrence River, is said to develop more power than the plant now in operation at Niagara. 75,000 horse-power are counted upon at a charge of $13 per hour per horse-power, which is scarcely more than half of the price for Niagara power. A canal three miles long has been dug, turning from the St. Lawrence River a stream 25 feet deep and 265 feet wide. With both of these wonderful power supplies in a single state it would seem that New York ought soon to be beyond the necessity of producing power by combustion.

President Roosevelt is reported as having said, very recently, when a delegation came to urge him to appoint to a high office a man of notoriously bad morals, though of wealth and undoubted ability: "I am going to select the very best men for public positions. Men appointed to high public places must be high in morals and many other respects. If the American people care to show their approval of my course during the three and one-half years that I have to serve, by placing me at the head of the Republican ticket in 1904, I shall feel deeply grateful. It would be an honor that it would be difficult for any man to decline. But if I have to pander to any cliques, combinations or movements for their approval, I would not give the snap of my finger for it, under such circumstances. My endorsement must come from the people of the country." The President did not say this in public, where there might be a suspicion that it was a "grandstand play," but in private, without the thought that it would ever be published. He means it. We predict that the American people will give an enthusiastic endorsement to the man who fearlessly carries out such a policy as that proclaimed by President Roosevelt.

The mayoralty fight in New York City between Low and Shepard is growing exceeding warm, with the chances, so declare the best political prophets, in favor of the election of Seth Low and the defeat of Tammany and Croker. 'Tis a consummation devoutly to be wished, truly. Croker has such a hold on New York, a grip such as the devil-fish takes on his victim, that if he is shaken off it will be an occasion for bonfires, illuminations and general rejoicing. Croker and his gang have been beaten before, but the trouble is that they do not stay beaten. Every now and then, when conditions become so outrageous as to arouse even the slumbering conscience of the average good citizen, the average good citizen arises in his might and casts out the devils. Then he rubs his hands, hurrahs that evil is finally and forever overthrown, and goes back to his business. Next election he is slumbering again, while the devils, who have been working every minute since their defeat, are all on hand and the result is that the good done previously is overcome, and the old gang is back in power again, to continue in control until, once more, conditions become bad enough to wake up the respectable citizen. So things go around in a circle. What New York and every other American city needs, is a kind of good citizenship that is everlastingly awake and on the alert.

The Latest from Minneapolis.

Special dispatch to the CHRISTIAN-EVANGELIST:

Minneapolis, Minn., Oct. 14. If there were any who doubted the wisdom of holding our National Convention so far to the North as Minneapolis, fearing that the people would not journey so far to attend, their doubts are now at rest. Our first Convention in the great Northwest is a complete and demonstrated success. From the East and the West and the South the delegates have gathered, and we are here in force. Vast audiences convene in the large auditorium of the Exposition Building at each service, and much enthusiasm marks each gathering.

The Foreign Christian Missionary Society and the American Christian Missionary Society have held their general board meetings, and heard reports of the work of the year. These reports have given general satisfaction. Much ground has been gained, and all our lines seem to be advancing on the works of the enemy.

The Saturday evening session was devoted to Christian Endeavor. There was a vast outpouring, not only of visiting delegates, but of local Endeavor unions. The annual report of Secretary Pounds, read at this meeting, showed substantial gains for the year in the number of societies organized and work done. The meeting was addressed by John Willis Baer, of Boston, general secretary of the United Society of Christian Endeavor, and by J. H. Garrison, of St. Louis, editor of the CHRISTIAN-EVANGELIST. The audience was enthusiastic, and it was a glorious meeting.

On Sunday the pulpits of Minneapolis and St. Paul were turned over to the preachers attending the Convention. The weather was quite inclement and unpropitious, but lowering skies and cold, drizzling rain did not prevent large audiences greeting our preachers in most of the Protestant churches of the Twin Cities.

At 3 o'clock, Sunday afternoon, was held the great communion service in the Exposition Hall. Nearly four thousand persons were present and participated in a most impressive service. The service was under the direction of Rev. C. J. Tanner and Rev. A. D. Harmon, of the Minneapolis and St. Paul Christian Churches, respectively. J. Walter Wilson, of Indianapolis, led the music, C. L. Loos and E. J. Lampton conducted the devotional exercises, and Dr. A. B. Philputt, of Indianapolis, made an address on "The Table of His Memory." At the close of the service there was taken a collection which added $500 to the Ministerial Relief Fund.

To-day the Foreign Christian Missionary Society holds its sessions. Among those who will prominently participate are C. L. Lockhart, E. E. Faris, F. G. Tyrrell, W. B. Warren, Dr. Susie Rijnhart and H. L. Willett.

From present indications it appears that Omaha will secure the Convention for 1902. There is general consent, apparently, that in 1903 the gatherings will be held in St. Louis, and that there will be a World's Convention of Disciples in connection with the World's Fair.

The sessions of the Convention will continue until Thursday. Wednesday afternoon is to be devoted to college reunions, receptions, social gatherings and sightseeing. The delegates are being most hospitably entertained, and those present are sorry for those who did not come.

The Minneapolis Convention.

We are at this writing only in the beginning of one of the greatest conventions in our history. It is in some respects a unique convention. The delegations are still arriving as we pen these lines. The gates of the city are thrown wide open to receive the convention. The energetic and enterprising local committee has succeeded in interesting the press of the city, all the churches and the citizens generally. Hotels and street cars are crowded with good looking men and women wearing the badges of delegates. Each incoming train that arrives adds to the magnitude of the gathering.

The Christian-Evangelist Special.

Our special train on the Burlington left St. Louis at 2:05 P. M. Wednesday, and reached Minneapolis about 11 A. M. the next day, being two and a half hours behind schedule time. None of us complained of this delay, as it gave us opportunity of seeing more of the scenery along the upper Mississippi than we would have had otherwise. And such scenery! The magic hand of Nature's special artist, the Frost, had done its best to glorify the forests as if to prepare them for our coming. How the hard maples, the hickory, the oak and the lowlier sumach, flamed in crimson and gold in the morning sunlight! There was little singing along the way by the delegates, as all were too busy admiring the beautiful lakes and the many-colored trees to indulge in music. As we passed Canton, Mo., the students of Christian University came to the train in a body and greeted us with their college yell: "Boom-a-raka, boom-a-raka, boom-a-raka-ree! Rip-a-zippa, rip-a-zippa! Who are we? C. U. C. U. Don't you see? Christian Universitee!" They recited this in chorus for us several times, while the train made its usual stop.

Arriving at Minneapolis.

At 11 A. M. the CHRISTIAN-EVANGELIST special landed about 75 delegates at the convention city, where we were met by white caps who directed us whither we desired to go. Those who had engaged hotel rooms beforehand were fortunate. The CHRISTIAN-EVANGELIST representatives reached the exposition building on the western side of the river about noon and devoted the afternoon to fitting up headquarters for the Christian Publishing Co. in one of the many booths outside the hall proper. With white and yellow muslin, numerous flags, an abundant supply of autumn leaves, a picture of the martyred President, some cheap matting for the floor, and tables for books and papers, and chairs for visitors, we soon had a very respectable headquarters which is proving very popular. Other publishing companies have done the same, and so have the colleges. Many of the leading states have fitted up state headquarters very tastily, and the state delegations meet in these places to take counsel together on any matter that needs their attention. This is one of the unique features of the convention to which we referred in the beginning. It is really a religious exposition. Among the most handsomely-fitted up state headquarters is Nebraska, and that enterprising state has a large and enthusiastic delegation here headed by Sumner T. Martin, working for Omaha as the place of the next national convention. At present it has no competitor, and if one develops it will have a hard task to defeat the Nebraskan metropolis.

The Opening Guns.

Thursday evening was devoted to addresses of welcome and responses, Mrs. A. M. Atkinson presiding. Hon. A. T. Ankeny gave a welcome in behalf of the Minnesota churches. He called attention to the great events which had been associated with the beginning and close of the centuries, and thought it not improbable that we were on the eve of great events. S. H. Hall, Chairman Public Affairs Committee of the Commercial Club, welcomed us to the city. Faith was alike the basis of religion and business. Neither could get on without it. Gov. Van Sant welcomed us in behalf of the great state of Minnesota, whose praises he sang. He told of her wheat and butter products and said she had earned the title of "Bread and Butter" state. We needed "more Christianity and less creeds." He knew about Alexander Campbell and admired him because he was a "good fighter," and good fighters were needed in religion as well as elsewhere. A. McLean, president of the Foreign Society, read a happy response from Gen. Drake, who was unable to be present. Bro. McLean also reminded the people that this ground on which we were gathered was missionary ground, the site having been fixed by foreign missionaries. The infidel's boast that Christ should never cross the Mississippi River had proved idle. B. L. Smith, corresponding secretary of the American Christian Missionary Society, told the story of one who, having heard Jamestown praised so much, prayed that he might go to heaven if possible, but if not he begged that he might be permitted at least to go to Jamestown! He thought some of us might be willing, after hearing what we had, to compromise on Minneapolis. He reminded the people that the absence of titles from the names of men on the program did not argue the absence of men of ability and scholarship. We were a simple people and take not much to titles.

There was a great audience present for this introductory evening, and the speeches were all bright and breezy. The music, led by J. Walter Wilson, was inspiring. Every one felt that our first convention in the great Northwest had had a most

auspicious beginning. The weather has not been cold so far and many heavy wraps are not yet needed. The real business of the convention now begins.

The C. W. B. M. Sessions.

The sessions of the C. W. B. M. occupied Friday and Saturday, the first two days of the convention, during which time reports and addresses alternated in such a manner that the laying of definite plans for future work and the generation of enthusiasm for carrying them out were mingled in the convention as they must be in the work. Among the inspirational addresses exalting the work of missions in general and the part which women have played and can play in missionary work, were the addresses of Mrs. David Owen Thomas, Prof. L. W. Fairfield, Miss Rose N. Wood-Allen, Mrs. A. M. Haggard, C. C. Smith, Mrs. Anna Atwater, and others. Mr. Ernest Wiles, who recently received his A. M. degree at the University of Michigan, and is now assisting Prof. Coler in the Bible chair, spoke on "University Bible Work from the Student's View-Point"; and Miss Rebel Withers, who has had exceptional opportunities for seeing the home and family life of the British nobility, told of the good work that is being done in the cause of missions, temperance and Bible study by some of the titled women of England.

It was much regretted that illness prevented Dr. Susie C. Rijnhart from making the address which was announced for Saturday morning. Mrs. Rijnhart, as a missionary for four years in Thibet, has had experiences which are rare even in the heroic field of modern missions. The Foreign Society is to be congratulated on having secured her services. She will be sent back to Thibet as soon as a suitable man and wife can be secured to accompany her. The convention, however, hopes still to have an opportunity of hearing Dr. Rijnhart before its adjournment.

These inspiring addresses are in keeping with the character of the convention as a great popular mass meeting. Enthusiasm is as essential to the convention as business. But the business is essential too, for the C. W. B. M. is pre-eminently an association for doing things. Even dry figures and statistics become eloquent when lit up by such devotion and enthusiasm.

The motto of the Christian Woman's Board of Missions for the year was a brave one: "Missionary education for the world's evangelization; twenty thousand readers of the Tidings; twenty hundred auxiliaries for the twentieth century." At the close of the year's work the number of auxiliaries reported is 1,796, a gain of 64 auxiliaries for the year, and 11,924 subscribers for the Tidings. In these two respects the Board did not reach the goal which had been set. The total receipts for the year were $135,-441.58, showing a gain for the year of $28,-711.82. As the mark had been set for a gain of twenty thousand dollars, it will be seen that, as regards finances, the women did even more than they had planned to do. Here is a proof and an illustration that it is easier to get money than to get devoted men and women, easier to give money than to give self.

The C. W. B. M. at present occupies the following foreign fields: Jamaica, with 21 stations and 18 missionaries; India, 6 stations and 35 workers; Mexico, one station, one out-station and 7 missionaries; Porto Rico, an orphanage and 2 workers. In the home field the C. W. B. M. supports 106 workers located in 28 states. The whole number of C. W. B. M. missionaries in all fields is 167.

The local societies which are auxiliary to the Board and are carrying forward this work are planted in 40 states and territories and in three foreign countries. Ohio is the leading state both in total membership and in the amount contributed, having given $18,692.48 during the past fiscal year. Kentucky ranks second, with $17,261.73; Indiana, third; Missouri, fourth; Pennsylvania, fifth; Iowa, sixth.

To Michigan, however, belongs the honor of having the largest number of members of C. W. B. M. auxiliaries in proportion to the church membership of the state. We are not numerically strong in Michigan, but that our members there are the right sort is evidenced by the fact that the C. W. B. M. membership is equal to ten per cent. of the church membership. In Ohio, Illinois and Missouri the proportion is from two to four per cent. Michigan's remarkable record may be partly accounted for by Miss Lura V. Thompson's work in that state as an organizer during the past year.

The work projected for the coming year is one of enlargement and strengthening of what is in hand, rather than of entering new fields or planting new stations. The only new station now planned for this year is the one which will be located and supported by the Ohio auxiliaries in Hamirpur Province, India. The Mahoba station, the only one which we have in that province, is in the extreme southern part of the district, and the new station in the northern part is much needed. Bro. E. C. Davis and wife will go out to establish this station as soon as the necessary funds can be provided—probably early next fall. Bro. Davis is a graduate of Hiram College, and has in him the stuff of which missionaries are made.

A commendable feature of the plans for the new year is that many states are centralizing their special gifts for a specific object. Besides Ohio's new mission in Hamirpur, Indiana will support Miss Tonetta Vance, Iowa Miss Bertha Mills, Missouri Miss Mattie Burgess, all in India, and Illinois will devote her special gifts to city evangelization in Chicago. This special work will be done in addition to the regular contributions to the general work of the C. W. B. M.

The following general officers were elected for the ensuing year: President, Mrs. O. A. Burgess; Vice-President, Mrs. A. M. Atkinson; Corresponding Secretary, Mrs. Helen E. Moses; Recording Secretary, Mrs. Anna B. Gray; Treasurer, Mrs. Mary A. Judson; Superintendent of Young People's Work, Miss Mattie Pounds.

Merely Superficial.

The missionary convention did not have Minneapolis all to itself. A football game between the state universities of Minnesota and Nebraska filled the city with a noisy, beribboned contingent of football rooters from Lincoln and an equally noisy and more numerous body of rooters from the local institution. As makers of din, they were all right.

The governor of Minnesota, in his address of welcome, exhibited the unction and fervor of a Methodist class-leader. When the governor told us we were welcome, we had to believe it.

The number of white heads and white beards in the convention was surprisingly and painfully small. There were only Bros. Chas. Louis Loos, B. B. Tyler, W. T. Moore, F. D. Power and a few more of the prematurely gray who have put on the white roses while yet in their prime.

We had a Midway. It was in the vast corridors surrounding the convention hall, and the side-shows were booths representing our various colleges, publishing houses, state missionary boards, and other interests. It cost nothing to get into these shows but sometimes it cost money to get out.

There is more cordial fellowship at a convention between brethren who differ in matters of policy or interpretation, than one might be led to expect by reading some of our papers. The men with the trenchant quills often become all smiles and handshakes when they meet their controversial antagonists face to face. The vitriol is in the ink-pot rather than in the man.

It was a cosmopolitan convention. Three delegates came together almost at the same moment and recalled that the last time any of the three had seen any of the others was at Constantinople, where the same three had enjoyed a former chance meeting.

Bro. G. L. Snively had charge of a prominent booth in our Midway, representing the work of our national benevolent association. It was strategically located where no one could get past it without seeing—and those who saw were conquered. Several of the ladies who are interested in this work, Mrs. E. B. Redd, Mrs. L. G. Bantz, Mrs. Hansbrough and others, were also faithful in their attendance at the booth and in giving all possible publicity to the B. A. C. C.

A traveler claims to have followed ten thousand soldiers into St. Peter's Cathedral at Rome and then lost them in the vast interior. We do not say the same, literally, of the Exposition Hall, but for practical convention purposes it is limitless. Yet it has never seemed empty while the convention has been in session.

Alexander Procter was present at the convention in his sermons, the newly published volume entitled "The Witness of Jesus." As our greatest conventions used to delight to listen to his words, so now many young preachers have taken the opportunity of becoming acquainted with him through his printed sermons and those who knew him have expressed great satisfaction at seeing this ripest fruit of his powers put into permanent form for preservation, re-reading and reference.

Omaha wants the convention in 1902, and the delegation charged with the Omaha campaign is showing almost as much zeal and enterprise in bidding for the next convention as the Minneapolis committee showed in preparing for the entertainment of this one.

St. Louis ought to have no difficulty in securing the convention for 1903. This location will put us in a position to engage

vigorously and effectively in whatever co-operative Christian demonstration is planned in connection with the Louisiana Purchase Exposition.

It is rumored that the Pacific coast will be in the field asking for the honor of entertaining the national convention within two or three years. Why not? It is a long way from our center of gravity; but, a Californian might answer, the very best is always a long way from the average. Besides, the coast has entertained successful and well attended national or international conventions of the Y. P. S. C. E., the Epworth League and the Protestant Episcopal Church.

At no previous convention has so generous an allotment of space been given to our publishing houses to show their goods. Our publishers do not ask to divide time with the missionary societies on the floor of the convention, but they know the importance of their work in the progress of a religious people, and like to have the same recognized by affording them facilities for doing their work.

W. H. Waggoner's vast, hand painted missionary maps are in evidence here, there and everywhere, and they furnish a vivid presentation of much information about missionary fields and forces.

Notes and Comments.

A contemporary of another "persuasion" is quoted as saying that its observation has led it to believe that "the growth of the reformation has been chiefly under the brethren of radical views." That depends on what is meant by "radical views." If to believe in the principles of the reformation which we plead heartily and thoroughly is to hold "radical views," as it probably would be considered by the contemporary quoted, then its observation is quite correct. But with us who are in the reformation, this holding steadfastly to the simple gospel of Jesus Christ, as preached and practiced by the apostles, and the practicability of Christian unity on that basis, is not "radical," but normal, natural, Christian. Those whom we regard as "radical" or extremists are not the men who to-day are doing most to build up the reformation. Much of their work has to be done over, and it is much harder to do it than if they had never touched it. Very few churches, seeking a pastor, want one holding "radical views," as we understand the phrase. They want well-balanced, level-headed men who can preach a full-orbed gospel, and preach it loyally and lovingly.

The report of the acting board of managers of the American Christian Missionary Society for the year ending Oct. 1, is a pamphlet of eighty-eight pages, containing information concerning our various missions and missionaries, with a full report of work done and of moneys received. It is copiously illustrated, containing pictures of the various home missionaries and others of our prominent men. It is really a compendium of a great deal of very useful information relating to the progress of our cause in the United States, and a copy of it should be secured and carefully studied by every one who is interested in the great work that is being carried on by this mother missionary society The receipts of the society during the year past have been $91,716.68. Compared with last year this shows a gain of $28,089.38. The real gain is larger even than this, considering that the moneys given to the board of negro education and evangelization, which were credited to the Society last year, go this year to the C. W. B. M. This is a creditable advance, though it must not be supposed for a moment that we have reached, even approximately, the limits of our ability in this direction.

The Lutheran Church observes what it terms Reformation Day, which is Oct. 31. It was on that morning in the year 1517 that Luther nailed his ninety-five theses to the door of the Old Castle church in Wittenberg. St. Mark's Messenger, issued by the St. Mark's Lutheran Evangelical church of this city, referring to this fact, says:

> This day also commemorates the beginning of our beloved Lutheran Church, the first, the most honored and the largest numerically in Christendom. Its claim to be is unquestioned. Its history is a noble testimony to the truth of the gospel. Its great distinction, justification by faith alone, is held by all truly orthodox churches, but it marks the Lutheran Church in a sense different from all others. Under God Luther recovered it; the church was born with this mark of distinction upon it, and the claim is legitimate. Moreover, it is the clear mission of the Lutheran Church to emphasize this truth, and the need was never greater than now.

This claim to be "the first" and numerically the largest body in Christendom must refer to Protestant Christendom. It also takes count of the state churches of Germany, Norway and Sweden, where the entire population is included. Many of the things for which Luther contended have been lost sight of by a majority of those calling themselves Lutherans. Even the great doctrine of justification by faith has received an interpretation which Luther probably never thought of and which certainly is not to be found in the teaching of Paul. There is, indeed, great need of emphasizing that view of faith which affects the life and conduct, and which involves obedience to Christ in spirit, as well as in outward form.

Editor's Easy Chair.

This might be called Minneapolis Musings, if it were not for the absurdity of the idea of one's having time to muse in a city like this, with a great National Convention in progress. There is altogether too much hurry and bustle, too many board and committee meetings, and too many greetings from old friends, and meeting new ones. And yet it is a place to muse if one had time. What mighty progress in the material development of the nation do these twin cities represent! When the writer was a boy these great cities, representing at present a population of nearly 400,000, were little more than outposts in a wilderness. The men and women are still living who were pioneers in this vicinity. Fort Snelling no longer guards a few hardy pioneers against the invasions of the savages. The wigwam of the Indian and the cabin of the early backwoods man, have given place to stately cities, and to all that appertains to a high grade of civilization. This is the American spirit, dauntless, daring, progressive and aggressive!

The Mississippi river, which we cross to and fro from our hotel to the Exposition Hall on a bridge which spans it above St. Anthony Falls, is a small stream compared with the lordly current of the same river at St. Louis, but we are now in the state which is the *mother* of the "Father of Waters." This high plateau—the highest between Hudson's bay and the Gulf of Mexico—is a water-shed whence flow three great river systems in different directions. The greatest of these is the mighty Mississippi. What changes have taken place along its shores since the date of the Louisiana Purchase! How much history has been made! The St. Louis Exposition in 1903 will illustrate these changes. The hotel in which we are stopping is within the limits of the Louisiana Purchase, but the Exposition Building, being on the east side of the river, is not within the Purchase. But no doubt the whole state will be represented in the great World's Fair of 1903. It is justly proud of its history and progress.

About thirty years ago the writer held a meeting in a small infidel town in Illinois. Among the persons baptized was a prominent young citizen of the town, who had also been a skeptic. To-day this same man, now one of the substantial citizens of Minneapolis, and a pillar in the church here, entertained myself and wife at dinner at the Commercial Club in the city. He remembers more about that meeting, and the sermons preached by the young preacher, than the preacher does. During all these three decades he has stood steadfastly by his Christian colors, and rejoices to-day in that turning point of his life which means so much for him. The young preacher, full of fear and trembling, preaching the gospel in a nest of infidels where no church had ever been established, builded much better than he knew when he baptized B. H. Morgan, on a confession of his faith in Jesus Christ. No man knows how much good he is accomplishing when he is preaching Christ's gospel and persuading sinners to turn to God. Mrs. Morgan is an active worker in the C. W. B. M., and the ladies of that organization are to have a reception in their residence during the convention.

It is gratifying to see the number of hoary heads present in the Convention. There may be something pathetic in the fact of their growing old, but there is something sublime in growing old in the service of God. There is nothing that adds more dignity to a great missionary convention than a liberal representation of gray hairs. These venerable men, aye and women, too, have borne the burden and the heat of the day and of the conflict. Their memory carries them back to the time when we were a feeble folk, and the hands of stronger religious bodies were lifted against them. They stood by the cause when it was feeble in material wealth and numbers, and now that it has grown strong and conquered the respect of Christendom how it must thrill their hearts to be in a great convention like this, and witness the growth, the increase in missionary work, and the lofty enthusiasm of the multitudes! God bless our living pioneers, present and absent, and make their closing days bright with his presence and peace!

Minneapolis, Saturday, Oct. 12.

The Foreign Christian Missionary Society

TWENTY-SIXTH ANNUAL REPORT

Survey of the Fields.

India.—Much time was given to famine relief. The missionaries were entrusted with the distribution of funds by the government, by the English Baptist Society, by the Christian Herald, and by the brethren in Australia and America. As the end of the famine approached they gave out seed corn, clothing, money and animals. They sought to help the people to begin life anew. Hundreds of boys were gathered into the orphanages. These are being trained for lives of usefulness and nobleness. The sick are healed. The gospel was preached in the stations and out-stations and in hundreds of towns and villages in the regions beyond. As a result of the relief given in the time of famine great numbers are inquiring concerning the gospel. The number added is larger than in any previous year.

China.—During the Boxer excitement the workers in China deemed it prudent to retire to Shanghai or to Japan. In their absence the Viceroy of Nankin protected the property. In their enforced absence they were not idle. They preached much to the soldiers and sailors and natives. They translated a number of books into Chinese. They have all been back at work for several months. All departments of work have been resumed. The officials and people are unusually cordial, and the outlook is brighter than ever before.

Japan.—In Japan the work has proceeded without any interruption. There are open doors on all sides. There are more invitations than the workers can accept. Japan is now enjoying a season of revival. Thousands are turning to the Lord. One of the missionaries has spent most of the year in evangelistic work. He has traveled all over the empire. The other members of the mission have preached and taught in their own fields and in the adjacent country.

Africa.—Frank T. Lea and wife have removed from Angola to Bolengi, on the Congo. They are now associated with Dr. and Mrs. Dye. Dr. and Mrs. Edwin A. Layton were sent out early in the year. At Bolengi the gospel has been preached. Medical work has been carried on among the natives, the state officials, traders and other missionaries. A school has been opened and children have been brought in and taught.

Scandinavia.—The church in Copenhagen has celebrated its silver jubilee. It is now twenty-five years since Dr. Holck began his work in that city. In Sweden work is carried on at two points. "Our Position" has been translated into Swedish and has been instrumental in winning souls. In Norway E. W. Pease reports that Plymouthism has made serious inroads into the churches. Some of the members have been drawn away by it. He is doing all in his power to instruct the members in all that pertains to life and godliness. At the same time he has sought to set in order the things that are wanting.

England.—In England the churches have raised handsome sums for self-support and for missions. They have done better in raising money than in increasing their membership. There have been about as many baptisms as usual, but owing to a revision of the rolls, there has been a loss in the total membership reported. It is said that some of those whose names have been dropped have gone elsewhere and are doing good work. Though lost to the local churches they are not lost to the cause of Christ.

Turkey.—For some time the work in Turkey has not been satisfactory. One of two courses seems to be open to the society; either to send a number of Americans to take the oversight of the churches and to spend many thousands for the support of the schools, or to withdraw entirely. As there are no men ready to go to Turkey, and as the treasury does not warrant the necessary increase of funds for that field, and as the Turkish field is limited and preoccupied, the executive committee has decided to recommend that the foreign society withdraw from that field as soon as it can do so consistently with all the interests and rights at present involved.

Our New Possessions.—In Cuba the gospel has been preached in English and Spanish. Sunday-schools and day schools have been taught. Much work has been done among the American soldiers. The missionaries have devoted much time to the study of the language. Havana is an expensive field. Prices are much higher there than they are in America. Havana is a cosmopolitan city. At the services in the chapel are seen English, Germans, Americans, Swiss, Russians, Italians, Mexicans, Boers, Cubans and Spaniards. A. E. Cory and wife have been busy in Honolulu. In one section of that city a new work has been begun. That station bears the honored name of Lathrop Cooley. It was through his munificence that the work was inaugurated and has been sustained in the Hawaiian Islands. Our missionaries have come in contact with Hawaiians, Portuguese, Chinese, Japanese, Americans and families of mixed blood. Sunday-schools and night schools have been taught. Work has been begun in the Philippines. The last report showed that Lathrop Cooley had given $5,000 for that field. Later on a friend of the society offered to give $1,500 a year for five years and $500 for traveling expenses in case a family was sent to Manila without delay. Within a month W. H. Hanna and wife were on their way to that field. Chaplain Hermon P. Williams and wife are under appointment and will leave for Manila within a few days.

The Missionary Force.

No one of the missionaries has fallen in the year. The only case of death has been that of little Hugh, the youngest child of Mr. and Mrs. C. E. Molland, of Wuhu, China. Eight new missionaries have been sent out: W. H. Hanna and wife to the Philippines, Dr. Edwin A. Layton and wife to Bolengi, Africa, O. J. Grainger to Hurda, India, Miss Maud Plunkett to Damoh, India, Miss Nellie Daugherty to Nankin, China, Miss Jessie Asbury to Akita, Japan, and Mrs. F. E. Stubbin to Damoh, India. The following missionaries have returned to their work: F. E. Meigs and family, James Ware and family, and Miss Emma Lyon to China; Miss Josepha Franklin to India; and Miss Kate Johnson to Japan. Some changes have been made in the location of the missionaries. Thus, Frank T. Lea and wife have been removed from Angola to Bolengi, Africa; Frank Garrett and family have removed from Nankin to Luhoh, China; A. E. Cory and family have removed from Honolulu to Shanghai; C. S. Weaver and wife have removed from Tokio, Japan, to Osaka. A. L. Chapman and wife resigned and left Turkey on the 4th of July. M. D. Adams and wife have come home on a furlough. It is eight years since they were at home last. They have now completed their second term of service. Dr. Susie C. Rijnhart has been appointed to Tibet. She will go as soon as a suitable man and wife can be found to go with her.

The Work of the Missionaries.

The missionaries have made it their chief business to preach the gospel far and near. They sow beside all waters. In addition to the preaching 50,000 patients have been treated in the hospitals and dispensaries. Every patient hears the gospel preached; he receives a gospel or a tract. He carries back to his own home some of the knowledge that he receives while a patient. The medical work does much to open the hearts and homes of the people. It paves the way for the acceptance of the truth. Thousands of children are taught in the day schools and in the Sunday-schools. In these schools many will be trained who will serve in after years as evangelists, teachers, colporteurs and Bible women. The Government Inspector says that the school in Damoh is the best he has seen in forty years. Many thousands of copies of the Scriptures or portions of the same have been distributed. Some of these have been carried for hundreds of miles. The word of God is the incorruptible seed of the kingdom, and only He can foretell what a harvest it will yield in after years.

Buildings and Land.

In Damoh, India, a bungalow is being built for John G. McGavran and family. This will cost when completed about $2,500. Money has been granted for various school buildings near Damoh. One school building has been erected at Handia, on the Narbada river; another has been erected near Bilaspur. M. D. Adams reports a chapel built in Bilaspur that cost $5,000. This building was erected with money sent for famine relief, and did not cost the society anything. It is a beautiful building and a great addition to the mission. It is the first church erected in Bilaspur. The government commissioner says it would be an ornament to any place. A home is in course of erection for James Ware at Shanghai, China. This will cost, when completed, about $3,000. A building and lot were bought in Luhoh, China, for $1,500 This will be a home for Frank Garrett and family. A hospital is in course of construction at Lu Cheo fu, China. On this building $1,500 has been paid. The building will cost, when completed, about $5,000. Six hundred dollars was granted to repair

the house in Hongo, Tokio, Japan. Land was bought in Tokio upon which the house occupied by Miss Oldham and Miss Rioch stands. For this land $3,000 was paid. Six hundred dollars has been granted to finish the house occupied by R. L. Pruett and family in Osaka, Japan.

Finances.

The receipts for the year amount to $171,898.20. This is $8,167.96 less than was given last year. But last year $15,149.46 was given for famine relief. If this amount be deducted the receipts this year for missionary purposes amount to $7,031.50 more than they did last. For some reason the churches gave $3,956.70 less this year than they did last. Fewer churches gave. The number of contributing churches is 2,762 as against 3,067 last year. This was a loss of 305. The Sunday-schools gave a little more money this year than they did last, although there were 44 less schools that gave. The Endeavorers gave more this year than they did last. The increase was $1,842.62. The increase in contributing societies was 159. The Endeavorers have undertaken to support most of the boys in the orphanage in India. There were 71 more individuals gave this year than last, though they gave $2,771.78 less. The society lost $7,682.98 on annuities and gained $12,435.74 on bequests. It is believed that in the early part of the year the receipts were cut down because of the superabundant prosperity of the country. They were reduced somewhat at the close of the year by the long continued drought. It has been much harder to raise money this year than last. Of the churches that gave last year, 925 did not give this year. Again, 690 churches gave this year that did not give last. If every church that ever gave had given this year, the offerings would have amounted to $250,000. Of those that gave 619 reached their apportionment; of the Sunday-schools that gave, 1,229 reached their apportionment.

Bequests and Annuities.

The society received this year from bequests $14,611.65. The largest amount came from the estate of Dr. H. Gerould, of Cleveland, O. It was $9,000. The second largest amount was from the estate of Annie J. Watters, of Pittsburg, Pa., and was for $3,750. There were eleven bequests received in all. The smallest amount was $9. Seventeen gifts were made to the annuity fund. These aggregate $22.742.02. The largest amount received was $10,000; the second largest was $5,000. Two other amounts of $1,500 each were received. The smallest amount received was $50. Of the annuity fund $12,300 was put into real estate and buildings.

Living Link Churches.

Five new churches have been added to this list. These are as follows: Central Christian Church of Cincinnati, O., the church at Deerfield, O., the church at Crawfordsville, Ind., the First church at Akron, O., and the Mt. Cabanne church, St. Louis, Mo. These churches have given enough to support a missionary each. There are many other churches able to do as well. What is needed is not more wealth or more members, but more of the spirit of consecration. It is believed that before many years go by there will be hundreds of churches giving as much for missions as they now give for self-support.

The Co-Operation of Other Countries.

As in other years the brethren in Australia, in Canada and in England have had fellowship with us in the work. The churches in Australia support Miss Thompson and Mr. and Mrs. F. E. Stubbin in India. They gave most generously in the time of famine. They are sending three new workers to China and are talking of supporting P. A. Davey in Japan. They have sent a number of offerings to the field for different purposes. The women of England support Dr. Mary T. McGavran and Miss Clark in India. They are putting up a hospital in Damoh. The women of Canada support Miss Mary Rioch in Japan. The Endeavorers of Ontario have built a dispensary for Dr. Osgood in Chu Cheo, China. They propose to support Dr. Susie C. Rijnhart in Tibet. They have given $400 already for this purpose.

The Work in the Office.

The secretaries have done what they could to keep alive and increase the interest in world-wide missions. The Missionary Intelligencer and Missionary Voice have been published regularly. Myriads of tracts have been sent out. Conventions and colleges and churches have been visited as far as practicable; rallies were held in many of the leading cities of the land. Efforts have been made to introduce the Missionary Campaign Library. A circulating library has been founded in the mission rooms; any book will be sent out for two weeks simply for the postage. With a view to a more vigorous prosecution of the work Justin N. Green was employed as associate secretary. He will work amongst the young people for the most part. F. M. Rains has gone on a visit to Japan and China. This visit was authorized by the convention two years ago. The bulk of his traveling expenses will be no charge on the society. It is hoped that he will return in perfect health. It is certain that his counsels will be more valuable and his appeals more effective because of this tour. Moreover, his visit will cheer the workers and gladden the hearts of the converts wherever he goes.

The Needs of the Work.

Every station occupied is undermanned. Great and effectual doors are open on all sides. The missionaries are begging for reinforcements. We should respond gladly and promptly and generously to these calls. We should not only send out more workers, but equip them thoroughly for the service. Training schools are needed in Japan, in China and in India.

We must educate our own workers if we wish the best results. The society needs a larger income. For two years we have been aiming to reach $200,000. Thus far we have not succeeded. We should do that in the coming year. We are a strong and growing people. The Lord has entrusted us with great wealth. The nation was never before so prosperous. The American people are rich beyond the dreams of avarice. We are committed to the missionary enterprise by our pledge of fealty to our Lord and by the nature of our plea; we have begun well, we must continue until the whole world has heard the gospel of God's grace. If we honor Him with our substance He will honor us with his blessing. He is able to make all grace abound toward us that we, always having all sufficiency in all things, may abound unto every good work.

A. McLean, Pres.
F. M. Rains, Cor. Sec.
J. N. Green, Asso. Sec.

B. B. Tyler's Letter.

The following came to me a few days ago:

"I must start a Bible study class among our young people. They have had the 'Bethany Reading Circle.' Do inform me how to advance. I am young in this work and need help. Have you a Bible outline study? Where can I get such a book? What do I want? Help me if you can; I am going to put these people to some systematic Bible study if possible."

The foregoing reveals a spirit and purpose worthy of commendation. The young people ought to be encouraged to read and study the Bible. Every pastor in whose congregation there is a lack of systematic Bible study ought to determine to enlist his people if possible in the study of the Hebrew and Christian Scriptures. And it is possible to interest the people in this study. The whole congregation, not simply the young, ought to be encouraged to study the Bible systematically. The entire congregation should be enlisted in this, not alone the members of the church.

In the South Broadway church we are reading the New Testament by books in our Wednesday evening meeting. The plan has worked so well thus far that I will tell you some things about it.

An announcement is made from the pulpit on the Lord's day that a certain book of the New Testament, or portion of a book, will be read this week as a preparation for the midweek meeting. After the congregation has assembled on Wednesday evening the services begin by singing and prayer. Let common sense decide as to the number of songs and prayers in each meeting. After singing and prayer the pastor gives a talk on the book appointed to be read. For this address he makes special preparation. It is not an offhand, rambling talk. Those present are encouraged to propound questions. Some of the questions are answered at once; others are referred to the next meeting for consideration. It is well to designate some one to briefly return an answer at the next meeting to a specified question. The pastor may take one or more questions under consideration for a week. The effect is good. In this way the people are encouraged to think. There must be flexibility in the conduct of such a meeting. Keep out of the ruts. To make it successful much thought must be given to it by the leader. Do not permit controversy; encourage the freest expression of opinion, but insist upon it that there shall be self-restraint if views are expressed, as probably will be the case, from which there is dissent. If discussion in the sense of debate is permitted the meeting will degenerate into an unseemly wrangle. Do not lose sight of the devotional feature of the meeting. See to it that criticism, geography, history, archæology, etc., are not permitted to crowd out praise and prayer. To preserve harmony and proportion between a digging for facts, truths, information, and acts of devotion, in which there is a real spirit of worship, is not an easy

matter. Emotion must have a place in this meeting as well as thought. Let emotion come as a result of thought.

A printed outline of Bible study is not the first need in preparing for this kind of work. I have prepared nothing of this character. Use the Bible itself. The number of congregations in which the Bible is not used at all by the people is surprisingly and shamefully large. I have been in churches where not a copy of the Scriptures could be found about the building, other than the pulpit Bible. Some of them are congregations of Disciples of Christ, too. "Where the Bible speaks we speak: where the Bible is silent we are silent!!" USE THE BIBLE. Make your own outline; an inferior outline prepared by yourself to meet the peculiar necessities of your own people is better than a superior outline wrought out by some other person. Consult outlines, obtain suggestions from them; but make your own. The prime requisite is to be thoroughly familiar with the lesson itself as it is in your English Bible. Your are dealing with plain people; deal with them in a thoroughly honest, plain, straightforward manner. Do not forget that it is a knowledge of the ancient Hebrew and Christian Scriptures that is desired; not a knowledge of some man's views of the Bible. This can best be obtained by an independent reading and study of the Bible.

Encourage the people to read the Bible by such an announcement, from the pulpit, on the Lord's day, as that mentioned above. Many will pay no attention to the announcement; a few will. They are the elect. This is a beginning. They constitute a nucleus. Out of this small number will come, in time, a larger company. A good way to encourage the reading of the Bible is to read it a great deal yourself. Read it a great deal in your study; read it freely from the pulpit in preaching. Study to be a good public reader of the Bible. The manner in which this peerless literature is sometimes read from the pulpit is pitiful. An intelligent reading of the Scriptures before the sermon and in the delivery of the discourse is second only, in interest and value, to an efficient public proclamation of the gospel. When the people see that their pastor is full of the Word, that he has a real relish for it, manifesting by word and deed an enthusiastic interest in it, he is in a fair way to generate an interest on the part of those for whose spiritual health he has a care. "Be an example to believers" is an apostolic injunction to one whose life was devoted to the ministry of the word. "Be an example to believers" in the reading and study of the word, as well as in other matters. Make not simply the Wednesday evening meeting, but every meeting of the church, and of every section of the church, as the Sunday-school, Christian Endeavor, ladies' missionary society, the Lord's day morning meeting, etc., a time for the study of the Scriptures. This, in part, replies to the question as to how to advance.

Helps in the study of the Bible abound. Here is, for instance, a little book, worth probably twenty-five or thirty cents, entitled: "Bible Facts for Busy People," by Calla Scott Willard, and published by the Fleming H. Revell Company, 63 Washington St., Chicago. It contains a series of lessons, the purpose of which is to give the student a general knowledge of the Bible. The author is a teacher of more than thirty years' experience. Her book is not, therefore, the outgrowth of untried theories of normal work.

"The Normal Instructor," by W. W. Dowling, and from the press of The Christian Publishing Company, St. Louis, is another booklet of similar character and purpose, likewise from the brain of an experienced Bible teacher. For a class of young people something of the kind here mentioned is good; but the leader needs something, in the way of helps, larger and more thorough than either of the works named.

Since your young people have had a "Bethany Reading Circle" they have gone through President McGarvey's "Guide to Bible Study," and Professor Willett's "Life and Teaching of Jesus" and his "Prophets of Israel." Have they studied F. D. Power's "Bible Doctrine for Young Disciples"? This may be what you want.

For the present let this suffice. My next will be from Minneapolis and will be about the great convention.

Denver, Col.

The American Christian Missionary Society.

SUMMARY OF THE REPORT TO THE NATIONAL CONVENTION AT MINNEAPOLIS, MINNESOTA.

The report of the American Christian Missionary Society to the National Convention at Minneapolis, is by far the finest report ever given by our home board to a national convention.

The report mentions the names of our prominent brethren who have passed away during the year, including the names of Henry R. Pritchard, of Indiana, Robert Graham of the Bible College, Lexington, Ky., Hugh McDiarmid and Dr. Henry Gerould, of Ohio, John T. Phillips, of Pennsylvania, D. W. Pritchett, of Texas, and George Christian, of Arkansas. The summaries of the report are as follows:

Summary.

During the year we have assisted in the support of 225 missionaries, an increase of 30 over the number of any previous year. These missionaries have labored to an amount equal to 120 years, 10 months and 22 days, have assisted 341 places, have organized or reorganized 93 churches, have received into the various churches 6,912 members, of which number 3,660 were by confession of faith in Christ as the divine Son of God and baptism into his name; 28 church buildings have been erected.

Financial.

The total receipts for the year are $91,716.68 which is a gain of $23,089.38 over the receipts of last year. If we subtract $7,584.37 of special money received last year for the Board of Negro Education and Evangelization, the real gain is $35,673.75. This gain is a matter of congratulation.

The State Boards and their Work.

There is a state board of missions in 39 states. The summary of their work is:

Missionaries employed, 415.

Churches and places helped, 1,359.

Members received into churches, 17,623.

Churches organized and reorganized, 184.

Amounts collected on fields for local work, $2,147,684.95.

Amounts for state missions, $122,214.82.

The total of reports of state and national boards of home missions, shows the following:

Missionaries employed, 640.

Number of additions to churches by missionary effort, 24,535.

Number of churches organized and reorganized, 277.

Amount raised for state and general home missions, $213,921.50.

The report discusses the offerings made to home missions, saying: "The amount of money entrusted to us for home missions is not in any measure a test of our ability as a people; it is the measure of our interest in home missions. Of our more than 1,000,000 members, not more than 300,000 are giving as much as 10 cents a year to obey the command of the king to preach the gospel in this good land. The board received a total of $13,700 on the annuity plan this year, a gain of $6,950 over the year before. The society received two funds of $5,000 each as named memorial funds. The first of these is in the name of Dr. Henry Gerould, late of Cleveland, O., the second is in the name of George Bates, of Nebraska. The board agrees, with these funds, to keep a missionary preaching during all the years. In clear form the board presents the report of the work of home missions as conducted in the United States, both by itself and the various state boards in the country. We have not space to even approximate this part of the report, but only desire to show that we are employing a total of 225 missionaries. These assisted 342 places, and they received 6,912 persons into the churches. This view of the field as presented by the board is most interesting.

German Population.

The board calls especial attention to the work that is being done among the German population. Here is a magnificent field of missions which we have hardly touched. R. H. Timme has organized two churches in Cleveland, O., and is planning for larger work in the future.

City Evangelization.

The work of city evangelization is receiving an increased amount of attention. The society is assisting in Chicago, St. Louis, Cleveland, Buffalo, Philadelphia, Baltimore, Richmond, Va., Charleston, S. C., New Orleans, Galveston, San Antonio, San Francisco, Portland, Seattle, Tacoma, St. Paul, and other prominent

cities in the country. This is a most hopeful work, and should be very greatly enlarged.

Missionary Protracted Meetings.

The report says: "Your board believes that the coming winter is going to see a wave of evangelism sweep over our churches, such as was never known before. Numbers of letters have come to the office, asking for the names and addresses of evangelists, and asking that some good evangelists be recommended. Were our leading evangelists each multiplied into ten men, they could not meet the calls that are made upon them for service this winter. Some of them have engagements taking all their time for two and three years to come.

Your board would earnestly plead for missionary protracted meetings to be held by our ministers. The new century should witness a great revival of religious life among the American people, and believing that we should be workers together with God in the saving of souls, the board suggests that a movement be inaugurated in this convention pledging a thousand of our churches and preachers to hold a *missionary protracted meeting* during the year, of at least ten days' duration, either under the auspices of the state or district board of missions.

A missionary protracted meeting is one held at some weak point away from one's own church, the minister consenting to receive whatever compensation the brethren at such point may be able to give.

We hope this movement may receive the hearty support of the convention, and that much good may come in the name of the Lord Jesus.

Our churches should lend and send their ministers to this great work. There are veritable mission grounds in adjoining neighborhoods—delay now, means forever, and refusal will dwarf ourselves for all time to come. We need more of the itinerant spirit of our fathers, and of the Methodist Church, they have taken new point after new point, and hold them by making a preaching place of some needy neighborhood, and held on until it was developed.

Organized work will never do a tithe of what should be done in winning small neighborhoods to our Lord and his Christ; this personal labor that stops not to be sent, but goes; that halts not because no money is offered; that goes because the love of Christ constrains the going; that is the work that is abundantly blessed by God, and honored by good men. God help us to move out of our rocking chairs!

Reaching Self-support.

Your board increasingly realized the need of pressing upon all churches receiving missionary money, the duty of sacrificing much to reach self-support.

It is easy to help toward helplessness—it is hard to take on the necessary additional burden of releasing the mission board and carrying the work alone. Mission churches come easily to think of the missionary appropriation as a *right*, and resenting its proposed withdrawal is not an unheard of thing. One missionary pastor wrote: "I have worked hard and built up this church, and now the home mission board proposes to punish me for my hard work by the withdrawal of the missionary appropriation." What a conception of the work of the board of missions!

In order to train our missions toward self-support, the board has planned all appropriations to mission points on the descending scale, by the insertion of the following clause in the contract with every mission assisted by the society:

This contract is on the descending scale —it is understood that unless the church at ———— suffers unusual loss from death, removal, or division, the amount appropriated will be reduced each year, until the church becomes self-supporting.

The acting board at its meeting, June 20, 1901, passed the following resolution:

Resolved, That the secretary be instructed to call the attention of all the churches receiving appropriations from this board, to the fourth item of this contract, and to say to such mission churches that the board must insist on some reduction being made in the amount appropriated to each mission, unless special reasons existed for continuing the appropriations at the old amount.

It is the purpose of the acting board to help the mission churches help themselves, by a prompt, cheerful compliance with the above article of the contract. This does not apply to our appropriations to state boards of missions, nor to city boards for the evangelization of our cities, but it does apply to all individual congregations receiving aid from our treasury. We print on our roll of honor, the churches that will assume self-support.

Roll of Honor for Self-support.

Shreveport, La.
San Antonio, Tex.
Roswell, N. M.
Jackson, Miss.

Porto Rico.

J. A. Irwin, who practiced law in New Mexico before he became a minister, was appointed district judge, by the governor of Porto Rico, with headquarters at Mayaguez. This rendered his resignation necessary. Your board counts itself fortunate in securing W. M. Taylor and wife, lately of Chattanooga, Tenn., as successors to Brother and Sister Irwin.

Porto Rico ought to be a "rich port" indeed, for missionary work; careful sowing will be followed by reaping. We have three mission stations, San Juan, Port Du Tierre and Bayamon.

Could we realize the blessing we have sent to the people of Porto Rico in sending to them the gospel, we would gladly double our offerings to help a people so needy, so receptive and so grateful.

Recommendations.

The board presents two recommendations to the convention:

First, that Forefathers' Day be assigned to the board of ministerial relief, and the proceeds be devoted to the assistance of our needy ministers, and those dependent upon them.

Second, that Article VIII. of the Constitution be so amended as to substitute "Indianapolis" for "Louisville" as the home of negro education and evangelization, and that the work be put under the direction of the Christian Woman's Board of Missions.

The board makes an earnest appeal for enlarged assistance.

What Shall We Do?

Your acting board appeals for a greater emphasis to be placed upon the work of home missions. There is a condition of things just now in our country, that justifies a strong, earnest, emphatic appeal for home missions to the front. This is far from asking for less emphasis upon any other work of the brotherhood. Our home mission work has been allowed to lag behind in our benevolent enterprises; the churches began to think that was the way it ought to be and think far too little of our home mission work. But the pathetic appeal of our own brethren scattered far and wide over the northwest, the west and southwest, the magnificent field of the east, with 20,000,000 people, and only a few churches of Christ, the foreign-home field, right at home, among the foreign populations, the great opportunities of the cities there, all these call in trumpet tones for home missions to the front. Add to this the fact that America is our base of supplies, that, as we make our cause strong at home, we will make it strong abroad, and if we neglect our home field it will make feeble our outgoing to other lands. Add to this the ripeness of the home field, where every $500 put into the evangelistic fund will win a soul to Christ, add to this the call of patriotism, that if we would save our country from anarchy and crime, we must save it to righteousness, and then add the heart's desire of our Lord and Savior that America may be saved for the sake of the souls of men, that he may see the travail of his soul and be satisfied, all these are angel messengers pleading, urging that we give the work of home missions no secondary place.

To-day seventy-five millions of freemen, rejoicing in their civil and religious freedom, are giving their energy and their skill and their enterprise to the promotion of her prosperity. Before the close of the first half of the present century, her statisticians tell us, not less than one hundred and fifty millions will reside within her borders. And when the coming generation shall crowd through the opening gates of the next century, there will be three hundred millions of them to rejoice in what has been achieved, and in the grander destiny that opens before them. In the face of facts like these, it is impossible for us to resist the profound conviction that here is to be found the grandest mission field of the globe. From these people must go out long lines of moral and intellectual influence that shall extend themselves to the very ends of the earth. Not many decades will pass until this people shall control the commerce of the world. All that commerce will have interwoven in its very fibre the moral and religious influences that pervade our land. Who does not know that English opium is the most powerful foe to the progress of Christian missions in China? Who does not know that New England rum is debasing the swarthy tribes of Africa until they are almost beyond the reach of the gospel's power to save? If unchristian, what will America be but a vampire, preying upon humanity? If the future of this land shall be but a repetition of the history of the Spanish rule, if its controlling minds shall present the greed and crime of Cortez and Pizarro, if the "accursed thirst for gold," that is the dominant passion of our people when uncontrolled by the gospel, shall give vent to its insatiable thirst in every land to which it may find access, what will it be to our fallen race but the most awful

curse that ever smote our sinful world? But if this land of ours, permeated by Christian influences, shall send forth to the world's remotest bounds, commodities that shall be cleansed from all that is impure and unholy, send forth nothing but that which ministers to the uplifting of the people and to the comfort of the nations, if these mighty engines that plow the great deep shall bear, along with the material things, the gospel's purity, and the gospel's power to sanctify and to save, what will it be but the ushering in of the day when the earth's dark history shall cease, when the sighing of the nations shall be ended, and the year of God's redeemed shall have come? This would be life from the dead. We are standing to-day at the crisis of the ages, and when we plead for the gospel of our own land, for those that live in the secluded valleys of our mountains, for those that build their frontier cabins on the borders of our wide prairies, for those that crowd the factories and workshops of our great cities, for the boys that play along our streets, and for the girls that look out of our windows—when we ask for that which shall cleanse from their pollution the slums of our cities, that which shall drive ignorance and vice from all our homes, and which shall lift this land of ours in its entirety into the light and glory and blessings of the gospel of Jesus Christ, what do we ask for but that which must be the highest factor in the world's deliverance from the bondage of its guilt and the enthronement of Christ over the nations? Such are the conditions that environ us to-day. Such is the responsible position, so solemn and awful in its grandeur, held by our country and the churches of the living God, in this land of our birth. Our hearts, like that of Eli of old, tremble under these solemn thoughts, and our souls are awed by the majesty of these grand events about us. Like the great apostle of the Gentiles, we exclaim, "Who is sufficient for these things?" Surely this is not a time to be afraid lest we spend too much money in trying to make our own land what it ought to be for God and for the world. The board makes another earnest appeal to the convention. It must have a larger income to meet the demands of this work. Without specifying here the needs of her particular fields, we are profoundly impressed with the idea that this coming year the board should have not less than $200,000 or else leave undone work whose pressing and imperious demands should not be refused, and will not be if we discharge our full duty to our country and our Master's cause. In our wide and growing field, there is ever enlarging need and opportunity. Events succeed each other with hastening footsteps, and enterprise, and machinery, and productive industries, and capital, and discovery, and invention are crowding into our territory as they never have into any territory in any age of the world. It is the day of opportunity. How shall we meet it?

Addenda to the Report.

The board would call attention to the very low expense account as indicated in the above report. The secretary has faithfully endeavored to follow the instructions of the Kansas City convention and keep the expense account down to the minimum with efficient work.

The board would call attention to the fact that we have had but one secretary during the past year. Brother Smith has done a tremendous amount of work, and this in connection with the fact that Mrs. Smith was ill for several months in the year. We have been anxious lest his health should break down in consequence, but the Lord has graciously preserved his health.

We feel that this acknowledgment is due to our secretary for his careful conduct of the work, and for the cheerful meeting of the great responsibilities and the load of detail in carrying this work to its present measure of success.

S. M. Cooper, Chairman.

An Hour in His Courts.

By L. H. Stine.

The day was dark and dreary, and an autumnal chill pierced the air. Yet an unsetting sun, shining with a holy light, the dawn of an eternal day, scattered blessings from his beams, and drove away the shadows of the heart. The day was the queen among the seven, the best of all the week. Mercy looked down from her throne with "smiling eye," then it was a day of rest, of joy, of hope, of heavenly peace. Well for this world, with its broken hearts, its blighted hopes, there is a day in seven, of repose from worldly care, of love, of resurrection life. So much of dull care, deep anxiety, trouble, sorrow, to corrode the heart, to quench hope.

Through the dismal atmosphere, over the damp pavement, hastened a company of the Father's chosen to enter into his courts and to wait under the shadow of his wing. Some that entered the holy place wore smiling, happy faces, unmarked by trouble, while others entered with a steadier step, as if balancing themselves under a heavy load. The deep scars on their brows told of their conflict. The aged and the young, the grave and the mirthful, all sat together as a band of joyous friends. They were thankful because of the benignant providence that had brought them safely through another week. The uncertain voices of the aged and infirm blended in sweet cadence with the crisp voices of the young, in their songs of praise. With one accord, the troubled heart, in communion with the gay and happy, sought supplies of grace. In the delight of holiness, all praised the name that had crowned the day with goodness. Without hesitation or delay they gave themselves to the performance of the work that is so wondrous in our eyes.

The house was of plain architecture, and its furniture simple. The service was beautiful in its unadorned simplicity, agreeing with the plainness of the surrounding architecture. No loud-pealing organ blended its swelling notes with those of a high-sounding anthem.

The sentiment of a hymn touched the sympathies of the worshiper and on the wing of its simple melody were his feelings borne aloft. A man arose and, in a few sentences, turned the waiting hearts to the throne of grace. The prayer abounded in words of thanksgiving for benefits received, of confession of sins, and of invocation for mercy and for help. A maidenly voice was heard in the reading: "The Lord is my light and my salvation." Then followed readings from the Master's sermon after the last supper. Comments and readings, exhortations and prayers, came from every quarter of the little company. Every one seemed to have a voice he thought the Master would be pleased to hear, even as he had a heart he would be pleased to have the Master enter and abide.

The mind of the Master was in the disciples. They adored him. They blessed him because he came to them, even that dreary day, bringing his gift of salvation. His presence was in their midst and his spirit renewed their hearts. His ear was reached by simple sounds of praise, his heart was touched by the finger of gentle love. The light of his countenance painted their faces with the hues of ancient promise. The service was a heart to heart communion with the Lord of life.

The service rose to its highest pitch of interest when a reverent hand removed a linen, pure and white, exposing to view the mysterious symbols of an atoning death. A solemn feast, a loaf, a cup. Bread from the ground grain, wine from the pressed grape! Strange philosophy! The eyes of the disciples around the table were unsealed and they beheld in them the communion of the body and the blood of him who gave himself for the life of the world. By the alchemy that transmutes doubt into faith and despair into hope; that converts sinners into saints and fishermen into apostles, the loaf became the bread of life and the cup of blessing a fount of cleansing. By faith they saw our Savior bleeding on the cross as they fed on the earthly loaf and cup. They tasted of the Living Bread, they drank of the fountain head.

The Master was near the disciples at this gracious feast, near as when he ate with the fishermen at the first communion service under the shadow of Calvary. As the disciples bowed before his glory he revealed his presence at the supper, and they saw in his face of love the perfect likeness they would wear through the ages endless. A feast of heavenly love. Wonders of his grace. A vision of the throne, of the fellowship above.

Without distracting the attention of the disciples, the service of simple ritual appealed in the directest way to their hearts, and concentrated their minds on God, the Father of their spirits. Without display the people fed on the word and ate the bread and drank the cup. One called to mind David's shepherd hymn and pondered over the "pastures of tender grass," and the "waters of quietness." A good place for a hungry, thirsty soul to be. Light for the eye, music for the ear, hope for the heart. The sunshine of infinite love gleamed about the symbol of grace and helped one to mark the footsteps of the Master.

Did one approach the door of mercy with a bleeding heart and a drooping spirit, discouraged and forlorn because a night of adversity had overshadowed hope? Did he come with doubts that canker faith? He departed from that royal feast encouraged to believe that all things work together for good to them that love God, and that the Star of Bethlehem shines in the night. The service was God's remedy for a broken heart or a vanquished faith. Peace and repose welcomed a returning joy.

A stranger departed from that door of mercy with his faith confirmed that Jesus is the true light that lighteth every man that cometh into the world, and that through simple ritual he can inspire with light of hope and power of faith the lowly disciple.

When the meeting was over the sun was breaking through the clouds, and soon the sky was clear and the day was bright.

Quincy, Ill.

Athanasius—Doctrinal Preaching.

By F. D. POWER.

"Know that we must not serve the time, but the Lord" is a word of Athanasius that well illustrates his character. Born in Alexandria in 297 and trained in theology by men who had suffered pagan persecution, born in a city which was a fatal and prolific source of speculative controversy, and living in an age when errors affecting the great foundations of the Christian religion were urged with unusual subtlety, he was a valiant defender of the faith. Dean Stanley calls him "the Theologian of his age, in one sense of all ages; the Father of all theology, the Founder of Orthodoxy."

This story is told of his boyhood. Alexander, Bishop of Alexandria, was entertaining his clergy in a house overlooking the sea, when he observed a group of children playing on the shore and was struck by the religious character of their game. His attendants were sent to catch the boys and bring them before the bishop who charged them with imitating religious ceremonies. At first they denied, but at last confessed they had been playing at the sacrament of baptism, and one of them had been selected to perform the part of a bishop and that he had duly dipped them in the sea with all proper form. When Alexander found this ceremony had been observed he determined to recognize the baptism as valid and himself administered confirmation, and was so struck with the knowledge and gravity of the boy-bishop that he took him under his charge and had him trained for holy orders.

In the year 319 when Athanasius was a young deacon and secretary to the Bishop of Alexandria, the speculations of Arius began to attract wide attention. The Council at Nice, 325, was called to consider these errors. The Sabellians considered Father, Son and Holy Spirit as one in person, thus "confounding the persons." The Arians considered them as differing in essence—three beings—this was "dividing the substance," and against these hypotheses the Nicean Creed was framed. The creed overstepped the modesty of Scripture in attempting to define with accuracy where the sacred writers are silent, and introduced damnatory clauses, consigning to everlasting punishment such as refused to accept its statements concerning the Trinity. It lacks, to say the least, the spirit of Christ.

In this council Athanasius came to the front. The Athanasian Creed was not written by him, as has been thought, but he was the chief opponent of Arius. Athanasius came to Nicæa a young deacon; he went away a world-famous man. Five months after the council, Alexander, Bishop of Alexandria, died. The people cried, "Give us Athanasius!" and the majority of Bishops voted him in as the successor of Alexander, a position which he held through manifold trials and varied fortunes for 46 years.

From his youth this man was inflamed with the passion which makes saints—*the love of Christ*. The center of his theology was the doctrine of the Incarnation. The excellence of any theologian must be measured not by his attacks upon error, but by his defense of the truth. His pulpit was a great breakwater of faith, his life in support of the doctrine of Christ reads like a glowing romance, and his position for the truth has passed into a proverb most sublime in its expressiveness of the claims of individual private judgment against the claims of general authority: "*Athanasius Contra Mundum*," Athanasius against the world.

His chief contention from the beginning was with Arius. He denounces the Arians as "devils," "anti-Christs," "polytheists," "atheists," "dogs," "wolves," "chameleons," "hydras," "eels," "cattlefrogs," "gnats," "beetles," "lions," "hares," "leeches," "maniacs," "Jews"—which only shows how far a heroic soul may be betrayed by party spirit and the violence of the times and which serves as a warning rather than an example. Arius stood for the doctrine of *Homoiousian*, that Christ was of like nature and characteristics with the Father, of similar, but not of same nature or substance; Athanasius for the position that Christ was of the same nature or identical with that of the Father. Here was the issue. "We have seldom an opportunity of observing," says Gibbon, "either in action or in speculative life what effect may be produced or what obstacles may be surmounted by the force of a single mind when it is inflexibly applied to the pursuit of a single object. The immortal name of Athanasius will never be separated from the Catholic doctrine of the Trinity, to whose defense he consecrated every moment and every faculty of his being. Five times was Athanasius expelled from his throne, twenty years he passed as a fugitive, and almost every province of the Roman Empire was successively witness to his merit and his sufferings in the cause of Homoousian, which he considered as the sole pleasure and business, as the duty and glory, of his life. Although his mind was tainted by the contagion of superstition, Athanasius displayed a superiority of character and abilities which would have fitted him far better than the degenerate sons of Constantine for the government of a great monarchy."

"Athanasius endured persecution, calumny, exile," says Milman, "his life was frequently endangered in defense of one single tenet, and that the most purely intellectual and apparently most remote from the ordinary passions of men; he confronted martyrdom not for the broad and palpable distinction between Christianity and heathenism, but for a fine and subtle expression of Christian Creed."

"Only of Athanasius there was nothing observed," says Hooker, "through that long tragedy other than such as well became a wise man to do and a righteous man to suffer, so then this was the plain condition of those times: the whole world against Athanasius and Athanasius against it."

Homoousios, "Of one essence," Consubstantialis, Unius Substantiæ, Ejusdem Substantiæ, the council accepted as the test of orthodoxy concerning the Godhead—a position which has never been retracted. In Goethe's Faust Mephistopheles counsels: "Pay no attention to *things* in theology, but dwell solely on *words*." This is the devil's advice to theological students, and by too many in all ages has been most faithfully followed. The advice and example of Athanasius are exactly contrary. Words are of high importance in theology. Both in ecclesiastical history and in the interpretation of Scripture, the study of their origin and meaning is vital. Athanasius himself introduced one of the most famous, but this gives greater force to his warning when he bids contending parties ascertain first what is the meaning of terms they use and then fix attention "not on words respecting which they differ, but on things respecting which they are agreed." If ever there was a man who was not the slave of language, who had his eye upon ideas, truths, facts, and who made language submissively do their work, it was the great Athanasius. Let no one recognize the sneer of Gibbon that those who accept the Homoiousian while they reject the Homoousian were the victims of a diphthong. Change of a letter may make the infinite difference between idolatry and the worship of the true God, for to the Homoiousians Christ was practically only a creature; to the Homoousians he was Creator. Creature and *Creatour*, as it was once spelled, also differ by a single letter, yet the difference spans infinity. Nothing is more frivolous than to attempt to represent this whole dispute as simply verbal. The question at stake was nothing less than the doctrine of the Incarnation in its fullest significance. The word *Homoousian* came to be of supreme importance when no other word could be discovered which absolutely excluded the impieties of Arius. The tenacity, sobriety, endurance, genius, inflexibility and lucid exposition of Athanasius rendered the church an inestimable service. So far from being a curious speculator, a rash intruder into the secrets of deity, Athanasius was opposing speculations. "We are contending for our all," he said. So it was Athanasius Contra Mundum.

> "Royal-hearted Athanase
> With Paul's own mantle blest."

Athanasius stood for the doctrine—the fundamental doctrine of Holy Scripture, the preaching of doctrine, and he is an example also of the plainest presentation of doctrine. We associate him with metaphysical distinctions and subtleties. It is unjust. It is recorded of his preaching: "*In semonibus ubique, in locutione clarus et brevis, et simplex, acutus tamen et altus.*"

Quintillian observes that our meaning, "like the light of the sun, should obtrude itself upon the eyes of the ignorant, not only without any pains to search for it, but as it were, whether he will or not."

Luther used to say: "To preach plainly and simply is a great art."

Archbishop Usher declares: "It requires all our learning to make things plain. It is not difficult to make easy things appear hard; but to render hard things easy is the hardest part of a good orator and preacher."

"He is the powerfullest preacher and the best orator," said Dr. South, "who can make himself best understood."

"The greatest learning," says Bishop Wilkins, "is to be seen in the greatest plainness. The more clearly we understand anything ourselves the more easily can we expound it to others."

"Your sermons can not well be too plain," said Bishop Hurd to his preachers.

Archbishop Tillotson was in the habit of reading his sermons to an illiterate old woman of plain sense who lived with him and of altering his words and expressions till he had brought the style down to her level.

"The very essence of truth," said Milton, "is plainness and brightness; the darkness and crookedness are our own." So the common people—the plain people—heard the greatest of all preachers "gladly." So Paul declares: "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words with an unknown tongue."

Doctrinal preaching of the plainest and most biblical kind is the need of the hour. What is doctrine? Simply teaching—instruction. Ordinarily we use it in reference to the primary principles of our faith. Principles or positions of any master or sect constitute the doctrine of that teacher or system. Doctrines of the Bible are the first principles or foundation of our religion. Presented in the Scriptures we have a copious fund of evangelical truth which, united in all its parts, makes the most complete body of doctrine that has ever been known, and all promises and blessings within the range of our experience and hope are grounded upon these doctrines. These are the substance of the religion of Jesus Christ.

"Preach Christ and let doctrines alone," is sometimes a word to preachers. Impossible. Sorry, meatless, unsatisfactory preaching is that which is void of doctrine. There is much of it; and for thinness, feebleness, barrenness, and utter stupidity it surpasses everything else that is poor and attenuated and invertebrate. And no wonder that lectures, and literary discussions, and magic lantern exhibitions, and marriages in costume, and all sorts of grotesque topics must be resorted to in order to keep together the congregations condemned to sit under such babble. Mockery is it to say "Come to Christ," "Believe on Christ," "Obey Christ," without at the same time telling who Christ is, what is meant by believing on Christ, and what men must do to be saved through Christ, and to do this is to preach doctrine. To preach Jesus is to preach doctrine. All the doctrines of the Bible are embraced in the fact that Jesus is the Christ. All sound doctrine clusters about and lives upon this truth. Hence to preach Christ is to preach the oldest, loftiest, most far-reaching doctrine of revelation, to dip from the fountain head and dispense to the people.

The church needs pure doctrine. Let our people be thoroughly educated in the doctrine of Christ, and the Lord's work will be done. And faith, repentance and baptism are not the sum of sound doctrine. To preach these is not to proclaim the whole counsel of God. A thousand things besides are matters of sound doctrine. The discipline and instruction of the Lord cover the whole field of faith and service, and men need to study more than the Second of Acts. Time was when our people took their Bibles to church and read with the reader and noted carefully every word—they don't do it now; when Bibles were worn, and old, and bethumbed, and marked throughout, and invaluable because of the association with every page and the familiarity of the reader with every line—they are not so now; when every member of the church could in a moment give an answer to every man that asked a reason for the hope that was in him, and even the children among us could meet the strongest enemy and rout him with "It is written!" as Christ overcame Satan in the wilderness of temptation—but we are not so ready now. Too great attention was given by our fathers to the letter of the law, to some of the "first principles" of the gospel, and a reaction has set in. We are going to the other extreme. Some preachers even among us are too much afraid they may be called "Campbellites," and one may attend their ministrations for months and never recognize their position.

Either extreme is perilous. The church must be fed on strong meat. Sound, earnest, doctrinal preaching makes stable disciples. Not faith, repentance, baptism, served up on every Lord's day and over every Lord's Supper, and at every church prayer-meeting, but all the grand, fertile and feeding doctrines of the religion of Christ. Say what we may, it is doctrine that moves the world. Logical men, dogmatic men, doctrinal men, rule this age and every age. No system can be exact, solid, and maintain its place from century to century whose elements of strength are not rooted and grounded in the bed of eternal truth, and which do not stand out before men like the pillars of the Parthenon from the Athenian Acropolis, clear cut, in colossal might and incomparable grace. All the great revivals in the history of the church have come from such preaching as Athanasius illustrates. Witness Pentecost, the reformations in Germany and in England, the revivals under Wesley and Whitefield, Edwards and Nettleton, the work of Stone and Scott and Campbell.

Never was the need of sound doctrine greater than at the opening of this twentieth century. We must guard the truth of God with jealous eye, courageous heart, and swift and ready hand. Said Paul to his preachers: "Take heed to the doctrine"; "Give attendance to reading and to doctrine"; "Charge them that they teach no other doctrine"; "In doctrine show uncorruptness—sound speech that can not be condemned"; "Speak the things that become sound doctrine"; "Adorn the doctrine of God our Savior in all things."

"Whosoever abideth not in the doctrine of Christ hath not God," says John. "If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed."

There is peril of false doctrine. There are divers and strange doctrines, doctrines variegated and foreign, by which some are carried about—whirled out of the true way. There are the doctrines of men, and there is the doctrine of God. There is the doctrine of vanities, and there is the doctrine of the Lord, which is perfect. There is the doctrine of the Pharisees, of which men are to beware, and there is "the apostles' doctrine." There is the doctrine of Balaam and the Nicolaitans, and there is "the doctrine that is according to godliness." There are the doctrines of devils and of seducing spirits, giving heed to which men depart from the faith, and there is "good doctrine," "sound doctrine"; and Paul predicts a time when men "will not endure sound doctrine," but after their own lusts will heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.

At every period in the history of the church these perils are threatening. To-day Satan is busy. The mystery of iniquity doth work. The spirit of antichrist is abroad. Armageddon approaches. From the trumpet of him who watches on the tower there must come no uncertain sound. Preach certainties. "How not to do it" men can readily learn any day without teaching. The unknown doctrine of an unknown God proclaimed in an unknown tongue is poor stuff for a dying world. In Pompeii they have god-makers who make all parts of the body but the face and leave that until they learn what a purchaser may desire. They can thus produce Venus or Minerva, Mars or Mercury, or any of the multitudinous gods or goddesses that may be wanted. So there are theologians prepared to put on the face according to the company in which they are found. "What color will you have, gentlemen?" asks the juggler with the ribbons—"What color?" and out it comes! twenty yards of blue, and then twenty of pink, and then twenty of green; and more and more and more as it is ordered. So of many a pulpit. Words, words, words. *Vox est, Præterea Nihil.* Preach certainties. Preach the word. "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."

The Old Book in the New Crucible.

By J. J. Haley.

VI. The Crucible of Criticism.

(CONTINUED.)

But suppose it be taken for granted that scholarship has spoken its last word in the solution of these problems; that the status of Old Testament criticism must remain substantially as it is to-day; that the Pentateuch as a literary production is not a work of the time of Moses; that there are four or five strata of narratives running through the historical books, pieced together at different times, and by different persons, fusing documents into one from many original sources, and not always into a harmonious whole; that there are different religious ideas, theological conceptions, and stages of moral development in these separate documents; that there were two Isaiahs with one hundred and fifty years yawning between them; that Solomon did not write Ecclesiastes; that David did not write all the psalms attributed to him; that Job is a dramatic poem written about the time of Antiochus Epiphenes; that the so called historic chapters of Daniel are a tangle of Jewish *haggada* written by a Maccabean Jew a century or more after the exile; that Jonah is not history but fiction with a lesson, poetry with a moral; that the Chronicler wrote the present into the past to glorify his caste and a theory of the national history; that tradition in its ignorance has dogmatized on questions of date and authorship on which little data is forthcoming to justify positive conclusions.

It is not necessary to believe or disbelieve all this in order to salvation, but if we do believe it, what then? A spiritual revelation and the literary form of it, not to speak of the historical setting, are very different things. Many good people are afraid that the results of modern biblical criticism will have the effect of weakening our faith in the supernatural. There are two considerations that will help us to understand that there is no contradiction between the legitimate results of criticism and the facts of a supernatural revelation. The *first* is, that inspiration is co-extensive with revelation, it covers the same ground and no more. The subject of revelation is the character of God and his relation to the universe, the method of its expression is inspiration. The man who reveals God and the redemptive purpose of his manifestation must be inspired, and it is always within this sphere that we are to look for the supernatural. God reveals to man what man does not know, and cannot find out for himself, and this requires a perception of the spiritual world and contact with the Spirit of God that we have agreed to call inspiration. On the lower plane of the large human element in the Bible we cannot predicate such illumination and elevation of human faculty, for the twofold reason that the facts do not show it, and the nature of the case does not require it. The monotheism of the Old Testament is manifestly a divine revelation which no historical or literary criticism can affect, but in such things as the compilation of genealogical tables, the description of battles, the composition and preservation of national archives, the annals of the reigns of kings, and plain historical narratives drawn from contemporary records, or pre-existing documentary sources, no such miraculous inspiration was required or bestowed. If we can affirm inspiration at all in this lower element of the Scriptures, it is an inferior grade that does not always secure accuracy, to say nothing of infallibility. A very superficial knowledge of Old Testament history and prophecy and the rudiments of intellectual honesty, will abundantly confirm the truth of this distinction.

The second point is the necessity of distinguishing between the historical trustworthiness of a narrative and revelation. The identification of revelation with the mere details of Old Testament history and tradition is a transparent absurdity on the face of it. It is well known that a narrative may be entirely historical and strictly accurate in all its details and not have one word of revelation in it. On the other hand it may be unhistorical and idealistic from beginning to end, and be studded with revelation as the mighty heavens are gemmed with stars. God has not confined himself to the historical annals of Jewish literature as the media of his revelation to man. The parable of the prodigal son is certainly not historical, that is to say, the historicity of the story is not necessary to the integrity of the parable or the significance of the lesson it conveys, and yet it contains more pure revelation than ten times the space in any other part of the Bible. We know that God has revealed himself in allegory, parable, poetry, fable, and in the symbolic imagery of glowing apocalypses, and why not in other forms of the constructive imagination, if need be? If all that the critics have said about the early chapters in Genesis should turn out to be true, it would not affect, in the least, the undoubted element of supernatural revelation the book contains. If it were decided that the creation story is the Hebrew version of a primitive legend common to the different branches of the Semite race, no truth it is supposed to teach as literal history would be lost. There is as much revelation in a poem like Job as there is in a history like Kings and Chronicles.

If these simple considerations were borne in mind they would remove a world of difficulty regarding the Old Testament created by an irrational theory of its authorship and composition. The monotheistic revelation of the Old Testament and the Messianic revelation of the New, the two great zones of the divine manifestation, are left untouched, even in form, by the new criticism, which seeks to ascertain the date and authorship of books by the use of the ordinary canons of historical and literary criticism applied to other ancient documents. If candid scientific inquiry into the literature of revelation is going to overthrow or jeopardize the revelation itself, the sooner it is done the better. If, however, the Bible, as we believe it does, contains the will of God to man, investigation can only make that fact more apparent. If the mind can grasp this larger and more comprehensive view of revelation, faith will be lifted away from the lower realm of critical controversies about the letter and structure of the literature of the Bible and placed upon the immovable rock of eternal truth that changes not with changing time.

When criticism has done its worst it leaves us the word of God in the Old Testament. The anonymous character now attributed to these sacred books, is naturally distasteful to the old fashioned believer, yet it emphasizes afresh their intrinsic value, and shows us that they do not need the authority of great human names to make them divine. It is a mistake to imagine that no book can be inspired unless it can be ascribed to a distinguished author. If we take DeQuincey's advice when he adjures us to be done with the chains and props of inspiration on the ground that the great ideas of the Bible can take care of themselves, the books that contain these great ideas would rise away from all critical solvents, and stand out as the Himalayas of a divine revelation, on their own merits. If we were compelled to admit the anonymity of so many of these books, it would enable us all the more to realize that the great words of Psalmist and Prophet, and Sacred Philosopher do not need to be accredited by the spiritual authority of Moses, or David, or Isaiah, still less by that of Solomon. By their own intrinsic self-evident truth they compel our faith and obedience. I read Isaiah with delight, not because there was one or two, or ten Isaiahs, not because one Isaiah wrote in Jerusalem in the seventh century, and another wrote in Babylon in the fifth century, but because it finds and feeds me. God is the more conspicuous in it when the human author is out of it. These prophecies live forever because of their ethical might and spiritual worth, not because they were written in this place or by that person. Henry Ward Beecher said he saw a forest in England that was said to have been planted by King John. He did not know whether the tradition was correct or not, and he did not care, for the forest was just as beautiful and its shade just as grateful whether it was or was not planted by order of the king who granted Magna Charta. I saw an immense grape vine, the second largest in the world, at Hampton Court on the Thames, said to be one hundred and thirty years old. The keeper told me it was planted in the reign of George the third. I did not believe his story, but there was the vine and there were the grapes, and they were none the better for his story and none the worse for my critical skepticism. An inspired document is inspired, and is profitable for teaching, for correction, for instruction in righteousness, that the man of God may be perfect and thoroughly furnished unto every good work, no matter when written or by whom. The greatest revelations in the Old Testament, the Psalms, Job, and second Isaiah, are anonymous, as the second greatest book in the New Testament, the epistle to the Hebrews, is by an unknown author. The authors of inspired books were so much engrossed in their mission that they forgot to label them with their own names, and their contemporaries and successors were so absorbed in the message that they forgot the messenger. In other times when the question of the authorship of the documents came up, it was customary to refer them to the greatest man of the time in which they appeared. Moses wrote the Pentateuch, David the Psalms, Solomon the Proverbs and Ecclesiastes, and Isaiah the prophecies that bear upon the exile. It is on this principle that the authorship of Hebrews is ascribed to the Apostle Paul. If criticism teaches us that inspiration has been more widely diffused and continuously bestowed than we have been in the habit of supposing, what then? When you multiply the witnesses you do not weaken the testimony. The more inspired men the better. Two Isaiahs are better than one, ten than two. The more men who could write poems like the Psalms the better for the glory of Israel and none the worse for the edification of Christians. If six men wrote the Pentateuch, we retain Moses and gain a half dozen inspired witnesses to the truth of revelation. Is a truth any the less true because it is not linked to the personality of the man who wrote it down? Can we risk the truth on its own merits? The distribution of inspiration through long periods and many persons, is not less consistent, or less convincing than its concentration in exceptional epochs and great personalities. The accepted view of the Bible is fond of ascribing as many books as possible to a few of the most illustrious political and military heroes of Scripture—Moses, David, Solomon, and when these are not available, to credit distinguished prophets, like Isaiah and Jeremiah, with as many Psalms, prophecies, and narratives as can be made to take refuge under the shield of their authority. The inspired books were concentrated into a few exceptional periods. Modern criticism has distributed the books ascribed to Moses, and Isaiah, and other favored names, among a number of inspired writers, and shows us the collection of Old Testament literature gradually forming itself, from the beginning of the monarchy till the time of the Maccabees, under the continuous operation of the divine Spirit. A Christian may hold either of these views he likes, but one no more than the other, even so much as squints in the direction of surrendering the Bible as the Book of God.

(TO BE CONTINUED.)

Our Budget.

—The church at Amarillo, Tex , desires a pastor. It can pay $900 to the right man. Address W. E. Gee.

—C. A. Hill has resigned the pastorate of the church at Canton, O. He will be succeeded by J. V. Updike.

—Volney Johnson has taken charge of the church at El Paso, Tex., succeeding Bro. Campbell, who was compelled to resign on account of ill health.

—The new church building at New Holland, O., was dedicated Oct. 6, by L. L. Carpenter. Enough money was raised to cancel all indebtedness. Wesley Hatcher is pastor.

—Edward Oliver Tilburn, of Butte, Mont., has accepted a call to the church at Tonawanda, N. Y. He expects to enter upon his work there about Nov. 15, by which time it is expected the new church building will be completed.

—The two churches at Decatur, the Edwards Street and the Tabernacle Church, united on Oct. 6 to form a single congregation under the corporate name, the Central Church of Christ. F. W. Burnham and J. C. Coggins have been the pastors of the two churches.

—W. J. Battenfield, pastor of the church at Loami, Ill., recently closed a successful meeting with his home church, in which there were 34 additions. Guy B. Williamson and wife led the music. The latter are now assisting J. E. Davis in a meeting at Princeton, Mo. 12 added to date.

—We cannot thank all the friends personally who are writing us kind words about the Christian-Evangelist, but we assure you that we appreciate them nevertheless, and they will strengthen us in our purpose and plans to make the paper worthy of its plea and patronage.

—We regret to learn of the death of J. W. Ingram, which occurred at Los Angeles, Cal., on the morning of Oct. 10. Bro. Ingram was very widely and favorably known, and the news of his death will cause widespread regret. A suitable obituary notice will be published later.

—We regret to see in the daily press an account of the death of G. C. Montgomery who was a member of the First Christian church at Winfield, Kan. He was a Santa Fe detective and one of the best known secret service men in the West and was killed by an ambushed assassin, presumably one of a gang which he had recently been instrumental in suppressing.

—The church at Ipava held a jubilee and celebration on Thursday, Oct. 3. The special cause of the rejoicing was the canceling of an indebtedness upon church building and parsonage of $1,194. H. O. Breeden, of Des Moines, was present and he, with other visiting brethren, rejoiced with the Ipava brethren as the old notes, mortgages and subscription lists were burned. The cause at Ipava is prospering in every way under the leadership of J. E. Diehl who has been with the congregation nineteen months.

—The brotherhood will be glad to hear that on Sept. 30, 1901, at the close of the present missionary year, there was $305,-342.26 in our church extension fund. The total new receipts for the year were $65,846.61. For the whole year, there was an increase of 113 in number of contributing churches and a gain of $2,358.43 in receipts. 80 churches were helped to complete their buildings, and loans were promised to 69 others and this work covered 28 states and two territories. Including the returned loans, the total receipts for use in our church extension work for the year were $103,851.11. The churches should continue their offerings. Remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—W. J. Bennington, Ritzville, Wash., would like to be put in correspondence "with a live, spiritual, energetic evangelist whom we can employ for $1,000, to do county evangelistic work." A second man of the same description is wanted to do pastoral work at a small salary for the church at Delight, Wash. Address T. M. Morgan, Delight, Wash.

—The pulpit of the Central Christian church of San Antonio is vacant and the church would like to correspond with a first-class man to locate there. This is a very important point, and one of the largest churches in the southwest can be built if the right man is obtained. Address Ed. Kneeland, San Antonio, Texas.

—The congregation of fifteen members, organized at Weiser, Idaho, last March by S. G. Clay, is preparing to purchase a lot and build a house. The few sisters upon whom the work largely devolves have decided to hold a sale early in December and they request the sisters of all states to send articles, either useful or fancy, for the sale not later than Nov. 25. Address Mrs. S. L. Beswick.

—The church building at Mason City, Ia., has just been completely remodeled and enlarged at an expense of $13,000. The church was re-dedicated by H. O. Breeden, of Des Moines, on Oct. 6. The auditorium now seats 1,000 people and the church building contains thirty rooms, being an up-to-date workshop. It is only ten years since the church at Mason City was organized. The growth of the cause there has been marvelous, the present membership being 1,100.

—We are glad to learn of the increased interest which is being manifested throughout the country in the "boys and girls' rally day for America," which comes on the Lord's day before Thanksgiving. This is one of the most important days in our calendar, as it is intended to educate our young people as to the greatness and the needs of this great home field. Let the Sunday-schools everywhere plan to make this a great day in the interest alike of patriotism and Christianity.

—Mr. Holland S. Reavis, who has been absent from St. Louis for several months, has returned to the city and has opened an office in Room 613, Security Building. Mr. Reavis is well known in the city, having been for years night city editor of the St. Louis Republic, and a favorite member of the choir of the Central Christian church. He left St. Louis last spring to visit the Beaumont, Texas, oil fields as a newspaper correspondent. He spent six months in Beaumont and vicinity, becoming thoroughly acquainted with the field and the oil business. He is now the St. Louis representative of several of the best producing properties in Beaumont. He is prepared to sell oil, oil stocks and oil-producing land, and will gladly give full information to any who call upon or address him. Mr. Reavis is very well and favorably known to the editor of this paper as an honest, reliable, enterprising young man.

—W. E. M. Hackleman, of Indianapolis, writes us a note concerning our reference to the music at the Missouri state convention in which he claims that we have unintentionally done him an injustice in stating that there were too few of the old hymns used. He says: "I have just gone through and marked the hymns and songs used at the convention. The result is as follows: 22 old familiar hymns, 17 old popular songs and 11 new songs. This shows that your criticism is unjust and misleading." If it does we accept the rebuke and correction. It will be admitted, however, that there is room for a difference of opinion as to what constitutes an "old familiar hymn" and "an old popular song." If there were twenty two of the old hymns of the kind which we had in mind sung at the Missouri state convention they were sung while the editor was doing committee work or otherwise detained from the convention. The songs were "familiar" enough to the people who had been drilled in them, and "popular" enough with those who like that kind of music, but we insist that in our conventions, and we fear in our churches, too, we are lowering the standard of music from the grand old hymns to the more modern tunes and words, and it was against this that we lodged our protest. The criticism was not intended to apply to Bro. Hackleman, but was aimed against a custom that has come into vogue among us to the detriment, as we believe, of the musical part of our conventions and to their devotional spirit.

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss Ada Doty, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

Boxes of Gold.

Sent for Letters About Grape-Nuts.

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

10 little boxes, each containing a $10 gold piece, will be sent the 10 writers of the most interesting letters.

20 boxes each containing a $5 gold piece to the 20 next most interesting writers, and a $1 greenback will go to each of the 300 next best. A committee of three, not members of the Postum Co., will make decision between Dec. 1st and 10th, 1901.

Write plain, sensible letters, giving detailed facts of ill-health caused from improper food, and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in letter the true names and addresses, carefully written, of 20 persons, not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost every one interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Everyone has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Greek, Mich.

Milligan College.

The present is the fullest opening which we have ever had of college students. Our Young Ladies' Home is full before the close of the first month. We have not sufficient college room. We are seeking to do our best under the difficulties and believe that God will lead us along the way that will enable the buildings to be enlarged and the work widened. He alone knows how that will be done just now, but we hope to find some man or men and women who love God and love the human race, that can be made to understand the situation of this institution and its wide possibilities. Our young people can be brought here and started into a course of usefulness to the world. Very many of them would never have the advantage of a higher Christian education if they had to go into other parts of the country to start. The school must remain here to be accessible to them. They are a class of young men and women with as great possibilities as any in the world.

Our greatest need at present is a young ladies' home. The one we now have is entirely too small. It can be used for a young men's dormitory. We need a Home to accommodate about seventy-five or a hundred young ladies. We pray that God may open the understanding and the hearts of some good men and women who have money and want to do the greatest possible good with it, to investigate the question here, that they may see for themselves what could be done to advance the interest of our race from this place.

We hope that great good may come out of the Minneapolis convention and the cause of missions receive fresh life and power. We congratulate those who shall have the pleasure of being there. They have our joy and our prayer in their fellowship.

Your brother in Christ,

J. HOPWOOD.

Milligan, Tenn , Oct. 3, 1901.

William Woods College.

It will be gratifying to the churches throughout the state, to the 160,000 Disciples, and to the friends of education everywhere, to know that this institution has made the largest enrollment of boarding pupils in its history. The recent redemption from debt and the change of name have contributed to this great success. The school has always enjoyed a reputation for thoroughness and its graduates have won golden opinions in the school room and have taken high rank wherever they have gone. The unparalleled drought which threatened every business interest did not prove to be an insurmountable obstruction in the pathway of its progress.

During the summer the benevolence of the widow of Col. D. M. Dulany, of Hannibal, built and equipped ten music rooms, thereby enlarging the capacity of the school and enabling the management to accommodate 114 boarders, while heretofore 99 is the largest number ever received in the building at any one time.

The building is now lighted by electricity, the heating apparatus is being overhauled and the school in every respect will be more fully equipped. The institution is to be congratulated upon the fact that it has a finance committee composed of Dr. W. S. Woods, of Kansas City; Mr. George A. Mahan, of Hannibal, and Mr. J. T. Mitchell, of Centralia, who stand ready to receive, invest and rightly manage all funds committed to them in trust, whether as memorial funds, scholarships or endowment. The long hard struggle through which the school has passed is now crowned with abundant success. It merits the support of the brotherhood and the president of the institution and the board of directors expect to press its claims on the people for speedy enlargement and endowment. By provision of the charter the benevolent feature of the school forever remains the same, but, in the future as in the past, the institution must rely upon the patronage of persons who can pay, for otherwise there is no adequate income to carry out the purpose for which the school was founded. Experience has shown that the co-education of rich and poor, orphans and those not orphans, yields the best results. Each class supplies what the other lacks.

DIVIDENDS OF FROM 16 TO 80 PER CENT THE FIRST YEAR!

Stock of large, producing Oil Companies can be bought at par now. The opportunity will not last long.

After six months' experience in the Beaumont oil fields I have returned to St. Louis as the representative of several Spindletop companies owning gushers whose product is being marketed at a large profit on long-time contracts, thus insuring dividends for years to come. It is my object to handle only substantial, dividend-paying stocks which yield quick returns to the investor. An intimate acquaintance with the Beaumont fields and the large operators there qualifies me to do this.

I will sell a limited amount of **Heywood** oil stock on extraordinarily advantageous terms, lower than any other agent can sell it **A quarterly dividend of four per cent** will be paid by the Heywood Company this week **from sales of oil.** The next dividend promises to be even larger. This stock will go fast, and orders for it should be sent to me at once.

I also have a few hundred shares of **Ground Floor** stock to sell at par, $1 per share. This company is capitalized for only $100,000 and owns a piece of land on Spindletop Hill which to-day is worth $75,000. Its Spindletop property is four times as large as that of the Lucky Dime Oil Company, whose capital stock is more than twice as great It has one gusher yielding 70,000 barrels of oil a day and has closed contracts to sell 90,000 barrels of oil. The money thus obtained will be paid out in dividends. It has also sold a gusher on one corner of its land for a very large sum. This money will also go into the treasury and will be paid to the stockholders in dividends. Alba Heywood, of the Heywood Oil Company, one of the organizers of the **Ground Floor** company, writes me the latter company will pay **a dividend of from 20 to 40 per cent the first six months.** This is a sure chance to have your idle money double itself within a short time.

The German-American Oil Company has sold the entire output of its seven wells in the Corsicana (Texas) oil field. **This company has two of the largest gushers on Spindletop Hill,** and is marketing its Beaumont oil in Europe, where one of its directors is actively engaged in selling it. Shares $100 par value. This stock is quoted at $105 on the oil exchanges.

I will also sell a limited amount of **Trenton Rock** oil stock at 60 cents per share par value. This company is capitalized for $300,000, owns one of the best gushers on Spindletop Hill and has sold part of the product of its well, **assuring dividends** at an early date.

I will sell Spindletop property, guaranteeing the purchaser a gusher, the purchase money to be deposited in the bank and not to be delivered until the well is "in," a satisfactory gusher.

Figures on Beaumont Oil by the car-load at St. Louis cheerfully furnished to fuel consumers. Accurate and trustworthy information concerning the Beaumont field given to all inquirers.

HOLLAND S. REAVIS,

613 Security Building, Fourth and Locust Sts., St. Louis.

THE STOCKS WHICH I AM OFFERING ARE EXCEPTIONAL OPPORTUNITIES FOR INVESTORS AND THEY WILL SELL FAST. REMIT AT ONCE BY DRAFT, MONEY ORDER OR POSTAL ORDER.

"The Reformation of the Nineteenth Century."

This sumptuous volume of over five hundred pages, edited by J.H. Garrison and published by the CHRISTIAN PUBLISHING COMPANY, is timely and a valuable addition to the historical literature of the Disciples of Christ. The time from 1809 to 1899 is divided into periods of somewhat unequal length, each of which represents and emphasizes a certain condition of things in the progress of what is called "The Reformation of the Nineteenth Century." Each period is represented by a different writer who presents from his point of view the facts of the period which he describes. Thus we have the general represented by the editor in his "Introduction" and "Conclusions"; the "Introductory Period" by Prof. C. L. Loos; the "Period of Organization" by B. B. Tyler; the "Turbulent Period" by W. T. Moore; the "Transition Period" by T. W. Grafton; the "Period of Revival of Home Missions" by Benjamin L. Smith; the "Period of Foreign Missions" by A. McLean; and the "Period of Woman's Work" by Lois A. White. These various divisions represent very well the different steps in the progress of the "Reformation." Each of the authors has apparently done his best to cover his field, but the result is very unequal, as would be expected. In some cases the personality of the author is so continually seen that a reader would be led almost unerringly to conclude that he was the storm center of that period. In other cases the style is that of the platform speech rather than the severe, accurate, impartial style of the real historian. Taking the book as a whole the impression is made that it is an argument for certain things based on certain facts, rather than a clear, full statement of facts from which the intelligent reader could form his own conclusions. The chapter on "Woman's Work" is a fairly good essay but not what it ought to be either in fact or expression. It is not a historical document such as the Christian Woman's Board of Missions is fairly entitled to. Another hand should write the history of the C. W. B. M. for its first twenty-five years. But the book is a good one, written by good and true disciples of the Lord, in a good spirit, in the midst of present, pressing duties, and with a good purpose. Naturally such a composite volume would be uneven and unequal in its parts. The writers were not of the same grade in experience, habits of thought, knowledge of the subject, and in what may be called the "historical instinct." But it is a good book, of great value and ought to have a large circle of readers.

F. M. GREEN.

Kent, O.

Elizabeth Flower Willis, who has a national reputation as a reader and impersonator, has opened a select school of Elocution and Dramatic Art at 7 West 92nd St., New York City.

Good Positions.

You may, without paying to the college a cent for tuition, until course is completed and position secured, attend one of Draughon's Practical Business Colleges, Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Shreveport, Ft. Worth and Galveston. Send for catalogue; it will explain all. Address: "Credit Dep't., MO, Draughon's College," at either of above places.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of BIBLE READINGS on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

A Japanese Summer Resort.

August 21, we left Yokohama for Karuizawa, a distance of 130 miles. The trip was made by rail. All the railways in Japan are narrow-gauge. The first lines were built by the government, and the question whether it shall purchase those afterward constructed by private companies is much discussed. Fares are of three classes: First, second and third. Travel is cheap. First-class is the equivalent of one and one-half cents per mile, second class one cent and third-class one-half cent per mile. The third-class is very poor, hardly as good accommodations as a "caboose" on an American freight train. We traveled second class, which is good enough. No drinking water and other ordinary accommodations are provided. Baggage is checked as in the United States, each first-class passenger being allowed 100 pounds and each second-class passenger 60 pounds, free of charge. The trains run slow, about fifteen to twenty-five miles per hour.

We passed through great rice fields, pear orchards and fields of small mulberry growth used in the silk industry. We saw idols and heathen shrines on every hand. After passing through a rich and charming valley we came to mountains, not surpassed for beauty in all the United States. In passing up the mountains to Karuizawa, 3,270 feet above the sea level, the route is unique. The grade is one foot to every fifteen, and almost the whole way is a succession of bridges and tunnels. There are twenty-six tunnels in a distance of seven miles. The engine is placed behind the train, and with a system of cog-wheels working on rack-rails, the trip is easily and safely made. The total tunneling aggregates almost three miles. There is a curious arrangement to prevent inconvenience from heat and smoke in the large tunnels. As soon as the train has entered a tunnel a curtain is drawn at the lower end, which prevents the smoke from being sucked up along the tunnel. This could be done in the United States if we had the engines on the other ends of the trains.

Karuizawa is a delightful summer retreat. The temperature is seldom excessive during the daytime and always cool at night.

Hither the missionaries come from every quarter of Japan and many from China, to rest from the excessive heat. About three hundred missionaries gathered here this summer, about twenty-five of whom were from China. Among this number was Dr. Wm. Ashmore, of Amoy, China, who has been a missionary in that land for fifty years—a grand old man now 76 years old. The Baptists have a right to be proud of him. Dr. Tewksbury and Miss Sheffield, who were in the siege at Pekin, were also present. The whole number of missionaries in Japan is about 750.

All the missionaries in Japan in the employ of the Foreign Society have been here. Miss Wyrick is also here. They are well and in good spirits and are most hopeful for the future of the work. During the past year there have been 137 baptisms; 54 of this number since the first of May. Eighteen were baptized in Tokyo in one day not long since. Many more believe and will be baptized when they receive some necessary teaching.

A great religious revival is now sweeping over Japan and the effect is being felt in all mission stations. Our missionaries are planning for a great forward movement during the coming year. We now have nearly a thousand members in Japan. The missionaries are all harmonious and are expecting great things. I have had some delightful conferences with them concerning the different departments of the work. They are impatient for a larger force in Japan and for more money to push forward. Our work in this empire has never been more promising than at this time. There are open doors on every hand. The field should appeal with great power to well educated and consecrated young men in America. Dr. Ashmore said to me today that stronger men were demanded for this eastern field all the time. This is true. Strong men level-headed men and men with a robust faith are demanded to grapple with the problems of this heathen land. And the needs of Japan should appeal with wondrous force to all our churches in America. We could use wisely at least $100,000 in this field alone every year.

The missionaries have given us a most cordial reception. They are doing all in their power for our comfort. They keep me on the move. Meetings, receptions, conferences, etc., consume the time rapidly. I have been here a week. To-morrow we all go to Tokyo to attend the annual meeting of our Japanese brethren. This is the best place in Japan to spend a week in the study of missionary questions. I am glad our missionaries came here to spend a little time during the hot season. They need the rest and change. Heathenism is depressing and exhausting. Its sins and stenches are a constant draft upon the bodies and nerves and hearts of the workers. In this country the atmosphere is lacking in ozone. At Tokyo or Osaka the atmosphere contains one-third less ozone than in America. The heat is oppressive. Five years is the average time a missionary spends in this land. Many die, others break down and are driven home. The average term of our missionaries here is less than five years. The longest term of service of our missionaries on this field at this time is nine years. Japanese food, Japanese climate and overwork caused the death of C E Garst in December, 1898.

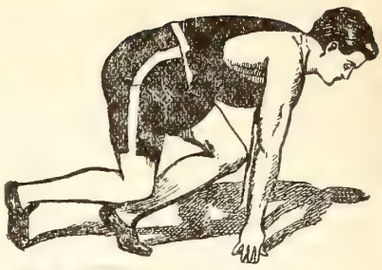
There is no more delightful place for rest in the empire than this. It is cool and quiet. It is only an ordinary village and the cheap wooden houses of the foreign summer residents dot the neighboring plain like the beginnings of a new settlement in the back woods. The largest active volcano in Japan is only seven miles away. It is almost 9,000 feet high. It belches forth smoke and ashes and hot stones almost constantly. Mrs. Rains thinks it worth a trip to Japan to see it. The crater is almost a mile in circumference. There are many other mountains near here. There is a union church erected by the missionaries of all boards, except the Church of England. They built a small chapel of their own. During the season of rest there is one large communion service. All participate except the Church of England and the Baptists. Our missionaries and native Christians commune every Sunday morning at 8:30. They meet in the home of one of the missionaries for this service. One of the most touching and impressive services I ever attended was this meeting last Sunday morning. Some of the songs and prayers and talks were in Japanese. Every native Christian made an offering.

Our home here has been with E. S. Stevens and it has been a delightful one. One afternoon Brother and Sister Stevens gave us a reception and invited a number of the older missionaries of other boards. This gave us a fine opportunity to meet and confer with many of the oldest and most distinguished workers in Japan and China. I have also had four different conferences with our own missionary force. We have talked over the work face to face and I see it clearer and understand it far better. I begin my journey tomorrow to visit the mission stations at Tokyo, Akita, Sendai and Osaka, and also the various out-stations near these centers of work. One or more of the missionaries will be with me all the time. I have reached a land where I cannot talk to be understood without a helper. Expect to be in Japan until October 3, when we will sail from Kobe for China.

My health is better than when I left America. Mrs. Rains is in perfect health. Only one thing troubles me. I notice from the reports in the papers the receipts at home for foreign missions are not what they ought to be. Indeed they are not what we expected. Will not the friends of this world-wide enterprise keep its imperative needs constantly in mind? This greatest of all enterprises needs your earnest prayers and generous offerings.

F. M. RAINS.

Karuizawa, Japan, Aug. 27



THE RACE

Does not depend on the start but on the finish. It's staying power which carries many a runner to victory. It's like that in business. Many a man starts off in the race for business success with a burst of speed which seems to assure victory. Presently he begins to falter and at last he falls and fails. The cause? Generally "stomach trouble." No man is stronger than his stomach. Business haste leads to careless and irregular eating. The stomach and other organs of digestion and nutrition become diseased. The body is inadequately nourished and so grows weak.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It strengthens the stomach and so strengthens the whole body which depends on the stomach for the nourishment from which strength is made.

There is no alcohol in "Golden Medical Discovery," and it is entirely free from opium, cocaine and all other narcotics.

Accept no substitute for the "Discovery." There is no medicine "just as good" for diseases of the stomach and allied organs.

"Your 'Golden Medical Discovery' has performed a wonderful cure," writes Mr. M. H. House, of Charleston, Franklin Co., Ark. "I had the worst case of dyspepsia, the doctors say, that they ever saw. After trying seven doctors and everything I could hear of, with no benefit, I tried Dr. Pierce's Golden Medical Discovery, and now I am cured."

Dr. Pierce's Pleasant Pellets cure constipation.

Southern Indiana Notes.

There have been six additions here in the past month, three by primary obedience. All departments of the work are in good shape.

Elder E. W. Sears is helping me in the work and preaching in the churches around Bedford on Sunday. Harley Jackson, our late assistant, has gone to Butler College.

M. J. Ferguson, of Los Angeles, Cal., preached for us a few times lately and has helped two of our churches in the county. His plea is that holy living is the real proof of our love for Christ. "He that hath this hope in him purifies himself even as he is pure." He has a remarkable insight into God's word. Churches needing a strong preacher to deepen their spiritual life should secure this devoted and scholarly man of God for a two weeks' meeting.

I shall help Orleans church, just over the county line, in a two weeks' meeting soon, not preaching for them on Sundays, however.

We have lately organized a debating club in the church, with Mrs. Grace Homan as president, which is proving to be a success. Mrs. H. is the daughter of Bro. Joseph Franklin.

JAMES SMALL.

Bedford, Ind., Oct. 7.

THE CHRISTIAN-EVANGELIST
Three Months, 25c.
On Trial to New Subscribers.

Oklahoma Convention.

The eleventh annual missionary convention of the Christian churches of Oklahoma was right royally entertained by Bro. L. Williams and the church at Stillwater. Here we have one of the best churches in the territory. This church, with its splendid Sunday-school, is the direct fruit of Oklahoma missions. The board of missions sent Bro. Virtes Williams, now our corresponding secretary, to Stillwater a few years past with instructions to remain there until he had developed the church. Should any one in or out of the territory entertain doubts as to the wisdom of continuing Oklahoma missions, let such one visit Stillwater, the seat of one of our best territorial institutions of learning, the A. and M. college, and be convinced.

We were fortunate in having with us in this convention two able men, G. A. Hoffmann, of St. Louis, Mo., and R. H. Waggoner, of Kansas City, Mo. These brethren rendered invaluable assistance in making the convention the splendid success that it was.

Bro. Hoffmann preached the opening sermon of the convention on Tuesday evening.

Bro. W. A. Humphrey, who has done so much for Oklahoma work, in the absence of Bro. Dick T. Morgan, presided over the first session of the convention.

The Sunday-school section was presided over by Bro. Hutchison, of Perry. The reports showed that our schools are in fine condition throughout the territory.

Our C. W. B. M. sisters, with Sister J. M. Monroe, of El Reno, as president, held one of the very best sessions of the entire convention. Sister Monroe was re-elected president for another year.

All the great interests of the church were ably represented at this convention. Church extension, home missions, foreign missions, education, Oklahoma missions—not one was slighted. The report of Virtes Williams, as corresponding secretary, was very gratifying, and showed a vast amount of work done with more than satisfactory results. Bro. Williams was re employed for another year by the board. The bulk of his salary is paid by the A. C. M. S.

Brethren R. S. Smedley and Howell Smith accomplished fine work for the Lord in western Oklahoma. Bro. Smith pledged at our convention one year ago, a year's work without remuneration. He faithfully kept this promise, organized four churches and preached constantly and for his services received six dollars.

Bro. and Sister Smedley purchased a "Billhorn Telescope" organ and traveled overland in their work. During the year they drove about 2,800 miles, did a vast amount of work and received for their combined labors just a little more than $100.

Bro. C. H. Hilton, our C. W. B M. evangelist, though in the field but a few months, had a good report. We believe him to be the right man in the right place.

The board of missions has opened up work at the three county seats in the "new country"—Lawton, Hobart and Anadarko. The board of church extension furnished money to buy lots, and very desirable locations for churches were secured in these new towns.

Services are held each Lord's day in good tents. At Lawton, where Bro. Carpenter preaches, there are 200 men in the new church. They have not had time to count the women as yet, but they are there. Bro. J. M. Monroe and the church at El Reno were the prime movers and factors in starting the work at Anadarko. The convention closed with a fine sermon by Bro. S. D. Dutcher, of Oklahoma City. Bro. Dutcher dropped into the work of the territory by the close of the convention, as an old hand. He was placed on the territorial board.

The convention was very fine, and we face the new year well organized and hopeful of accomplishing great things for God. Oklahoma is evidently the ripest mission field on the globe to-day. At least that is the way we see it. More than $500 was pledged for the new year.

J. T. OGLE.

Guthrie, Okla.

Wonderful Cures By Swamp-Root.

To Prove what the World-famous Discovery, Swamp-Root, will do for YOU, all Our Readers may have a Sample Bottle Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease and if permitted to continue *fatal results are sure to follow.*

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

D. W. SMITH.

Among the many cures of this wonderful medicine, Dr. Kilmer's Swamp-Root, the ones which the CHRISTIAN-EVANGELIST publishes this week speak in the highest terms of the wonderful curative properties of this great remedy:

DES MOINES, IA., Oct. 20, 1900.

"I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, bought at my drug store, and they cured me entirely, and I have not felt so well for years. I thank you very much for sending me the sample bottle."

D. W. SMITH, 1821 Center St.

MRS. H. N. WHEELER.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. *The doctors said my kidneys were not affected*, and while I

Did Not Know I Had Kidney Trouble,

I somehow felt certain my kidneys were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is, therefore, all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

Sample Bottle Free

The mild and immediate effect of Dr. Kilmer's Swamp Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its wonderful curative properties for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

EDITORIAL NOTICE.—If you have the slightest symptoms of kidney, liver or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

Missouri Bible-school Notes.

Let every teacher or officer contemplating the purchase of a Bible, be sure and buy the American Revision. You will see the great advantage in every reading, while the price is as for the old version.

Let the parents in their gifts to the youths of the family make such a gift as will be beneficial and appreciated in the years to come.

J. H. Jones wishes to change his field of work about January 1, and it is to me a pleasure to commend such to the brotherhood. He is active and zealous in all departments of the church and is most acceptable in the pulpit. The congregation calling him to their work will make no mistake, while Garden City will regret his leaving.

Some of the communities have continued their Bible school work with great difficulty, among them being Louisville. The brethren are scattered over a large territory, the weather is often bad, the roads are heavy, almost impassable and the hearts are discouraged. But by persistent faithfulness, a few continue and do their best. Your servant visits them, revives the workers, enlists others and is helped on the way. It was so during my last visit with pastor S. W. Marr and the results were such that all took heart and thanked God. The church and school were peculiarly kind to me and I thank them very much for it.

C. G. McMillen and Pickering are not satisfied with what is, as no good worker should be, but are seeking the newer ideas all the time. By the way, the apportionment accepted by our good friend, F. E. Blanchard, is paid in full and you may have noticed that that is one of the ways of these up to date people, they are never behind in anything.

Our Rally Day was fine and the eighty-two schools keeping the day were most fortunate. Vandalia reports a great day of it, with more than the apportionment, at which W. H. Kern and Brother Dye are happy.

Let every school that can combine our rally day offering with one for home missions, both worthy and needy. Do not forget to remit us immediately. H. F. Davis.

Commercial Bldg., St. Louis.

Good Coffee Maker.

Experience With the Berry.

"I have gained twenty-five pounds since I left off coffee and began drinking Postum Food Coffee in its place.

I had become very thin in flesh and suffered tortures with heartburn, was a nervous wreck with headache practically all the time until one dreadful day when the good doctor told me I must quit drinking coffee, as he had nothing left to try, to relieve me.

I could not drink tea and had tried everything else, even Postum, but put it by at the first trial, because it was tasteless.

Forced to it again, I determined to see if it could not be made palatable and found at once that when I followed directions and boiled it long enough, that I not only liked it but gave it to my husband for several days without his finding it out. I have the name of making splendid coffee, and we always used the best, but of late I have given Postum to guests many times in place of coffee and have never been detected yet.

Our four children have not drunk coffee for three years, and all have gained health and flesh since using Postum. One son, who was always sick, has been greatly benefited by its use, and as above stated, I have gained twenty-five pounds since taking up Postum. I am healthier to-day than I have been for years and give Postum all the credit. Please do not use my name in public."

This lady lives in Burlington, Iowa, and the name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich., to those interested.

State Mission Notes.

The last Sunday in September was spent in Wishart, Polk county, dedicating the church. This is the result of our mission work. They have a good house, not large, yet large enough, commandingly situated, it is neat and trim, and strange to say it cost only about $650. Of this, $316 was still to be raised, and while the full amount was not realized, it was taken care of, and the house was dedicated to the Lord. One year ago Bro. J. R. Blunt, by my advice, was called to hold a meeting at Bolivar, and out of that meeting grew one near Wishart that has resulted in the church organization and this happy dedication. Bro. R. B. Havener, of the Bible-school board, had also, in the meantime, held a short meeting and strengthened the congregation. Brother Blunt was with me during the services and was a true yokefellow indeed. He continued the meeting.

The mission work done in the state in the year which closed Aug. 31, grows on me all the time. Comparisons, which are said to be odious, are often indulged in, contrasting our collections with those of former years. I have been looking over the tables of work done and I find that the last twelve months stand right up by the side of these boasted years of the past wonderfully. We organized 60 churches this year and 110 Bible-schools, 3,596 souls were added to the church, 1,686 of which were baptized. In 1887-1888, when the receipts were $10,506.97, there were 1,951 baptized, 263 more than last year. The same year 35 churches were organized, a little over half of the number last year. In 1888-1889, the receipts were $11,151.52 and the baptisms 2,150, and churches organized, 45. These were the days for which we sigh, call them "good old days," and wail on account of present degeneracy, when the fact is, *we are getting nearly, if not quite, equal results from the expenditure of a little over half the money.*

It is a marvel to everyone who studies the figures, how so much is done with so little. The fact is, we are striving to learn all the time how to accomplish the most with the least possible expenditure. That reminds me again, something was said about the expense of carrying on our work. Now listen, every $2.50 spent by our board in what is called expenses, *resulted in the raising of $1,000* for state missions in the state. That is, *one-fourth of one per cent.* went for expenses. We court the freest investigation. There is no business known to me that is conducted on such an economical basis. The constant query of the board is, "How can we make this money do the greatest work in the mission field?"

The board has just held its first meeting in the new year, and the sad thing is that our funds are almost exhausted. It is three months to state mission day, January 12, 1902. We must have funds for present needs or else call our men from their posts and beat a retreat. This would be our humiliation. We cannot, we must not. What then? We resolve to make a direct appeal to the thousands of brethren in the state for each to send *one dollar* to help us in this great crisis. To thousands it is a small matter, but to us it means the power to carry on our work. We are going to make this appeal personally, but don't wait for that, send it now. Instant response is absolutely needed. A failure now means ruin to many of our mission enterprises. Don't delay, act promptly, do it now. Who will be the first?

Yours in His name,

T. A. Abbott.

Kansas City, Mo.

Mrs. Harry Monser sends word that all the schools where she is working will keep Missouri Rally Day, and this means the enlistment of Moreau, Union and Blackwater, in this good work of God's Son, as well as bettering themselves. H. F. D.

Nobody else but me puts his name on lamp chimneys — there's mighty good reason for that. MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

AGENTS WANTED—MEN and WOMEN
For the splendidly illustrated and wonderfully popular new book
THIRTY YEARS IN WASHINGTON
By MRS. GEN. JOHN A. LOGAN. It portrays the inner life, wonderful activities, marvels and mysteries of the Capital as a famous and highly privileged woman sees them. Beautifully illustrated (50 Plates) by Government consent and aid. ☞**Sold by agents only. 31st thousand.** ☞A few more reliable agents wanted, but only one agent in a place. ☞Some of our agents are making $100 a month. ☞*Distance no hindrance*, for we *Pay Freight, Give Credit, Extra Terms*, and *Exclusive Territory*. Address
A. D. WORTHINGTON & CO., Hartford, Conn.

These trade-mark crisscross lines on every package.
Gluten Grits AND
BARLEY CRYSTALS,
Perfect Breakfast and Dessert Health Cereals.
PANSY FLOUR for Biscuit, Cake and Pastry.
Unlike all other foods. Ask Grocers.
For book or sample, write
FARWELL & RHINES, Watertown, N. Y., U.S.A.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.
IRON AND WOOD PUMPS OF ALL KINDS.
Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and **Fairbanks Standard Scales.** Prices low. Get the best. Send for Catalogue.
FAIRBANKS, MORSE & CO., ST. LOUIS, MO.

LIFE SIZE DOLL FREE "Baby's clothes will now fit Dollie."
Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write to-day and we will send you the tablets by mail postpaid; when sold send us the money ($1.00) and we will send you this Life Size Doll which is 2½ feet high and can wear baby's clothes. Dollie has an indestructible Head, Golden Hair, Rosy Cheeks, Brown Eyes, Kid Colored Body, a Gold Plated Beauty Pin, Red Stockings, Black Shoes, and will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address,
NATIONAL MEDICINE CO., Doll Dept. 273K, New Haven, Conn

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

PILES **TRIAL TREATMENT FREE.** We will forfeit **$50** for any case of **Internal, External or Itching Piles** the **Germ Pile Cure** fails to cure. Instant and permanent relief. Write at once. **Germ Medical Co.,** 215 E. 3d St., **Cincinnati, O.**

Book Notes.

Have you read *The Young Man from Middlefield*, by Jessie Brown Pounds? It is the latest and one of the best stories issued by the Christian Publishing Company. Every father having children old enough to read should make it his rule to provide from two to four new books each month for his family. Remember, fathers, that if you select and provide the books your children read, you can keep control, in a large measure at least, of their mental food. If your children are worth much, they are certain to do considerable reading, in this day and generation, and if you do not provide the reading matter, they *will*. What kind will they choose? Not always the best, perhaps, nor as good as you could select. Ponder on this problem, and when you send us a book order, include *The Young Man from Middlefield*. Price, 75 cents.

Doctrines and Dogmas of Mormonism, by D. H. Bays, is indubitably the best of its kind. No other work tells so much about Mormonism, or tells it so accurately. Mr. Bays, the author, was for over a quarter of a century a prominent preacher and well-known leader in the Mormon Church. He knows it from the inside. He is an authority on this subject, and there can be no questioning his knowledge. In many sections of the country Mormon missionaries and evangelists are to-day perniciously active in their work of proselyting. Wherever one of these emissaries goes to work, the Christians in that community should prepare themselves to meet the false claims and fallacious arguments that he will put forth. The very best preparation of this kind is the careful reading of Mr. Bays's book. The author, so long an advocate of Mormonism, is now a successful preacher among us. The book is a fine volume of 39 chapters, 460 pages. Price, $1.50.

Nothing can be more interesting than the study of the lives and careers of prominent Bible characters, and particularly those of the Old Testament, concerning which the average individual is not very well informed. What romance and adventure there was in the life of Moses, for example. What character in fiction has a greater career of adventure? A slave babe, adopted son of an Egyptian princess, prince of Egypt and prospective heir to the throne, slayer of a cruel master, fugitive and exile from the land of his adoption, wanderer in poverty and rags through a strange land, champion of the imperiled Midianite shepherdesses, husband of the girl he had rescued, leader and spokesman of his people in Egypt, wizard and wonder-worker before Pharaoh, rescuer of a nation from bondage, guide and prophet of his race in the wilderness, the mouth-piece and medium of God in speaking to men, and finally laid to rest in a grave that angels prepared!! Does any popular hero in fiction have a more strenuous career? D. R. Dungan, in his book; *Moses, the Man of God*, tells the whole story with a wealth of detail that gives it thrilling interest. It will charm you. It is a book of 303 pages profusely illustrated, bound in cloth. Price, $1 00.

And then there are also *Esther* and *Elijah*, of whom M. M. Davis has written such delightful biographical narratives. And there are *King Saul* and *Jehu*, whose careers have been taken by Breckenridge Ellis as the bases of two charming stories. You ought to have every one of these works in your home, and thus make the learning of Bible history easy and pleasant to your children. *King Saul* is $1.00, and the price of each of the other three volumes mentioned is 75 cents. Besides these, there is *Shem*, by Ellis; a story dealing with Jerusalem and its people in the days of captivity. 299 pages; price 50 cents. These biblical historical romances have a positive value, which should not be overlooked or neglected.

Now here is a first-class opportunity to secure all these historical romances very cheaply. In the preceding paragraphs we have enumerated six volumes—*Moses, the Man of God*, *Queen Esther*, *Elijah*, *King Saul*, *In the Days of Jehu* and *Shem*. Regular price of the six volumes, $4.75. For the present and until further notice, we will send them by express, not prepaid, for only $3.50. We shall be very much mistaken in our guess if we are not kept busy filling orders for this great set of books.

Alexander Campbell's great debate with Robert Owen, the noted infidel, was stenographically reported and is published under the title *The Evidences of Christianity*. This is a great book. Mr. Owen marshaled every possible argument and brought out every conceivable objection to the religion of Jesus, only to have each new assault repulsed by the clear logic of the Defender of the Faith. The price of this volume is now but $1.00.

Are you a Christian Endeavorer? Is your society rather "run down" and lifeless? Do you desire to revivify and resuscitate it? Send 25 cents for a copy of W. W. Dowling's *Helping Hand*. It is a book which tells all about the organization and working of C. E. societies, and will show you where the trouble lies and how to remedy it.

We supply a better grade of baptismal pants than others offer at a lower price than others ask. At least, our customers say our goods are better and we know our price is from $1.00 to $2.00 less, per pair, than is asked for the inferior goods. If you have been getting unsatisfactory goods, give ours a trial, and learn that we are not claiming too much for them. Price given on application.

It has been a number of years since "Hezekiah Hobson" wrote *Troubles of the Beanville Church*, but the little pamphlet sells and sells and sells. It is the funniest thing in all our literature, and has done a great deal to laugh "anti-ism" out of existence. Price 5 cents.

Turn to pages 60, 61 and 62 of our catalogue and examine our list of tracts and pamphlets. You will surely find some that you can use to good advantage in doing quiet, effective missionary work among your personal acquaintances. Prices on tracts are very reasonable, especially in large quantities.

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scrip ure difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

Dr Price's Cream Baking Powder

Used in Millions of Homes. 40 Years the Standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes finest cake and pastry, light, flaky biscuit, delicious griddle cakes —palatable and wholesome.

Price Baking Powder Co., Chicago.

Note.—Avoid baking powders made from alum. They look like pure powders, and may raise the cake, but alum is a poison and no one can eat food mixed with it without injury to health.

Evangelistic.

ARKANSAS.

Hope, Oct 11.—Moved to this place six weeks ago. Preach here two Sundays each month. A noble band of workers here. All lines of work looking up; congregations and Sunday-school larger. We began our mid-week prayer-meeting two weeks ago with 16 present. This week had 40. Also one confession Sunday night and three more Tuesday night at our song service, who will be baptized Sunday.—W. O. BREEDEN, pastor.

ILLINOIS.

Normal, Oct. 7.—Four additions recently. —E. B. BARNES.

Maroa, Oct. 8.—Just closed a 13 days' meeting at Texas church. Audiences very large. There were six added, four by obedience, one reclaimed and one from the Christian union people. Work at Maroa is prosperous.—S. ELWOOD FISHER.

Waverly, Oct. 7.—The church at Loami is rejoicing because of a large accession to their membership as the result of a meeting recently held there. It began Sept. 1 and continued for 31 days resulting in 34 additions, 28 by baptism and six otherwise, one from the Baptists and two from the Methodists, the rest from the world. Bro. and Sister Williamson led in song and praise service until Sept. 26. Bro G. W. Cline was with us the last week. Other than this the preaching was done by the writer. This makes 55 additions to the two churches with which I have been laboring since the first of the year.—W. J. BATTENFIELD, pastor.

INDIANA.

Ambia, Oct. 10.—We are in a good meeting at Prairie Green, five and one-half miles northwest of Ambia, Ind. Thirteen additions to date. Bro. R. Leland Brown, of Newman, Ill., is doing the preaching. Will report at close of meeting.—WERNER KING.

Mt. Vernon, Oct. 11.—Wm. A. Ward, minister at Mt. Vernon, Ind., recently held a meeting at the Baker school-house, a few miles from Mt. Vernon on the Kentucky side. Fourteen sermons were delivered and at the close of the series a church was organized with 21 members. Six of these had been Christians before and the rest came, some from the sects and some to obey Christ for the first time. This new congregation includes some of the most influential and prosperous farmers in that district.

COLDS

The quickest relief for a cold is by Scott's emulsion of cod-liver oil.

You will find the edge taken off in a night; and, in three or four days, you'll be wondering whether that cold amounted to anything anyhow.

That's relief. If you tackle it quick, the relief is quick; if you wait, the relief won't come—you know how colds hang on.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

IOWA.

Collins, Oct. 7.—Our five weeks' meeting closed to-day with 16 additions.—T. S. AND J. J. HANDSAKER.

Des Moines, Oct. 10.—Prof. Frank A. Wilkinson, of Job, Ia., and I just closed a short meeting at Marsena, Ia., with 10 added, nine confessions; one confession at Knoxville, Ia., last Lord's day. Bro. Allen Hickey was with us. I shall take some post-graduate work in Drake University this year.—CHAS. A. LOCKHART.

Guthrie Center, Oct. 7.—Two more baptisms here since last report.—D. L. DUNKLEBERGER.

Sac City, Oct. 9.—Am assisting the pastor, D. F. Snider, in a meeting at this place. Prospects very bright. A fine church, a harmonious membership, an excellent choir and an enthusiastic soul-seeking all point to success. The meeting will last till Nov. 4.—A. R. DAVIS, singing evangelist.

KANSAS.

Kansas City, Oct. 11.—I am assisting Bro. Chas. M. Sharpe in a short meeting in the Central church in this city. Ten additions to date.—H. A. NORTHCUTT.

KENTUCKY.

Barbourville, Oct. 9.—Our meeting is now ten days old. Seven by confession, and one by letter. There is the most perfect co-operation and love. We expect more to follow those who have made the good confession. Bro. T. M. Myers, Asheville, N. C., is doing the preaching. It will greatly gratify his friends to learn that his health has so far improved that he is able to work again. God sent to us a great blessing when he sent Bro. Myers to us.—J. J. COLE

Monticello, Oct. 11.—We are in a short meeting here with good interest; will close Sunday night. I can engage for other work. Address me at Lexington, Ky.—C. M. HUGHES.

MISSOURI.

Bellamy, Oct. 12.—I am assisting Brother Price in a meeting here. He preached a few days before I came, with two additions. There have been 10 since I came, making 12 so far. The audiences are large and the interest fine. It is a great privilege to be with my friends whom I have known for a great many years. —MORGAN MORGANS.

Billings, Oct. 11.—Our meeting at Nixa, Mo., of 18 days closed Sept. 4, with 89 additions; 72 by primary obedience. Have had 174 additions from Sept., 1900, to Sept., 1901; 121 by primary obedience.—F. J. YOKLEY.

Bolivar, Oct. 9.—I closed a meeting a few days ago at Dunnegan with eight additions. The church at Dunnegan has had a hard time. Unworthy preachers have about killed it; am in hopes it will still live.—F. M. HOOTON.

Fulton, Oct. 7.—Had one confession and baptism here yesterday. Had six additions by letter in September. Bro. E. M. Richmond, of Fayette, will assist me in a protracted meeting, beginning Oct. 18. We are hoping and praying for a good meeting.—CHARLES E. POWELL.

Gilman City, Oct. 11.—We commenced a meeting at this place last Tuesday night, with, we believe good prospects for a good meeting, Bro. Will Everett as pastor. We have no house of worship here. The M. E's let us use their house; will report again at the close. Several requests are in for meetings; will respond as quick as we can. We could use a good leader of songs and soloist at small salary. If any one should write me on this subject, please enclose stamp. Permanent address, Altamont, Mo. I prefer one who will take collections for pay.—M. L. ANTHONY.

Higdon, Oct 10.—Just closed a short meeting at White Water, with four additions, one a Catholic.—J. B. DODSON.

Humansville, Oct. 7.—Meeting one week old, two have confessed Jesus of Nazareth as their

Its True Character.

Catarrh is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease, but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble, and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief, and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion, but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison, and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure.

"For some time past I have used only one treatment for all forms of catarrh, and the results have been uniformly good; the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

"The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacol and other safe antiseptics, and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates, and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession."

Stuart's Catarrh Tablets are large, pleasant-tasting 20-grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c for complete treatment.

OIL--SMELTER--MINES.

DOUGLAS, LACEY & CO

Bankers, Brokers, Fiscal Agents,
Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal. Stock Exchange

66 BROADWAY & 17 NEW ST., NEW YORK.

Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Specialty.

Booklets giving our successful plan of realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc. sent free to any interested on application.

BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Baltimore, Washington, Pittsburg, Buffalo, Prescott, Ariz.; Los Angeles, Cal.; Hartford, Conn.; Halifax, N.S.; St. John, N. B., Montreal and Toronto, Can.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps, address

C. L. STONE, General Pass. Agt.
Louisville, Ky

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Savior. Splendid interest, prospect good for a genuine revival.—BEN F. HILL.

Kansas City, Oct. 10.—Bro. M. M. Goode, of St. Joseph, assisted me in a short meeting at Grayson, Clinton county, Mo., in which eight were added, six baptisms.—E. C. DAVIS.

Louisiana, Oct. 8.—I held a two weeks' meeting the last of September with Antioch church in Randolph county. I was ably assisted by W. M. Featherston who labors for that church one-fourth of the time Antioch church has held her annual protracted meeting regularly for over 50 years and from her there have gone out some excellent preachers, among them Alex. Procter, T. P. Haley, H. H. Haley, W. M. Featherstone, Allen A. Knight, and Bro. Kitchen, now of Iowa. Among her elders that have entered into rest are Rollin Procter, father of Alexander Procter, Benj. Haley, father of T. P. and H. H Haley, and Alexander Hall, father of Mrs. S. E. Lampton.—E. J. LAMPTON.

Montgomery City, Oct. 8 —Our protracted meeting here is nine days old. Up to date we have had nine confessions and two by letter. Audiences are large and increasing. J. Will Landrum, of Audubon, Ia., is our director of music and soloist. He is a potent factor in our work. The writer is doing the preaching.—W. D. ENDRES.

New Franklin, Oct. 9.—Twenty-seven additions in the Mt. Moriah meeting.—ARTHUR N. LINDSEY.

Paris, Oct. 10.—One added by baptism at Woodlawn, since last report. I closed a 16 days' meeting at Middle Grove yesterday, resulting in 30 additions; 23 by baptism, one from Baptists, one reclaimed and five by statement.—C. H. STRAWN.

Pittsburg, Oct. 11.—John Giddens assisted me in a meeting at Urbana, Mo., resulting in four additions to the church. I am now assisting J. D. Babb in a meeting for Antioch church, near Pittsburg, Mo. Nineteen added to date. Meeting not a week old. Eleven added last night; nine confessions and two from the Baptists.—S. E. Hendrickson.

Seymour, Oct. 8.—I have just closed a ten days' meeting with the church at Long Branch, Camden county, Mo. There were seven accessions; six by baptism and one by statement. All were grown people Could I have continued longer at that place possibly some others would have accepted the Savior. To His name be the praise for this good meeting —EDWARD PITMAN TRABUE.

Taskee Station, Oct. 8.—Good meeting on last Lord's day at Chaonia, Mo.; five accessions; three by statement, two by confession, one of the latter from the Methodists. My wife and self will begin a protracted meeting to-morrow night at Brunot, Mo.—W. R. WARBURTON.

MINNESOTA.

Minneapolis, Oct. 11.—The Erie meeting closed last Sunday evening with 15 additions. Under the leadership of Bro. Kopp and his excellent companion and the faithful brethren, the work is prospering. My next meeting will be with the Litchfield church, where Bro. Knotts is pastor.—JOHN M. LUTTENBERGER.

NEBRASKA.

Ord, Oct. 8.—A glorious meeting just closed at this place. State Evangelist B. S. Ogden has won the hearts of the people and the Lord has added 29 to our list. We have been at work in this special effort over five weeks, and things look much brighter than ever before.—HARMON H. UTTERBACK.

NEW YORK.

Rochester, Oct. 8.—On Tuesday evening, Oct. 1, Stephen J. Corey, pastor of the Second Church of Christ of Rochester, N. Y., and Miss Edith Webster of the same city were united in marriage by A. W. Fortune, pastor of the First church. Mr. and Mrs. Corey are beloved by both churches of the city and a bright future is predicted for them —A. W. FORTUNE.

OHIO.

Canton, Oct. 7.—Our meeting closed last night, J. V. Updike, evangelist, with over 2,000 present in the Grand Opera House; the result was about 50 additions.—J. D. JOHNSON.

TEXAS.

Houston, Oct. 10.—Closed our work with East Side church in Des Moines, Ia., the last Sunday in September. There were six accessions the last day; 321 for the year. We began our work here the first Sunday in October. We were greeted with good audiences and one accession. We have a difficult field here, but we expect great victories from the Lord.—E. W. BRICKERT.

VIRGINIA.

Bristol, Oct. 8.—On Oct. 6, A. Martin closed a fifteen days' meeting for the Bristol church, resulting in 29 accessions to the congregation; 17 baptisms. Bro. Martin is a splendid evangelist and is a great help to both church and pastor.—WILLIAM BURLEIGH.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Tolsdo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

STAMMERERS

FROM NINE STATES

THE PENNSYLVANIA INSTITUTE for Stammerers is rapidly making an enviable history. Since its opening, Jan. 1, 1901, its classes have contained representatives from various parts of Penna., from New Jersey, New York, Connecticut, Massachusetts, Delaware, West Va., South Carolina, Wisconsin and from Canada. The methods employed are educational; results satisfactory and permanent.

"Those whom he can't cure can't be cured."
ALLAN B. PHILPUTT, D. D., Indianapolis.

"He cannot help but succeed."
Prof. E. E. SNODDY, Hiram College.

"With thorough professional accomplishments, and a sterling Christian character, he may be trusted to do faithful service and to succeed wherever success is possible." REV. URBAN C. BREWER, Danville, Ind.

Write at once for illustrated booklet to
CASPAR C. GARRIGUES, President,
N. W. Cor. 40th and Brown Sts., Philadelphia, Pa.

STUTTERERS

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only
BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO, Cincinnati, O

BLYMYER CHURCH BELLS.
Write to Cincinnati Bell Foundry Co., Cincinnati, O

ST. LOUIS BELL FOUNDRY.
STUCKSTEDE & BRO., Proprietors.
Church Bells, Peals and Chimes, Of Best Quality Copper and Tin.
2836 & 2838 S. THIRD STREET, - ST. LOUIS, MO

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

AULT & WIBORG COMPANY
Manufacturers of Printing Inks.
CINCINNATI. NEW YORK
CHICAGO. ST. LOUIS.
This Paper printed with Ault & Wiborg Ink

SUBSCRIBERS' WANTS.

AN experienced teacher desires a position. Is willing to act as nursery governess in refined Christian home. Salary no object. Address, Miss. "M," Box 43, Crewe, Nottoway Co., Virginia.

WANTED—To exchange $1,200 pastorate in Texas for country churches, or pastorate, in or near south or central Missouri or Indian Territory. Address, Texas, care CHRISTIAN-EVANGELIST.

CHURCHES wanting a Pastor or Evangelist to hold a meeting can be put in correspondence with a first class man by addressing Box 111, Bloomington, Illinois

A SPLENDID reference Library for sale at one-half their cost, or even less: Millennial Harbinger, 39 vols., complete. Christian Baptist, 7 vols. The Englishman's Greek Concordance. Robinson's Lex. New Testament. Liddell and Scott's Greek and English Lexicon. Biblico-Theological Lex. N. T. Greek—Cremer. Schaff-Herzog Encyclopedia of Religious Knowledge—3 vols. Complete Neander's History of the Christian Religion and Church—by Torrey. Bagster's Analytical Greek Lexicon. Charnock on the Attributes. Vetus Testamentum Graece—Septuagint. Tischendorf Nov Testam Graece. Studies in the Gospels—Archbishop Trench. Legh Critica Sacra. Scapula—Hedericus and Scleusbner Lexicographies Com. Graeca Majora. Fairburn's Typology, 2 vols. Jesus, by C. F. Deems. The Prophets of Israel—W. Robertson Smith. W. Robertson Smith's Book—12 Lectures at Glasgow. Encyclopedia of Geography, 3 vols. Luke's Gospel—Codet. History of Israel—Ewald, 8 vols. Outlines of Cosmic Philosophy, 2 vols., and Darwinism and other Essays, 1 vol. Myths and Myth-Makers, 1 vol. Excursions of an Evolutionist—John Fiske. History of Civilization—Dr. E Reich. Mosheim's Ecclesiastical History, 3 vols. Notes on the Miracles—Trench. Butler's Analogy—Wilson's Criticisms. The Commentary Holy Biblical, 3 vols. An Exposition of the Parables—Benj. Keach, 2 vols. A Key to Open Scripture Metaphors. The Bible Commentary, 5 vols Cyclopedia of Religious Literature—Kitto, 1 vol. Clarke's Commentary, 4 vols. Macknight Epistles, 1 vol. Stuart's Com. on Romans. City of the Great King—Barclay. Geo. Campbell's 4 Gospels. Harmony of the Gospels—Macknight, 2 vols. Greek Testament with English Notes—Dr. Bloomfield. Novum Testamentum Graece ExSinatico Codice. Barnes's Notes, 14 vols. Testimony of the Rocks—Hugh Miller. Haldane's Exposition of Romans, 3 vols. Smith's Dictionary of the Bible, 3 vols. Park's Pantology.

Select what you want and address T. N. ARNOLD, Frankfort, Ky.

Family Circle

God Still Rules.

By Mrs. Philip F. King.

The nation mourns, but, through her tears,
The golden gem of faith appears;
Faith in the hero of her love,
Faith in the God who reigns above.

The life of him we honored most
Can not to history be lost;
'Tis written on our nation's heart,
'Tis of her very soul a part.

May we not take the stepping stone,
The life of him not lived alone,
And build for us a higher claim,
A nobler, purer, better name?
A name that man will honor most,
A name redeemed among God's host.

Henderson, Ky.

President Roosevelt on the Bible.

The following words, spoken by Mr. Roosevelt four months ago when he was vice-president, have acquired a new and wider interest since his accession to the presidency. At the annual meeting of the Long Island Bible Society, held at Oyster Bay, Mr. Roosevelt delivered the following address, which we are permitted to reprint from the Bible Society Record:

The Bible is not only essential to Christianity, but essential to good citizenship. As you all know, there are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost "a man of one book," who knew that book and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed.

In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof; surely the mere statement of it is enough, that education must be education of the heart and conscience no less than of the mind.

It is an admirable thing, a most necessary thing, to have a sound body. It is an even better thing to have a sound mind. But infinitely better than either is to have that, for the lack of which neither sound mind nor a sound body can atone, character. Character is in the long run the decisive factor in the life of individuals and of nations alike.

Sometimes, in rightly putting the stress that we do upon intelligence, we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless. It was a Yale professor, Mr. Lounsberry, who remarked that his experience in the class room had taught him "the infinite capacity of the human mind to withstand the introduction of knowledge." Some of you preachers must often feel the same way about the ability of mankind to withstand the introduction of elementary decency and morality.

A man must be honest in the first place; but that by itself is not enough. No matter how good a man is, if he is timid he cannot accomplish much in the world. There is only a very circumscribed sphere of usefulness for the timid good man. So, besides being honest, a man has got to have courage, too. And these two together are not enough. No matter how brave and honest he is, if he is a natural born fool, you can do little with him. Remember the order in which I name them. Honesty first; then courage; then brains, *and all are indispensable.* We have no room in a healthy community for either the knave, the fool, the weakling, or the coward.

You may look through the Bible from cover to cover and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you; and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

So I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of, this book; this book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it. One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley, who said: "Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world.

"By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?

"The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the state, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."

The teaching of the Bible to children is, of course, a matter of especial interest to those of us who have families—and, incidentally, I wish to express my profound

False Colors.

Many *Soapless* Powders masquerading as *Soap Powders.* Either they possess little cleansing power, or are merely chemicals. PEARLINE is a true soap powder,—built on soap with other things added, that double its effectiveness. PEARLINE is improved soap,—soap with more working power, more economy. 655

belief in large families. Older folks often fail to realize how readily a child will grasp a little askew something they do not take the trouble to explain. We cannot be too careful in seeing that the biblical learning is not merely an affair of rote, so that the child may understand what it is being taught. And, by the way, I earnestly hope that you will never make your children learn parts of the Bible as punishment. Do you not know families where this is done? For instance: "You have been a bad child—learn a chapter of Isaiah." And the child learns it as a disagreeable task, and in his mind that splendid and lofty poem and prophecy is forever afterward associated with an uncomfortable feeling of disgrace. I hope you will not make your children learn the Bible in that way, for you can devise no surer method of making a child revolt against all the wonderful beauty and truth of Holy Writ.

Probably there is not a mother or a school teacher here who could not, out of her own experience, give instance after instance of the queer twists that the little minds give to what seem to us perfectly simple sentences. Now I would make a very strong plea for each of us to try and see that the child understands what the words mean. I do not think that it is ordinarily necessary to explain the simple and beautiful stories of the Bible; children understand readily the lessons taught therein; but I do think it necessary to see that they really have a clear idea of what each sentence means, what the words mean.

Probably some of my hearers remember the old Madison Square Presbyterian church in New York when it was under the ministry of Dr. Adams, and those of you who remember the Doctor will, I think, agree with me that he was one of those very rare men with whose name one instinctively tends to couple the adjective "saintly." I attended his church when I was a little boy. The good doctor had a small grandson, and it was accidentally discovered that the little fellow felt a great terror of entering the church when it was vacant. After vain attempts to find out exactly what his reasons were, it happened late one afternoon that the Doctor went to the church with him on some errand. They walked down the aisle together, their steps echoing in the vacant building, the little boy clasping the Doctor's hand and gazing anxiously about. When they reached the pulpit he said, "Grandpa, where is the zeal?" "The what?" asked Dr. Adams. "The zeal," repeated the little boy; "why, don't you know, 'the zeal of thine house hath eaten me up'?" You can imagine the Doctor's astonishment when he found that this sentence had sunk deep into his little grandson's mind as a description of some terrific monster which haunted the inside of churches.

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

This is not a small matter in an age when there is a tendency to read much that even if not actually harmful on moral grounds is yet injurious, because it represents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fiber of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children if he or she expects to see them become fitted to play the part of men and women in our world.

Again, I want you to think of your neighbors, of the people you know. Don't you, each one of you, know some man (I am sorry to say, perhaps more often, some woman) who gives life an unhealthy turn for children by trying to spare them in the present the very things which would train them to do strong work in the future? Such conduct is not kindness. It is shortsightedness and selfishness; it means merely that the man or woman shrinks from the little inconveniences, to himself or herself, of making the child fit itself to be a good and strong man or woman hereafter. There should be the deepest and truest love for their children in the hearts of all fathers and mothers. Without such love there is nothing but black despair for the family; but the love must respect both itself and the one beloved. It is not true love to invite future disaster by weak indulgence for the moment.

What is true affection for a boy? To bring him up so that nothing rough ever touches him, and at twenty-one turn him out into the world with a moral nature that turns black and blue in great bruises at the least shock from any one of the forces of evil with which he is bound to come in contact? Is that kindness? Indeed, it is not. Bring up your boys with both love and wisdom; and turn them out as men, strong limbed, clear eyed, stout hearted, clean minded, able to hold their own in this great world of work and strife and ceaseless effort.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."

The Christian-Evangelist, Three Months, 25c. On Trial to New Subscribers.

AN INVESTMENT

In a Business or Shorthand training pays big returns. Skilled Bookkeepers, Stenographers, and Touch Typewriter Operators are in demand.

TEACHERS, HIGH SCHOOL GRADUATES, CLERKS,

and others who have a good English education, and who desire to increase their earning power from 25 to 50 per cent., should write for our 50-page catalogue and special information. No vacations. Address

BARNES' BUSINESS COLLEGE,

Home Study if desired. 909 Locust Street, ST. LOUIS, MO.

Didn't Know it Was Loaded.

There are a few lines in "The Art of Revolver-Shooting," a recent book by Mr. Walter Winans, the noted revolver shot of Great Britain, which were specially penned for a small but dangerous class of people, says the Youth's Companion.

Mr. Winans once left a revolver lying on a table in his tent at Bisley during a competition. Some visitors dropped in, one by one, to lunch. First came an elderly lady. She sat down near the table, and her eye immediately fell on the revolver. She snatched it up with a laugh, and pointing it at Mr. Winans, said:

"I'll shoot you!"

"Put it down," said Mr. Winans, speaking as peremptorily as a host may. The lady obeyed, and Mr. Winans explained to her how injudicious it was to point a revolver at any one, how it might have been loaded, and so on.

While he was speaking in came a clergyman. He sat down and began talking pleasantly. All at once his eye caught the revolver. Seizing it and roaring with laughter, he pointed it at Mr. Winans, saying:

"Now I'll shoot you!"

"I locked up that revolver!" is Mr. Winans's grim comment. And he would have been glad, we may be sure, to have made the same disposal, temporarily at least, of his silly guests. Had the jocularity of the lady or the clergyman resulted fatally, as similar conduct has often done, the plea at the coroner's inquest would have been the old weak one: "Didn't—know—it—was—loaded!"

The Shah of Persia, during his recent visit to Europe, is said to have told the Duchess of Westminster that the fame of her beauty had reached Teheran. "Ah," said she to some one who stood by, "he takes me for Westminster Abbey."

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,

1116 Olive St., St. Louis.

The World's Fair.

[The following verses by Dr. Rufus Gibbons Wells exhibit a most laudable desire to push a good thing along. The Louisiana Purchase Exposition of 1903 will be a great thing. If you don't believe it, read the following.]

St. Louis will have a wonderful fair,
Many millions of people will then gather there,
The flags of all nations will then be unfurled,
And we shall be ready to welcome the world.

We will open the gates on the first day of May,
Nineteen hundred and three, and have a display
That will 'stonish the nations, in the highest degree,
And be a great honor to this land of the free.

Americans will work and will do what is best,
To send the glad tidings to the East and the West;
To the North and the South, and let all the world know,
That St. Louis will have then a tremendous show.

All the charms of this fair, there is no one can tell,
We know that all others 'twill surely excel,
We will make it stupendous and really sublime,
And its glory endure through the arches of time.

Millions of women in beauty and pride,
From all over the world, will come with the tide,
To see the display of our dear Uncle Sam,
And mix with the crowd and the tremendous jam.

We hope all the people from East and from West,
Who visit the Fair may be very much blessed,
And be pleased and delighted with all that they see,
At the World's Greatest Fair in the Land of the Free.

Get Into Debt.

On the face of things, it seems rather poor advice to give a young man, says Roberts B. Kidd in Success, and, without qualification, it cannot stand; but a word or two of explanation will suffice to show that systematically getting into debt may make you independent.

The president of one of the strongest national banks of the central states attributes his success to the "systematic assumption of monetary obligations." He commenced his business career at a salary of a few dollars a week, and, by hard work, and actual privation, he saved two or three hundred dollars, and then put into practice the plan he had in mind. He bought a piece of land and borrowed enough money, together with his savings, to pay for it. He saved small sums and credited them at intervals on his loan, and, in his own words, he had it paid for before he realized it. He did this again and again, on an increasing scale, as his income increased, not always in real estate, but in property in its broad sense, and today he is a millionaire. It was getting into the right kind of debt that made him rich.

The secret of the banker's plan, if there is a secret, is that, all the time he was paying for his property, he was parting with his money, spending it, practically,—and thus he had nothing on hand to be tempted away by the innumerable "opportunities" and "chances in a million" that are constantly appearing. The fact that the ground was his, but for an incumbrance, furnished an incentive to get it clear as soon as possible.

It is possible to accumulate just as much money in the same time, by putting your money in a savings bank, but every man of twenty-five years' experience, who has tried it, will tell you that, at some stage in the operation, there come speculations, gold mines, and other "get-rich-quick" schemes to sap the life out of your little hoard, and the only way is to put your money where it is difficult to get it, except at the proper time, and to avoid studiously all investments that promise enormous returns.

The Mule.

The mule, whether military or civilian, is often made the butt of unseemly jests, but we of Missouri know his solid and sober value. We are, therefore, glad to have our opinion corroborated by a serious agricultural journal. The Tennessee Farmer says of our semi-equine friend:

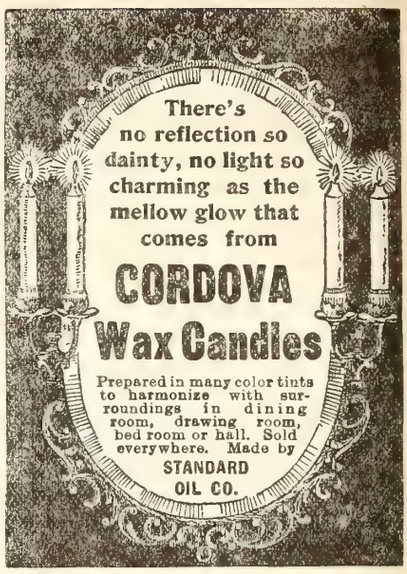
"The mule is an easy animal to raise. He doesn't eat much, as compared with a horse. An energetic mule will make a trip quicker than a horse, though he may not go so fast. The secret of his speed is his uniform gait—steady and persistent. You hardly ever see a sick mule; he seems practically immune from the diseases which attack horses. A mule can endure more hardship than a horse, will pull more in proportion to size, and will 'stay with it' longer. A mule is easier broken or trained to work than a horse, and is more reliable after initiated. If a team of mules run away they look out for themselves and though they make close turns and go through a needle's eye, so to speak, they usually come out unharmed. We would rather plow corn with a team of mules than with horses—they break down less and turn around quicker. Hot weather affects the mules less than the horse. A good, honest, business mule is worth, and will command, a good price any day in the week. The usefulness of the mule continues longer than that of a horse. The mule is not handsome, doesn't make a good roadster, isn't stylish, doesn't 'do himself proud' if hitched to a fancy yellow wagon or cart, but what he lacks in appearance he makes up in actual usefulness on the farm."

Elgin

This is the word as it is written on the dial of the best watches made in the world. The works under the dial also bear the word "Elgin" and are all that ingenuity, science, art and skill can do to make a perfect timepiece. The Watch Word is Elgin the world around.

Sold by jewelers everywhere.
Illustrated booklet free.

ELGIN NATIONAL WATCH CO.
Elgin, Ill.



A Wise Dog Will Observe These Laws.

I. Be kindly toward all, giving love to but few and full love to One. Do not love often; for much loving lessens the fulness of love and puts treachery into your heart.

II. Greet all friends with the eyelight of gentleness and smiles and a "greeting wag," if you feel inclined, and so make the day sunny-warm.

III. Do not bear about with you the rigid tail of suspicion, or the back bristles upward, thereby opening many hearts to hatred and misunderstanding.

IV. Make friends—for the more you have the greater will be your power and the happier your days; but do not slobber in the making of them, for a wet mouth accomplishes nothing.

V. When in a strange country be ever alert, using your gathered wisdom in all snooping; but do not go into the dark holes, where often lurk green-eyed cats or other things to hurt you.

VI. Go about your business with modesty and dignity, but with an erect tail and a sure purpose of doing it well.

VII. Keep your nose out of the track of a row. Never sniff to find a fight, but pass around the place. Nothing is ever gained in a looked-for row.

VIII. Fight but seldom in all of a lifetime, but when you do, let it be for defense or justice. Do it well, saving your forelegs and your honor.

IX. Eat enough to keep you well, and get some extra good things if you can, but carefully avoid gorging.

X. Seize all the joy you can that robs no other; for happiness is a South wind for the heart's health.—*From "Jay, a Dog."*

The Combination Oil Cure For Cancer

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

With the Children.

J. Breckenridge Ellis.

The Runaways.—III.

The orphans had been with aunt Sarelda about five months, and all that time she had instructed them in reading, writing, arithmetic and that science (it is called geography) which had so much to say about the world which cared so little for them. This school teaching was a great cross to the maiden aunt, who had been accustomed throughout life to do without husbands and other vexatious cares. But she felt this her duty and she was resolved to do it. The children liked it still less, for summer, they felt, is not made for books. Besides, hard as it sometimes is to do one's duty, it is usually easier than to have somebody else's duty done to you.

One day—on the fatal day that saw the beginning of all the trouble—Emily and Zep sat in the backyard, a little court, two sides of which were formed by the high brick walls of next-door houses. The third side was made by the back of aunt Sarelda's house, while a high plank fence shut off the alley. It was one of those St. Louis backyards, paved with sooty bricks, blackened with coal smoke, dark from towering unpierced walls of three-story bricks, damp from the indefinable moisture that seems to steal through the crevices of the plank fence —over which the very tallest man could not peep. Here and there a brick has been torn away from the paving, leaving a black oblong of unhealthy-looking earth, while in a corner are several layers of bricks,"left over," probably. In the most unpromising nooks weeds spring up as it were from the very stone, looking eagerly about them with their pale heads while they cling with might and main to their uncertain living.

Aunt Sarelda was away from home, else that back gate leading into the alley would not stand open. Zep and Emily sit on the bench facing the gate through which comes a moist, alley breeze. It is an oppressive day, and the only breeze comes from that direction. Still, Zep should close the gate; he knows his aunt would not approve of this. Emily has more than once asked him to do so, but he is resolute: and since the gate is not to be closed, why should not she also derive benefit from this violation of aunt Sarelda's rules? It is wrong—but she feels that it is *Zep's* wrong, and her conscience is clear. She is playing with that beautiful gold ring she had discovered lying on the mantel,—a girl's ring, a souvenir of her aunt's youth. Aunt Sarelda has rewarded her for the eights column in the multiplication table, by allowing her to wear this ring a week. Emily is in such ecstasy over wearing a sure-enough gold ring,—not the kind you get in a nickel's worth of candy,—that she cannot keep it upon her finger, but slips it on and off repeatedly,—a dangerous pastime.

Zep, also, has been rewarded for faithful study. He does not envy Emily her ring; rings are not for men. He carries this day his grandfather's gold watch, which aunt Sarelda has intrusted to him with the belief that such a trust will make him more manly and mature,—it is always desirable that orphans should grow up just as soon as possible. It is a very handsome watch, and how he has longed to carry it, and hear it tick against his very ear! Until to-day, aunt Sarelda has refused his many petitions. She has always been just a little afraid of these children. Their grammatical lapses have led her to fear moral lapses. She has always been looking out for something. For instance, she began with the impression that they would not tell her the truth. *Now*, she thinks they are truthful children, but she is not perfectly sure. If she should come home and find that gate open,—but it is not near time for her to come home! It was very wrong in Zep to leave it open; he should have sat there and let the perspiration trickle from his eyebrows upon his upper lip. But he did not think it made much difference. He did not see how it *could*. No child is perfect. Doubtless grown-up people would not be so wicked. But after all,—though I am not trying to excuse him,—if he had been your child, instead of nobody's, I imagine you would not have thought his disobedience so dreadful. At all events, he is soon to be punished, as you shall find.

Suddenly a man appeared in the open gateway. Emily gave a start and dropped the ring. Zep suddenly laid his watch down upon the bench, unconscious of the movement, thinking only of the intruder. It was a young man with a handsome face, and he was dressed with elegance and care. He held a light cane in one hand, and with his other he lifted his hat very gracefully to Emily, while a smile played upon his face. She sat very straight and awkward; what right had he to bow to her? The next moment this strange young man vanished.

"Oh, Zep!" cried Emily, "please go and bolt that gate. Aunt Sarelda would be *so* angry if she knew. And if she asks, I'll *hafe* to tell her you had it open!"

"Well, it's the only place they's any breeze," said Zep, rising. "But I guess I *had* better bolt it and not have the whole city staring in here at us." So saying, he started toward the gate, leaving the watch upon the bench. Emily stooped down to look under the seat for the ring. She could tell by the jingling sound about where it had fallen, but rings roll so you never know where they will stop. Just at that moment they heard a loud crash from the house, followed by the cry of Harry; "Oh, oh, oh, *Mee-e-e!*"

"What is it?" shouted Zep, turning pale, while Emily clasped her hands in terror. "Oh, oh!" wailed the voice of their brother. "Oh, oh, *Mee-e-e!*"

"He's killed hisself!" shrieked Emily, rushing toward the house. Zep came close behind her. They raced through the kitchen and dining room into the front hall. There they gazed upon a catastrophe. Do you know what a catastrophe is? It is when your aunt keeps goldfish in a large glass tank, and you break her tank, sending the water flooding over the beautiful Brussels carpet, while the poor goldfish fall with a thud to the floor and find themselves stranded on large flowers worked in the pattern.

(TO BE CONTINUED.)

Booker T. Washington tells of an old colored deacon going to his pastor, who had just finished a two hours' sermon.

"Brudder," he said, "you'se got de mos' sense of any preacher we ever had. You'se got sense about de Bible, an' about raisin' money, an' about people; but there's one kind o' sense you ain't got, and that's quittin' sense."

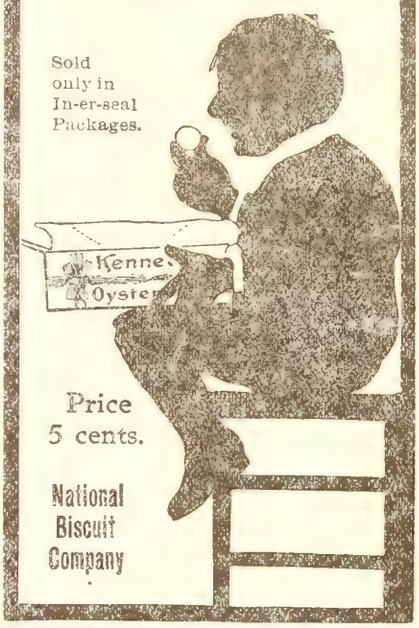
There's a great demand for

Kennedy's Oysterettes

An Oyster Cracker with a taste to it.

Be sure your supply is not exhausted Before the meal is ready to serve.

Sold only in In-er-seal Packages.



Price 5 cents.

National Biscuit Company

State Ownerships.

The ownership of the telegraph and the railways by the government is likely to be much discussed in the United States within the next generation, says Charles A. Conant in the Atlantic. There are many objections to such control, but the proposition is capable of candid discussion and does not in itself go beyond the confines of a legitimate political issue. Railway corporations hold their privileges under the right of limited liability. This makes each of them an artificial creature of the law. They have obtained by favor of the state another important privilege, in the right to take land for their tracks by right of eminent domain. That the state has the right to revise these grants of special privileges so as to establish a closer supervision over their use and abuse is unquestionable, except perhaps in exceptional instances. If the proposal that the government shall acquire the railways is socialistic or revolutionary, it is a form of revolution already achieved in the most conservative countries of Europe—Germany, France, Belgium, Switzerland, and Russia. Switzerland has only recently completed arrangements for the acquisition of the chief private lines and their conversion into state railways. The telegraph lines are now controlled by the government in nearly every European country, including Great Britain, and the functions of the post office are steadily encroaching upon the business of the express companies.

Hour of Prayer.

Frank G. Tyrrell.

Heroes of the Faith.*

TEXT.—And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.—Heb. 11: 39, 40.

The eleventh chapter of Hebrews reads like a roll-call of the departed, or a eulogy on the heroes of the ages. Well may it introduce an hour's study of the pioneers to whom we are indebted for the light and liberty which are ours as disciples of Christ. No age is sufficient unto itself. Each generation roots back into the generation which has preceded it, and our religious faith and practice are largely determined for us. The Jewish Rabbi who cried,—"Let us keep our religion as we have inherited it from our ancestors!" was not right in such contention, but in his appeal he voiced a fact; we do inherit our religion, at least, to some extent.

Ancient Worthies.

Fox's Book of Martyrs recites the achievements of a mighty host. Its pages are all aglow with the fires of their enthusiasm, and many a cold heart has been warmed by them. But the Bible contains the story of still more ancient heroes. If biography is always fascinating, then what an attractive literature we have in the Books of our Bible, for they abound in biographical sketches. From Abram to Stephen, from the pit where Isaiah suffered to the rocky Isle of Patmos, we tread upon sacred ground, and converse with great souls. Faith, as an inspiration, a motive power, is seen in their careers, and they encourage us by their example and endurance.

The disciples knew what they were to receive, for the Master plainly told them; accusations, persecutions, stripes, bonds, imprisonments; and yet, knowing that these things awaited them, they went forth in the way of duty! That is heroic. One who has been surprised into trouble, may be brave while it lasts, and then avoid it ever after; but to go knowingly in the right path, expecting afflictions, promised afflictions, that requires a high order of courage. O you tired toilers, you laggard soldiers, read again these fragments from the lives of the heroes of the faith, and then go forward with renewed zeal, ashamed of your weariness and discouragement!

Our Pioneers.

All these heroes are ours. The men who made the Old Testament and the men who made the New are ours. That is, we can rejoice in their courage, and claim a share in the purchase of their blood. So likewise of the sufferers under Nero, and the Inquisition. We can claim an inheritance in the fame of all scholars and prophets and apostles. But there are men and women to whom we are especially indebted, and who stand closer to us in point of time,—the reformers of the nineteenth century.

The Campbells, Stones, Smiths, Lards and Erretts are men to be proud of; we should cherish their memory, and emulate their achievements. But let us avoid anything like partisan or sectarian pride. They rose above it; why may not we? Indeed, it is because of the service they rendered in breaking the fetters of tradition and battering down the walls of religious partyism that they are rea They encountered bitter prejudice and determined opposition. They were ostracized; were denied admittance to buildings in which they had a right; they were satirized and nicknamed and treated as the off-scouring of the earth. The world was not worthy of them. And there are sections in which similar conditions still exist, and where therefore we find living heroes.

Children of Heroes.

The debt we owe these toilers is simply incalculable. We owe to them our religious liberty; we owe a new, clearer and more scriptural knowledge of the conditions of salvation; and an assurance of pardon that is altogether unmistakable. It is pertinent to inquire whether we are worthy of such a heritage, whether we are indeed, the children of heroes, inspired by their example and filled with their spirit. Our recent history is encouraging; but may we not dare more? sacrifice more? endure more?

Our forefathers began a great work; reformation by restoration: it is for their children to carry it on, animated by a courage as dauntless, a spirit as sublime.

Prayer.

We bless Thy name, O God, because Thou hast always brooded over the world and raised up great souls to speak for Thee. We thank Thee with overflowing hearts for the heroes of the faith in all ages, especially for the Fathers of this Reformation. Make us worthy children of honored sires; fill us with wisdom; enkindle our zeal; guide our activities, and multiply our victories in Jesus' name. Amen.

*Prayer-meeting topic for Oct. 23.

Southern California Ministerial Association.

The southern California ministerial association of the Church of Christ met at Los Angeles, Sept. 30. Those present were Brethren Crawford, Wagner, T. D. Garvin, A. C. Smither, and H. Elliott Ward of Los Angeles, Buff and Grant K. Lewis of Pomona, Bateman of Whittier, Greenwell of Long Beach, Thomas of Santa Ana, J. R. Speck of Santa Monica, J. P. Ralstin of Ontario, H. J. Otto of Azusa and Jay C. Hall of Artesia.

They elected officers for the year as follows: President, Grant K. Lewis, Pomona; Vice-president, A. C. Smither, Los Angeles; Secretary, Jay C. Hall, Artesia.

Reports from the churches showed that church extension day had been generally observed, that additions to the churches continue to come, and that vigorous evangelistic campaigns are being planned for the fall and winter.

Brethren Crawford and Smither will probably attend the general convention in Minneapolis, and we hope that upon their return they may bring us new plans of work, refresh our minds on the best of the old plans, and inspire us if possible with even greater zeal for the Master's work.

JAY C. HALL, Sec.

Travel.

A word or two on the subject of travel is not amiss. The facilities for the transportation of passengers at the present time have certainly been brought to perfection. It isn't like in the old days when it was almost a torture to go from one place to another. Now you get aboard a train and live just like you do at home. The entire equipment is built with a view to your comfort.

For instance: When you go East the B. & O. S-W. offers you Three Daily Solid Vestibuled Trains from St. Louis, leaving at 8:20 a. m., 8:05 p. m. and 2:15 a. m.—made up of the finest Pullman sleepers—a dining car service which cannot be excelled (you don't have to pay for what you can't eat, but just for what you order)—first class high back coaches—in fact the trains are palaces on wheels. The track, roadbed and equipment are entirely new.

It's the best line to Cincinnati and Louisville. Only $21 to New York with stop-overs. (Saves you money and gives you the best service.)

Information in regard to trains, etc., can be secured from any representative. It will be a pleasure for them to answer your questions and help you in every way.

The favor of the public is final proof of merit—and we're after it.

F. D. GILDERSLEEVE, Dist. Pass. Agt., St. Louis, Mo.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and eaut.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis ...	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo.

Sunday-School.

W. F. Richardson.

Joseph and His Brethren.*

Nine years passed between the time of our last lesson and the present one. The seven years of plenty had filled the granaries of Egypt with grain, and two years of famine had begun to consume the store. The wisdom of Joseph had been fully vindicated, and he ruled in Egypt with the authority of Pharoah himself. Meanwhile, the famine extended to all the surrounding countries, and the people of all the neighboring nations came to Egypt to buy grain. Among them came the ten older brothers of Joseph; Benjamin, as the child of his father's old age, remaining at home. The wealth of Jacob is indicated by his possession of money in sufficient quantity to purchase food during this time of distress. When they came into the presence of Joseph, under whose direction the sale of grain to foreigners was made, they did not recognize him. This was not strange. He is now a man of nearly forty years of age, and they had not seen him for two and twenty years. Besides, he was dressed in the Egyptian style and in robes of royal splendor, and spoke the Egyptian language. There was little chance that they should know him. But he could easily recognize them. Their familiar dress and speech, and even their countenances would appeal to his memory, for they were all men grown at the time of their cruel treatment of him.

Deeply moved as Joseph must have been at sight of his brothers, he restrained his emotions and assumed a stern demeanor toward them. He desired to learn of his father and his brother Benjamin and what were the feelings of the ten brothers toward them. Had they been as cruel to these as to him, and were they living or dead? Concealing his identity, therefore, he talked with them through an interpreter, and harshly charged them with being spies, come from another country to discover the weakness of Egypt and prepare the way for an invasion. Upon their denial and the statement of their identity, he proposed that they send one of their number back to Canaan, to bring the younger brother of whom they had spoken, and thus prove their story true. He emphasized his words by putting them in prison three days. Then he released them all save Simeon, whom he kept as a hostage, and sent them back with their sacks filled and their money in the sacks' mouths. The story they told their aged father Jacob added to his grief, while the memory of their cruelty to Joseph so many years ago arose to smite them with remorse. The fact that their money had been placed again in their sacks added to their perplexity and alarm.

The store of food was soon consumed and Jacob bade them go again to Egypt to buy. With great reluctance he let Benjamin go with them, his forebodings of evil making the departure of the young man seem almost like the parting of death. Arrived in Egypt, they are amazed to be invited into Joseph's house to dine with him. He sat apart from them, since as a priest he could not eat with others. But he sent portions of his food to them all, and a much larger portion to Benjamin, toward whom his heart yearned with exceeding desire and joy. He then sent them away again with a generous supply of grain, charging his steward to put their money in their sacks, and also to put his divining cup in the sack of Benjamin. Then the steward followed them up and overtaking them charged them with theft and, opening the sacks, found the cup of Joseph and brought them back to the court. The story of their trial before Joseph, their humble appeal and offer to be bondmen in Benjamin's place—above all, their pitiful plea for their aged father, is most pathetic to read. The heart of Joseph was full to overflowing. He had proven them and found them penitent for the great wrong done to him and cherishing a true affection for their father and youngest brother.

The time had come to make himself known. Ordering from the room everybody except his brothers and himself Joseph spoke to them in the familiar Hebrew and told them who he was and, weeping, asked of his aged father. The brothers were speechless with fear. "Thus conscience does make cowards of us all." What dire punishment may he not inflict on them, this brother whom they had so basely treated in his innocent youth. But they knew not the pure heart and tender spirit of Joseph. He was one who had learned the lesson, long after taught by the Savior, whose gentle and sorrowful life was so like his own, "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you." So he called them nearer to him and comforted their hearts with most gracious speech. He told them not to reproach themselves, for God had but sent him before them to preserve life. Not their own lives alone, but those of a great host; for the famine was to last yet five years, and Egypt was to supply the food for a starving world. All that had happened to him God had overruled for his own good, and for the deliverance of others. They are bidden, therefore, to return to Canaan and tell their father Jacob that the son whom he had so long mourned as dead was now ruler in Egypt, and that he and all his household were to come down and be nourished by him the remainder of their lives. When his brothers could not yet believe for joy, Joseph embraced his brother Benjamin and wept with him, and then in turn kissed and embraced all the others and talked with them of the old home and the familiar scenes of his youth, until they were put at ease and their fear departed.

In all history, sacred or profane, no other such instance is found, save in the story of Jesus himself, of such magnanimity of spirit, such steadfastness of character, such enduring faith in God and love for man, as this of Joseph. He is an embodiment of the spirit of our golden text, "Be not overcome of evil, but overcome evil with good." For curses he gave blessings; for blows, kisses; for envy and hatred, love. His effort to excuse his brothers to themselves is as artless as anything ever said by a little child, while it exhibits the wisdom of the sage and the faith of a saint. After studying this picture of forgiveness, how can we ever again cherish a bitter feeling toward a brother, or speak an angry word, even against him who has wronged us? Lord, help us ever to keep thy gentle injunction in memory, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

*Lesson for October 27. Genesis 45:1-15.

The Publishers' Annual Subscription Offer of

The Youth's Companion

gives reasons for subscribing at once. See Offer below. Illustrated Prospectus for the 1902 Volume presenting an unusually attractive program for each issue of 1902, sent with copies of the paper, Free.

New Subscription Offer for 1902.

Every New Subscriber who will mention this publication or cut out this slip and send it at once with name and address and $1.75 will receive:

FREE—All the issues of The Companion for the remaining weeks of 1901

FREE—The Thanksgiving, Christmas and New Year's Double Numbers.

FREE—The Companion Calendar for 1902, lithographed in 12 colors and gold.

And The Companion for 52 weeks of 1902, more than 200 stories, 50 special articles, etc.,—till Jan. 1, 1903—all for $1.75.

K144

The Youth's Companion, Boston, Mass.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR OCTOBER 27.

Bible Reading.

"I will make it the rule of my life to read the Bible every day."—2 Tim. 3:1-17.

Timothy was instructed from childhood in the sacred scriptures of the Jews. His mother and grandmother had taught him in early childhood, according to the custom of the Jews. In every Jewish family the children were carefully taught in the scriptures until they knew all the story of their national life, and all the tenets of their religion. In other oriental countries the same custom prevails. Children must learn the sacred writings. In China, only that man is great who knows the books of Confucius, who has memorized the ancient classics of his people. It is by memorizing thousands of verses of scripture that men became *Mandarins*.

Now, something of a lesson is contained in these facts for us of the western world. We must teach ourselves and teach our children to know the sacred books from earliest youth. Our fathers realized the need of this, and in their cabin homes or on their broad plantations talked of and taught the scriptures to their children. By the fireside the Bible was read and its doctrines argued. By the furrow in the field the dog eared Testament was thumbed and conned, until they knew its exact words, and some of them could, if it had been destroyed, have produced whole books of it from memory.

This devotion to the scriptures has not altogether been handed down to us. We are so busied and careful for many things; we have so many irons in the fire; our modern life is so distracting and distracted that we fail of the same devotion that our fathers had for the old volume. It is ours, then, to foster every tendency to Bible reading, and when we are neglectful, to arouse ourselves and turn back to search the scriptures.

But even more than the formal reading of the Bible is it necessary that we take its spirit into our hearts. Just as there are many that cry Lord, Lord, and do not the will of the Father, so are there some who read page after page but fail of the spirit. After all, it is to catch the vision of those masterful and pious lives of the past, to brood over the revelation of God's spirit in men and most of all in the Man of Nazareth, that we ought to pore over these sacred pages, and to strengthen our lives and purify our hearts in the process.

This result, however, can be accomplished more than we often think, by regularity of habit in reading. We are accustomed too much to reason, "Well, I don't believe I do any better by regular reading than by regular neglect. I don't see any effect upon my life from one more than from the other." The development of the spiritual life, we must remember, is a thing so slow, so slow. We may not see the grass growing, nor a soul. We cannot measure the gradual increase of spiritual stature. So many great and good men have told us that regularity of reading the Bible develops Christian character that we ought to accept their unanimous testimony and follow their advice.

"Habit is a cable. We weave a thread of it each day, and it becomes so strong we cannot break it." The habit of Bible reading grows with the years. I know an aged Christian woman who can be found up early every morning while the rest of the household are sleeping, with her Bible on her knee, and her gray head bowed over it. Do you fancy her day's work and day's life are not better accomplished for this early exercise?

The Christian Endeavor Society made no mistake when it put this clause into its pledge. It has made thousands of lives richer and better, thousands of homes brighter and sweeter, thousands of churches stronger and more devoted.

Kentucky University.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

INTRODUCTORY OFFER

to New Subscribers

Mention this Notice and Send us

ONE DOLLAR for the

CHRISTIAN - EVANGELIST

for One Year

Christian Publishing Co., 1522 Locust St., St. Louis, Mo

WHAT IS YOUR LIFE?

A large interrogation, truly! It would be difficult to frame a more fundamental question than this, which has been chosen as the title of the new book by W. J. Russell. No more valuable volume for young people has ever been issued. *What is Your Life?* is easily worth $10,000 to any young man or woman who will faithfully follow its teaching. The general scope of the book is shown by the titles of some of the chapters: "The Value of Time," "The Body and Good Health," "Character Building," "Good Books and Good Reading," etc. The volume is not only helpful and profitable, but is also interesting and entertaining. Mr. Russell has avoided that didactic, dogmatic, prosy style so usual in works of this class. He has written in a bright, lively vein. His book will be read by young people who would refuse to read the average volume of advice to the young.

WHAT IS YOUR LIFE? By W. J. Russell. Cloth, 316 pages. Price, $1.00.

CHRISTIAN PUBLISHING COMPANY,
1522 Locust St., St. Louis, Mo.

An Attractive Book Offer!

During the past few years there has been a rage for the historical romance. This has been a profitable and sensible fashion, for it has given something of a knowledge of secular history to persons who would not have taken the trouble to study, but who enjoyed reading fiction.

Why should not Bible history and knowledge of the characters of the Old Testament be disseminated in the same manner, especially among young people. They will gladly read an interesting story, and what can be more interesting, for example, than the career of Moses, skillfully narrated?

We offer six splendid romances from Bible history in one set. The books are: MOSES, THE MAN OF GOD (Dungan); QUEEN ESTHER (Davis); ELIJAH (Davis); KING SAUL (Ellis); IN THE DAYS OF JEHU (Ellis); and SHEM (Ellis). Five of these are cloth-bound books; SHEM is bound in paper. The regular price of the six volumes is $4.75. For a short time we propose to offer the complete set for $3.50. At this price the books will be sent by express, not prepaid.

The children and young people will be delighted with these books. They will help to pass many a long autumn or winter evening. Better still, they will impart much information about Bible history. It is sometimes difficult to get boys and girls to study the Bible directly, but there will be no trouble getting them to read these interesting stories.

Six Volumes. Over 1400 Pages. Many Illustrations. $3.50.

The Christian Publishing Company, - St. Louis, Mo

Marriages.

LOUTHAN—SIPES.—Married at the home of the bride, Sept. 26, Henry Louthan and Miss Annie Sipes, both of Arcola, Ill., L. T. Faulders officiating.

EVERSOLE—SPARKS.—Married at the parsonage, Oct 2, 1901. Henry C. Eversole and Miss Mary E. Sparks, both of Hindsboro, Ill, L. T Faulders officiating.

PRADA—GUIRE.—Married at the home of the bride's parents, Oct. 9, 1901, C. H. Strawn officiating. Mr. John Prada to Miss Maggie A. Guire, both of Paris, Mo.

MOORE—MASSIE.—Married at Plattsburg, Mo., Oct. 9, 1901, by J. W. Perkins, Dr. Edward T Moore, of DeKalb, and Miss Augusta Massie, of Plattsburg, Mo.

BLUL—ONION.—On Sept. 3, 1901, occurred the marriage of Mr. Oscar Blul and Miss Alta Onion, both of Sumner, Ill. The ceremony took place at the parsonage, in Ipava, Ill., Eld. J. E. Deihl officiating.

STOUT—BROWN.—On Sept. 12, 1901, Mr. Charles Stout, of Fairview, Fulton county, Ill., and Miss Katie Brown, of near Ipava, Ill., were married at the bride's home, at high noon Eld. J. E Deihl officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BAKER.

Miss Essey M. Coleburn was born Jan. 8, 1877, united with the Christian Church at Loami, Sangamon county, Ill., in 1896 She was united in marriage, by the writer, with Mr. G. W. Baker, a prosperous merchant of Loami, March 22, 1899. She was the sunshine of the home. Faithful to Christ and the church. She was the only daughter of Mr. and Mrs D. Coleburn. Idolized by them and by her husband, loved by all who knew her. She died at her home in Loami after two weeks' suffering, Oct. 4, 1901. The writer held her funeral services Sunday, Oct. 6, and amid tears and grief she was laid to rest in Loami cemetery. J. E DEIHL.

PARR.

Rhoda Parr was born Feb 11, 1865, died Sept. 9, 1901, aged 36 years, 6 months, 28 days. She became a Christian early in life and lived a faithful member of the Christian Church. Her suffering was long and severe. She leaves a husband and two children to mourn their loss. Funeral was held in Arcola, conducted by the writer. L. T. FAULDERS.

Arcola, Ill., Oct. 7, 1901.

THOMPSON.

A father and mother in Israel have passed away from our midst. On June 12 1901, Mrs. Amelia Beach Thompson, aged 74 years, 10 months, was called to her abiding home and her exceeding great reward. For nearly 60 years has Sister Thompson been a devout soldier of the cross. She united with the Church of Christ shortly after her marriage in 1841 and has continued faithful unto the end. Even in the last days of her illness, through all her suffering, was she the same sweet-spirited, loving disciple of earlier years. A little less than three months after the decease of Sister Thompson her aged husband—77 years and 11 months—went to join her in the rewards promised to God's children. Having lived long together it was impossible that they should be long separated. Who can measure the influence and good of such lives? Through long years of life's trials and hardships have they toiled on together bearing the banner of the cross on before them, laying it down only when the summons came to join a brighter company above.

H. P. SHAW.

Franklin, Ill.

WILKISON.

Geo. Wilkison was born in Ohio in 1839 and died at McLoud, Okla., Oct. 2, 1901, aged 61 years. He became a Christian in early life and was for many years an elder in the Church of Christ. He was a faithful and devoted Christian at the time of his death. He leaves a wife and three sons, one of whom is an evangelist in the Christian Church. The funeral services were conducted by J. C. Winn, after which the body was shipped to Oklahoma City for burial, S. D. Dutcher concluding the sad rites at the grave. The deceased lived for a number of years in Wayne Co., Ill., and northwest Kansas, but for the last six years in Oklahoma A good man has gone home to God and left a precious heritage to his own—a good name. O. W.

Bible Lesson Annuals

FOR 1902

GRADED INTERNATIONAL SERIES

The Most Complete and Thorough in Existence.

BY W. W. DOWLING,

AUTHOR OF

The Bible Hand-Book, The Normal Instructor, The Guide Book, The Helping Hand, Editor of Our Young Folks, Etc.

I. The Lesson Primer.

A Book of Easy Lessons for the Little Learners of the Primary Classes, in Simple Stories, mostly in words of one syllable, Plain Questions and Answers, Sweet Hymns and Pretty Pictures. PRICE.—Single copy, prepaid, 20 cents; per dozen, not prepaid, $2.00.

II. The Lesson Mentor.

An Aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with Definitions and Explanations, Lesson Questions, Lesson Thoughts and Suggestions for Home Study and Work. The book contains, also, the Order of Service for each Quarter, with the music of the songs printed in full. PRICE.—Single copy, prepaid, 25 cents; per dozen, not prepaid, $2.40.

III. The Lesson Helper.

An Aid for the Senior Classes, containing carefully selected Daily Readings, Geographical, Biographical and Chronological Notes, Lesson Summary, Lesson Outline, Lesson Comments, Lesson Questions and Lesson Thoughts, with practical suggestions for Home Study and Work, with the Order of Service for each quarter, and Colored Maps and Charts. The material used in this book in the various forms in which it appears, is in regular use in more Christian Sunday-schools than any other arrangement of the Bible Lessons ever printed. PRICE.—Single copy, prepaid, 35 cents; per dozen, not prepaid, $3.60.

IV. The Lesson Commentary.

A Book for Advanced Pupils and Teachers, containing a careful Analysis of each Lesson, with Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with suggestions for teachers and pupils on each lesson. The Text is printed in both the Common and Revised Versions, for the purpose of comparison, in parallel columns. The volume contains Colored Maps, made expressly for this work, and many special Engravings and Blackboard Designs. It may be safely claimed that the new volume is the most complete Lesson Commentary of the year. PRICE.—Single copy, cloth, prepaid, $1.00; per dozen, not prepaid, $9.00.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

CHRISTIAN ENDEAVOR SUPPLIES.

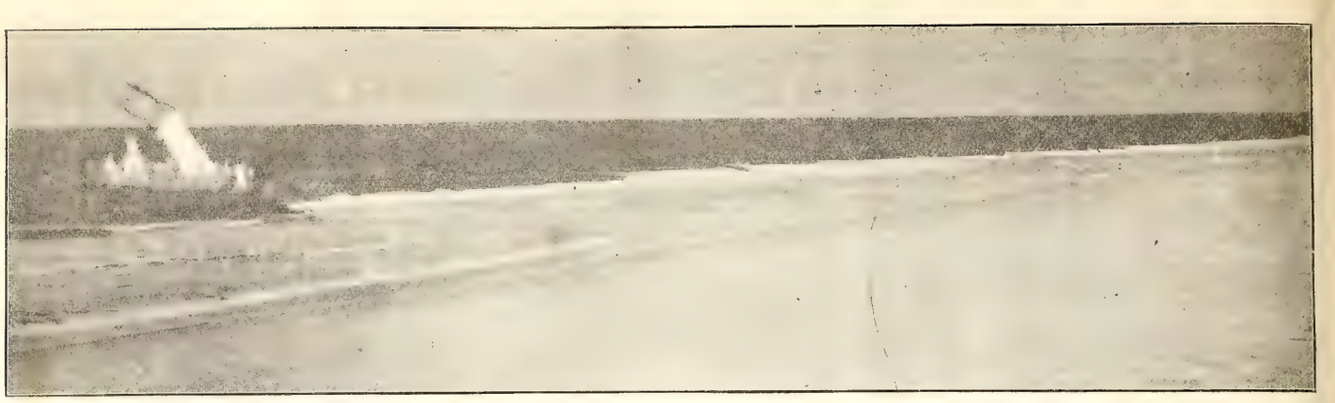
We keep constantly on hand, and sell at lowest prices, a complete line of supplies for Christian Endeavor Societies. No Society can do its best work that is not supplied with proper and necessary equipment. We give herewith partial price-list. A complete, descriptive price-list will be found in our General Catalogue (pages 82 and 83), which will be sent on request.

WORKING REQUISITES.

Topic Cards, for one year, per hundred	$1.00
Daily Readings and Topics, per hundred	1.50
Topical Handbook, containing Church Prayer-Meeting Topics, S. S. Topics, C. E. Topics and Junior C. E. Topics, per 100	3.00
Membership Application Cards, per hundred	.50
Pledge Cards (active) per hundred	.50
Pledge Cards (associate) per hundred	.50
Invitation Cards, per hundred	.50
Constitution and By-laws, per hundred	2.00
Absentee Cards, per hundred	.50
Large Pledge, for wall, 28 x 36 inches	.75
Extra Large Pledge, 36 x 54 inches, on linen	1.50
Treasurer's Book	.50
Secretary's Record Book	1.50
Secretary's Roll-Call Book	.35

We have C. E. Badges in gold and silver and in several styles and sizes, at prices ranging from 15 cents to one dollar. We keep, also, full line of supplies for Junior C. E. Societies, Instruction Books concerning the work and organization of the Y. P. S. C. E., etc. Send orders to

THE CHRISTIAN PUBLISHING CO., - ST. LOUIS, MO.



BETHANY BEACH.

Seaside Property Seaside Property

Investment--A Golden Opportunity

BETHANY BEACH

Delaware

"Bethany Beach, the Beautiful," as one visitor exclaimed, is a new ocean resort on the Atlantic Coast in Sussex County, Delaware, and is a little over one mile from Ocean View. *Last summer (1901) the great Christian Church inaugurated a work that, in scope, will be similar to Ocean Grove and Ocean City, N. J.* They now have a splendid auditorium and a large assembly grounds. As the Christian Church, whose individual members are known as disciples of Christ, numbers over 1,000,000 communicants in the United States and Canada, and as they have no other such resort on the Atlantic Coast, it is easy to predict a glorious future for Bethany Beach.

The year 1901 will be written by future historians as the first season for Bethany Beach. They will say that a boat line was started, an auditorium with a seating capacity of 1,200 constructed, and splendid cottages erected by Mrs. Wheeler, of Baltimore, Md.; D. C. France, Esq., of Philadelphia, Pa., and Miss J. Dimmitt, of Xenia, Ohio. In addition to these, a large house, which was upon the grounds, was renovated, as was also an old-fashioned house called the Surf House. The latter was constructed by a private party to entertain his friends and guests, and has been on the beach for 20 years. We mention this fact to show how safe Bethany Beach is. Plans for other cottages have been submitted to contractors and bids on same are requested. Next year the first section of a magnificent hotel will be completed and in all probability a pier will be run out into the ocean. A petition is being circulated for the establishment of a United States life saving station. Should such a movement be successful it will prove a great attraction. The practice of these brave men leaves an indelible impression on the minds of the spectator.

It is interesting to learn that visitors were present from Nebraska, Kentucky, Ohio, Illinois, Virginia, District of Columbia, New York, Michigan, Maryland and Pennsylvania.

Next season (1902) promises to be an eventful one. Great meetings will be held in the auditorium. An invitation to hold its sessions at Bethany Beach has been extended to the North Atlantic Conference. Letters are being received from a vast number of people in which the writers express their determination to be present next season. *A certain State evangelist writes that a company of 30 will charter a car to come, and that their party will represent Virginia, Tennessee and Kentucky.*

Lots at Bethany Beach.

The Bethany Beach Improvement Company takes great pleasure in stating that they have many choice lots for sale. **These lots are 40x125 feet in size, and are within 1, 2, 3, 4 and 5 minutes' walk of the Ocean and the Auditorium.** Over $20,000 worth of lots were sold the first year. It is confidently expected that many thousands will be sold this coming year. This company owns all the land surrounding the vast assembly grounds.

Our Splendid Terms.

It has been suggested that we give every person an opportunity to purchase a lot. After much consideration we have determined to place over 200 lots on the market with the most liberal terms possible. We take particular pleasure in stating the prices and payments:

Lots at $75.00—$10.00 down, $1.00 per week.

Lots at $100.00—$15.00 down, $1.00 per week.

Lots at $125.00—$20 00 down, $1 25 per week.

Lots at $150.00—$20.00 down, $1.50 per week.

Lots at $200.00—$25.00 down, $1 50 per week.

Now is the time to buy. Best bargains are often lost through delay. Lots at Atlantic City, Ocean City, Ocean Grove, and other ocean resorts, cost very little in the early beginnings of these places. Now they are sold at fabulous sums. Bethany Beach, with its magnificent shore, splendid natural facilities and glorious beginning, promises well for the lot purchaser.

We again call your attention to the easy terms in the purchasing of lots. "Money saved is money earned," is an old maxim. *Why not invest a part of your earnings in something that has a bright future before it?* Bethany Beach will be a great place. It is bound to grow. Do not let a golden opportunity pass by.

We shall be glad to send you all necessary information. Write us at once for plans and testimonials.

Address:

Bethany Beach Improvement Company

Bethany Beach, Ocean View, Delaware

GROUP TAKEN AT BETHANY BEACH.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | October 24, 1901 | No. 43

Contents.

EDITORIAL:

Current Events.....1347
Some Features of the Convention.....1349
The Foreign Society.....1350
The Home Missionary Society.....1350
Convention Briefs.....1352

CONTRIBUTED ARTICLES:

Christianity in Business.—A. B. Phillips.....1354
English Topics.—William Durban.....1355
Down With Cigarets.—Willis Brown 1357
B. B. Tyler's Letter.....1357
New York Letter—S. T. Willis 1358
The Old Book in the New Crucible.—J. J. Haley.....1359

CORRESPONDENCE:

The Pious Unimmersed.....1362
Texas Letter.....1362
Bro. Rains at Akita, Japan.....1363
Kansas City Letter.....1364
A New Preacher.....1364
Fifth District, Illinois.....1364
Awake, Thou that Sleepest 1365
A Grateful Message.....1365
A Practicable Union.....1366
The Idaho Convention.....1374
A Suggestion 1374

MISCELLANEOUS:

Our Budget.....1360
Evangelistic.....1366
Family Circle.....1368
With the Children.....1371
Hour of Prayer.....1372
Sunday-school.....1373
Marriages and Obituaries.....1375
Book Notes.....1376

Subscription $1.50

THE convention is over. The great multitude has dispersed. The voice of eloquence, the sweet melodies, the tender prayers, the high enthusiasm, the ringing applause, which made Minneapolis a Mount of Vision, have died away. What then? If this were all, it might well not have been. But it is not all. It was a preface, not a finis. Now for the results: A widening wave of enthusiasm and consecration among the churches; a deeper sense of gratitude to God for His blessings on our efforts to spread His kingdom; a higher resolve to live and act as becomes those to whom has been committed such a work; a closer bond of unity among ourselves, and greater zeal in promoting that wider unity for which Christ prayed; more humility, more reverence, more zeal in evangelism, in works of benevolence, and in Christian education; greater confidence in the truth and value of the position to which God has led us, with the deepening consciousness that we must be what we teach, and live the gospel which we proclaim. These should be among the results following our first twentieth century convention.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... .. .. 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

Special Announcement

The Publishers of OUR YOUNG FOLKS, ever on the lookout for that which will interest the great body of workers throughout the land, have decided to offer this popular journal

Absolutely Free

for the rest of the year to all new subscribers for 1902. This offer applies to Individual Subscribers, at our regular yearly rate of 75 cents per copy; to Club-Raisers, Endeavor Societies and Sunday-schools, at our regular clubbing rate of 50 cents per copy, for a club of ten or more copies. In order, however, to avail yourself of this offer, which we think you will agree is a very liberal proposition, we have decided that

Cash Must Accompany Order.

In no case can we vary from this rule. Send in your subscription at once and we will send OUR YOUNG FOLKS the remainder of the year 1901, all of 1902, to January, 1903, at the regular yearly rate as above stated. In order to reap the full benefit of this offer we advise you to act at once. We can seldom fill orders for back numbers, so great has been the demand for this progressive journal, and may be able to supply you with the current issue only if you delay in sending in your order.

Brighter and Better.

Each succeeding issue of OUR YOUNG FOLKS has gained, and will continue to gain, new friends. Relative to the New Year we will assure our old friends they will have no occasion to feel ashamed of us. Let us book your orders now

CHRISTIAN PUBLISHING COMPANY.
St. Louis, Mo.

The Young Man From Middlefield, by Mrs Jessie Brown Pounds, which ran as a Serial in OUR YOUNG FOLKS during the first half of the year 1900, has been issued in book form, making a handsome volume of nearly three hundred pages. It was read with absorbing interest by a multitude of young people as it appeared from week to week in the columns of this journal, and many of them, we doubt not, will be glad of an opportunity to obtain a copy in this more convenient form. It should find a place in every Sunday-school, Endeavor and Family library. Price, in fine cloth, $1.00 per copy, postpaid. Christian Publishing Company, St. Louis.

INTRODUCTORY OFFER
to New Subscribers

Mention this Notice and Send us
ONE DOLLAR for the
CHRISTIAN - EVANGELIST
for One Year

Christian Publishing Co., 1522 Locust St., St Louis, Mo

Alexander Campbell's Theology

By W. E. GARRISON. This book is a scientific statement according to the historical method of the religious and philosophical influences which molded the theological teaching of Mr. Campbell. Here are some extracts from reviews:

J. J. HALEY: "This book marks the beginning of a new epoch in our literature. . . . . I heartily commend it to the perusal of thoughtful men and women."

F. D. POWER: "A distinct and noteworthy contribution to our literature. It is a clear and comprehensive statement of a very important theme."

ERI B. HULBERT: "Readers whose desire it is to understand the theology which Mr. Campbell elaborated will find in this treatise exactly the information they are seeking."

A handsome volume of 302 pages, bound in cloth. Sent postpaid on receipt of price, $1.00.

THE CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST STREET.

ALEXANDER PROCTER'S
SERMONS

"The Witness of Jesus" is the title of a new volume, just issued from the press of the Christian Publishing Company, containing nineteen sermons of the late Alexander Procter. These sermons were stenographically reported, and afterward carefully edited and revised. The several sermons are as follows:

The Witness of Jesus.
Creation—Old and New.
The Coming One.
Transfiguration of Man.
Foreknowledge and Predestination.
Salvation and Retribution.
Three Worlds of Revelation.
Laws of Retribution.
Following Jesus.
Knowledge of God.
The New Birth.
Authority in Religion.
Coming of the Perfect.
Unseen Things.
Law of Glorification.
Creed of the Church.
The Baptismal Formula.
Christian Baptism.
Faith in a Future Life.

In addition there is the Memorial Address delivered by T. P. Haley at the Missouri Christian Convention, 1900, and a preface by the editor of the volume, J. H. Garrison. This is a beautiful volume of 404 pages, handsomely bound. The full-page portrait of Mr. Procter is an excellent likeness of the great preacher.

.....*PRICE, $1.25*.....

The Christian Publishing Company, - St. Louis, Mo

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, October 24, 1901. No. 43.

Current Events.

Reciprocity and Patronage. That the tariff will again be brought into the foreground as a political issue there is now little doubt. The President is an ardent advocate of reciprocity and hints have been dropped that this subject will form an important section in his first message to Congress. It is believed that he will go no farther than a general recommendation of the principle and will wait for Congress to do the rest. He believes in reciprocity, not as a vague sentiment of benevolence toward that portion of mankind which is so unfortunate as to dwell beyond our borders, but as a national tariff policy, and it is probable that the principles which President McKinley stated in his famous Buffalo speech the day before his assassination, will be embodied in definite legislation by the coming Congress. The south and west can be counted on to favor the sort of reciprocity which the President will probably advocate. If there is trouble it will be in the east. Mr. Roosevelt has put a stop to the numerous conflicting rumors about his attitude toward a second term by stating frankly that he is not averse to it. He will pander to no cliques, but if the people like his first term and want another like it he will be at their service. The appointment of Gov. Jones, of Alabama, as a federal judge by the President has provoked general comment and almost universal approbation. Gov. Jones is a Gold Democrat, and is considered by men of all parties as having good judicial timber in him. His appointment is significant of a more liberal attitude on the part of the administration toward the Democrats of the south. But when this appointment was followed a few days later by the appointment of another Gold Democrat, Mr. George E. Koester, as collector of internal revenue for South Carolina, it aroused some Republican criticism. There are some who think that this is too much. To give two federal offices in the whole south to men of the other party seems to them to imply that the President thinks he cannot find good men in his own party. It is remarkable how easily some office-hungry politicians get their feelings hurt.

The Color Question Again. The action of President Roosevelt in entertaining Booker T. Washington at dinner at the White House has called forth a discordant chorus of comments from north and south. It is said to be the first time that a negro has ever dined at the White House table and indignation naturally runs high in some quarters. One southern paper characterizes the President's invitation as "a blunder that is worse than a crime," and another gently remarks that it is "the most damnable outrage that was ever committed by any citizen of the United States." To the sensitive mind of this critic it is evidently far more atrocious to eat with a negro than to burn, hang or shoot one. These latter acts may be reprehensible; under some circumstances they may be errors of judgment; they may be indiscreet or unnecessary; but the most foul and loathsome crime in the whole calendar, "the most damnable outrage," in fact, according to our excited contemporary, is to invite a negro to dinner. For our part, we heartily agree with the men of the south that the less that is said about the social equality of the races the better it will be for both. Whatever may be true about political rights and equality before the law, we do not blame our southern brethren in the least for their desire to keep white society and negro society separate. But there are some among them who are a trifle too inflammatory in their defense of this position and who emphasize it to the exclusion of certain weightier matters of the law. The criticism called forth by this Booker Washington episode is particularly regrettable because Mr. Washington is not one of those "smart niggers" who are anxious to secure social recognition for themselves and their race. His work as president of the Tuskegee Industrial Institute has necessarily brought him into contact with many eminent men and into prominence as a speaker before white audiences. But the whole tendency of his work is to make his people cease their clamor about their rights, and fit them for the performance of their duties. In this way, he rightly thinks, the rights can be left to take care of themselves. It is safe to say that President Roosevelt did not invite Mr. Washington to dine with him simply that he might startle the south, or gratify the north, or preach a sermon on negro equality. That would indeed have been foolish and uncalled-for. He himself says that he invited the negro because he wished to confer with him about matters pertaining to his race, and since Mr. Washington is the highest authority in this country on those matters, the explanation ought to be accepted in good faith.

Mr. Watterson's New Role. Henry Watterson is in the field as a candidate for governor of Kentucky in 1903. Mr. Watterson has long been considered an important factor in Kentucky politics, but has always hitherto disavowed any ambition for office. But he is tired, apparently, of acting the part of king-maker. He was one of the leaders of the bolt against Mr. Bryan in 1896, and has of late been playing the role of peacemaker between the two wings of the Democracy. It is not improbable that, in becoming a candidate for governor in 1903, Mr. Watterson really has his eye on more ultimate things and covets the Democratic nomination for President in the following year. Somehow one cannot contemplate Mr. Watterson as a candidate for office without recalling his enthusiastic approval of an election law in his state which, in his own happy phrase, "left nothing to chance." Commenting editorially in the Louisville Courier-Journal on the recent Booker Washington episode, he calls it an ill wind for the President and for his hopes of winning the south by appointing Democrats to office, and prophesies that it will blow good to the Democracy. He hopes to see the Democratic ship wafted by this and similar breezes into the haven of victory in 1904, and probably there is not absent from this pleasing thought in his mind the fancy of himself as standing at her helm when she makes the port.

The New Mark Twain. Mark Twain, having now fully recovered after his bout with the missionaries, has again eschewed humor for a season and plunged into the New York mayoralty campaign. It is grim business for a humorist. Like Carl Schurz, he declines to support his friend Shephard, the Tammany candidate, and goes on the stump for Seth Low. It is the natural penalty for his reputation as a humorist that he will scarcely be able to get the people to take him seriously. If "Sunset" Cox could not persuade the public that he was other than a funny man, how can the immortal Mark, even if he is disguised by his introducers as "the Honorable Samuel L. Clemens," expect to be received with grave and serious attention? A recital of the corruptions of Tammany from his lips will awaken peals of laughter, and his most eloquent tirades against Croker will smooth the corrugations from anxious brows and give his delighted auditors the merriest evening they have had this year. But why should he wish to be taken seriously? Let him use the glittering blade of ridicule. Let him be a greater Mr. Dooley. His anti-missionary campaign in the North American Review exhibited an almost naive incapacity for logic; but if a lifelong career as a humorist has unhinged his logical processes and left every argument a dismal *non sequitur*, there remains at least the sequence between a joke and a laugh—and this he understands as well as any man living. Let him get the laugh on Croker and he can leave the arguments for others.

Tammany's Fight for Life. The combination of all the anti-Tammany elements in New York and their united support of Seth Low for mayor has evidently given Mr. Croker a more serious view of the situation than that which he entertained just before his return from England. He seemed to think then that all he had to do was to

whistle once and the specter of Reform would vanish in the same old way. But it refuses to vanish. Mr. Low is not the vanishing kind. And it is now reported—unofficially, of course, but with a good show of plausibility—that Croker is preparing to sell out his own candidate, Shephard, and bend his energies upon keeping control of the minor offices, especially that of prosecuting attorney, in the borough of Manhattan. In fact, Mr. Shephard is personally much too decent a man for Croker to be permanently interested in. He has, to be sure, been on both sides of most of the important questions at one time or another, but he has always been considered a well-meaning individual and was the supporter of the reform ticket against Tammany four years ago. It was, on the whole, rather a shrewd piece of business for Tammany to secure a man with a reputation for respectability as its candidate this year. The minor offices are quite as important as the mayoralty, and the use of a respectable figure-head may help to get them. Mr. Shephard must feel comfortable when he reflects that his position is about as honorable as that of a wooden decoy duck. He insists that he is running on his own record Not a bit of it. He is running on Tammany's record and on Croker's record. A politician is known by the company he keeps.

Criticism of the British Army. The storm of criticism, which has been beating upon the British war department with increased force during the past few weeks, shows no sign of abatement. The onslaught upon Gen. Buller, when his re-appointment to the command of an army corps was suggested, was a mere episode, though by his own indiscreet reply to his critics he made it a startling one. But, Buller or no Buller, there are plenty of people in a position to know the facts who think that the whole army system needs re-adjustment. It suffers from both political and social influence. A cabinet minister in a meeting of his party a few days ago said: "We have got to put an end to the system by which the smart ladies of society have a voice in promotion." This admission by one on the inside that the smart ladies of society do have a voice in the army promotions at present, is somewhat remarkable. There is renewed talk of the possible necessity for increasing the army by conscription, since enlistments are about at an end and there are only three army corps, consisting altogether of 30,000 or 40,000 men, left in England. Mr. Broderick, as the civilian head of the war department, paints fair pictures of the condition of the army, but these, in connection with such admissions as the above and the discouraging reports from the field, fail to carry conviction. From South Africa there has come during the past week almost no news—which, in this case, is bad news. It is reported that Gen. Botha has again escaped from a trap which was laid for him. It is a habit which he has acquired during his strenuous life the last year or two.

The McKinley Memorial. The organization of the William McKinley National Memorial Arch Association has been completed. Among its general officers are Henry B. MacFarland, Secretary Gage, Chief Justice Fuller, Admiral Dewey, Gen. Miles, Miss Helen Gould, Mrs. C. W. Fairbanks, Cardinal Gibbons, Bishop Potter, Dr. F. E. Clark and Presidents Eliot, Hadley, Harper, Patton and Jordan. Two vice-presidents will be appointed for each state, and through this far-reaching and representative organization funds will be collected for the erection of a suitable memorial to President McKinley, the exact nature of which is to be determined later.

Metropolitan Art Gallery. By the decision of the court in the Rogers will contest the Metropolitan Art Gallery in New York gets $5,000,000. Jacob S. Rogers had no special concern or acquaintance with art and chose the Metropolitan Gallery as the object of his benevolence chiefly because he thought it would vex his relatives—which it did. There are a great many worse uses to which the money might have been put, and it was a lucky chance which turned his fancy in this direction where the money will be wisely spent even if it was foolishly given. Perhaps the country at large does not appreciate as fully as it should what a magnificent institution New York has in its Metropolitan Art Gallery. Of course it has no such collection of Old Masters as some of the European galleries, but in many respects it is entitled to rank among the greatest collections in the world. People who have money to give for art should remember, however, that the best service which they can render in this direction is a general dissemination of the knowledge and love of art among all the people, and that this cannot be accomplished by establishing an institution, however complete, in New York city or at any other one point. As educators know the value of the small college, which comes close to the homes of the people, so artistic educators and donors should recognize the desirability of having good, even if small, collections at many points throughout the country. The plan of planting all your seed in one hole and then going fishing, is easy for the fellow who plants, but not conducive to a large crop.

Mr. Gage's Financial Creed. The National Bankers' Association, which was in session last week in Milwaukee, was addressed by the secretary of the treasury, Mr. Gage. In his speech to the association, he stated his financial creed, which included the following points: that the government's demand obligations, i. e., legal tender notes, should be gradually retired and canceled; that our system of bank-note circulation should be made more responsive to commercial needs; that, beyond acting as a guardian and trustee for the people in relation to national banks, the government guaranty to bank-note issues should cease; that the public money in excess of a reasonable working balance should be deposited in national banks; that in times of peace the national revenue should exceed the expenditure and the surplus be used in reducing the public debt.

Miss Helen Gould's name heads the list of lady managers for the Louisiana Purchase Exposition. No name in that place could give the public greater confidence that things will be well managed.

Brevities. A witness in the naval court of inquiry testified a few days ago that Admiral Schley's loop was a good move, and now Capt. Cook of the Brooklyn testifies that it was he, and not Schley, who gave the order for the loop. Presently we shall have a trial to locate the credit for devising this masterly maneuver and thereby winning the battle of Santiago.

Joseph F. Smith has been chosen as President of the Mormon Church to succeed Lorenzo Snow, who died last week.

King Leopold of Belgium is about to visit the United States. Leopold may have some virtues but they are not notable. During the sixty-six years of his royal life he has devoted himself chiefly to escapades which would disgrace a college freshman.

The official report of President McKinley's doctors, covering the time from the shooting to the autopsy, has been published. The doctors used fifteen thousand words to say that they really do not know what caused the President's death and do not think any one ever will know.

The brigands who are holding Miss Stone for ransom, after being pursued by Bulgarian soldiers, have again given their pursuers the slip and are in hiding in some unknown place in the mountains. Several days ago the subscriptions toward the ransom fund were still $50,000 short of the required amount. A new appeal has been made and funds are again coming in.

The Episcopal convention at San Francisco has adjourned to meet three years hence in Boston. The House of Delegates rejected the canon on divorce and re-marriage which the House of Bishops had drawn up and approved. The prohibition of the re-marriage of divorced persons, whether guilty or innocent, except those divorced for causes arising before the first marriage, was objected to by the delegates.

The gold mines of the Pharoahs are said to have been rediscovered in Egypt. New mining methods applied to those old mines may make them more productive than they ever were before. But the real gold mine of the Pharaohs was the River Nile and the narrow strip of fertile soil on each side. The application of modern methods of agriculture here would probably produce some results which would startle the Shepherd kings.

St. Louis is having this week an election for the adoption or rejection of certain amendments to her charter which are essential to her proper growth and development. They have reference chiefly to public improvements, paving and cleaning streets, making sidewalks, laying sewers and the erection of public buildings. This is a necessary preliminary to the house-cleaning we must do to be ready to receive our visitors in 1903.

Herr Johann Most, anarchist and nihilist, has been sentenced by a New York court to one year of imprisonment at hard labor on Blackwell's Island for publishing in his paper, Freiheit, an article advocating the assassination of rulers. Most was born in Augsburg, Germany, in 1847; began his career of protest by refusing to go to confession, and has been a violent objector ever since to everything except beer, idleness and inflammatory speech. This will not be his first experience in prison.

The First Twentieth Century Convention

Some Features of the Convention.

Prophecy has given place to history. Promise has found its fulfillment. Expectation has not been disappointed. The Minneapolis convention has gone to record and takes high rank among our great national assemblies. It was an experiment to go so far to the Northwest. Some doubted, but we believed from the first that we could hold a great convention there, with the aid of such an enterprising local committee. The result has not disappointed us. The attendance from abroad was larger than in any previous convention except that of the jubilee celebration two years ago. Conservative estimates put the total attendance at 4,000, though the registration did not reach that number. The great hall in the Exposition building, capable of seating 3,500 people not including the gallery, was comfortably filled on several occasions.

While the convention was, therefore, large enough for all purposes of enthusiasm and for that wisdom which comes from a "multitude of counselors," its magnitude was by no means its chief element of greatness. It was great in the character of its addresses, and the motives and spirit which inspired them. We have probably never had a line of addresses at one of our conventions that averaged higher in range of thought and literary excellence. There was justification for the repeated emphasis given to the fundamental things for which we plead in the circumstance that we were meeting in new territory. A further justifying cause for at least occasional addresses by some of our representative men on the nature and scope of our plea on such occasions is the fact that there are always young people, including young ministers of the gospel, attending these conventions who would probably never have opportunity otherwise of hearing so clear and forcible a statement of the things which are commonly believed among us. Such addresses are therefore educative in their influence and tend to the promotion of that unity among ourselves which is essential to the furtherance of the cause which we plead. No convention ever held among us has given a more judicious emphasis to what is fundamental and vital in our position. If there were an occasional departure from the canon of good taste, it was exceptional, and in the minor addresses.

A still higher test of the convention was in the work it accomplished and the results which are likely to flow from it. We believe that in this respect the Minneapolis convention will prove to be a great one. The reports of last year's operations in every department show that we are progressing steadily along all lines, and are destined to exert a deeper and a wider influence on the religious thought and life of the world as the years go by. The net result of the influence of the reports made and of the addresses delivered was the widening of our horizon, the stimulation of faith and hope, a clearer conception of the world's needs and greater courage to go forward in the mighty task to which God has called us. Not the least of the beneficent results of such a convention is the lofty optimism which it inspires in the minds of those who attend it and who become acquainted with its spirit and its action. When it is seen how much has been accomplished by the limited amount of means and the limited number of workers coming from only a partial consecration, one cannot help feeling that with whole-hearted consecration of our lives, our energies and our means, vastly greater achievements will be possible.

The recommendation by the convention of a field secretary in our foreign work, and that we attempt to bring the contributions of that society up to $200,000 the coming year, and to send out at least twelve new missionaries each year, are indications of the enlarging faith and zeal among us as regards world-wide evangelization. The appointment of a committee to submit, at our next annual convention, a plan for a great centennial celebration in 1909 on the completion of an hundred years of history of our restoration movement, marks a forward look that means a great advance during these intervening years along the lines of our missionary, educational and benevolent work. The effort to accomplish something worthy of such a movement by the close of the first century of our history will be the very best test we can give to ourselves of the earnestness and zeal with which we are carrying forward the work which our fathers began, and the best demonstration which we can give to the world of the power of the principles we hold to inspire men to unity of action and to unselfish and heroic service for God and for humanity. There is not an organization among us which does not feel that it is only in the beginnings of its history and of its usefulness, and that infinitely greater things are to be accomplished in the future than have been realized in the past. It is this confident expectation of growth and of enlargement which is the surest prophecy of better things to come.

The unity and fraternity manifested throughout the convention was most gratifying to those who believe that people who preach unity should practice it among themselves. While there were differences of opinion upon minor questions of policy there was essential unity of thought and feeling upon all those matters which relate to faith and duty. There are some influences among us, it is true, which do not make for unity or fraternity, and their presence was not without evidence in the outer circles of the convention and in social conversation, but they did not touch in the least the action of the convention, and the unanimity of sentiment against all unfraternal criticism gives proof that such influences cannot long remain active. No man can be a helper of the great cause we plead who does not recognize love as the supreme force in the kingdom of God, and the supreme law to regulate our Christian intercourse.

Nor was this fraternity and fellowship limited to the delegates of the convention. A minister representing the Free Baptists was present to bring the greetings of his brethren to us, and received in return an equally fraternal message to his brethren from us. The Minnesota Baptist Association, which was in session at the same time in St. Paul, sent us very fraternal greetings, and good wishes for our success, and in response a committee consisting of three prominent members of the convention was sent to visit their convention and convey to them our cordial Christian greetings and Christian fellowship. They visited the Baptist brethren in convention and were cordially received, as was also the message which they delivered to them. When the committee returned and reported through Prof. C. L. Loos the cordiality with which they had been received by the Baptist brethren, the announcement was received with great enthusiasm, showing that the passion for Christian unity which animated our fathers still survives in the hearts of their spiritual descendants. This incident gave rise to the reappointment of a committee on Christian union, which had been neglected for several years. This committee will serve as a sort of connecting link between ourselves and other religious bodies who may wish to cultivate fraternal relations looking to closer unity.

The result of the convention on our cause in Minneapolis and St. Paul, and in the new and growing northwest which was represented in the convention, cannot fail to be good and enduring. The presence of so many men of wide reputation and of ability, whose addresses and sermons reached large multitudes of people, the character of the work done by the convention and the great communion service on Sunday afternoon, when more than 3,000 believers sat down together at the table of memory to remember their common Lord and Savior and to pledge themselves anew in allegiance to Him—all this must have made deep and lasting impression upon all those who were ear and eye witnesses. The brethren at Minneapolis and thereabouts with whom we talked were abundantly satisfied with the convention as meeting their expectations and promises to the people, and felt sure that its influence would be very great. On our part we were abundantly satisfied with the entertainment we received and with all the preparations which had been made by the brethren in Minneapolis and St. Paul for the convention. This local committee deserves chief credit for the success of the convention.

One fact detracted more than any other from the continued interest of the convention to the close, namely: the large number of delegates leaving on Wednesday evening, missing one entire day of the proceedings, and the closing consecration service on Thursday evening. Some remedy must be found for this, or it will prove a perpetual source of weakness in our conventions. One way to remedy it is to postpone such matters as the selection of place of next convention, and the election of president and vice-presidents by ballot, until the closing session of the convention. Interest generally culminates in these acts of the convention. Another remedy would be to make the convention proper a more strictly delegate body. This is important from several considerations. Before our next convention the brotherhood should be made thoroughly

acquainted with the conditions of membership in the society, entitling persons to vote, so that delegates may be duly appointed and accredited to the Omaha convention. The delegates should sit together, probably grouped by states, where they could confer together on any matter of interest. Delegates appointed to attend the convention to transact its business would not feel at liberty, or ought not to feel at liberty, to leave the convention until the business is complete, without the most urgent reasons. This, of course, need not interfere with securing as large attendance as possible at these conventions. As it was, the sectional divisions on Thursday were rather meagerly attended, with the exception of the evangelistic section which met in the hall where the convention was held, and which attracted the main body of those who remained. The educational and benevolent sections were sparsely attended. The most deeply religious and tender of all the sessions we attended, however, was that of the benevolent section on Thursday afternoon at the Portland Avenue Church of Christ. While the attendance was not large it represented several states, and both the reports of the sisters and the addresses made profoundly stirred the hearts of all present.

Taken all in all we feel justified in pronouncing the Minneapolis convention a great gathering in numbers, in ability, in enthusiasm, in wide-reaching plans, in the spirit of consecration to higher service, in its noble optimism, and in its influence on the cause in the interest of which it was held.

The Foreign Society.

The sessions of the Foreign Christian Missionary Society occupied Monday morning, afternoon and evening. After devotional exercises, the committees were appointed and reports read. An abstract of the report of the board of managers of the Foreign Society was published in the Christian-Evangelist last week. The report presented at this time by the president, A. McLean, dealt with the general aspects of the work for the past year. Attention was called to the fact that the receipts showed a falling off of about $8,000 for the year from all sources—a result accounted for by the president on three grounds: the superabundant prosperity of the early part of the year, which tempted those who had money to invest it instead of giving it; the drought of the summer, which cut off a large part of the income of the rural members and increased the living expenses of all; and the attack upon the missionaries, led by Mark Twain, growing out of events in China which furnished an occasion for criticism though offering no just ground for it. Nevertheless, in spite of decreased resources, the work has prospered during the year. Having failed by nearly thirty thousand dollars to reach the two hundred thousand dollar mark, that same figure will be looked upon as the goal for the coming year. It was announced that a committee of five had been appointed to consider the advisability of discontinuing the Turkish mission and to report at the next convention.

Prof. Clinton Lockhart, of Drake University, delivered an inspiring address on "The Constraining Love of Christ," in which he set forth the fundamental missionary principle that the love of Christ is the impelling motive to Christian service, and that it is the greatest force in the world.

The following missionaries were introduced to the convention and spoke very briefly, some in English and some in the language of their work: M. B. Adams, of Bilaspur, India, W. C. Weeden, of Honolulu, Herman P. Williams, who is going to the Philippine Islands, Mrs. C. E. Garst, of Japan, Miss Mattie Burgess, of India, Mr. and Mrs. E. E. Faris, of Africa, and Mr. Paul Moore (not a missionary), of London, England.

E. E. Faris, who has spent four years on the Congo in the heart of Africa, made one of the best speeches of the convention, an unvarnished and unadorned story of some of his experiences at Bolengi. Mr. Faris's keen sense of humor and his disclaimer of any special virtue or heroism did not make less evident to the audience the true heroism of the work which he has been doing. Many were heard to remark that they had never before had so vivid an impression of the work of a mission station as they had received from this description of the work at the crossing of the equator and the Congo.

A devotional Quiet Hour, at the close of this session, was conducted by F. G. Tyrrell, of St. Louis.

The Monday afternoon session opened with the reports of committees. The committee on Children's Day reported that the amount collected for foreign missions by this means last year was one-fourth of the total receipts of the Foreign Society; emphasized the education of the children in missionary giving as more important than the immediate cash returns of their offering; and recommended that this educational feature be made more effective by the general adoption of some plan of systematic missionary giving which would be continuous through the year.

The committee on present work spoke of the diminished receipts for the year, and of the five new "Living Link" churches, each supporting its own missionary—the Central of Cincinnati, Mount Cabanne of St. Louis, First of Akron and the churches at Deerfield, O., and Crawfordsville, Ind. The work in the Philippines is being inaugurated through the gift of $5,000 by Lathrop Cooley. The committee on future work noted that the growth in the society's receipts during the last twenty years had been gratifying as compared with that of other foreign missionary societies. It was recommended that special attention be given to the 60 per cent. of our churches which are not at present contributing to our co-operative missionary work, and to this end recommended the establishment of missionary lectureships in our colleges, and the appointment of a field secretary by the executive committee. The present officers were nominated for the ensuing year and unanimously re-elected.

Addresses were made at this session by W. R. Warren, of Connellsville, Pa., on "The Immediate and Imperative Claims of Mission Lands," and by M. D. Adams, who has been eighteen years in Bilaspur, on "Mission Work in India." E. N. Clemenson, of Utah, made an appeal for the bringing of pressure to bear upon Congress to secure an anti-polygamy constitutional amendment.

The Monday evening session was occupied by addresses by W. E. Ellis, of Nashville, and H. L. Willett, of Chicago.

The Home Missionary Society.

The convention of the American Christian Missionary Society occupied two days, Tuesday and Wednesday. After the devotional exercises, I. J. Spencer, president of the A. C. M. S., took the chair. A few of the society's workers were presented to the convention by Secretary B. L. Smith and spoke very briefly. R. A. Timme, who is working with the Germans in Cleveland, among whom we have two churches, two Bible-schools with 700 members, two Christian Endeavor societies, an orphanage, a children's hospital, a deaconess work with five deaconesses, and a sewing school, appealed for more attention to the fifteen millions of Germans in this country. G. K. Hester presented the needs of southern Michigan and northwestern Indiana, where there is a district thirty miles square without a resident minister of any denomination. J. P. Lichtenberger, of Buffalo, spoke of New York state as a field for city evangelization. Among 7,000,000 of population, we have only 8,000 members and 49 churches. These three appeals, which were only three out of forty-seven such received by the managing board within a few weeks, put the convention in a mind to appreciate the urgency of the work of home missions.

The president's address, delivered by I. J. Spencer, was one of the great speeches of the convention. It was a masterly presentation of the plea made by the Disciples of Christ. He called it not "our plea" but "the Divine Plea"—*ours* only in a subordinate sense, as the violet can look up and say "*my* sun" and as doubting Thomas can cry out, when convinced, "*my* Lord and *my* God." The familiar motto, "Where the Scriptures speak, we speak," etc., was given this forcible statement: The Church of Christ is a democracy in all matters of expediency, but an absolute monarchy in all matters wherein the King has declared his will. The speech abounded with crisp epigrammatic statements of the great truths for which the Disciples of Christ especially stand, and the audience gave vociferous approval to the declaration that, since all Christians are essentially alike, unity would be found when they are content to be Christians only—plus nothing, minus nothing, divided by nothing.

The report of the acting board of managers was presented by the corresponding secretary, B. L. Smith. An abstract of this report appeared in the Christian-Evangelist of last week and printed copies of the full report were in the hands of the convention. The corresponding secretary called attention to the more important points in the report and to the recommendations of the board, which it is not necessary to repeat here.

The report of corresponding secretary of the Board of Church Extension, G. W. Muckley, showed that more than this year's proportion had been raised toward bringing the church extension fund up to the desired half million dollars by 1905. In explanation of the fact that the map show-

ing the churches that have been helped by this board is thickly dotted in the central states and that comparatively few loans have been made in the extreme east and extreme west, the secretary stated that this was only because the applications came chiefly from the central states. The policy of the board is to grant every loan asked outside of this central territory and, when it is necessary to refuse any for lack of funds, to refuse those in regions where we are already strongly represented. The secretary's tour of the western states, occupying eight months from January to September, gave him a broader knowledge of the field and a deeper insight into its needs.

The report of the statistical secretary, G. A. Hoffmann, showed our present total membership in the United States to be 1,179,541, a net gain of 30,459 during the past year. The number of churches is 10,689, a gain of 161. The number of Bible-schools has increased from 7,829 to 8,002 and the number of ministers at present is 6,385, a gain of 42 over last year. The total amount of money raised during the fiscal year ending Sept. 30 is as follows: for all missionary purposes, foreign, home, state and district, including church extension, $611,220; for education and benevolence, $219,269; for local church work, $5,401,000. Total for all purposes $6,310,489. This is a gain of $576,850 over last year and means an average contribution of over $5 per member.

An address on the Twentieth Century City was delivered by J. A. Lord, who sang the praises of stone-bruised heels and defective suspenders of the one-gallus variety as constituting an infallible index to incipient genius and future greatness. If these be indeed the surest criterion of youthful promise, then a new danger is added to the increase of our urban population. We have an idea, however, that in the twentieth century village, as in the twentieth century city, the wearing of shoes and galluses in pairs has already become practically universal. The best in material things is none too good for the man on the farm and we hope to see the day when he will come into his own. Stone-bruises and single galluses are no part of his legitimate inheritance. Meanwhile the farm has not all the virtue in the country, though it has its share.

Tuesday afternoon was devoted to business. Chief interest centered in the reports of the committee on place of next convention and on nominations. The committee on place recommended Pittsburg. A motion was at once made to substitute Omaha, and the fight was on. It was an entirely good-natured one, however. There was quite a general feeling that the next convention should go east, but it was understood that the invitation from Pittsburg had been solicited, while the invitation from Omaha had been pushed vigorously from the beginning by a well-organized delegation. Under these conditions Omaha won by a good majority and was then made unanimous. The committee on nominations, nominated as president of the next convention Gov. McMillen, of Tennessee, and as vice-presidents, Judge Charles J. Scofield, of Illinois, Carey E. Morgan, of Virginia and T. E. Cramblett, of West Virginia. H. O. Breeden, of Iowa, was put in nomination for president. This seemed to necessitate a ballot, and pending preparation for this, the name of Gov. McMillen was withdrawn and on motion the secretary was instructed to cast the ballot for H. O. Breeden for president, and the names mentioned above for vice-presidents. A. L. Orcutt, secretary of the ministerial relief fund, made a strong plea for "Primitive Christianity" as illustrated in ministering to the poor saints under its care, together with a report of the board of ministerial relief, showing the need of increased attention to this feature of our work. The committee on resolutions through its chairman, A. B. Philputt, submitted its report, thanking everybody who deserved it for the success of the convention, pledging continued opposition to the liquor traffic, recommending the selection of St. Louis as the place for the convention of 1903 and the appointment of a committee to co-operate with a committee already appointed by the Missouri state board and the churches of St. Louis to provide for a suitable exhibit of our religious movement at the World's Fair in that city in 1903. A motion was made to strike out the resolution selecting St. Louis as the place for a world's convention in 1903, and pending the discussion on this point the time for adjournment came and the resolution was made the special order for 11:45 the next day

The evening session of Tuesday was devoted chiefly to the addresses by P. Y. Pendleton and President B. A. Jenkins. These, however, were prefaced by the report of the committee on Christian Endeavor, read by F. M. Tinder, which emphasized the importance of the work done by the Bethany C. E. Reading Courses, and the report of the committee on recommendations, read by W. F. Richardson. It was recommended that the acting board employ district secretaries or evangelists in such numbers as may be necessary and practicable, to represent the society in the field and keep the work of home missions before the churches, that greater attention be given to work among the foreign populations, a field whose richness has been sufficiently proven by the success of the work of R. H. Timme among the Germans in Cleveland; that Forefathers' Day, the second Lord's day in October, be made the day for a special collection for ministerial relief and that its general observance in this way be encouraged; that the headquarters of the board of negro education and evangelization be moved from Louisville to Indianapolis, and that this work be given over to the Christian Woman's Board of Missions; that the centennial of the publication of Thomas Campbell's Declaration and Address be appropriately celebrated in 1909, and that a committee be appointed to report at next year's convention and plan for this celebration. These recommendations were adopted and the committee called for by the last one was appointed with J. H. Garrison as chairman.

P. Y. Pendleton's address on "The Potency of a Single Generation" was a plea for more adequate training of the young to an intelligent interest in missionary work in general and in the evangelization of America in particular. The foreign society has already come to an appreciation of the value of educating the children in missions and Children's Day has become one of the most successful departments of its work. In the interest of home missions equal stress must be laid upon Boys' and Girls' Rally Day for America.

J. T. Boone, of Jacksonville, Fla., was introduced to the convention, and made a brief statement of the condition of affairs in that city. Ninety-three members of the First church lost everything in the fire and the church is without a building. An appeal was made for funds to assist the Jacksonville church in building a house of worship and about $800 was raised in cash and pledges. Ten ministers agreed to take up collections in their churches for this purpose and many others will doubtless follow this example.

The address by President Burris A. Jenkins, of Kentucky University, on "The Disciples of Christ and the American Spirit," developed simply and logically out of three points: there is an American spirit; there is a body rightly called Disciples of Christ; and the spirit of the Disciples of Christ is essentially identical with the American spirit. That there is a typically American spirit few can doubt. The people of Europe ascribe to Uncle Sam many faults, of crudity, angularity and precipitancy, but they always know him when they see him and they feel the force, though they may not admire the quality, of his personality. Shocked by our lack of reverence for precedent, indignant at our "shirtsleeve diplomacy" and the more indignant the more effective it shows itself, the peoples of the elder earth know that there is an American spirit—and sometimes, like the devils, believe and tremble. The battle cries of the Disciples of Christ have always been closely akin to those of the confederated colonies and of the United States. *Freedom* has been first among these battle cries—freedom of speech, of thought and of action, under law. Even anarchy and its attendant crimes cannot shake our faith in freedom and free speech. Similarly, the Disciples of Christ have plead for freedom of speech and thought and have thrown off the bondage of creeds. The spirit of *democracy*, as exhibited in our form of government and in the old town meeting where all men stood on an equal footing, finds its analogy in the protest of the Disciples of Christ against ranks and orders of clergy enjoying special privileges and exercising authority over the church. As our government, after gaining its liberty, passed through a "critical period" while, through the making of the constitution, it was saving itself from the petty tyrannies which threatened to take the place of the monarchical rule that had been overthrown, so our movement has passed through a similar critical period, from which it has now for the most part safely issued—the period of danger from little popes, perpetual elders and self-appointed guardians of orthodoxy and chastisers of heretics. Finally, the Disciples of Christ, like the federal government, have stood for union—the Church of Christ, now and forever, one and indivisible. We have passed the danger of division on the question of missionary methods in the seventies, we will safely pass the danger of division on the question of biblical criticism, and

we shall continue as a united body to plead for unity.

One of the most interesting and helpful sessions of the convention was that of Wednesday morning, when six able men, representing the northwest, California, the foreign populations, Canada, New England and the Atlantic states, presented the claims of their fields in clear, crisp, concrete form in a series of twenty-five minute speeches. There was little of generality in any of these speeches; there was much of pertinent and particular information, eloquent statistics, pointed logic and fervent appeal. The general exhortation that the field at large needs reapers is less forcible to the average mind than a specific statement as to where a man is needed and why. B. F. Clay, formerly of Salt Lake City, and now state secretary for Idaho, spoke of the possibilities and actualities of the great northwest. J. H. Hughes, of California, told of the needs of that state, "the open door to the Orient," where we have at present only one member to 78 of population and one church to 10,000. In the midst of the bounties of nature as lavished upon man in this sub-tropical climate, said the speaker, "God needs only to be known to be highly honored." Yet, for lack of religious teaching, evil is rampant and every variety of sin, indigenous and exotic, flourishes. He ended with a plea for the general convention to come to San Francisco within a few years.

Roland A. Nichols, of Chicago, speaking of "The Stranger Within Our Gates," told of the potency of our foreign citizens for good or ill. They are the soil in which anarchy grows, and corrupt politicians manipulate the foreign vote for their own purposes. Such politicians as "Johnny" Powers of Chicago, spoilsmen and corruptionists though they may be, know how to win these people through kindness, and the church must learn how to reach them with a social ministry which will find them upon the plane where they now are, meet their present and obvious needs, and bring them through love under the influence of the Gospel of Christ. Mr. Nichols's parallel between the methods of the politician in winning the foreign vote and the methods which the church must employ in winning the foreigners themselves, was made the text for a leading editorial in one of the Minneapolis daily papers the next day.

W. J. Lhamon, who was for three years in Toronto, voiced to the convention "the Macedonian cry of Canada." In the Maritime Provinces of Canada we have a few churches; in Quebec, none; in the Northwest Territory, a very few. Most of our Canadian churches are in Ontario, where we have about 70, of which 20 are not in sympathy with our co-operative missionary work. This anti-ism is the bane of our work in Canada. There is a strain of Scotch blood in Ontario which gives a genuine Caledonian steadfastness to the people. When started, either as antis or as true missionary Disciples, it is nearly impossible to turn them. The Scotchman's prayer is appropriate: "Oh Lord, start me right, for Thou knowest that when I once get started even Thou canst not stop me." In Ontario, with 2,000,000 population, we have one member to every 500. Appeals were made for help in Sydney, N. B., Winnipeg, where a young man offers to pay a hundred dollars a year, and Hamilton, Ont.

J. H. Mohorter, pastor of the church in Boston, spoke for New England. In spite of what is often said about the abandoned farms in New England, the increase of population during the last decade was greater than the average increase for the whole country. Here among a population of 6,000,000, we have only 3,000 members, or one in every 2,000 of population—and two-thirds of these have been gained in the last eight years. The congregations in Worcester and Boston have been especially prosperous recently. There is money in New England, and when the people are converted their money is converted too. The field is ripe for primitive Christianity. The Unitarian reaction against Puritan orthodoxy has spent its force and now there is a reaction in the other direction. The fads and superstitions which flourish here, from Christian Science to astrology, show that the religious instinct is not dead and that the people are eagerly seeking for something to believe. Now is our day of opportunity in New England.

W. J. Wright, of Washington, D. C., general evangelist for the northeast, spoke on the proposition that "The People are in the East," but admitted that if this is true we are not the people, for we are not in the east. We must deal with the present centers of population and the present empires, not with those in the distant future. Christ doubtless foresaw the westward course of empire, but he did not try to get ahead of it. He even began in Judea, a point which the star of empire had already passed. He did not send the Twelve to the German marshes, or to the mouth of the Thames, or to Manhattan Island, but to the places where the people were then. Our center of population may be shifting westward, but the people are in the east now.

It is noticeable that the men from the west tell how vast is the territory from which they come, and how many eastern states could be swallowed up in it; and that the men from the east tell how the population of several western states could be contained in a few eastern cities. And both are valid arguments. We must evangelize the east for what it is, the west for what it is and what it is to be.

[Lack of space prevents the completion of this report in the present issue. It will be continued and completed next week.]

Convention Briefs.

It was not strange that Omaha won the next convention although a majority of the delegates went to Minneapolis feeling that the next convention ought to go east. There was no application from any city east of the Mississippi until late in the convention. The Nebraska delegation was on the ground early with a strong invitation and a strong and well-organized force to push its claims. Frequent rallies were held at Nebraska headquarters and converts were made at all these meetings. When Pittsburg did come into the field, the day was practically won for Omaha. A new method of pushing the claims of the cities was introduced. The Nebraskans improvised a song for Omaha, which, when sung by a quartette, seemed to take the audience by storm. Pittsburg met this with a quartette which sang its praises, and seemed equally popular. But Omaha won the vote, and then it was made the unanimous choice for the convention of 1902. We are coming, Bro. Omaha, several thousand strong. Hurry up that new hall.

Pittsburg made a gallant fight, but was handicaped by a late start. When the recommendation of a committee to plan for a centennial celebration in 1909, was passed the Pittsburg delegates at once caught on to the idea of claiming the convention for that centennial year. That is according to the eternal fitness of things. We had that city in mind when urging a centennial celebration in these columns several weeks ago, as the most suitable place for the convention that year. It takes us back to the same state in which our movement had its birth, and near some of the scenes of its early struggles. Yes, it should be in Pittsburg in 1909, but meantime we must go to some of the other eastern cities.

The resolution adopting St. Louis as the place of the convention for 1903, and instructing the officers of the society to co-operate with a local committee to be appointed by the churches of St. Louis, in planning for a world's convention of the Disciples of Christ, in connection with the World's Fair, met with but little opposition after the situation had been explained. There is no constitutional provision preventing the selection of a place two years ahead, when circumstances seem to make it necessary, and there ought not to be. When there is no occasion for so doing then the convention can always be relied upon to follow precedent. If we are to make an exhibit at the World's Fair worthy of our cause, it is not too early to begin, and a committee was appointed to co-operate with a committee appointed by the state board of Missouri and the churches of St. Louis in providing for such an exhibit. A little thought will show that the two enterprises are so related—the exhibit and convention—that the committee planning for the former should know whether the convention is to be a part of the general plan or not, and shape its action accordingly.

The pulpits of the twin cities were thrown open to our preachers on Lord's day and were generally occupied most acceptably to the audiences which gathered. One of the popular St. Paul churches known as "the People's Church" with a seating capacity of not less than 2,000, turned out an audience of 80 persons to hear one of our preachers whose reputation had evidently not penetrated as far north as the head of navigation on the Mississippi. The pastor of the church was absent. It was a cold reception, on a cold day, in a cold church, to a cold preacher, who did his best to warm up the situation by preaching a hot sermon, but we fear with small success. The preacher felt it was a great compliment to him, however, to be assigned to so large a building, and he only regrets that his drawing power was not equal to the expectations of the committee. But he got a new idea about "People's Churches." In the evening this preacher was thawed out entirely by one of the sweetest, tenderest and most beautiful discourses he had heard for a long time. It was by our beoved Jabez Hall, in the Portland Avenue

Church of Christ. This gave him a new impression on the value of *atmosphere* to a preacher—not the material atmosphere alone or chiefly, but the *spiritual* atmosphere. The communion service on Lord's day afternoon was what these communion seasons at our conventions are now expected to be—a holy hour of self-examination and re-consecration. Long will the memory of it abide with those who were present and entered into its spirit.

One of the side shows to the convention was a reception tendered by the local prohibition club to some of the prohibitionists of the convention on Wednesday afternoon, 5-7, at the Portland Avenue church. Refreshments were served by the ladies and speeches were made by W. H. Boles, Simpson Ely, W. J. Lhamon, J. H. Garrison, J. A. Lord, Prof. A. M. Haggard and Rev. Mr. Roberts of the Presbyterian church. Dr. Haggard of the Minneapolis church presided. The speeches we heard were all capital, except one, and that was well intended. It proved to be one of the most enthusiastic meetings connected with the convention, though another engagement prevented the writer from remaining to the close. Plans are already being laid for a similar meeting on a much larger scale at Omaha next year. The saloon must go, and the church that does not help to *hasten* its going must itself go. This is official. See Matt. 5:13.

The convention at Kansas City, Mo., last year, passed a resolution to elect the president and vice-presidents of the American Christian Missionary Society by ballot, so as to permit the freest expression of sentiment on the part of the delegates. There was a little disposition to shrink from this new method for fear it might give rise to electioneering, cause hard feelings on the part of defeated candidates and consume too much time. But it is obvious that any man who electioneers for office has no ground for hard feelings if he is defeated. Others will have no occasion so to feel. The committee on nominations, to save time, also recommended the candidates for the officers to be elected by ballot. A governor of one of the southern states was nominated for president. Immediately H. O. Breeden of Des Moines, Ia., was also put in nomination and urged on the ground that the honor should be conferred on one who attends our conventions and who participates in and is familiar with our various missionary activities. After a brief discussion, in which Bro. Breeden offered to withdraw his name, the committee decided to withdraw the name of the governor, and a motion to instruct the secretary to cast the ballot of the convention for Bro. Breeden was unanimously carried. We should have preferred the ballot vote without the withdrawal. That would draw the lines more sharply between voters and non voters in our conventions and be a more untrammeled expression of the will of the delegates. We congratulate President Breeden on his election. It is a well deserved honor.

College banquets, were held as usual, some of the colleges cleaving to the night, rather than accept the half-day left open for such social functions. Bethany, Kentucky University, Hiram, Drake, Cotner and Eureka, were among the institutions whose alumni gathered about the festal board, to revive the memories of student days and sing the praises of their loved *alma mater*. Bethany feels that she has come to a new birth, opening a new future, and all the colleges are hopeful, and looking forward to better days. We attended two of the banquets and would have been delighted to have been present at all of them, if it had been possible. Of the boys we heard speak at these banquets one was eighty, and another close on to it, and their speeches were among the best we heard. God bless our colleges and our college men!

President I. J. Spencer worthily filled the presidential chair. His inaugural message, his bearing in the chair and out of it, his decisions, his fairness, were all worthy of the presiding officer of a great national convention. If he erred in one respect it was in the kindness of his heart in permitting too many personal and sometimes trivial announcements to be made from the platform, consuming precious time and detracting from the dignity of a great deliberative body. A stern announcement at the beginning of a convention that such announcements would not be made and need not be presented, would avoid the necessity of denying personal requests of this kind, except in the most hardened cases which could stand the rebuff. What right has Brown if he wishes to see Smith, on purely personal matters, to make the platform of a great missionary convention an advertising medium to gratify his desire? This is not a criticism on the kind-hearted chairman but on the Browns and Smiths who worked him for their private convenience.

The half holiday which the convention gave us was utilized by several hundred people in an excursion to Lake Minnetonka and a boat ride on that lake. Several car loads of singing delegates made the route melodious with their songs, and enjoyed the brilliant scenery along the way. The ride on the lake was marred only by the chilliness of the atmosphere, as the day was cloudy and the wind was from the north. In spite of this drawback, however, it was a delightful outing and gave many an opportunity for the first time of seeing one of the fairest of Minnesota's beautiful lakes. This opportunity for sight-seeing ought to have prevented so large a falling off of the convention on Thursday forenoon when the related interests of benevolence, education and Christian Endeavor were so ably presented. If some genius will invent a scheme by which people may become interested in what they *ought* to be interested in, he should be canonized as a benefactor of the church.

The convention was favored by the presence of a great many singers of note among us and with some very fine singing. J. Walter Wilson, who led the evening song services, is a master of assemblies in that line and he was ably seconded by several others of the singing brethren. A large chorus choir on the platform added to the musical feature of the convention. The impromptu songs improvised for the benefit of Omaha and Pittsburg were greatly enjoyed, but the former was sung at an inopportune time, coming immediately after the able and scholarly address by Prof. Willett on "Missions as the Vocation of the Church." The transition from the sublime to the humorous was rather sudden to be enjoyed by all.

The feature of having headquarters in the same building and yet outside of the audience room, for various state headquarters and for headquarters of the various publishing companies, colleges, benevolences and other interests, was somewhat unique and seems altogether desirable where the building is so constructed as to permit of it. It afforded rallying points for the delegates, gave them an opportunity of sampling books and periodical literature, of finding friends and of becoming acquainted with the various interests among us. The attractive manner in which these booths were fitted up made them agreeable resorts for delegates who desired to visit them.

It is not our custom in late years to make appeals to our national conventions for money, unless it be to meet some special emergency. Such an emergency is presented by the great fire in Jacksonville, Fla. An appeal was made to the convention in behalf of the impoverished church there, under the pastoral care of J. T. Boone, which had just begun preparation for the building of a suitable church on an elegant site when the fire swept everything away. The response was pledges and cash amounting to nearly $900, besides a number of churches that pledged collections. This amount should be swelled to at least $2,000, and we hope that many churches which have not made an offering for the church at Jacksonville will do so at their earliest convenience and forward same to J. T. Boone or to B. L. Smith, Cincinnati. The church there is the child of the American Christian Missionary Society, as was Galveston, and if we put the Jacksonville church on its feet as we did the Galveston church, the influence of such fraternal assistance will be widespread and lasting. Let us help the Jacksonville brethren.

The following estimate of the character of the delegates assembled in the exposition hall, from the Minneapolis Journal, will be approved by all who were there:

> Seldom has the exposition contained a more important assemblage. Men and women prominent in the work of the Church of Christ were present from practically every state in the union, and from the Church's missionary fields as well. They were the thinkers of the Church; the people who have made God's work their work; and the enthusiasm was manifested in everything they did. It is a fine, representative body, this missionary convention of the Church of Christ, and one which Minneapolis deems it a high privilege to entertain.

A Minneapolis paper announced that the delegation from Indiana was the only one which brought a banner, but it was displayed conspicuously over the seats assigned to the Indiana representatives. This is a good example and we hope hereafter all the states may bring their banners, and their delegates sit together. No state will be satisfied to make a poor showing without good reason.

Christianity in Business

By A. B. PHILLIPS

Long years ago the church invited the world to put more Christianity into its business; now the world invites the church to put more business into its Christianity. The logical answer to this sensible exhortation is the church extension society. This society comes into existence committed to the King's business. We must not take for granted that home and foreign missions are broad and spiritual; and look upon church extension as being limited and secular. Those who do so remind me of the man who laughed at a German florist for cultivating a narrow garden. "But," said the lover of flowers, "see how high it is; it reaches to the stars." All our societies are many phases of one grand work, just as the rainbow beauty is composed of the harmonious blending of various hues. It would be fatal to neglect either side of our great religion. Upon the natural the spiritual is superinduced. Both ideas are happily blended in our Savior's unique life. He does not only prepare us for a place, but he prepares a place for us. The Author of the world's best sermon is the Architect of the house of many mansions. As the Carpenter of Nazareth came to the aid of the wilderness preacher, so we should send forth the mechanic and evangelist to toil side by side. If it is the glory of the home society to call new congregations into being, it is the peculiar joy of church extension to give them "a local habitation and a name."

What is a congregation without a home? The beasts of the earth are not denied so great a boon. The watch-dog returns to his master's gate; the fierce lion will seek his lair and lay him down in his den; "as for the stork, the fir trees are her house; the high hills are a refuge for the wild goats, and the rocks for the conies." But to-night 2,700 little groups of the feeblest children of the Son of Man have not where to lay their heads. They worship God in private homes, they sing the songs of Zion in rented halls; some dwell in tents like Abraham with Isaac and Jacob. These are our heroes who toil hardest and suffer most for the cause we love. Banks and loan associations, charging high interest and exacting iron-clad securities, seldom look upon the little bands with favor; but in charity we must excuse the oversight because such men and women as these are spiritually discerned.

At this point church extension comes to the rescue with common sense advice and a few indispensable business propositions. First, the missions are asked to decide whether or not they need a building and what in reason should be the cost. Second, they are urged to raise all the money possible on the ground. Third, they are advised to secure a desirable lot with a clear title in a residence portion of the city. Once the people would go to the church but now the church must go to the people. Success or failure will depend in a large degree upon the choice of a location. Promising congregations have been relegated to oblivion on back streets or buried alive in a hole in the ground by trying to make God accept what the devil would not have. It would be better to pay market price for a corner lot in Zion than to receive a whole acre donated in Hinnon. After the lot has been secured they ask the extension society for a loan, to be returned in five equal annual installments at the low rate of four per cent. The loan is to be secured by first mortgage on the church property and must be sufficient to complete the building and cancel all other indebtedness except the mortgage; so, when the mortgage is paid, the property will be free of debt. Without this method hundreds of our congregations can never own a church home: Unless they are anchored to some spot they can call their own they will soon be lost to us forever. To allow such children of promise to go from us by default is to be guilty of the worst form of slothfulness in business.

Manufacturing establishments constantly guard against the least possible loss; they no longer cast material worth millions into the waste pile and the ash-heap. They tell us that our packing houses have learned to utilize every part of the hog except his squeal. And soon, very soon, some inventor may come and convert his harsh tones into music and give him a voice as sweet as the notes of an instrument of ten strings. When Jesus called Peter and Andrew they were casting a net into the sea; this was the primitive home society—catching the fish. When he called James and John they were mending their nets; these were charter members of church extension—keeping the fish from getting away.

Church extension has just completed the lucky thirteenth year of its age and seeks to drive away all superstitious fears by assuring us the last year has been its best year. We now have in the fund $305,342. We will have half a million by 1905. Over five hundred prosperous young churches have received assistance. More than $160,000 has been returned and reloaned. The money is not buried in one place by giving, but kept in perpetual motion by loaning. Instead of fostering beggars this principle encourages thrift. We know from experience that every church extension roof shelters missionary heads.

Good men used to tell us they would gladly aid our new organizations; if a plan of co-operation could be devised; if concerted action could be assured; if the management could be placed in competent hands. Church extension meets this long felt need. I have in mind a church we lost last year that could have been saved by this society without the exchange of a dollar. All the congregation needed was business direction. The little band is now scattered, those who gave liberally are disgusted, and their donations have vanished forever. Alas! this is not a special case, but the inglorious history of a thousand fields. The indirect influence of church extension is greater than you and I will ever know. Our best house of worship in South Carolina was built by seventeen members. They said: "We will begin and do our best, and if we fail Bro. Muckley will help us out." Bro. Muckley will never help them out because they "owe no man anything, but to love one another." Had it not been for the confidence created by the existence of our church extension fund this mission band would never have had the courage to begin. How often do we read of financial disaster and absconding officials; but let me say to the credit of the Kansas City board, in managing a fund that has reached over $300,000 during thirteen trying years, they have never lost a single loan. Such orthodox financiering ought to admit them to full fellowship and good standing with every organization among the Disciples of Christ; and further, such business honor on the part of the five hundred churches that have received aid, compels respect for the other twenty-seven hundred that need it.

We have the best church extension scheme ever devised. The money helps build a new church every five years. The money more than doubles its working power every five years. Every dollar loaned by the society calls out three dollars on the mission field. Over three hundred thousand dollars in our treasury is the earnest of a round million that we will soon report with pride, and rejoice over in national conventions. If we fail in extension work, the fault will not be with the plan, but the people. This reminds me of the traveling salesman, who presented himself on the sixth floor of a large apartment store, hoping to sell a bill of goods. The impatient overseer, regarding him as an interloper, threw him down on the landing of the fifth floor; the manager on the fifth threw him down to the landing of the fourth. This man was not without descent. Finally, a clerk on the first heaved him into the midst of the street, where he lit on his back with his heels in the air, and his hands extended *ad astra*. In a moment he bounded to his feet, and after viewing that structure from foundation to exalted roof, he lifted up his voice and exclaimed: "Great lands, what a system!" The church extension plan is not a visionary scheme it is a magnificent system. It appeals to the business sense of the most experienced financiers. The founder and president of the largest cotton mill in the state of Georgia examined this work,—as he is abundantly capable of doing,—then remarked: "No man can foretell what good it will do. Some day it will be another Mutual Life of New York."

About five thousand six hundred of our congregations own their own buildings. We are increasing at the rate of three hundred churches a year. On an average two hundred of these call to us for assistance. Somebody said: "This is organizing too rapidly. It is like the Kentucky pumpkin vine that grew so fast it wore the pumpkin out, dragging it along the ground." But that speaks well for the life of the seed, and is a compliment upon the vigor of the soil. It is well to cry, Halt! Halt! but how can we stop, when the Captain of our salvation is moving on, and the music of the drum beat is heard breaking upon our glad ears? Our marching orders come from another world, and the blood "of the great commission" is in our veins. We are in possession of a secret too good to keep, and that secret is known by five hundred thousand ladies. If religious statistics mean anything; if Dr. Carroll of New York is right, we have been a prolif-

*An address delivered at the Minneapolis Convention in the interest of the Church Extension Society.

ic vine since the morning they planted us in the garden of the Lord. To grow is our style. We seem to have caught the whisper of the old Genesis mandate: Multiply and replenish the earth. All denominations have their troubles. While we sit here vexed and worried about a cage, remember our brethren of the sister churches are more embarrassed still over a lack of birds.

Pardon a personal allusion and I will try to make a matter plain by putting it in the concrete. Recently our enterprising and efficient secretary, G. W. Muckley, came south, and induced the Augusta church to take out a named loan fund. A named loan fund when completed is five thousand dollars. It is to be paid in by the individual or church making the subscription, at the rate of five hundred dollars a year, during a period of ten years. This fund earns 4 per cent. interest, which cannot be used for current expenses, but must be added to the principal, and so helps build up the fund. Let us see what money will do when thus compounded. In 1852 John C. Neild, a rich bachelor of Buckinghamshire, died, leaving in his will over three million dollars to Queen Victoria. The money remained in the Bank of England and compounded at 5 per cent. When Victoria breathed her last, it was found the three million had increased to about thirty million. This was not the accumulation of a single lifetime, because the Queen received it in the thirty-second year of her age. If the money had passed into her hands on the morning of her birth that gift alone would have made her the richest woman on this globe. The Augusta named loan fund is now sixteen hundred and fifty dollars. When little Johnny Evans, one of our Sunday-school boys with golden hair, gets to be as old as his grandfather, by whose side he sits in church, this fund will be at least thirty thousand dollars. How many organizations will that aid in a single year? The extension records show that thirty thousand dollars in 1896 assisted forty-seven churches. Because of the personal interest it awakens, we find it easier to raise three hundred dollars annually on a named loan fund than one hundred without it. Already there are ten such funds established, but we ought to have fifty this year of grace, 1901.

Despite our successes, an old gentleman was heard to say: "I am opposed to church extension." When asked what he would do about it, he replied: "I would give it up." Once a backwoods southern farmer appeared at the office of a village editor, and said to the proprietor: "I thought I would come in and see you about a piece you wrote in your paper. You said an alligator would make a nice pet. Well, me and my wife got an alligator, and brought him home; he did nothing but lie around and sleep for the first three months. At last he got hungry and came to his appetite all at once. He ate up our young Jersey calf the first night; the next day he managed to get on the outside of a pair of my new harness; a pickaninnie has been missed ever since he was seen down by the spring one Sunday afternoon; a neighbor's son, that came to see my daughter Lizzy, vanished from the barn lot, just like a candle goes out in the night. The coroner came with a jury to hold an inquest, and they carried on their investigations up in a tree, with the alligator beneath on the ground; at last the limb broke, and they all disappeared, going down in a row." Then shouted the excited editor, looking out of wild eyes, "That's a dangerous monster! Why don't you kill the old thing?" The farmer replied: "We have often thought we would do the same; but it would look like throwing away everything we ever made; you see we've got so much stowed away in him." Give church extension up! When we think of our small churches that have been blessed by receiving; when we think of our large churches that have been more blessed by giving; when we think of over three hundred thousand dollars in shining gold; when we think of the redeemed, who will go up from these congregations, to walk above the stars, and sing the new song, we conclude we have too much stored away in him.

The annuity feature will grow in favor, as it becomes better understood. By this plan a man gives to the society a certain sum of money, for which he receives 6 per cent. interest annually during life. This money is non-taxable. At the death of the annuitant, it will be placed in the general fund, where it will in the future earn 4 per cent. Note carefully the advantages the annuity affords. The donor receives an income during life. He is permitted to see his money doing good while living. He allows the society to become his agent, but for these services pays no commission. He is relieved of the difficulties of managing his property in old age. So far as he is personally concerned, there will be no more repairs, nor salaries, nor taxes; and he is where insurance agents do not come. He fixes the destiny of his money while in full possession of his reasoning powers; so, when he lies down in the quiet of the grave, men in courts will not contest his will, nor sit in legal judgment upon his sanity. Then the investment is entirely safe. Depend upon it, the Christian Church may always bend, but it will never break. The annuity has often been referred to as a private monument, and so it is. When I come down to die, I had rather sleep beneath the shadow of a monument like that than to have my name recorded along the marble streets, or granite aisles of the City of the Silent. Christians should not seek to build monuments to assure their age that they are dead; rather let them build such monuments as will convince the world that they were once alive; and are living still in their gifts to missions, and the grateful children of other years will plant forget-me-nots upon their graves, and keep their memory green.

It is well to know our strength and turn it to good account. It is well to know our weakness and provide for it. The extension collection comes in September, the month when preachers are returning from their vacation, when those who give largely are in the mountains and at the sea. It is also unfortunate in coming last. It is like the impotent man at Bethesda's pool; church extension lifts up its voice, and lo! the cry is heard, "When the angel comes to trouble the water, behold, foreign and home missions step down before me."

In this grand work the time element is most urgent and important. We can buy for hundreds now what will cost us thousands after the lapse of a decade. Manhattan Island once sold for twenty-four dollars, but that was one hundred and seventy-five years ago. For our Brotherhood to aim at half a million dollars by 1905 is a commendable ambition. As the young eagles, in their high mountain home, stretch forth their wings and test their strength, so we, conscious of our growing power, are fast learning to perform deeds worthy of ourselves. Once, it was "our plea," but now it is "our people." Orators may charm us with their gifts of persuasive speech, but great ideas are at their best, when incarnate in the lives of the millions. And now for church extension we bespeak a still more triumphant day. Its history is good, but its prophecy is better. The Lord set the seal of His approval upon a work "so gloriously begun and happily attained." And may it be like "the acorn lost in the wilderness, warmed by genial suns and refreshed by heaven's distilling dews; it grew at last to be an oak; it defied the tempest, and stood a thousand years."

English Topics.

Great pulpit powers are at work in England: Dr. Horton and Mr. Jowet among the Congregationalists; Dr. Monro Gibson and Dr. Hunter among the Presbyterians; Canon Scott Holland, and the Bishop of Ripon, and the new Bishop of London among Anglicans; and Dr. Clifford and Thomas Spurgeon among the Baptists, always preach week after week to immense congregations. But by far the most commanding figure of all is Dr. Parker, who seems, though past 70, to be absolutely juvenile in his physical and intellectual elasticity. He is the great pulpit attraction of London, as Dr. MacLaren of Manchester is in the north of England. When Dr. Parker was asked recently how he manages to draw thousands to his City Temple simply to hear him talk, he said, "You would understand if you read my library." "Is it such a good one?" asked a listener. "Oh, it's good, bad, indifferent, grand, and squalid," answered the Doctor. "It's everything. It's in underground trains, and on 'buses, in aerated tea shops, smart restaurants, at churches, stations, picnics, receptions, meetings, jubilees, and sick beds; you find it in prisons and boudoirs. The fact is you can never get away from it. We call it human nature for want of a better name. I study it—that is what I call my library. Most men do not, you see. But that is the reason why I am listened to."

An Appalling Labor War.

A most appalling blight has fallen on one of the grandest of our British industries. Such things must of course occasionally happen in the history of a nation of 40 millions. Our sociology is far preferable to that of our forefathers, and the establishment of Christianity for many generations has wonderfully softened the friction between the classes of humanity. But much further progress needs to be made before men of different ranks and interests can be brought into relationships of amity and concord. Thus, the great strike at Grimsby has now for several months brought suffering on 30,000 people. Not only are the fishermen, the crews of the trawlers and the engineers of the steam-fishing ships all idle, but their wives and children are in a state of chronic semi-

starvation. The origin of the strike is of course simply a dispute about the share of profit claimed by the men and refused by the Federated Owners of the fishing fleet. Grimsby is the largest fishing port in the whole world. Its toilers of the sea are a magnificent race. They are known all over the North Atlantic shores up to the Arctic ice-pack. But, though fairly remunerated, they have been following the example of the working men of America in demanding a greater fraction of the immense income piled up by the masters. The distress in the fine Lincolnshire town is now terrible; and it is aggravated by a lamentable cause. Last week the long suspended Damoclean sword fell. The indignation of the thousands of men at the unbending attitude of the rich masters at last overflowed, and terrible riots broke out in the docks. The offices of the companies were set on fire. Large squads of police dispersed the crowd after hours of fighting in which men, women, and children were knocked down and trampled on by hundreds. This rioting has in a measure stopped the relief fund, which had been augmented from all parts of England. The town is now quiet, but the suffering is great. The root of the trouble is the deep distrust of each side by the other. There is no mutual confidence. Here we have a striking lesson on the precious value of personal faith. Men who have no faith in God are lost. Those who have no faith in each other lose the best advantages of this civilized condition under which we live.

The Great Anglican Congress.

October is a wonderful month in the ecclesiastical camps. It is now that the Christian clans march forth to various chosen centres of denominational concentration. During this month the great Anglican, Baptist, and Congregational Congresses take place each year. The Church Congress is now in session at Brighton. Next week the Baptists assemble in Edinburgh, giving "Bonnie Scotland" a turn. The week after that the Congregational Union will gather in great force. Beautiful Brighton, often styled "London by the Sea," is this week giving a splendid welcome to the Church Congress. "Brighton in Black" is even more attractive than Brighton in its normal loveliness. The immense number of the clergy in their clerical garb will make the city seem to be intensely religious, but everybody who knows Brighton recognizes that it has long been one of the spiritual head-centres of England. It is a place of churches, most of which flourish exceedingly, and they are of all shades of Christian opinion. Many of them are perennially full of zeal, power, light, and love. Robertson of Brighton was the greatest Christian mystic England ever produced. He was a Churchman. Sortain, the Congregationalist, was as popular. The Church Congress is meeting at Brighton after an interval of 27 years. On Sunday nearly 100 special preachers occupied the church pulpits. India is well represented by the Bishop of Calcutta. Dr. Welldon is attracting much attention in England during his welcome visit. A grand meeting of working men has been addressed by that evergreen octogenarian, the Archbishop of Canterbury. Social matters are receiving special attention, the program dealing with such topics as the housing of the poor and hooliganism.

The Coming of the Monks.

A new invasion is threatening this country. Britain is rapidly becoming a headquarters for the Roman Catholic orders and congregations which are quitting France rather than submit to the decree that they must apply for authorization and must come under government inspection and pay taxes. The entire liberty here granted to men and women of all faiths, the freedom from irritating restrictions and the security of tenure present great attractions to the prudent heads of the continental establishments. There are in England, apart from the newcomers, about 50 different religious orders for men, with 235 monasteries. In Wales there are also 12 and in Scotland 11. Several are planted in the very heart of London, one under the shadow of St. Paul's Cathedral. Who are these monks? How do they live? What do they do? Their lives are as varied as that of the outer world. There is the bearded, work-aday Franciscan, living in the slums of South London, maintaining hospitals for the sick and caring for the poor, after the manner of the founder at Assisi. There is the rigid Carthusian in the great Sussex monastery at Parkminster—the largest Carthusian convent in the world—living a life of the severest asceticism, confined mostly to his cell, never tasting flesh meat, fasting three times a week. There are Benedictines in Devonshire running a great patent medicine factory. But the various contemplative orders are not dreaded. It is the aggressive orders, the Jesuits and Oratorians, which are a terror in France, and whose advent is looked on with fear in this country. Spain and Italy will not have them, Catholic though those lands are. The Jesuits have all but mastered France. The government has turned upon them. And now they will work for the conversion of England to the Pope. They have already several churches, convents and schools; but their greatest work is done through the press and by personal influence. After all, however, monasticism is an effete institution. It is but a feeble survival of the mighty institution which dominated Christendom when the great apostasy was at its height. In the middle ages the Benedictines alone had in Europe 37,000 monasteries. The Reformation virtually destroyed the power of that order and of all others.

The Sea Vultures.

One great national vice, which is indeed international because it is universal amongst nations, is creating increasing indignation in England. The British people are not, like the Italians, a race of gamblers. The vast majority of the people never indulge in any of the varied sports or recreations which include the chance element. Still, a large minority are given to betting in various forms and to the gambling which can be practiced in so many exciting methods by people of any class, either for amusement or for gain of lucre without industry. Gamblers are regarded by all really good men and women with unspeakable contempt, but they are invariably so callous in conscience as to despise the fact that others despise them. Angry protests are being emphasized against the systematic way in which our troops are swindled of their hard-earned money on the several different transports ferrying between England and South Africa. In my own ocean voyages I have on every occasion been amazed at the amount of gambling practiced from first to last by some of the passengers. The worst and most vicious forms of this ruinous, degrading pursuit are those which may be witnessed on any liner going to America, India, Africa or Australia. Gambling which would be neither tolerated nor indulged in on a racing field flourishes unchecked, the dull monotony of a sea life banishing all thoughts of the future need of money from the minds of the duped soldiers. These sea vultures are composed of the scourings of all nations who, having fought at the front, gambled also, made big piles, traveled at two shillings a day (government indulgence passage) on the supposition that they are returning to re-enlist, whereas they are only going out willfully to plunder our soldiers.

Will the Church Keep the Women?

The great question amongst the difficulties of the clergy has hitherto been, "How can we keep the men?" There has never been any trouble about the women. They have always been the soul of the community, the strength of the church and the glory of religion. The women of England are the grandest section of the humanity of the whole earth, and they are likely to remain so for ages. I have seen the men and women of many lands, but the women of the Anglo-Saxon race are incomparable, in saying which I of course refer to both English and American women, who differ in typical development but are rivals in supreme qualities. In England the men are found in much larger proportion in Nonconformist than Anglican sanctuaries. The Dissenters are sturdy thinkers. The "Churchmen" are more given to ceremonialism and to estheticism. Thus, there is something about the atmosphere of Episcopalianism which suits the tastes of the cultured members of the fair sex. Accordingly, the majority of Englishwomen of the upper classes have always thronged the rich and beautiful churches, which are invariably fountains of unlimited sympathy, charity and beneficence. The charitable agencies of the Church of England are simply marvelous to those who take the trouble to make acquaintance with what is going on. But, as in all human institutions complications arise, so a new trouble for the church in its fashionable circles is embarrassing the clergy. A walk around the West End of London will astonish any visitor from the provinces on any Sunday evening during the fashionable season. He will see lines of carriages taking the "upper ten" to the great houses for concerts, dinners and dances. An eminent Roman Catholic divine once said, "Give me the women of a country and my religion is secure." Apparently the church is losing the women of a large section of the aristocracy.

William Durban.

43 Park Road, South Tottenham, London, Oct. 4, 1901.

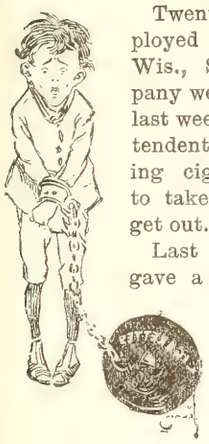
Let us make the best we can of this life that we may become able to make the best of the next also.

DOWN WITH CIGARETS

A Boys' and Girls' Crusade.

By WILLIS BROWN.

Organizer of the American Anti-Cigaret League.



Twenty-five laborers, employed by the West Superior, Wis., Street Railway Company were discharged one day last week because the superintendent discovered them smoking cigarets. He told them to take their dinner pails and get out.

Last week a Chicago judge gave a woman a divorce from her husband because he was a cigaret fiend. Her statement to the judge was that her husband would get up two or three times during the night and smoke cigarets in the room. Not only was he a nervous and physical wreck, but she felt her lungs were affected by inhaling the smoke.

These incidents are not surprising to those who know of the action of the United States Weather Bureau, forbidding the employees in this department of government service from smoking cigarets.

Public sentiment is growing, and in many places none but those indifferent to their standing in the community will be found with this agency of disgrace between their lips.

For the boy the cigaret affords the opportunity for him to experiment, and the first puff is in imitation of the man who enjoys his good cigar. But the smoke from the cigaret is sweet and mild, and to be popular with the other boys, he must swallow this smoke or inhale it into the lungs and exhale it through the nose. Thus the habit is formed, and no one realizes more than the boy himself what a strong hold this has upon him. There is the craving and the supplying of this unnatural demand. The man who smokes cigarets inhales the poisonous gases arising from the combustion, and the direct effect is to weaken the nerves and will power.

All people look with horror on one who inhales opium. How terrible! Well may we look with the same feelings upon the inhaler of tobacco. Both are fiends, and both are feeding the whole body with a moral and physical destroyer.

Statements from the world's most prominent medical authority have not been able to stop the growth of this evil. The one practical plan that has been adopted has been the placing of the habit along with the use of morphine and opium.

The president of the Union Pacific Road, in explanation as to why he had issued an order against the use of cigarets by employees of that great corporation, said, "They are not responsible; weak and sickly. I would just as soon go to a lunatic asylum and hire engineers as to have a cigaret smoker in the engine cab." Many railroads have taken the same action. The Chicago, Rock Island & Pacific R. R. was the first to issue this order. The great business houses and department stores will have no cigaret smokers. Now, when cigaret users understand that those who do not smoke are preferable to those who do, the vice is bound to become unpopular. When business men issue edicts against cigaret smoking, no one but an idiot will ignore the question, and a youth or man seeking work will be ashamed to admit that he is a cigaret user.

The business men responsible for this ban on the cigaret certainly know what they are about when they declare that a man who smokes cigarets cannot pack beef, cannot guide an engine, and cannot even drive a spike or weld iron. Even some employers have declared that a man or boy addicted to this vice is unfit to draw soda water, sell dry goods or even propagate plants. It is a matter of dollars and cents with them and as such becomes a matter of deep concern. The time is soon at hand when it will be impossible for a cigaret smoker to secure employment anywhere.

The unruly boy at school is usually the cigaret smoker. In some schools fully fifty per cent. of the boys are users of this little white roll of death.

The American Anti-Cigaret League has sought in the past two years to confront the boys and girls with the actual business-like facts in this matter. Success has crowned such efforts, and as the attention of the public is drawn to the question investigations are made and more help secured.

In Buffalo, N. Y., after an address on this subject, a gentleman came forward and taking me by the hand said: "I heard you some time ago, and I immediately began investigating the habits of the men in my employ. I had a few men who were giving very unsatisfactory service, though they had formerly been my best men. They seemed to be going to pieces, and I knew they were not drinkers. Well, do you know, every one of them were smoking cigarets. I told them they could give up cigarets or their job. They all quit and have held out but one. I had to let him go."

"What is your business?" I asked.

"I am a drayman," he replied.

Boys and girls have signed the pledge against the use of cigarets, formed leagues and have been the active agitators of this great movement. Through the co-operation of the pastors, Sunday-school superintendents and leaders of Young People's Societies we have been able to enter the public schools, and by massing the boys and girls, have made as unpopular the habit as it was popular. In many places it takes more courage to smoke than formerly it took for the boy to refuse.

Nearly every state in the union has a stringent anti-cigaret law, and therefore it is in violation of law that the thousands of boys and many girls are using cigarets. In Tennessee and Oklahoma they have an absolutely prohibitory law. No cigarets in the state and territory.

The plan of the league is to have this law passed in every state of the union. Every reader of this has a part in this grand effort. You can easily get some boy and girl interested. They will do the rest.

The pledge that has been signed by three hundred thousand boys and girls in the past two years is as follows:

PLEDGE OF THE AMERICAN ANTI-CIGARET LEAGUE.

Headquarters: 106 La Salle Avenue, Chicago.

Desiring to become a member of the American Anti-Cigaret League, I hereby agree to abstain from the use of cigarets or tobacco in any form, at least until I reach the age of twenty-one years, and to use my influence against its use by others.

Name.....

Street No..... .....

Town ..... *State*.....

Age.....

This card should be sent at once to headquarters for registration, after which the signer is entitled to wear the official badge of the league.

And on the reverse side:

VOUCHER

TO BE SIGNED BY PARENT, TEACHER OR SOME ADULT FRIEND.

This is to Certify *that the name appearing on the other side of this pledge card has been signed with my knowledge and consent.*

Name.....
WRITE PLAINLY

Address.....

SUNDAY-SCHOOL ATTENDED BY APPLICANT.

.....

After both sides of this card have been signed see that it is sent promptly for registration to headquarters of the American Anti-Cigaret League, 106 La Salle Avenue. All members will thus be kept in touch with this great movement

No boy should be chained to this habit when we have such splendid plans supported by public sentiment, business edicts and stringent laws. The American Anti-Cigaret League, 106 LaSalle Ave., Chicago, Ill., will cheerfully give any further information in regard to this great movement. Every city, town and hamlet should have hundreds of boys and girls enlisted in this crusade.

B. B. Tyler's Letter.

From Denver to Minneapolis is 928 miles. This distance between the two cities was traversed in six and twenty hours. Ten years have passed since I was in Minneapolis. On the occasion of my former visit the International Christian Endeavor Convention was in session. A company came out from New York to capture the '92 Convention, and it was done. The convention in Minneapolis swept everything before it. The races were on; but the young people created such a religious enthusiasm that the papers gave small space to the speed of the horses. The journals of Minneapolis and St. Paul were filled with accounts of the young people's convention in the great Exposition Building. Minneapolis has made wonderful progress during these ten years. It is a larger, richer, finer, city than it was a decade ago. Among other improvements worthy of mention is the house of worship on Portland Avenue and Grant Street belonging to the Disciples of Christ—the place in which C. J. Tanner preaches the word.

These western cities are veritable miracles. The village of St. Anthony was the beginning of Minneapolis. The first saw mill was built in 1848. The Minneapolis saw mills now have an annual capacity of 750,000,000 feet. This is the greatest lumber market in the world. In the production of flour it also stands at the head. The population is a little more than 200,000. The wealth of the city is estimated at $300,000,000. There are 192 churches and 58 public school buildings. The annual expense of the common schools is $650,000. Here is also located the University of Minnesota, in which are 3,400 students. This plant is worth nearly $2,000,000. From these statements it will be seen that Minneapolis is not entirely devoted to the worship of Mammon. Some of the largest and strongest churches in the United States are in this city. The Methodists were the first to organize. In 1849 a Methodist preacher was in the village of St. Anthony and organized a congregation of that denomination. There are now 25 Methodist churches. The First Congregational church was organized in 1851. It was the first church of that denomination in the state. There are 26 Congregational churches in the city. The Lutheran Church next to the Roman Catholic is the strongest body in the city. It has 29 congregations and 10,000 members. The Roman Catholic Church claims 25,000 members, or about one eighth of the population. The Presbyterians, Methodists, and Lutherans have each a college in Minneapolis.

But the attraction in this wonderful city at the present time is the annual convention of the Disciples of Christ.

This letter is written in the midst of the great convention. From every point of the compass, from every section of our broad land, and from the regions beyond, Disciples of Christ have come to hear what God has done through them during the past year, and to think and plan for the extension of the kingdom in the immediate future. We have learned that more than $600,000 was raised last year for missions. Judging by what I heard in one of the largest churches yesterday from its pastor concerning the Disciples and their work, and from what I have heard as to the remarks of others, our convention is making a favorable impression on the minds of the people. There is a congregation of Disciples in St. Paul and one in Minneapolis. A. D. Harmon ministers to the first named and C. J. Tanner to the last mentioned. They are, comparatively, young men and seem to me to be admirably suited to work in the twin cities. The people generally know nothing at all about the Disciples—who they are or for what they stand. This meeting will diffuse information concerning them that will produce encouraging results.

That which first and chiefly impresses me in this convention is the deep moral earnestness of those in attendance. Beyond any meeting of this kind that I have attended those present seem to be in earnest as to the Master's business. There is no foolishness in speech or conduct. This is not a mere social gathering. Those who are in Minneapolis from a distance are not in the city merely to see the sights. Their presence is a spiritual tonic. The pulpits of the churches were generally at the service of our preachers yesterday and from the announcements in Saturday's papers the preachers delivered real messages to the people—messages of real present day importance. This spirit of earnestness is more especially characteristic of the meetings of the Christian Woman's Board of Missions. There is no noise. There is nothing that so much as suggests, even, excitement. There are no extravagances of speech or of conduct. Everything is done in perfect order, and with a quiet dignity worthy of highest commendation.

The Disciples are growing—growing in character, growing in conscious fellowship with the divine, growing in an appreciation of the scope, significance, and value of their plea, growing in the spirit of their Divine Lord, growing in everything that makes them meet for the Master's use. They are growing out of the spirit of boasting which in the past, it must be confessed, was, to a degree, one of their unfortunate characteristics. They do not seem to be so self-reliant and self-confident as in the past. Their sense of reliance is more and more on him who possesses all authority in heaven and on earth. There never has been a convention of Disciples embracing such a variety of enterprises. There is the regular business of the societies and boards with which we have been familiar for years; but besides these are the educational work and the real benevolences of the congregations, the care of the widows and orphans and the aged. For the first time also our Negro brethren—please print the word Negro with a capital N—are here planning for the salvation, in the largest sense, of their own people who know not God.

The business of education and evangelization is conducted year after year in a more orderly way. Business is coming into our Christianity. This improvement is especially in evidence this year. The business moves on as if in the hands of veterans. And why should not the Lord's work be carried on in harmony with the approved canons of business? At the time of this annual convocation of the Disciples of Christ the Episcopalians are in session in San Francisco and the Congregationalists in Hartford. The keynote of the Episcopal convention is missions. The Congregationalists a few evenings since raised $102,000 to free their mission board from debt. One man gave $25,000. Episcopalians and Congregationalists are supposed to be persons, generally, of superior culture, dignity, and order; but it is safe to say that the Disciples are conducting their business with quite as much dignity and order as do the Episcopalians and Congregationalists.

Let us hold the standard high. The enterprise in which we are engaged is the most majestic on earth. Heaven is interested in it. The angels are in partnership with us. The benediction of the Most High is on us. The head of the body, Jesus Christ our Lord, is with us. The Spirit of the Living God is present to inspire and guide us. The prize for which we strive is the conquest of the world. Do not these things thrill you? This is enough for the present. This is a great convention. I will speak of it again.

To love a thing divinely is to be ready to yield it without a pang, when God wills it.

New York Letter.

By S. T. Willis.

One of the most serious responsibilities resting upon the executors of the law, is their sworn obligation to legally protect the innocent and helpless against the criminal and vicious classes. Perhaps the best work done by the "Committee of Fifteen," in this city, is that of clearing many tenement houses of prostitution. Up to the present they have collected conclusive evidence against 244 separate apartments in 206 different houses, and the tenants of 173 of the apartments have been evicted as transgressors of the law. In 128 of these infected tenement houses, on the east side of the city, they found 2,027 families and 2,681 children. In these same apartments the monthly rental averaged $12.65, and in another group of 20 houses with 376 families and 578 children, the average rental was $9.50 per month. The facts indicate that people in the tenements referred to are poor and are comparatively helpless. Their children are exposed to this pernicious and blasting social evil without redress or protection unless the strong arm of the law be made their defense. If this scurrilous class of lustful, leperous human beasts should flaunt themselves in the wealthy tenements of the west side the whole city would soon ring with denunciation, and justly so. Then is it not a stinging shame that the helpless and hopeless poor and their little children are exposed to and contaminated by this blasting curse of our modern cities?

The Woman's Anti-Vice Committee of New York, which is wrestling with many of the great evils of our metropolis, has just held meetings to discuss the reports of several sub-committees on such questions as municipal affairs, social purity, the labor problem and anarchy. A plan warmly advocated by Mrs. Sarah J. Bird, an experienced friendly worker in the congested districts, was the opening of the public school houses in the evenings for the benefit of the poor living in the crowded quarters. She says profitable and pleasant evenings can be provided for the people, and thus an excellent inspirational and educational work can be done. The committee decided to bring the matter before the school authorities and ask them to designate certain school houses to be so used.

The richest Methodist church in New York city, the Madison Avenue congregation, has extended a call to the Rev. Dr. Wallace McMullen, of Philadelphia, to become their pastor with the beginning of the next annual conference. The call is made subject to the approval of the bishops presiding over the next annual conferences of New York and Philadelphia, but it is a foregone conclusion that the bishops will give their consent in this case, for there are many possible gifts of great magnitude involved with the desires of a congregation like the Madison Avenue M. E. church. A few of the members of that church have given, within the last three or four years, several hundred thousand dollars to Drew Theological Seminary, and have also helped materially the Syracuse University, over which a former pastor, Dr. Day, presides. Dr. McMullen has held important charges in Boston and Philadelphia. He will be a considerable addition to the Methodist ranks of the empire city.

Here is a case of a long pastorate paying in the material sense, at least: The Rev. Dr. Howard Duffield, of the First Presbyterian church, has just received the annual interest of a certain "Manse Fund" which was bequeathed many years ago in perpetuity to the First and the Brick Presbyterian churches. The interest of this fund is to be paid to whichever pastor of these churches has been longest in the city at the time the annual dividend is declared. After having been transferred several times Dr. Henry Van Dyke's turn came and he drew this annuity several years; but when he became professor of literature at Princeton, Dr. Duffield, of the First church, became the legatee, and now he will be entitled to it as long as he remains pastor of that church. Here, brethren, is a solution of the problem: How to maintain long pastorates in our churches.

Dr. R. Heber Newton, of All Souls' Protestant Episcopal church, preached a sermon in this city recently, in which he said socialism and anarchism have the same aim -that of regenerating human society. They labor to bring in an era of communal ownership, but one seeks it by means of evolution and the other by means of revolution; one by a natural development of the present system, the other would break down the existing order and make a fresh start in civilization; one would multiply the functions of government, the other minimize the functions of government; one believes in law, the other does not; one looks to state ownership of the sources of wealth and means of production and exchange, the other to freely formed groups of working people becoming the owners.

Anarchism is the ideal of political and social science, and also the ideal of religion. It is the ideal to which Jesus Christ looked forward. Christ founded no church, established no state, gave practically no laws, organized no government, and set up no external authority; but he did seek to write on the hearts of men God's law and make them self-legislating. But on the other hand there is a revolutionary anarchism which seeks to establish a social and political terrorism, as a means of frightening society into a state of concession, and to paralyze law in order that lawlessness may reign. He says the only remedy for this is in restricting emigration, and in educating our foreign born population into a higher appreciation of the splendid privileges of our republic, and the education also of our plain people to understand the true philosophy of history.

One of the most remarkable instances of Christian liberality this country affords is that of the Christian Missionary Alliance led by Dr. A. B. Simpson of this city. Last year when he made an appeal for the relief of the famine sufferers in India $40,000 was the response. On Lord's day, Oct. 13, he made an impassioned appeal for the cause of foreign missions and those present gave and pledged $57,520. Most, if not all, in the congregation are poor people. Many who from their appearance one would judge to be poor day laborers, pledged from $200 to $400 each. Mrs. Sophia Lichtenfelds, known as "Sophia, the scrub woman," gave Dr. Simpson a $20 bill as her mite toward the offering. If all Christian people would give to the Lord's work in like proportion, we could soon convert the world to Christ our King.

The Old Book In The New Crucible

By J. J. HALEY.

VII. The Crucible of Criticism.

(CONTINUED.)

It may be said, and the objection has often been made, that the acceptance of the modern view of the Old Testament involves an insuperable difficulty in the way of honest men. If it be a fact that literary activity in Israel did not begin till the time of the monarchy and that no part of the Pentateuch was committed to writing till after the reign of Saul, then the representation of Mosaic authorship that the books themselves contain is a transparent fraud. If Deuteronomy was written six hundred years after Moses, and Leviticus was put together during the exile, the ascription of these books to the great lawgiver is revelation by imposition. I do not here assume that the critical view of these books in its entirety will have to be accepted, but if it should be forced upon us, the difficulty is not nearly so serious as at first sight appears. The first and most important thing to remember is that the ethics and methods of literary composition were not the same among the ancients as they are with us. The author of a Hebrew history or prophecy did not fuse his material by forging it through his own brain, giving due credit to his sources, and labeling it with his own name, as a modern writer would do. He took everything in sight in line with his purpose, and worked it in without change or acknowledgment, or intimation of its foreign character. He did not throw up his quotation marks, for there were none to throw up, he did not recognize the obligation of acknowledging his sources, for the rights of individual authorship, like criticism itself, is a modern quantity. Plagiarism is old as a practice, but new as a sin. Literary appropriation without acknowledgment was good morals among the ancient Hebrews. The impersonation of great men of the past, to give force and distinction to a message, was a characteristic of both Greek and Hebrew literature. Koheleth impersonates Solomon in the book of Ecclesiastes and writes of human life from the standpoint of the wise man's experience and observation. The author of the Song of Songs did the same. No truth or lesson of this literature is affected by these considerations. If it should turn out that a prophet of the seventh century, burning with enthusiasm for the spiritual worship of Jehovah, on the basis of an element of genuine Mosaic legislation, impersonated Israel's great leader in the construction of Deuteronomy and the Deuteronomic law, I for one would accept this readjustment as satisfactory before I would reject the book as an inspired production. If inspired men in Babylon readjusted and codified the institutions and laws of Leviticus, to suit them to the new conditions of the restored nation in Palestine, a plain dictate of common sense to all appearances, I do not see that this would affect the integrity of the book, or invalidate the claim of Leviticism to a Mosaic origin. The fraud theory will not hold in any event.

In ancient Israel and among other oriental nations vast and intricate bodies of laws and legends, traditions, annals and songs were transmitted from generation to generation verbally, through the memory of a long succession of priests and prophets, before they came to record or found literary expression and codification in documentary forms. This explains the fact that the institutions, traditions and laws of Israel were much older than the written form of them that has come down to us in the Old Testament.

No theory of evolution or inspiration can put God out of the Bible, or efface his footprints from the history of his chosen people. The inspiration of the literature of revelation must be discriminated from the fundamental element of spiritual truth that constitutes the revelation itself. These are the great ideas of the Bible that possess the intrinsic power absolutely upon their own merits to take care of themselves, without reference to gratuitous assumptions of the inerrancy of the literature in which they are found embedded. These great self-evincing ideas of revelation are: the unity and personality of God, his holiness and justice, his wisdom and love, his redemptive relation to man, the gradually unfolding and slowly culminating Messianic hope, supernatural prophecy touching the Messiah and the Messianic kingdom, the historic Christ, Messianic King, the incarnation of God in Christ and the reign of God in man in a redeemed society on earth, consummated and crowned by eternal life in heaven. These ideas may be weakened for a time in the minds of men by extravagant claims and false theories and by confounding things that differ, but legitimate criticism in the interest of the truth of history, and the true order and sequence of religious development, can not in the long run prove otherwise than beneficial to the high claims of revealed religion.

But little space is left for the New Testament in the crucible of criticism, and but little is needed. Critical inquiry has failed to shake the old position in any essential particular, and it is more securely entrenched to-day than it has ever been before. The critics themselves, even the German critics, have largely given up the fight and are coming back one by one substantially to traditional ground. It will be remembered that the Tubingen interpretation of the gospel put the documents of which it is composed much later than the common tradition, it made everything turn on a great cleavage represented by the names of Peter and Paul, and it eliminated with a ruthless pen every word of Jesus which was not characteristic, and ascribed it to a later hand, and its insertion to some party purpose. That was the Tubingen method, so ably followed by Baur. But times change and there are fashions in criticism. To-day the best equipped theologians of Germany, learned and truth seeking as Tubingen itself, are harking back to the old conclusions. New Testament higher criticism is in process of reaction, the Encyclopedia Biblica to the contrary notwithstanding. Two great leaders point the way: Adolf Harnack and the Heidelberg professor, Wendt. Har-

(Continued on Page 1374.)

Our Budget.

—We give much space to the Minneapolis convention.

—It is one thing to see and hear a convention, and a very different thing to give the reader who was not there a bird's-eye view of it.

—A convention has an atmosphere, a spirit, which cannot be conveyed through the medium of cold type, but we trust our readers may be enabled to catch some idea of what the Minneapolis convention was in our report of it this week.

—The day when our national conventions could meet in a church is forever in the past. No city asks for the convention now, that does not afford a large hall adapted for such purpose. We gather now in our annual assemblies not by hundreds but by thousands.

—Brothers C. J. Tannar and A. D. Harmon, pastors respectively of the churches at Minneapolis and St. Paul, proved themselves admirable hosts of that type who work effectively and systematically without noise or ostentation. Many sympathized with Bro. Tannar in the illness of his wife, which prevented her from enjoying the convention and gave him additional care and anxiety.

—The Kentucky University Bulletin has been reduced to a neat magazine form and will henceforth be issued as an attractive quarterly, to encourage and inform the old friends of the University and to make new ones. The first number in the new form was Inauguration Number, containing the inaugural sermon by E. L. Powell, the address on behalf of the curators by Judge Hazelrigg, the address by President Thwing and the inaugural address by President Burris A. Jenkins.

—J. H. Stark, corresponding secretary of Wisconsin, calls attention to the fact that the first Lord's day in November is the time for the offering for state missions. He mentions Racine as one of the many doors of opportunity just opening in that state and urges the brethren to push state missions to the front. Wisconsin was well represented at the Minneapolis convention and that fact should tell on the growth of missions in that state. D. N. Wetzel, former corresponding secretary in the state, is to represent the Christian Publishing Co., as its special agent in Illinois. He was at the convention.

—Martin Greve, who for thirteen years has been an employe of the Christian Publishing Company in our Book Department, died at his home in this city on Monday morning, the 21st. Mr. Greve was a young man of an exceptionally fine character, a faithful and trusted employe, and upright and honorable in all his dealings. He was confined to his home only about ten days with typhoid fever which terminated fatally on the date mentioned above. All who are connected with the Christian Publishing Company join with us in our expression of deepest sympathy for the surviving members of his family, as well as of our own great loss in his untimely departure.

—Bro. S. U. Kawai, of Japan, who is the first fruits of the Christian missions in the Island Empire, is on a visit to this country in the interests of a Christian daily paper to be published at Tokyo under the auspices of the Christian people of Japan. Bro. Kawai has letters of recommendation from leading missionaries of all religious bodies and will be glad to visit any of our churches who may invite him. He spoke in our church at Hannibal last Lord's day and Bro. Marshall says he thoroughly interested and delighted his audience. Those who desire to correspond with him may address him in care of thi office.

—Bro. Greenwell preached his farewell sermon at Long Beach, Cal., on the 15th inst., and left for San Francisco, where he expects to study medicine.

—E. F. Maham closed the second year of his pastorate at Shelbyville, Ind., Oct. 13 and received a call to remain indefinitely as pastor. Their $20,000 stone building is nearing completion.

—R. W. Woodside, state evangelist of Kansas, would like to secure the service of a singer; steady employment. He is now in a meeting at Halstead. Churches desiring meetings may write him at Augusta, Kan.

—The new church at Mulberry Grove, Ill., was dedicated Oct. 13 by L. L. Carpenter. All debts were provided for and a surplus left in the treasury. The house is a good one and the congregation rejoices in its completion.

—A promising young church in Oklahoma with a good building and out of debt is looking for an energetic young man as pastor. C. E. Millard, singing evangelist, can put the right sort of man in correspondence with the church. Address him at Maysville, Mo., De Kalb county.

—The plans having all been completed on paper for the World's Fair buildings, the work of clearing the ground has now begun and the gigantic enterprise of erecting a forest city will henceforth be pushed forward with unremitting vigor. St. Louis expects to be ready with her Fair May 1, 1903.

—The influx of new subscribers under our special offer is an agreeable indication of the growing favor in which the Christian-Evangelist is held by the brotherhood, and the prophecy, we trust, of that rapid extension of circulation which we are anticipating and providing for during the coming year.

—As to the "Editor's Easy Chair," in the language of the street urchin, "there ain't no 'Editor's Easy Chair' this week." The editor has not had time to occupy such a chair of late, and besides the space was needed to report the Minneapolis convention, which was altogether too "strenuous" to be reported in an Easy Chair.

—J. N. Jessup has issued an annual statement of the First Christian church at Little Rock, in which he urges that the church be more evangelistic during the coming year. It would be a good motto for all our churches. The church there now numbers 322 and reports two mission schools, Junior and Senior Endeavor and a woman's boarding home.

—J. P. Pinkerton who, as we recently announced, resigned the pastorate at Jefferson City, Mo., to accept that of the Forest Avenue church, Kansas City, has removed to 1324 Harrison Street, Kansas City, and requests preachers who wish to enter into correspondence regarding Jefferson Street church not to address him but to write to W. T. Carrington at Jefferson City, who is chairman of the official board. The board has under consideration the matter of choosing a successor to Bro. Pinkerton.

—Bro. J. B. Graves, of Jacksonville, Ill., who has for a number of years been pastor in some of the prominent churches of the state, has accepted the position of state representative of our National Benevolent Association for the state of Indiana. Bro. Graves is a cousin of Z. T. Sweeney, of Columbus, Ind. He is a man of unblemished character and of fine ability, and will most creditably represent the interests of the Benevolent Association in all those churches to which he is invited. It is beginning to dawn upon our brotherhood that we have greatly neglected this gospel of the Helping Hand, and it is hoped that the Indiana brethren will readily and enthusiastically co-operate with Bro. Graves in enlisting the churches of that state in this helpful, testimony-bearing ministry.

—Olin J. Gary is pastor of the newly organized Christian church at Highview, Mo.

—The C. W. B. M. watchword for 1902 is "Information, Inspiration, Realization, 15,000 Tidings, 50,000 members, $150,000."

—J. Walter Wilson, who led the song service at the evening sessions of the Minneapolis convention, goes to Lexington, Ky., to begin a meeting with I. J. Spencer, Oct. 20.

—A. L. Furguson has been called to remain for a fourth year with the church at Augusta, Ill., at an increase of salary. A special revival meeting will be begun Oct. 23.

—W. T. Adams, who has been pastor at Chanute, Kan., for two years and three months, goes to McPherson, Kan. During his pastorate at Chanute there have been 190 additions to the church.

—C. S. Medbury, pastor of the church at Angola, Ind., brought twenty-one members of his congregation to Minneapolis. This was good for the convention—and also for the Angola church.

—O. D. Maple was at Ligonier a few days before the Minneapolis convention, doing some preliminary work preparatory to a meeting which he will hold there in November and December. He reports that his members at Cameron gave him a surprise party on Oct. 1.

—W. H. Bagby has resigned the work at Salt Lake City after four years of arduous and effective labor and will be open to engagements for pastoral work after Jan. 1. He prefers work with a self-supporting city church.

—T. F. Richardson is the first resident minister that the Christian church at Henning, Ill., has ever had and the work has been prospering since he began Aug. 1. He preached the McKinley memorial sermon at the first union service ever held in the town.

—D. W. Moore, of Springfield, Mo., observed a special day for students on Oct. 6 at the South Street church, and preached a special sermon to students. Springfield is an important educational center and Brother Moore's appeal to the students, backed up, as it is sure to be, by continuous work among them, will not be without its effect.

—In the article by Clayton Keith on "The Grave of Barton W. Stone," in the Christian-Evangelist of Oct. 10, it was stated that Mrs. Bowen had given a description of the phenomenon called the "jerks" which occurred at the Cane Ridge camp-meeting in 1803. Brother Keith calls our attention to the fact that the correct date, as he wrote it, is 1833. There was a great revival at Cane Ridge in 1803 and there were "jerks" at that time, but the occasion referred to was the meeting held in 1833, the year of the great meteoric display.

Itching Skin

Distress by day and night—

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." Mrs. Ida E. Ward, Cove Point, Md.

Hood's Sarsaparilla and Pills

rid the blood of all impurities and cure all eruptions.

—J. G. M. Luttenberger closed a meeting at Erie, Ill., with fifteen additions in time to attend the Minneapolis convention. He goes from Minneapolis to Litchfield, Minn., for a meeting with W. H. Knotts and will fill other appointments in the state before returning to Illinois.

—The quarterly rally of the Christian Endeavor Societies of the Christian churches of St. Louis and vicinity will be held at the Compton Heights church Oct. 28. The principal address will be delivered by John L. Brandt, pastor of the First church, St. Louis, and the song service will be directed by W. Daviess Pitman.

—Christian University at Canton, Mo., opened with about seventy students. A unique feature is the C. U. L. L., which means Christian University Loyal Legion, an organization of the students to promote the interests of the institution in all possible ways. The students of Christian University have immense faith in their University and show their faith by their works.

—Many successful union evangelistic services have been held this year as parts of the great twentieth century revival. Rev. E. S. Stucker, formerly pastor of the First Baptist church of South Bend, Ind., has resigned his pastorate and will give his time to such work. J. Wilbur Chapman commends him as a thoroughly trustworthy and phenomenally successful evangelist. His present address is La Grange, Ill.

—And now comes the irrepressible Hackleman anent the question of old hymns and enclosing a list of some of the songs sung at Mexico. He believes our criticism to be just, but thinks the illustration is at fault. "I like your sermon," he says, "but the text is not well chosen." Very well; let it go at that. It is the sermon we are interested in, and every man may select his own text for it. We are hearing from others who approve the sermon. Let us stick to the old hymns as well as to the old gospel.

—C. C. Redgrave has dates for his lecture, "In the Footsteps of the Pioneers," at Chicago, Ill., and at Hiram, Columbus, Dayton, Lima, Youngstown and Cincinnati, O. At the general convention he had on exhibition many photographs of historic spots, as well as facsimiles of the hand-bills announcing Alexander Campbell's lectures in Scotland and the famous, or infamous, hand-bill, "Citizens of Edinburgh beware!" which was put forth by his enemies warning the people against him as an advocate of slavery and a dangerous man.

—J. B. Lehman of the Industrial Institute at Edwards, Miss., was at Minneapolis and reported his school in prosperous condition. The institute has a farm of 800 acres, a job printing office and various shops in which the students not only earn their way through school, but acquire the industrial training which is the greatest need of the southern negroes. It is a work deserving of cordial support. The school at Edwards has not yet grown to the proportions of Booker T. Washington's school at Tuskegee, Ala., but it is based upon substantially the same principles.

—W. C. Weeden's lecture on "Hawaii, the Paradise of the Pacific," is highly spoken of. It has been given at some of our largest churches and was delivered on the last night of the Minneapolis convention. He goes to Cleveland, O., and later to Lexington, Ky. He expects to be back in Hawaii by Dec. 15, and will lecture on his way to the coast prior to sailing. It is thirty six years since Bro. Weeden went to Hawaii and he has spent most of that period in those islands. He can tell, if you ask him, some thrilling stories of experiences with the plague a couple of years ago. His position in the army as quartermaster-sergeant gave him an active part in the sanitary and relief work at that time.

—Bro. George C. Ritchey, who recently left Keota, Ia., and became pastor of the church at Salem, Ore., was given a public reception by the church on the evening of Oct. 9. There were numerous addresses representing the different interests of the church and community, but perhaps the best welcome of all came from the Junior Endeavor society in the following verses, which show that Oregon not only has some of the right sort of Juniors but can produce a brand of poetry of which even the literary East would not need to be ashamed:

Here's a greeting and a welcome,
From our little Junior band!
We have been waiting for you;
We are glad that you are here;
And every child among us
Is reaching you a hand—
And each one wants to help you,
In the hard work of the year.

We know we can't do great things,
But we'll do the best we can!
The angels can't do more than that
The love of God to win!
So, in everything you do,
And in all that you may plan,
We'll take it very kindly,
If you count the Juniors in.

We want you to be happy
In your home among us here;
And all good blessings on you,
We pray the Lord to send;
We want to look upon you
As our friends so true and dear;
And will you please remember,
Each Junior is your friend.

—George T. Halbert, secretary of the Minneapolis committee, 502 Guaranty Building, Minneapolis, Minn., says in a note to us that in view of the fact that the Minneapolis daily papers have reported our convention there far better than has been previously done, it would be well that those who were not able to attend and who are interested in knowing all about the wonderful meetings and the incidents of the occasion should send 20 cents to him as above and receive a copy of one of our Minneapolis dailies for ten days covering the convention period. He further suggests that as the Christian-Evangelist has been very generous with its space in writing up the convention, the Minneapolis committee would be much pleased if all our new subscribers would order their subscriptions to commence with September, 1901. Both suggestions are good, and we hope that many who were not privileged to attend the convention will secure copies of the Minneapolis dailies for the period mentioned. The cartoons of some of the leading brethren which these papers contain are alone worth the price mentioned above as a source of amusement.

—During this year there has been a general evangelistic campaign in the several denominations, and indeed with but little reference to denominations, urged and directed by the National Central Committee of the Twentieth Century National Gospel Campaign. The chairman of this committee, William Phillips Hall, sends out a circular calling attention to the need of prayer for God's blessing upon this campaign in its continuance during the coming winter, and suggests that the week beginning with Sunday, Nov. 10, be chosen as a week of prayer for this purpose. This is already the week of prayer for young men and for the Y. M. C. A., and the joint observance seems both practicable and desirable. The following topics are suggested for the days of this week: Sunday morning, The Responsibility of the Church for the Salvation of the Lost; evening, The Twentieth Century Gospel Campaign; Monday, Humiliation and Prayer for Self-Examination and Intercession for the Church; Tuesday, a Plea for the Restoration of the Home Altar and Religious Conversation in the Home; Wednesday, How to win Sunday-school Scholars and Young People to Christ; Thursday, The Christian's Personal Responsibility to win his Friends and Neighbors to Christ; How may Business and Social Influence be used for Christ? Friday, How to win those who have no interest in Religion and no Sympathy with the Church. In this same call there are some notes which are gratifying and hopeful, especially the emphasis upon Christ as the central fact, and upon loyalty to the Scriptures. "An authoritative gospel preached on the authority of the word of God cannot fail to reach men with the saving grace of our Lord Jesus Christ; and that is the only kind of preaching that will effectually evangelize mankind."

—"Under the Map of Africa" was a favorite meeting place for committees and state delegations at the convention. The hall was adorned with many maps of our home and foreign fields. Most of them were the work of W. H. Waggoner, who will be glad to make some for your church at reasonable rates. There is no more appropriate, interesting and useful decoration for a church or Sunday-school room.

—Referring to the appeal for aid for the church at Jacksonville, T. A. Gunnell of Ogden, Utah, suggests that the matter should not be left for individual action but should be brought before the churches by the pastors or officers. Such an appeal made directly to the congregation would be more forcible than a general appeal to the papers which does not demand immediate action and can be forgotten when the paper is laid down.

—The following special telegram has been received:

The Chicago Christian Ministers' Association endorses with enthusiasm the Minneapolis movement toward the establishment of a general evangelistic board among our people.

Thad. S. Linsley, Sec.

Chicago, Oct. 21.

This refers to the action of the meeting of the pastors' and evangelists' section of the convention at Minneapolis, which unanimously adopted a report of a committee recommending the appointment of a general evangelistic board to have the general superintendence of evangelism among us. Since evangelistic work has been and must continue to be a prominent and characteristic feature of our movement, such a step would seem to be wise, looking to more systematic efforts in that direction and to the correction of some abuses which have served to retard such work. We are sure we voice the sentiment of our St. Louis ministers in saying that St. Louis endorses Chicago's endorsement of the move.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What To Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the Christian-Evangelist.

The Pious Unimmersed.

The recent consideration of the above question by Bro. Garrison was timely and also commendable in spirit. The word charity means much, but there are some attitudes of mind now urged, which are not taught by the oft-used word. This truth should be discovered, recognized and acted upon.

Man as a thinker is necessarily restricted to the limit of his thought. If he thinks the earth is round he cannot out of charity to others admit that it is flat. If one by coming into contact with a material object discovers through sensation that the object is hard, he cannot be charitable enough to consider it soft.

Now as knowledge is given to us through sensation so faith is given to us through testimony; the physical or material object being brought into immediate contact with one or more of the five senses produces knowledge: truths or facts being brought into immediate contact with the mind by testimony produce faith.

As one who by sensation learns that a certain material object is hard, cannot know it to be soft, so one who by testimony receives the truth, that the Bible only is the Christian's rule of faith and life, cannot possibly have sufficient charity to believe anything different from this. In matters religious, one not only should not, but positively cannot, conscientiously have a mind broader than one's creed.

When one accepts Jesus as the Christ, the Son of God, one accepts his authority as supreme in both heaven and earth. Jesus taught immersion as a condition of salvation. Before his ascension he promised the apostles the Holy Spirit, saying: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you: He will guide you into all the truth" (John 14:26; 16:13). He also said to the apostles: "Teaching them to observe all things whatsoever I have said unto you" (Matt. 28:20). On the first Christian Pentecost the Spirit brought immersion, as a condition of salvation previously taught by the Lord, to the mind of the apostle Peter, for he commanded the inquiring believers to be immersed "in the name of Jesus Christ" or by the authority of Jesus Christ. The announcement made by Peter was the announcement of the organic, constitutive law of the kingdom of Christ on earth. Those who complied with the conditions of that law were through it constituted members of the newly-founded kingdom. The number of such persons was about three thousand, and the Lord continued to add such persons to the church. He did not add those who did not receive the word and submit to the ordinance of Christian immersion.

Now if we believe this constitutive law yet to be in force, we cannot be charitable enough to think baptism—the immersion of a penitent believer into the name of the Godhead by the authority of Christ—so unimportant as to be unnecessary to membership in the kingdom of Christ. One cannot be broader minded than one's creed; if one desire to be broader minded than one's present creed the thing to do is to change the creed. If "The Bible and the Bible only is our rule of faith and practice," as taught by the Reformers, be the true creed, then consistency and necessity both say, Receive none but immersed penitent believers into the church. If such be an erroneous plea, then the possibility of the reception of the pious unimmersed into the church may be granted.

As Bro. Garrison says, and well says, "We have had nothing to do with making this foundation. Our mistake, if it be a mistake, is either in our understanding of what that basis is, or in supposing that the foundation laid by Christ and his apostles is a foundation, not for the first century alone but for all succeeding centuries."

Paul, the noble apostle to the Gentiles, certainly was not uncharitable. Yet, because the pious Jews did not understand it to be their duty to submit to the immersion of Christ, he did not remove immersion as a condition of entrance into the kingdom of Christ. Instead, he wrote of these pious unimmersed: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God" (Rom. 10:1-3).

T. E. Winter.

Fayette City, Pa.

[A clear-cut statement of a clear-cut truth. The Christian-Evangelist believes in love as well as in loyalty and liberty; but love toward the sinner, not the sin; love toward the man who is in error, not toward the error that the man is in. Consequently we do not believe that any amount of love toward the unimmersed can justify the approval of any substitute for immersion. As a minor point in connection with the above, we suggest that Christ's creed and our creed is not "The Bible and the Bible alone is our rule of faith and practice." We would be unwilling to apply the term "creed" to anything except a confession of faith in Chirst as the Son of God.—Editor.]

Texas Letter.

The first Sunday of October was our eleventh anniversary as pastor of the Central church of this city. The News speaking of it says: "Yesterday was the eleventh anniversary of the pastorate of Rev. M. M. Davis of the Central Christian church, and it was a great day in the congregation. At 11 o'clock the beautiful and spacious auditoruim, decorated for the occasion, was crowded. Mr. Davis preached a five-minute object sermon to the children, which the old people enjoyed as much as the young. His subject was 'Baby Christians,' and he used a cradle as the object lesson. The text for the anniversary sermon was Acts 28:15, 'He thanked God and took courage.' Among other things, Mr. Davis said: 'Eleven years ago this morning our work as pastor and people began. It does not seem long, and but for the records not one of us would believe it. We met first in a little frame building on Commerce Street, not quite so large as our chapel, and some of us will never forget that meeting. We were strangers then. You were wondering whether the new preacher would prove himself the man for your pulpit and he was wondering whether the new people would be as near and dear to him as those he had learned to love at Sedalia, Mo. But all were earnest and desiring only good, and God soon fused our hearts together and bound us in ties of love, tender and strong, and led us at once into a great work.

"'But how time flies! Eleven years! Who can realize it? A third of an average life, and just a third of the life of the Savior on earth. These years and months and weeks and days, like a solemn procession, move steadily on. Other processions weary and wait, but this one never stops. Day and night, summer and winter, in shine and in shade, it moves right on. Men may be born and die, earthquakes and tornadoes in fiend like fury may visit the abodes of men, great battles may be fought, and kings and presidents may be martyred, but the procession moves right on. It passes over rough and smooth roads alike; it scales the highest mountains as if they were plains, and the great rivers and broad oceans are crossed without bridge or boat. And on the bosom of this restless procession we have been borne through these years to this holy day and hour. May the Lord bless us in the service to which it brings us.'

"Next came a review of all the departments of the church, which showed prosperity everywhere. The pastor has preached 141 sermons, with 165 additions. The finances for all purposes, $10,404 74, more than $10 for each member. The grand summary for eleven years is: 1,506 sermons, 2,029 additions and $142,351 83."

On October 3, in Colorado, Texas, E. E. Faris, our Livingstone to Africa, and Miss Bessie Lee Homan were married by the writer. The groom, because of his heroism for Christ, is well known to the brethren, and this is to introduce the bride. She is the daughter of W. K. Homan, the able editor, preacher, lawyer and temperance lecturer. She worked with us the Central church here for almost ten years, and I know her to be one of the loveliest and most consecrated and useful girls I ever saw. May heaven always bless them.

C. A. Drew, of Van Alstyne, is now in Dallas prosecuting his medical education. He will preach as opportunities open.

Granville Jones has become a terror to the whiskey power. The world has few such men in that work, and if you need such a man send for Jones. Address him at Austin.

The Y. M. C. A. secretaries in their annual conference did the writer the honor of asking him to make them three addresses. One of these, an old-fashioned sermon, such as used to be preached by all our preachers and none others, from the text. "Study to show thyself approved unto God, a workman that needest not to be ashamed, rightly dividing the word of truth," was received with marked favor by these young men, and it was not set for the popular breeze, but was presented as the fathers used to put it. And I mention the matter for the purpose of saying that the truth in love, the whole truth, is what the world needs and wants to day. Preach it just as the Campbells and their co-laborers preached it, and the same results will follow.

Our Texas lectureship meets at Waco, Nov. 25-28, with H. L. Willett as "chief lecturer." The program is a good one.

M. M. Davis.

Dallas, Texas.

A Scientific Breakfast.

Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast:—Fruit of some kind, preferably cooked; a dish of Grape-Nuts, with cream; two soft-boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off for nine minutes. Whites will then be the consistency of cream and most easily digested. One slice of bread with butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm solid health will set in.

Why? You have probably been living on poorly selected food, that is, food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ills the human body acquires.

Grape-Nuts is a perfectly cooked food and both that and the Postum Food Coffee contain fine microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific food experts incorporated into food and drink. That element joins with the albumen in food to make gray matter, which is the filling of the brain cells and the nerve centers all over the human body.

A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality, and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money making brain, the body *must have* the right kind of food and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

Bro. Rains at Akita, Japan.

You know that we have read and been told that Japan is almost a Christian nation. It is time we were getting that notion out of our heads. Judging from the little I have seen, it will probably require centuries to make this a Christian nation at the rate missionaries are now being sent to this field. Our trip from Tokyo to Akita, a distance of about six hundred miles, gave us an opportunity to see much of the country and the habits of the people. Buddhist and Shinto temples are seen in every town and shrines are seen in fields, in groves, in gardens, in homes, in caves and in mountains. We passed two temples where snakes are worshiped and saw a shrine where the fox-god is worshiped. Other objects of worship are not to be mentioned in public print. Millions of people are low, very low. We saw hundreds naked. Women pull loaded carts like a horse or an ox; they do the lowest and hardest work. Parents put paper or punk under their children's finger nails, toe nails and on other parts of their bodies and burn it slowly to make them obedient. This is common. People eat cats, dogs, grasshoppers, locusts, snakes, snails and burdock root. At one point R. L. Pruett, our missionary at Osaka, saw thousands of poisonous snakes being dried, with which to make medicine. About one-third of the marriages result in divorces. Wealthy men have concubines. It is said that fully thirty millions of people in Japan never heard of Christ.

It required four days to make a trip of six hundred miles and all of this was by rail except sixty-five miles. You cannot "hustle" the east. Every man takes his own sweet time. You remember Kipling:

> "The white man riles
> And the brown man smiles.
> * * * * *
> And the end of the fight;
> Is a tombstone white,
> With the name of the late deceased.
> And the epitaph clear,
> 'A fool lieth here
> Who tried to hustle the east.'"

Everything and everybody is slow. At Yokohama it took me thirty-five minutes to pay my hotel bill. An American hotel would have had my money in one minute. A test was made in Tokyo and one American carpenter did as much work in one day as ten Japanese carpenters. The American, however, received as much as the ten Japanese. There are signs, however, that the east can be "hustled." A hotel man came out two miles from a town to meet us and solicit us to stop at his place. I have never seen it so before, no, not even in America.

We finally reached Akita after a trip of many new experiences. It is a beautiful city of about twenty-five or thirty thousand population. New school buildings, new residences and new business houses are being erected. The railroad will soon be completed to this place. It is in sight of the sea of Japan. The governor of the province is a wide-awake, progressive man and encourages education and general progress. E. S. Stevens and family were just returning from their summer vacation and the home was full of native Christians to greet them. Some thirty or forty Christians met in the home in the evening to tender a formal reception. It was a very delightful occasion. The program embraced Scripture reading and prayers, songs and words of welcome, all in Japanese. All sat on the floor during the exercises which lasted about two hours. There are no chairs in Japanese homes. They also brought the missionaries a number of small presents, not very valuable in themselves, but they indicated something of the love they have for those who have shown them the right way of the Lord. The membership is composed of devout, intelligent people. One member of the church is also a member of the provincial assembly or legislature. He is one of the leading men in the church. Another is a prominent officer in the army and received a medal from the Emperor for bravery and valuable services to the government. The membership is about sixty. Dr. Nina Stevens, the wife of E. S. Stevens, practices medicine and commands a wide influence for good. Her practice opens the hearts and homes of the people for the reception of the gospel. She teaches the women and children, conducts Bible classes and helps in the Sunday-school work. Miss Jessie Asbury has just come to the field and is working away learning the language and in the meantime rendering all the help in her power. These are all of the missionaries in this province, two hundred miles long and fifty miles wide, containing nearly 800,000 people. This is more people than in the whole state of Kansas. Think of only three missionaries for that great state and it will give you some idea of the destitution in this province. Master Henry Stevens, four years old, is a valuable assistant. He is the only white child in the whole province. He is a fine, fat, curly-headed fellow and attracts much attention. People run after him by the hundreds to get a good look at him. There is no white child to be his playmate and companion. One of the most trying experiences we have had on this trip was leaving Henry so far away in the very heart of the heathen world. This is the frontier of the world. For a man to bury himself with his family in such a field is no light matter. *He is a hero.*

I wish many of our churches could have seen the Wednesday night prayer-meeting at Akita. About half of the membership were present. The members took some part in the meeting promptly. No time was lost. No one had to be urged to speak or pray. Their hearts were full of gratitude and praise, and the meeting was full of life and power. One brother spoke feelingly of the sacrifice and devotion of the missionaries. If the foreign society had no other fruits of its labor than the believers in Akita, it has not labored in vain. These devoted souls carved out of the hard rock of heathenism would justify all that has been done. The gospel has been planted in this province never to be uprooted. Its leavening effect can be seen everywhere. If our churches in America could see and know the great work being done in this land, our receipts for foreign missions would be $500,000 instead of less than $200,000.

F. M. RAINS.

Sendai, Japan, Sept. 18.

Preachers Attention!

Thousands come every winter from the eastern and central states to Phœnix to spend the cold months in this delightful climate where the wind never blows and snow is never seen except on the peaks of distant mountains. Among those that come are many who are members of Christian churches and active workers at home, but here among strangers fail to make themselves known, and as we have no way of finding them out they are frequently lost to the cause. If you know of any one who is coming here to spend the winter or to reside permanently, please notify me at 740 N. 3rd Ave., Phœnix, Ariz., giving names and any particulars that may aid us in finding them.

IMRI C. ZUMWALT.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Tolsdo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

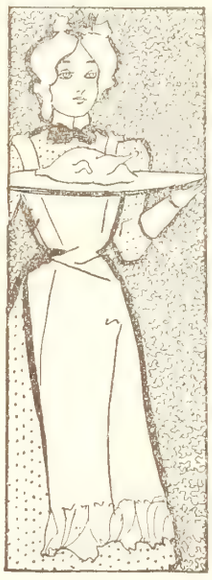
WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Young Girls

Are often engaged in doing the work of a home under the most trying conditions. Nature cries out against the stooping and lifting, the running up and down stairs at times when labor should be as light as possible. It is owing to overstrain or self-neglect under these conditions that the foundation is laid for serious womanly disease. Irregularity is the first step to impaired womanly health.



Perfect regularity may be established by the use of Dr. Pierce's Favorite Prescription. It will heal inflammation and ulceration and cure female weakness. It makes weak women strong and sick women well.

"It gives me much pleasure," writes Miss Ella Sapp, of Jamestown, Guilford County, N. C., "to thank Dr. Pierce for the great good received from the use of his 'Favorite Prescription' and 'Golden Medical Discovery.' I had suffered for three years or more at monthly periods. It seemed as though I would die with pains in my back and stomach. I could not stand at all without fainting. Had given up all hope of ever being cured, when one of my friends insisted upon my trying Dr. Pierce's Favorite Prescription. With but little faith I tried it, and before I had taken half a bottle I felt better. Now I have taken two bottles of 'Favorite Prescription' and one of 'Golden Medical Discovery,' and I am entirely cured, and in two months' time when all other medicines had failed."

Dr. Pierce's Common Sense Medical Adviser, paper covers, sent *free* on receipt of 21 one-cent stamps, to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

The J. Z. Tyler Testimonial.

Since our last publication of amounts received for the anniversary testimonial to Bro. J. Z. Tyler, the following additional sums have been received:

Leslie W. Morgan, Southampton, Eng.	$ 1.00
Christian Endeavorers, Burgin, Ky.....	.50
Leonard G. Thompson, Denver, Col....	2.00
Mrs. Leda F. Toof, Quincy, Ill.....	1.00
Endeavor Society, Hopkinsville, Ky....	10.25
	$ 14.75
Previously acknowledged..	175.00
Total	$189.75

We cannot doubt but that there are many others who will desire to have fellowship in this loving testimonial to Bro. Tyler, who, because of his devotion to the work of Christian Endeavor and other interests of the kingdom of God, has become disabled from earning a salary. We are only paying a part of the debt we owe him in giving him this testimonial of our love and appreciation. Other sums have been sent by other brethren, to what amount we do not know, but we are sure that the sum total has not yet reached anything like what it ought to be. We trust, therefore, that we shall hear from others whose hearts prompt them to have some partnership in this message of love. We are forwarding the letters received to Bro. Tyler, which he will be glad to preserve as a legacy to his children in their manifestation of Christian love and sympathy in his affliction.

If You Feel "All Played Out" Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

Kansas City Letter.

We were privileged to welcome quite recently a new departure in church dedications —the dedication of a modest chapel upon which rests no burden of debt. The name of this happy church is "The Budd Park Mission." This tabernacle is modest and satisfying, and the congregation worshiping therein are the children of our city mission work. Instead of the suicidal folly of erecting a building far beyond its means the board decided to erect a tabernacle which would be paid for. It might not satisfy pride, but in its beauty and sufficiency of accommodation it meets the needs of the field. It is entirely out of debt. Our evangelist, F. E. Bowen, and his faithful wife were happy, as well they might be, over this fruition of their self-denying labors. The dedicatory sermon was preached by W. F. Richardson, and needless to say was full of inspiration and cheer. The other pastors of the city were present and assisted in the glad service. A story of heroism not now to be told, but richly worth the telling, was wrought out before the gladness of this dedicatory service; enough now simply to chronicle this day of joy. Look out for this new church; it will be heard from.

The Forest Avenue church is happy again. The occasion is the acceptance of the pastorate of that church by J. P. Pinkerton, of Jefferson City. This church has waited long in its endeavor to find a suitable successor to A. W. Kokendoffer. To say that this pastor has been found is to say all that needs to be said of new co-workers. That this genial gentleman from the capital city will not fail us in our high expectations is our sure confidence. May this union be long and happy. Congratulations. God speed.

That was a thoughtful speech of one of the elders of the Prospect Avenue church on the eve of its pastor's departure for our national convention: "Brethren, all of our churches should send their preachers to our great conventions, for the preacher's sake—for the church's sake. Many of our preachers working on small salaries are unable to bear the expense. Now probably our own pastor is not of this class, but we owe it to others to set an example in this respect. I propose to be responsible for the pastor's expense, those sharing with me in this who will." Was it in truth not a good example? Churches, take notice. Few preachers are making more than a meager support; none are rich; all must feel the financial burden of these convention attendances. Help. So slight is the individual sacrifice in this matter, so great the aggregate good. Let all lend a hand. Send your preachers to the convention. Get ready for Omaha, that Omaha whose proud convention promises we are sure will not go further than her large accomplishments.

Our churches are now getting down to work. Good reports come from our various fields. H. L. Willett is expected soon in a series of lectures. Z. T. Sweeney will probably be with the First church in a meeting. Wilson and Huston will be with the Prospect church in April. Our other churches will no doubt have special meetings to forward the work.

This city by the Kaw is far from Puritanical. In its dread of blue laws it is perilously near the acceptance of the "wide open" devil's gospel. It is not the worst city in the world, but it is bad enough. Sunday closing is so ineffective as to be a fit subject for a cartoon float in the carnival parade; gambling and gamblers are not too closely looked into; prize fights are brought off with greatest eclat in the presence of an accommodating and complacent officiary, and yet no ndignant and protesting voices are sounding in our ears. Ah, how quickly we tire of our righteous crusades. Only yesterday and we were declaring that the laws should be enforced at every hazard and at cost, if need be, of life. The passion passes, the impulse does not get itself translated into the unwearying resolve, the crusade closes—and then the devil resumes. Some day in grim earnest we shall enlist not for a battle but for a campaign, not for a day but for all the years. Then will come the victory so sickeningly long delayed. George H. Combs.

A New Preacher.

Some weeks ago, Bro. T. R. Gray, a minister of the M. E. Church South, residing in this city, and laboring on the Chillicothe circuit, introduced himself to me and requested a conference on various matters, saying that though he bad only the kindliest feelings for his Methodist brethren, there were some things in Methodist doctrine and church polity which were no longer satisfactory to him, and that from what he knew of the Christian Church he thought he ought, possibly, to cast his lot in with us.

After several interviews, in which I gave him my understanding of the scriptures on various subjects, and tried to show him for what we stand as a Christian body—which if accepted involved a radical change in many respects for him—he said that he and his wife (who by the way, I believe to be a worthy helpmate) were ready to act. They have acted; they have both been baptized and are members of the Christian church in this city.

He went with me to our state missionary convention at Mexico, Mo., last month to get acquainted with our preachers and missionary operations. Outside of those he met there he is almost a stranger to our brotherhood. As he desires to continue in the ministry of the word of God and to find work among us as soon as possible, I desire to introduce him as an affable Christian gentleman, in the prime of life, a pleasant speaker, capable of doing a good work for the Lord both in and out of the pulpit.

He comes well recommended from his last presiding elder and others, and has held some important pastorates in the M. E. Church South. His relations with that body have been so intimate and pleasant that it called for both deep convictions of duty and much moral courage to leave those so long known and loved by him and to cast his lot among a people who knew him not, and among whom he might find it difficult to secure a suitable field in which to exercise his talents. Brethren, put him to work. He needs a field and there is a field somewhere needing him.

The officers of the Christian church at Chillicothe testify to their favorable impression of Bro. Gray and his wife, and join in the wish that he be cordially received as a brother in the Lord, and that his labors as a minister among us may be richly blessed to the conversion of sinners and the edification of the brethren. Frank W. Allen.

Chillicothe, Mo.

Fifth District, Illinois.

On Sept. 15 I began work in this district. In it we have 132 churches and nearly 20,000 members. Last year only 35 churches gave about $400 to state and district work. What about the others? The Springfield church alone gave over $100. Do not forget that the first Lord's day in November is Illinois day. Can we not depend upon the strong churches to help in this work so that we can work among the many churches needing help? I would like every church without a preacher to write me, and any individuals living where there is no congregation may write me. I have something to tell them. I am now in a good meeting at Eldora.

W. H. Harding, District Evangelist.

Pleasant Plains, Ill.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR PIPE ORGANS.
637-641 S. Ewing Avenue, St. Louis, Mo.
Please mention this paper when writing.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. Thompson, 3237 South Jefferson Ave., St. Louis, Mo.

Big Bargain In Railway Travel

Only one fare plus $2 for a round-trip ticket to Kansas, Colorado, Oklahoma, Texas, New Mexico, Arizona, Salt Lake City, November 5 and 19, December 3 and 17.
Tourist sleepers and chair cars.
See the great Southwest—its irrigated lands, cattle ranches, mines, oil wells and orchards.
The place to get a home or make profitable investments.

Santa Fe
Address A. ANDREWS,
General Agent A. T. & S. F. Ry.
108 N. Fourth St., St. Louis, Mo.

SUBSCRIBERS' WANTS.

Full and Complete Life of McKinley is now ready. By the author and journalist, Marshall Everett, his schoolmate and bosom friend, 556 pages, 6 by 8 inches. 100 superb illustrations on coated paper, excellent print, superior paper, bound securely with fine silk cloth. Regular price $1.50, our price only 75 cents, postpaid. Address, Chas. F. Howard, Windfall, Ind.

For Sale; 12 or 15 dozens of Silver and Gold song books in good condition for sale cheap by the First Christian Church of Charleston, S. C. Also I have some volumes of the Millennial Harbingers for sale and want to buy volumes that I need to complete my set. Address, Oscar W. Riley, minister, No, 3 President St., Charleston, S.C.

Wanted—A Physician. A good opening awaits a well recommended physician in a small Nebraska town. Address for particulars, J. T. L. Care Christian-Evangelist.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St. Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish. Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo

25 CTS. PISO'S CURE FOR CONSUMPTION 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.

A Practicable Union.

It seems that we are not ready yet to consider with the thoroughness that the subject demands the unification of our varied missionary interests. But in the meantime, while we are learning a little more by experience with antiquated methods, is there not at least one unification that can be brought about? I refer to the publication of monthlies, quarterlies, etc., by the several boards. Probably the C. W. B. M. would prefer to continue "The Missionary Tidings," and that is no doubt well. But why may not the little magazines of Church Extension, the A. C. M. S. and the F. C. M. S. be merged into one reputable and respectable monthly magazine?

It would be possible, then, to make a journal which in size, subject matter, typography and all else would be a credit to our grand missionary work, and a genuine help to the pastors and the churches. Each board could have in this magazine its own department and furnish its own copy. A fair subscription rate could be determined on; the advertising privilege could be carefully and skilfully managed, and it could in time be made to produce a small revenue to the treasuries, instead of remaining a continual tax.

Such a magazine would serve every purpose that is now served by the small ones issued. It would not add any expense. It would bring each month a symmetrical view of all the interests represented. It could bear much church news and so relieve our weeklies. It would appeal to advertisers. It would be indeed a missionary "magazine" full of dynamite. Why not unify our publications of the boards mentioned?

FRANK G. TYRRELL.

St. Louis, Mo.

[This is a matter we have ventured to suggest more than once and we do not doubt it would prove beneficial to all the interests represented.—EDITOR.]

Awake Thou That Sleepest.

An open letter to pastors and Endeavor presidents and corresponding secretaries of Christian churches in Kansas.

DEAR FELLOW WORKERS:—Having been chosen state C. E. superintendent by the Hutchinson convention, I desire to urge upon you if you are sleeping in regard to any of the following points that you awake to their importance and give them your early, earnest and constant attention:

1. Concerning reports: Give heed to the office secretary's call for quarterly reports. Fill out the blanks and return promptly. Fail not to report to State Secretary G. A. Crise, Manhattan, when he calls on you. The former is necessary that we may know where we are, and the latter that we may take our rightful place in relation to the work of the state union.

2. Give our organized state mission work your support by paying your apportionment regularly. There should be not less than four hundred dollars from the C. E societies of the state this year for this work. Fail not in your part.

3. Organize societies in those congregations contiguous to you which have none. We have 395 congregations and but 187 C. E. societies in Kansas. There ought to be a clear gain of at least one hundred and thirteen so as to have three hundred societies at the end of this missionary year. Let's have a revival of organization. You help.

4. If not already using them take up the Bethany C. E. Reading Courses. "Give attention to reading." Learn something of our pioneers, what we stand for, what we are doing and what the Lord requires of us.

5. Attend the state Endeavor convention. It is a reproach to our cause that so very few of our pastors and workers attend these union conventions. Help remove this cause of reproach. The next state convention is at Leavenworth, June 24-27, 1902. Don't forget the date and see that your society is represented by your pastor and others. It will do you good.

Finally, feel free to call on me for any information or assistance assured that it will be furnished in so far as my power and the Lord's favor will allow.

ROBERT E. ROSENSTEIN.

Manhattan, Kan.

A Grateful Message.

DEAR BROTHER GARRISON:—As you know Brother F. M. Rains and Sister Rains are in Japan. The missionaries are now enjoying the fellowship of these chosen ones from the homeland. Their visit is the event of the year. The missionaries here are grateful to the churches in America because we know the churches pray for us, and give some of the money the Lord has entrusted to them to support the work, but we feel grateful to-day not simply because prayers are sent to heaven constantly on our behalf and dollars are sent sometimes to the foreign society, but because you have sent to Japan another of our missionary secretaries, who has already, together with the influence of his true helpmeet, established us in the faith and inspired us with hope.

At our last annual meeting Brother and Sister Rains were present and he extended to us greetings of goodwill and affection from many in the homeland. I cannot tell how grateful we felt for these kindly remembrances. If tears rolled down our cheeks that day it was because our hearts were melted with gratitude. To you especially, Bro. Garrison, I am instructed by our missionaries here to express our sincere thanks for the message of goodwill which Brother Rains read to us from you. We will try to prove worthy of your interest by being more earnest and true in the Lord's service.

In behalf of the mission here,

P. A. DAVEY, Sec.

Tokyo, Japan, Sept. 22.

If IT'S A "GARLAND,"
That's all you need to know about a stove or range.

FAMILY OF DOLLS FREE

Of course every little girl loves a Doll, but how delighted she would be with a whole family of Dolls with which to "play house." Besides the Boy and Girl Dolls here pictured, there is a Grandpa and a Grandma Doll, Grandpa in full military uniform, and Grandma in the dainty costume of the olden time. The large dolls are nearly two feet high, the small ones 15 inches. They have rosy cheeks, beautiful hair, heads that will not break, eyes that will not fall in, and are handsomely dressed in bright colors that will not fade. Words can never express the delight which any child will feel in possessing this Doll family. We will give these four beautiful dolls absolutely free for selling only five boxes of our Laxative Stomach Tablets at 25 cents a box. Write to-day and we will send the Tablets by mail postpaid. When sold send us the money, ($1.25) and we will send you the family of four dolls at once. Address,

NATIONAL MEDICINE CO.,
Premium Dept. 273 C, New Haven, Conn.

An Attractive Book Offer!

During the past few years there has been a rage for the historical romance. This has been a profitable and sensible fashion, for it has given something of a knowledge of secular history to persons who would not have taken the trouble to study, but who enjoyed reading fiction.

Why should not Bible history and knowledge of the characters of the Old Testament be disseminated in the same manner, especially among young people. They will gladly read an interesting story, and what can be more interesting, for example, than the career of Moses, skillfully narrated?

We offer six splendid romances from Bible history in one set. The books are: MOSES, THE MAN OF GOD (Duncan); QUEEN ESTHER (Davis); ELIJAH (Davis); KING SAUL (Ellis); IN THE DAYS OF JEHU (Ellis); and SHEM (Ellis). Five of these are cloth-bound books; SHEM is bound in paper. The regular price of the six volumes is $4.75. For a short time we propose to offer the complete set for $3.50. At this price the books will be sent by express, not prepaid.

The children and young people will be delighted with these books. They will help to pass many a long autumn or winter evening. Better still, they will impart much information about Bible history. It is sometimes difficult to get boys and girls to study the Bible, directly, but there will be no trouble getting them to read these interesting stories.

Six Volumes. Over 1400 Pages. Many Illustrations. $3.50.

The Christian Publishing Company, - St. Louis, Mo.

FOR SCHOOL TEACHERS

New Wall Map, Free.

The Louisville & Nashville R. R. has just issued a most complete Wall Map of the United States, Mexico, and the West Indies. This map is printed in colors, mounted on linen, with rollers at top and bottom, ready to hang on wall. Size is 36x36 inches. We will be pleased to send a copy FREE to every teacher who will send name and address to

C. L. STONE,
General Passenger Agent,
Louisville, Ky.

THE AKRON ROUTE.

Through Passenger Service to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts. It also opens a new tourist route via Buffalo and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. CHESBROUGH, A. G. P. Agt., St. Louis.

Evangelistic.

ARKANSAS.

Ft. Smith.—During a recent visit to Kentucky I held a two weeks' meeting at Elizaville in Fleming county. Twenty were added to the church. I held a meeting here 11 years ago. It was pleasant to renew the old friendships. Bro. W. S. Erwin, the pastor, is held in high esteem.—E. T. EDMONDS.

Hope, Oct. 14.—Four additions last night by letter and statement.—W. O. BREEDEN.

ENGLAND.

Southampton, Oct. 10.—Bro. H. S. Earle, who was for many years pastor of the church here, is in Southampton for ten days holding a series of meetings. He was immensely popular during his ministry here and we are hoping that good may be done, especially in getting old members to return. Our English work is moving along nicely. Some aggressive plans were laid at the last conference.—LESLIE W. MORGAN.

ILLINOIS.

Antioch.—Bro. H. C. Patterson held a great meeting here beginning Sept. 9 and closing Oct. 3. There were 53 additions, 43 by confession. At the close of the meeting the people gave $186 in five minutes. It was a grand meeting, remarkable alike for its spirit of love and for the relatively large number of men among the converts. W. H. Kerr has been pastor here for 11 years.—PETER YOUNGBLOOD.

Bellflower, Oct. 12.—John J. Higgs, of Onarga, exchanged meetings with J. H. Swift, pastor of the church here, which resulted in nine added to the church at this place; three have been added since, making 12 since Sept. 1. The meeting has not been held at Onarga yet. Began a meeting at Oak Grove, near Waverly, for W. H. Kindred, Oct. 6. Prospects good though weather is bad.—J. H. SWIFT.

Blandinsville, Oct. 14.—We commenced a series of meetings at the Old Bedford church yesterday. Two additions by letter on the initial sermon and to-night the good confession was made by a man who has honored this community for 40 years by a moral life but had hitherto refused to accept the gospel. Bro. R. M. Shelton, of Canton, Mo., will come to-morrow to do our preaching.—OSCAR INGOLD.

Bunker Hill, Oct. 15.—This congregation, which was organized Sept. 1, is in a flourishing condition, and a rousing Sunday-school is in progress. Bro. W. H. Groner, of Litchfield, has been engaged to preach for us two Lord's day evenings in each month. One young lady confessed last Lord's day morning on invitation of Bro. J. E. Masters, and was baptized the same day.—H. F. HENRICHS.

Carlinville, Oct. 21.—Great day with the church here yesterday, rally day and roll call. Large attendance. $700 debt on the church raised; in all $3,625. W. H. Harding, district evangelist, was a great help.—J. S. SMITH, pastor.

Henning.—Report for September.—Prairie Chapel: One by confession and baptism. Henning: One by confessisn and 10 by letter.—T. F. RICHARDSON.

Hume.—Never has better and more lasting work been done here than since the first of this year, when Bro. McNutt, with his wife, moved into the new parsonage and began their work. Our church house at the time was badly in need of repair. He has a theory that every member of a congregation, as well as those outside, can be got to give if they are approached in the right way, so he took the subscription paper himself and began the task of raising the money with which to repair. It required three afternoons to see those he wished to give for this purpose and in that time he asked only 32 people, 28 of whom gave, contributing over $200. With this money the needed repairs were made. In addition to this, $15 was contributed for foreign missions, $10 for the Orphans' Home at St. Louis, and $15 for home missions. The congregations have been increased about 50 per cent. The C E is flourishing and the S. S. is being built up. Two weeks ago there was a union revival held here and the number taken into the church will increase the congregation 50 per cent., 45 members in all.—MRS. MATTIE DEVER.

INDIANA.

Morocco, Oct. 13.—I offered my resignation here yesterday, at which time one of the wealthiest and most intelligent ladies of the town took her stand with us.—GEORGE W. WATKINS.

Rensselaer, Oct. 14.—I shall close my work here with this month, and take charge of Martinsville, Nov. 1. This is a very nice little church of 225 members. My church work here has moved on very nicely, and we have had in all 37 additions since I came here. Two additions recently.—A. L. WARD

IOWA.

Des Moines, Oct 16.—I have closed a meeting at Kasson, Ia., with 116 additions, most of them by confession.—O. E. HAMILTON.

Galva, Oct. 21.—This little town is deeply stirred. Eighteen conversions to date. Crowded houses every night. Bro. and Sister Atwood are doing great work. Our purpose and teaching are better understood than ever before.—W. M. BOYLES.

Sigourney, Oct. 19.—Bro. Harry Walston, of Knoxville, Ia., and Sister Edith Pelley, of Brandon, Ia., assisted me four weeks in a meeting at Lancaster, Ia., with 19 accessions to the church, 16 by confession and baptism. These two are faithful workers. Sister Pelley is a good soloist and leader.—D. W. CAMPBELL.

Manning, Oct. 14.—We added yesterday a noble young couple, the husband by letter, the wife by confession and baptism.—F. A. SHEETZ, pastor.

Tabor, Oct. 14.—At Barnard, Mo., I continued on from my last monthly appointment in a meeting which resulted in seven additions.—CLYDE SHARP.

JAPAN.

Tokyo, Sept. 23.—At our Hongo church a week ago there were two baptisms and yesterday three more. The prospects are as bright as the promises of God.—B. A. DAVEY.

KANSAS.

Belleville, Oct. 14.—One confession yesterday at regular service.—C. HENDERSON, pastor.

Courtland, Oct. 12.—I am in a meeting here with home forces. Six confessions, two from the M. E's. House filled every night.—J. L. THOMPSON.

Dodge City, Oct. 14.—We had three additions yesterday, two by confession and one by letter. On October 20 we begin a meeting with home forces.—ELSTER HAILE.

Girard, Oct. 18.—Meeting here with home forces 12 days old, with 12 by confession, two by letter, five by statement and one reclaimed. Interest growing.—W. H. SCRIVNER.

Kansas City, Oct. 17.—I have been assisting in a two weeks' meeting with the Central church in this city. There were 40 additions. Bro. Sharpe, the pastor, will continue the meeting over Sunday. We expect several other additions Sunday. Bro. Sharpe took the pastorate of this church a year ago. There were 50 members to begin with; now there are about 200.—H. A. NORTHCUTT.

Medicine Lodge, Oct. 14.—Twenty-one added since last report, as follows: Eight by baptism, 12 by statement, and one from the Methodists.—W. T. MCLAIN.

Topeka, Oct. 7.—The report of my work at Westmoreland, Kan., from February, 1899, to Sept. 29, 1901, is as follows: Sermons and addresses, 221; additions from all sources, 74; losses, 11; net gain, 63. The church is entirely free from all indebtedness and the spiritual condition is very good. There were two additions by statement the last service, Sept. 29. I have been in the ministry eight years, and there has never been a death in a congregation where I ministered during my time of service and I have never preached a funeral sermon for a church member. I am just beginning a meeting at Cowgill, Mo. Begin as state evangelist of Kansas, Nov. 1.—C. C. BENTLEY.

BIGGER BOX
SAME PRICE
ENAMELINE
Enameline
THE MODERN STOVE POLISH
Brilliant, Clean,
Easily Applied,
Absolutely
Odorless
LIQUID—
BETTER YET!
FIRE PROOF!!

KENTUCKY.

Milton, Oct. 15.—Bro. J. B. Yager is assisting us in a meeting at Mt. Byrd Christian Church. 41 additions to date, 33 confessions and eight otherwise. Will continue till the close of this week.—HUBERT S. SNYDER, minister.

Barbourville, Oct. 12.—We have closed our meeting at this place with 18 added to the church. Bro Myers from Asheville, N. C., did the preaching. The church is in better condition than it has been for years. We had to close the meeting when the interest was the highest. The many friends of Bro. T. M. Myers will rejoice that after two years of confinement he has recovered his health to such an extent that he is able to work again. We begin a meeting in Corbin Sunday, Oct. 13, and will continue for two weeks.—J. J. COLE.

MISSOURI.

Ash Grove, Oct. 14.—Closed three and a half weeks' meeting at Liberal, Mo., last night with 29 additions, 15 confessions, 11 by statement, two restored and one from the Methodists. Eleven additions last service. Begin at Stockton, Mo., Oct. 17.—J. P. ADCOCK, Pilot Point, Tex.

Camden Point, Oct. 21.—Twenty added here the first week. We are using only home forces. Pray for us.—JNO. P. JESSE.

Canton, Oct. 19.—Had a few days' meeting at Kahoka, Mo., recently with two baptized and one by statement. The church gave me a unanimous call for third year which begins Dec 1. The work is in good condition.—J. D GREER.

Fayette, Oct. 15.—Bro. Lindsay, of New Franklin, Mo., recently closed a series of meetings at the Mount Moriah church, four miles west of Fayette, Mo. The church was greatly strengthened and benefited. There were 27 accessions by confession and letter. He was assisted by our pastor, Bro. Furnish, of Moberly, Mo.—G. H.

Huntsville, Oct. 21.—Two additions by baptism here yesterday, one from the Methodists. We ordained Thomas Wallace to the ministry at the morning service. Preached

his first sermon here last night on "Lands Without Christ." He traveled for ten years in classic and Bible lands and has written a large book on his rambles in various quarters of the globe. Goes to Drake University next week for a two years' Bible course and desires then to go as a missionary to Mexico. —LOUIS S. CUPP.

Island City, Oct. 19.—N. J. Nicholson closed a three weeks' meeting; 34 additions to the church, 24 by baptism —JAS. F. HUDSON.

Kansas City.—I have just closed my second meeting with Kingsville church. There were seven baptisms and the whole church much helped. J. W. Boulton, the pastor, is a first-class man, much beloved and has a great in-influence in this whole region. Highland Park, Des Moines, my next meeting.—R. L. MCHATTON.

Long Branch, Oct. 15.—Bro. E. F. Trabue, of Seymour, Mo., held an 11 days' meeting at Long Branch with six additions, five by baptism and one by statement. After he left I continued six nights longer with no more success, only the brethren were greatly encouraged. I have been preaching for the brethren at said place since July last. I am teaching the Long Branch school this fall and winter.—TOBIAS PARK.

Macon, Oct. 14.—Our Coombs-Marvin revival services began on Wednesday night. House crowded the second night. Everything is favorable to a good harvest. These brethren preach and sing the gospel.—W. S. LOCKHART.

Moberly, Oct. 18.—Three confessions and one added by statement from the Baptists within the last week. The state convention, Y. P. S. C. E. (interdenominational), will be held in the Central church Oct. 24-27.—S. B. MOORE.

Montgomery City, Oct. 14.—Our meeting was two weeks old Sunday. So far we have 24 additions, 20 by confession and four by letter Our prospects are good. J. Will Landrum, of Audubon, Ia., the well qualified singing evangelist, is conducting the music for us He will assist the writer in a four weeks' meeting at Laddonia, Mo., as soon as our meeting closes here. Bro. Landrum should be kept in this state as a singing evangelist all the time.—W. D. ENDRES.

New Haven, Oct. 21.—Three additions yesterday, one confession, one by letter and one from the Baptists. I preach my last sermon here the second Sunday in November and begin my work at La Plata, Mo., for half time. —G. E. JONES.

Princeton, Oct. 18.—Our meeting here 19 days old with 27 added. We continue. Bro. W. S. Johnson, of Allerton, Ia., and A. R. Hunt, of Savannah, Mo., have paid us a little visit during this meeting. Williamson and wife as song leaders are doing fine work. Mrs. Williamson's sermon to women only last Sunday afternoon was a grand success. The dancers were converted, and women who heretofore had been worldly were turned to glorify God. Her sermon alone was worth the cost of the entire meeting.—J. E. DAVIS.

Richland, Oct. 16.—One addition to the church at Lucerne last Lord's day, a lady 61 years old, the mother of a large family. She had in her younger days heard Bro. Ben Franklin preach. Things are moving along nicely at Lucerne. The weather was unfavorable but good audiences at each service. —R. W. BLUNT.

Rich Hill, Oct. 17.—I have just closed a two weeks' meeting at Lone Jack, Mo., with nine baptisms and five otherwise added, and much good done in a general way for the Master's work.—R R. COFFEY.

Santa Fe, Oct. 15.—I have recently held two meetings; one at Midway, Audrain county, of two weeks' duration with 12 baptisms; another at Santa Fe of like duration with 17 baptisms.—JOHN H. CRUTCHER.

Savannah, Oct. 14.—Preached at Fillmore 15 days; one restored, one by statement and five by baptism. These are good people. Will begin at Bethel, near Rosendale, next Monday night. Home work prospers.—A. R. HUNT.

Springfield, Oct. 19.—Commencing a meeting at the First church. Several added; large attendance and indications for a good meeting.—E. W. BOWERS.

St. Louis.—At the preachers' meeting Oct. 21, First church reported four additions; Second, three; Central, six; Fourth, one; Mt. Cabanne, one; Carondelet, one; Compton Heights, three last Sunday. Fourth church began a meeting with home forces and Kit Carson Ventress is assisting W. A. Meloan, of East St. Louis, in special services.

Trenton, Oct. 16.—Our meeting at Tindall of three weeks and two days closed last night—115 additions. These added to the original 15 members will make a strong church.—C. F. STEVENS.

Union Star, Oct. 15.—Closed a three weeks' meeting at Bolckow Sunday night with 15 additions; 10 baptisms, one reclaimed, two from Baptists, two by statement.—W. A CHAPMAN.

NEBRASKA.

Salem, Oct. 17.—Closed meeting at Long Branch Oct. 11; 21 added, 17 baptisms. My third meeting with this church. Bro. Henry Thorn ably conducted the song service; 19 sermons. Began Oct. 13 with Bro. E. C. Davis at Bethel Church, Mo. Was called home by sickness of wife with pneumonia; can not continue. Begin with Wallace, Nov. 12. Wife is convalescing.—W. A. MORRISON.

NEW YORK.

Auburn, Oct. 14.—One baptism last Thursday evening at prayer-meeting. H. C. Patterson began a meeting with us yesterday with two confessions at the evening service. —D. H. PATTERSON.

OHIO.

Tiffin, Oct. 14.—Five added yesterday and 10 others since coming here in July. Had Library day in Sunday-school last Lord's day. Collection $25. Aside from this Mr. and Mrs. Robt. Miller presented to the school a fine oak book-case.—H. H. MONINGER.

OKLAHOMA TERRITORY.

Norman, Oct. 14.—We had two additions here Sunday night, one by baptism and one by statement.—J. G. CREASON.

Perkins, Oct. 16.—We have just closed a three weeks' meeting with 23 additions to the church. Evangelist Clara Hazelrigg did the preaching. The crowds were large and the interest fine. We are all sorry that Sister Hazelrigg had to leave us at the time she did. But she had a place on the program in our National Convention at Minneapolis and felt that she must go.—J. W. GARNER.

Waukomis, Oct. 14.—I am in a good meeting at Waukomis, where Bro. Lovell has just closed a successful pastorate of two years. Two baptisms yesterday, full houses and good interest. Will continue through this week.—JOE S. RILEY.

PORTO RICO.

San Juan, Oct. 6.—I baptized a bright young native in the Atlantic to-day. A woman has made the good confession and desires to have me baptize her next Lord's day.—W. M. TAYLOR.

TEXAS.

Houston, Oct. 14.—Have been here two Sundays, eight good accesssions thus far. Fine prospect for the future.—E W. BRICKERT, pastor.

Lockhart, Oct. 11.—There was one addition by statement last Sunday and two by letter at our midweek prayer-meeting. The church kindly offered to send me to the convention at Minneapolis, for which I am truly thankful to them.—J. J. CRAMER.

WASHINGTON.

Elma, Oct. 8.—There was one confession last night, a leading young man in the community.—DANIEL TRUNDLE.

Elma, Oct. 14.—We closed a 10 days' meeting here last night with nine added. Six baptisms, one by statement and two reclaimed. Work done with home forces. No one was asked, coaxed or begged to help, just free-will service. It pays. The people love to be given a chance to lead out themselves. The interest was exceptionally good; large attendance every night and the feeling good. Much strength too has been gained in the members added. It was also a good-will meeting so far as others were concerned. Other churches seem to have taken the same interest as if it were their meeting.—DANIEL TRUNDLE.

WEST VIRGINIA.

Parkersburg, Oct. 19.—Meeting developing finely. Crowded houses. 31 since Sunday. I. G. White is the originator of the roof garden church and is doing a remarkable work. Continue all month. Go next to Fredericksburg, Va.—HERBERT YRUELL, evangelist.

AGENTS WANTED—MEN and WOMEN
For the splendidly illustrated and wonderfully popular new book
THIRTY YEARS IN WASHINGTON
By MRS. GEN. JOHN A. LOGAN. It portrays the inner life, wonderful activities, marvels and mysteries of the Capital as a famous and highly privileged woman sees them. Beautifully illustrated (50 Plates) by Government consent and aid. ☞Sold by agents only. 81st thousand. ☞A few more reliable agents wanted, but only one agent in a place. ☞Some of our agents are making $100 a month. ☞Distance no hindrance, for we Pay Freight, Give Credit, Extra Terms, and Exclusive Territory. Address
A. D. WORTHINGTON & CO., Hartford, Conn.

"A Business Education and the Place to Get It"
JONES
Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST. LOUIS, MO.
It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. For Catalogue of information, address,
J. G. BOHMER, President.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., St. Louis, Mo.,
Savannah, Ga., Montgomery, Ala., Little Rock, Ark., $ Galveston, Tex., Ft. Worth, Tex., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

Would You Care

To be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh? The Vernal Remedy Company, Buffalo, N. Y., will send you free and prepaid a small bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle and prove for yourself, without expense to you, the value of these claims.

Any reader of the CHRISTIAN-EVANGELIST may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation and congestion of the kidneys. One dose a day does the work quickly, thoroughly and permanently.

Family Circle

The New President.

A Prayer.

The following poem, by Clinton Dangerfield, is reproduced, by permission, from advance sheets of the November Century.

Not for the silent chief whom Death
  Gently and sedulously keeps
Within a splendid calm; naught mars
  His well-won laurels where he sleeps.

Rather for him who newly stands
  Half startled on a slippery height,
Like a strong falcon which some hand
  Unhooded rudely, whom the light

Floods unforeseen, but who shall prove
  A wide-winged strength! For him we pray;
Give him such wisdom swift and keen
  He shall restore us Yesterday!

Dillon, Georgia.

The Legend of Chocorua.

By Minnie E. Hadley.

"Waal, I never! There goes Jim McCrillis tearin' like mad down the hill, leavin' his milk-cans a-settin' on the gate-posts, an' Jinny Marie's a-bouncin' back t' the house livelier'n a skeert rabbit. What on airth?"

Mrs. Grant had hastily drawn her dough-covered hands from the batch of bread, and with both elbows resting upon her hips was gazing eagerly through the half-open door of her vine-covered cottage, almost tucked out of sight in a grassy little intervale among the White Mountains of New Hampshire. Marie was a tall brunette of eighteen, whose bright black eyes and firmly set features, as well as every movement of her graceful figure, unconsciously betrayed that shrewdness, strength of character and mental poise so indigenous to the native New Englander.

By the time she had reached the cottage door on this particular morning, her emotion of a few moments before was under complete control, and motioning her mother to silence by placing a forefinger to her lips and casting a warning glance toward the open door of the little bed-chamber, she beckoned her from the room. Since her father's paralytic stroke four years ago, followed by a slight mental derangement, it had been necessary to take this precaution in all matters of unusual excitement. Silently she led the way to an open spring house, also vine-covered, a few rods distant, in which a multitude of brightly scoured milk-pans, scattered about in a wide, open trough, were reflecting all the splendor of the early morning sunshine.

"Let us sit here, mother," she said, pointing to a low stone bench, partly hidden by an overhanging grape-vine. "Jim McCrillis says there's big excitement down at the 'Corner' over our cows having milk-sick, and they've all decided to boycott us. I wonder for how many more generations that old chief's curse will wreak its vengeance?"

She heaved a little sigh as she spoke and gazed off in the direction of the bold, rocky ledge of Old Chocorua, as if, with the brilliancy of her sparkling eyes, she would penetrate the veil of legendary mystery which had hovered over its summit for almost three hundred years, and was so inextricably woven into the history of the neighborhood.

In the days of the early settlement of the state of New Hampshire, according to the legend, an old Indian chief named Chocorua had jumped from this same rocky ledge to escape imprisonment by a band of pursuing whites. In so doing he pronounced a terrible curse upon the people of the intervale, to which curse the simple natives were wont to attribute a certain disease peculiar to the cattle of that region. This disease was known as milk-sick and caused large quantities of hair to fall from the animal's back and the milk to become bitter. It meant instant death, they superstitiously believed, to use either the milk or the flesh of any animal that had once been in that terrible condition, and no enemy could wreak greater vengeance upon his neighbors than by circulating a report of this disease among his cattle.

"I tell you, mother, there's no such thing as milk-sick," continued Marie as she dipped the old iron ladle into one of the pans and swallowed its contents at a single draught to demonstrate her belief in what she was saying. "Every summer the milk tastes bitter and the cows' hair falls off, just as much as now, without any complaint too. That long-headed Jim McCrillis is at the bottom of all this!"

"Ransomed saints, child! What difference does it make who is at the bottom o' it, or whether they be such a thing's milk-sick or don't be? There's them twelve cows a-bringin' in nothin' an' us a-starvin', and yer Pap's down with pral'sis an' you're a-plannin' to take music lessons. Jinny Marie Grant, what on airth be we goin' to do?" A sense of such utter helplessness overcame her with this last question that she buried her face in the folds of her checked apron and began to weep silently. The words "music lessons" struck such a tender chord in Marie's troubled heart that her first impulse was to throw herself into her mother's arms and weep along with her. But no—it was a time for strength, courage, action. Their only source of income was gone; her father was a half-deranged paralytic, and her mother, yes, her mother on whom she had always relied so much was growing weaker and more excitable of late years.

Marie's voice was exquisitely beautiful and from the time of her babyhood they had all worked, pinched and planned that she might be given at least one year's training in the Boston Conservatory. This luxury had been almost within her grasp at the age of fourteen, when suddenly her father's affliction came and necessitated a long delay of four years. Now there was enough laid by from the scanty income of the little dairy to take her through the fall term, and already she had begun packing her best things away in her father's old-fashioned trunk.

But her plans must all be changed. Clasping both hands tightly about her forehead, she thought—long and hard. No sound was audible save the low sobs of her weeping mother and the distant roar of Swift River as it hurried about the base of Old Chocorua, seeming to prolong in one solemn dirge the last dying accents of that awful curse. Had the old chief hurled his execratory epithets directly upon her unoffending head, she couldn't have felt their force more keenly.

"Yes, this region is cursed," she thought, "cursed to the uttermost by the superstition and vice of its own ignorant people."

She felt that they had been grossly wronged. There was no more cause for this boycotting now than there had been every summer before. Jim McCrillis was an unprincipled, wily young fellow, who lived on an adjoining farm, and drove a dairy wagon to Skinner's Corner. He had borne a grudge against her ever since the night she had refused his company to Mary Larkins's party, and now she suspected him of being at the bottom of all their trouble.

A great gulf seemed suddenly to have yawned between herself and all that she held dearest in life; during these many years her very soul had been welling with beautiful strains of secret music, which she felt must find expression through the medium of a trained and cultivated voice if she were ever to release her unfortunate parents from their cruel bonds of poverty, and make the world a little better and brighter for her having lived in it.

"No, I can't give up my music! I can't give it up! That would mean giving up life itself!" she said to herself as she arose and paced nervously back and forth across the spring-house floor, still clasping her hands tightly about her forehead as if she would force some clear and helpful thought from the depths of her puzzled brain. There was but one resource—the factories at Lowell, and she gave a frightened little shudder to think what a great change the last ten minutes seemed to have wrought in her whole future outlook.

To save money enough from her scanty earnings in the Lowell shoe-factories to take her even one year to the Boston Conservatory seemed absurd and out of the question, but here rested her only hope, and she felt that God would certainly help her in some mysterious way, if she would only be really brave and try to help herself.

"Come, mother," she said cheerily, placing her hand upon the bowed head, "my plans are all made, I shall go down to Lowell to-morrow and get work in the shoe-factories. There's plenty of music money to keep you and father comfortably for at least two years, and"—she would have said more but a great lump was choking her and

BORDEN'S EAGLE BRAND CONDENSED MILK
FOR NURSING AND GENERAL USE
SEND FOR "BABIES" A BOOK FOR MOTHERS.
Borden's Condensed Milk Co.,— New York.

THE YOUTH'S COMPANION

Issued Every Thursday.
Subscription $1.75 a Year.

THE COMPANION is published for everybody, young and old, who enjoys good reading—stories full of vim and human nature, articles that convey useful information in the most attractive way, anecdotes that tickle the humor. Believing that every new subscriber gained is a constant reader won, the publishers announce the following special :: :: :: :: :: ::

Offer to New Subscribers

THE new subscriber who sends $1.75, a year's subscription price, now, with this slip or the name of this publication, will receive

FREE—all the numbers of The Companion for the remaining weeks of 1901, including

FREE—the Thanksgiving, Christmas and New Year's Double Numbers.

FREE—The Companion Calendar for 1902, lithographed in 12 colors and gold,

And then the issues for fifty-two weeks, a full year, until January 1, 1903.

$1.75 FROM THE TIME OF SUBSCRIPTION TO **1903**

Illustrated Announcement of the New Volume for 1902 and Sample Copies of the Paper sent to any address Free.

The Youth's Companion, Boston, Mass.

tears were beginning to fall in spite of herself.

Mrs. Grant threw up both hands with a look of horror. "*You*, Jinny, *you* work in them dirty factories? Never! Never! We'll all starve first—die—anything but that! Hain't I been tuggin' an' toilin' all these years ter keep ye out o' them factories? Look at the McCrillis girls an' the Larkinses"—

"Never mind, mother, they have nothing to do with my case," and Marie brushed away what she secretly vowed would be the last tear, at the same time giving her mother a rapturous kiss.

"Now let's set to work as if nothing had happened. There's no use crying over spilled milk, you know," she said, forcing an empty little laugh as she gazed ruefully at the useless contents of so many rows of well-filled milk-pans. "You keep father company while I pack my trunk. He mustn't know but what I've gone to Boston."

But she found it impossible, try as hard as she might, to adjust herself to this new condition of affairs without undergoing a great inner struggle. Packing her trunk as a pupil of the Boston Conservatory, and packing her trunk as the prospective employee of a Lowell shoe-factory, she found to be two experiences totally unlike. All the fancy little articles of toilette and fur-

belows which she and her mother had been preparing during the long summer days, with such great care and pleasant anticipations as to when and where she should wear them, now seemed to haunt her with a far-away, ghostly stare, as if they had been made for some one who had suddenly died, without the pleasure of having worn them. In fact, it seemed that her own happy self of a few hours before had suddenly gone from the world forever, leaving only the poor substitute of a lifeless automaton, a piece of mechanism that acted, not because it would but because it must. Thus the miserable day wore away and when night came, she found that she had done a thousand unnecessary things, and left undone about as many that were necessary.

"It's gittin' dark, Jinny, an' the water hain't brung yit from aunt Ruth's spring," said her mother just at nightfall. "Es ye've allus injoyed fetchin' it, an' this is yer last night at the intervale"—

"Hush! sh! mother," said Marie, choking back a great lump that was rising in her throat, "of course I want to visit the old spring once more. Give me the pail."

This had been her work every evening for years. Aunt Ruth's spring was just across the intervale at the entrance to a little cavern in the side of Old Chocorua, with which it was strangely connected by legendary history. Aunt Ruth was an old Indian "pow-wow," a half-breed, who had tried to bless the country instead of cursing it by laying a bag of sulphur in the spring and thus rendering its waters a remedy for all the ills of life.

It was growing quite dark when Marie reached the spring, and as she stooped down for her pail of water, she could faintly distinguish by the light of the moon beaming above Old Chocorua, the dim reflection of her own figure in the gurgling pool beneath. Just then she heard low voices right at hand. Some men were approaching. She had never experienced fear in all her life before, but something in their tones told her that they were plotting mischief. She felt her heart beating rapidly, and she had barely time to dart behind a rock at the entrance of the little cavern, when the reflection of an old white hat drawn down over an animal-looking face was thrown upon the water which bubbled out from beneath her hiding place.

It was Jim McCrillis, and Marie held her breath lest she should be discovered! A stranger was with him who had come apparently for the purpose of viewing the spring, as immediately upon reaching it, he stooped down with a long stick and measured the depth of the water.

"Geminy crickets!" he exclaimed with a low whistle as he held the stick up in front of him, "four feet o' water there, an' all this drought! I tell ye, Mac, old boy, our fortune's made!" He slapped McCrillis familiarly upon the back and chuckled with unsuppressed delight as he continued. "You're sure the old lady an' the young'n don't know nothin' o' the value o' these medicinal properties?"

"Not a breath," answered Jim, "I've worked the hull business purty slick. Lucky I thought of that milk-sick wrinkle. They's boycotted 'thin an hour after I set the tale a-goin'. Their business's killed deader'n a door nail an' they'll sell us the hull field fer less'n Dr. Ames'll pay us on our first shipment o' the water."

"Yer a reg'lar snide, old boy," chuckled his comrade as he gave him another slap. "We'll drive the bargain with the old lady in the mornin' an' ship a hundred barl o' this water to Boston afore to-morrow night. Of course milk-sick's nothin' but the cows a-drinkin' sulphur water in dry weather. But mum's the word, old boy, till we've druv a bargain for the intervale."

With this they disappeared around a bend of Old Chocorua, and Marie rushed home upon the wings of the wind. The whole matter had dawned upon her like a revelation. Aunt Ruth's spring had been found to possess wonderful medicinal properties, and they were planning to sell the water to Dr. Ames of Boston—she knew him well by reputation. Jim McCrillis had stirred up the excitement over milk-sick that he might get a bargain in their property.

The next day, the boys were informed that the property could not be bought at any price. A few days later, Dr. Ames wrote them that he preferred to buy the water from the true possessors of the soil.

Thus began those enormous shipments of medicinal spring water from this locality into the city of Boston which is to-day such a thriving business, and which enabled the Grants to build upon the slope of Old Chocorua that beautiful little hotel known as the "Half-way House," a resting place for weary tourists from all parts of the world.

Filipino School-Boy's Composition.

The Filipino's brightness and readiness to learn is clearly demonstrated by the following production of a child of Parang Parang, Philippine Islands, who has only had one year's instruction in English. The production, written on foolscap paper, with the vertical penmanship, was brought home by a Bellefontaine, O., soldier:

"The American is a white man that has black the coat and pantaloons the color of chocolate, and wears black and red shoes, and also has a hat the color of ashes, and he drinks whisky and eats bread, meat, and coffee, and knows how to sing and knows how to dance and play the guitar and music, and knows how to write, and parts the hair at the middle. He has the custom very good and they treat the Filipinos very well, and teach also to speak of their language that is very good for to learn the girls and boys, and sometimes some are very large and high and have the hair in curls, and they are very good to shoot guns and not can they deceive the Americans, for they are very smart, and sometimes they have the hair so red, and when the Americans came to the island we had much fear, because said some that they are bad, but now we know the custom that is very good."

One of the churches in a little Western town has a young woman as its pastor. She was called to the door of the parsonage one day, and saw there a much embarrassed young farmer of the German type.

"Dey say der minister lifed in dis house," he said.

"Yes," replied the fair pastor.

"Vell—m—I—I vant to kit merrit!"

"To get married? Very well, I can marry you," said the minister, encouragingly.

"Oh, but I got a girl alreaty," was the disconcerting reply.

Dangerous to Life.

Surgical Operations For Piles Dangerous and Unnecessary.

The failure of ointments, salves and pills to permanently cure piles has led many to believe the only cure to be a surgical operation.

But surgical operations are dangerous to life and moreover, are often unsuccessful and at this time are no longer used by the best physicians nor recommended by them.

The safest and surest way to cure any case of piles, whether itching, bleeding or protruding, is to use the Pyramid Pile Cure, composed of vegetable oils and acids, healing and soothing to the inflamed parts, and containing no opium or other narcotic.

Dr. Williams, a prominent orificial surgeon, says: "It is the duty of every surgeon to avoid an operation if possible to cure in any other way, and after many trials with the Pyramid Pile Cure I unhesitatingly recommend it in preference to an operation.

The harmless acids and oils contained in it cause the blood vessels to contract to a natural condition and the tumors are absorbed and the cure is made without pain, inconvenience or detention from business.

In bleeding and itching piles the Pyramid is equally valuable."

In some cases a single package of the Pyramid has cured long standing cases; being in suppository form it is always ready for use, can be carried in the pocket when traveling, it is applied at night and does not interfere with the daily occupation.

The Pyramid Pile Cure is not only the safest and surest remedy for piles, but it is the best known and most popular from Maine to California. Every physician and druggist knows what it will do.

The Pyramid Pile Cure can be found at all drug stores at 50c for full sized treatment.

A little book on cause and cure of piles mailed free, by addressing the Pyramid Drug Co., Marshall, Mich.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.
IRON AND WOOD
PUMPS
OF ALL KINDS.
Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and **Fairbanks Standard Scales.** Prices low. Get the best. Send for Catalogue.
FAIRBANKS, MORSE & CO., ST. LOUIS, MO.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of BIBLE READINGS on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

PILES **TRIAL TREATMENT FREE.** We will forfeit $50 for any case of **Internal, External** or **Itching Piles** the **Germ Pile Cure** fails to cure. Instant and permanent relief. Write at once. **Germ Medical Co.,** 215 E. 3d St., **Cincinnati, O.**

With the Children.

J. Breckenridge Ellis.

The Runaways.—IV.

There stood Harry with a heavy hatchet in his hand, while the water from the tank trickled down his trowsers' legs, and the goldfish gasped at his feet. Two had been killed by their fall. "Oh, Oh, Oh, *Me-e!*" shouted Harry, catching sight of Zep and Emily. "Hold your apron!" cried Zep to Emily as he gathered up the fish. "Fly to the bathtub with 'em. Oh, Harry, what *made* you do it?"

"I didn't go to!" wailed Harry. "I was just pretending to hit the glass to see 'em jump back and ever' time I hit at 'em it was *fun!* They would turn like their tails was an axletree. An' I guess I got excited an' hit harder'n I knew and '*kee*-WHACK!' it went through the glass—and—aunt Sarelda—Oh, Oh, Oh! *Me-e-e!*" He was too frightened to cry.

"No use standin' there sayin', '*Oh, Me!*'" cried Zep. "We must sop up this water. Quick!"

"What can we sop with?" demanded the wretched Harry.

"Anything!" cried Zep, rushing into the company-bedroom, the door of which happened to be most convenient. There was something white covering the bed and snatching this off he rushed back and fell to mopping up the Brussels carpet. Harry rejoined him in great excitement. "Will this do to sop with?" he asked.

"I guess not," said Zep. "That's aunt Sarelda's dress, unless I'm mighty mistaken. Emily!" he raised his voice, "how's them fish?"

"You mean *those* fish," Emily reproved him from the bathroom.

"I don't," said Zep. "This ain't no time to be correct. This carpet looks just *awful*!"

"Here's another one dead," came the voice of their sister. "And this other one, —it just wiggles a little bit. Now it ain't even *wigglin'*. I can see it breathe, though."

"Harry," exclaimed Zep as he soaked up the water in the large white bed-cover, "why don't you help get up this water? You're the one did it, anyhow!"

"I can't find anything," moaned Harry, dancing up and down in anguish, still holding aunt Sarelda's silk dress.

"Then sit down on it!" ordered the older brother, "and scrape yourself along; that'll absorb up some moisture, I guess."

The voice of Emily came to them above the roaring of the hydrant; "It's quit a-breathin'!"

"Then all the goldfish are dead but one!" Harry wailed.

"That one's dead, too," said Emily coming into the hall. "Two and two are four, and that's all there were. Oh, Zep, that's aunt Sarelda's beautiful white spread you are *gawming* up so dreadful! What *will* she say?"

"If it comes to that," retorted Zep, very red from his exercise, "what will she *do*, about the whole business? I don't care *what* she says, no I don't!" he added angrily, as he cut his hand on a piece of the broken glass tank. His finger began to bleed over the beautiful white spread.

"Oh, Oh!" said Emily suddenly in a scared voice, "I clear forgot all about dropping my ring out in the back yard." She ran away while Zep called after her, "Say, just bring in that gold watch I left on the bench, will you?"

When aunt Sarelda returned from visiting, with that pleasant, refined feeling still lingering that comes from being out in society, she did not have to ring the bell, for the front door stood wide open. Her glass tank was heaped in a pretty wreck of sparkling glass, her goldfish seemed to have spread their fins for a distant land, and the carpet had put on a sober look as if beginning to realize that it was growing old. The three children who stood waiting for her looked as miserable as the pictures of our famous men you see so often in newspapers. Aunt Sarelda dropped her parasol with a faint scream and sank into a hall chair.

"We didn't know what to do with the glass," said Zep apologetically, "or we would of throwed it all away to save you the worry."

"I broke it," said Harry. "I had the hatchet hittin' at the fish, jus' to see 'em jump back when, *souse!* it went through the side and into the water!"

"Here are the goldfish," Emily announced showing them upon a waiter; "all dead, the four of them."

"You see," said Harry, "it was fallin' on the floor, I guess. We turned the hydrant on 'em, but it didn't seem to do no good."

Aunt Sarelda sat quite rigid, unable to speak a word.

"I sopped up the water with your beautiful bed-spread," Zep continued, "but I thought it was just a sheet or tablecloth or something,—I didn't know it was particular till Emily told me and then it was too late."

"And his finger bleeded all over it," added Emily "till it looks perfec'ly scan'-lus! But he didn't complain although the cut hurt him awful; he said it did."

"But that ain't the worst, aunt Sarelda," stammered Zep, who was very pale.

"Oh, no," faltered Emily, "all that goldfish trouble ain't *nothin'* to what we have to tell you!"

Aunt Sarelda gripped the sides of her chair and glared at them, speechless.

"Your little gold ring is gone," said Emily.

"And grandfather's gold watch that you let me wear to-day," added Zep.

"GONE?" cried aunt Sarelda, finding her voice at last, and springing up.

"Emily and I were in the back yard," explained the wretched Zep, "when we heard the most perfectly terrible noise in here and Harry crying, 'Oh, Me! Oh *Me-e-e!*' just that way. We thought he was dead, so in we ran—*didn't* we, Emily? and I left the watch on the bench and she dropped the ring on the ground; and when we'd sopped up all the water—you ought to seen it; you wouldn't think from the nice way it looks now how it *did* look! And the ring and watch had been stole by a young man in a handsome suit with a light cane. We *know* it was him, 'cause he'd seen us playin' with the ring and watch. So I run and told the police and they'll get him, I expect," he added, in all the hopefulness of youth; "I've did ever' thing that kin be done, aunt Sarelda, and we all three asks your pardon."

"Where was that young man?"

ANEMIA

The face alone is no sure index of health; but headache and dizziness, no ambition, no force, no endurance, short breath, palpitation of the heart on little exertion—these with a pale face, are a clear indication of what is wrong. There is too little red in the blood.

There is too little vital force. It is life that is wanting.

Scott's emulsion of cod-liver oil supplies it.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York

"He was standin' in the alley before we"—

"How could you see him in the alley?"

"Through the gate. Oh, yes, and we didn't tell you that, *did* we? Well, we opened the gate—or *I* opened it, 'cause there was no breeze any other place and I'm sorry about that, *too*."

"Children," said aunt Sarelda quietly, "get your things together. You go to your Uncle Tom's on this evening's train. He has always said you should be bound out, and he is your guardian. I have nerves; and I can't have children, too!" That was all. She didn't scold or reproach them. She simply packed them safely away on the train for Campton. Can we blame her very much? Think of her goldfish, her watch, and her ring, to say nothing of her spread and carpet. Besides, she had never seen much of her brother Henry since he joined a church she disapproved of and began to preach for it; so she always felt that Emily, Zep and Harry were only half-kin.

At midnight the train stopped at a certain station and the orphans went to the door as if to look at the dark scenery. But when the brakeman called, "All aboard!" they slipped down the steps on the side away from the station. Nobody saw them vanish in the night. Zep and Harry had declared they would not be bound out, and Emily could not be left behind. With no clear notion of where they were going or what they meant to do, they walked all the next day, carrying their shoes and stockings in a bundle and buying what they needed to eat with some of the change aunt Sarelda had given them. Thus they reached the box-car on the switch.

(TO BE CONTINUED.)

"How will the Harvard men get home?" queried the first Yalensian after the game.

"Oh, they will follow the beaten track as usual," said the second Yalensian.

Costigan—"Don't say you 'ain't done nothin'.'" Madigan—"An' why not?" Costigan—"Because that isn't good English." Madigan—"Faith, I'm glad to hear for, by the powers, nayther am I."

Hour of Prayer.

Frank G. Tyrrell.

The Unsaved About Us.*

TEXT.—And he suffered him not, but saith unto him, Go to thy house, unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee.—Mark 5:19.

It was natural and admirable that the demon-dispossessed man should want to follow the Master. It is the first impulse of the forgiven soul. In an eastern slave market, a gentleman was much moved by the distress of a young girl who was about to be sold at auction. He bought her and set her free. As soon as it was made plain that she was delivered from bondage, she ran joyfully after her benefactor, exclaiming to the throngs, "He hath redeemed me! he hath redeemed me!" and then to him she cried, "Let me be your servant!"

Publication.

We all know that the gospel is literally good tidings; and we know, too, that tidings are not tidings at all unless told. Many good people have heard the story of redeeming love, have had their hearts cleansed by the blood of Christ, and then given their lips over to dumbness. They forget that they are to sound out the saving message. Jesus wanted disciples, followers, comrades, but he wanted witnesses also, and he makes a witness of this grateful man. "Go! tell!" And is not that the word of the loving Master to us all? We are not to dream happy hours away at His feet, though we are to seek His favor, but, having been blessed ourselves, we are to be a blessing to others.

It is necessary to have a class of men to whom the church commits the special task of preaching the gospel, of publishing the good news. This is according to divine wisdom. But it is not therefore necessary for the rest of the church to remain silent. All should preach, each in his way. "There is either a special call," writes A. Campbell, "a general call, or no call at all, to labor for the conversion of the world. If there be a few specially called, the rest have nothing to do but to mind their own concerns. If none be called, then it is the duty of none, and the Lord has nothing for his people to do—no world to convert, or at least, nothing for them to do in that work. None of us are prepared for the consequences of either of these assumptions. It follows, then, that it is the duty of all to labor according to their respective abilities in this work."

Preaching from Experience.

A merely theoretical knowledge of the gospel may be acquired, and it may be imparted in a mechanical fashion to others. But this is cold and lifeless; it is not what the Master intended. Experience is the best teacher, and experience is needed to make the heart warm, the tongue ready and the lips eloquent. Only he who has felt the degrading power of sin, its galling slavery, can preach effectively the mercy and love of a Redeemer. Indeed, it has been said that no man can preach beyond his personal experience. He can tell of the love of God, as far as he has tasted it, and no farther. In such preaching, the man himself illustrates his story, and his whole emotional nature is engaged in telling it.

Disciples should therefore covet, not familiarity with the demon forces of sin, but familiarity with God's love and mercy. Every disappointment, every pain, every sorrow, brings its deposit of heavenly treasure, making the heart richer, the eye clearer, the testimony stronger.

Beginning at Home.

"To thy house, unto thy friends," go there, and tell them what the Lord has done for thee. It would be idle to traverse the length and breadth of the land, speaking to strangers, if one's own household sat in darkness. The first preachers were instructed to begin at Jerusalem, and so to-day the redeemed soul bears its first testimony to the little group around the fireside. It is in one's own home he is best known. There his former manner of life is a matter of record. And if he has been transformed, it is there the contrast appears clearest and strongest, and therefore most convincing.

Not only is this true, but surely God means by ties of blood to endow us with the power of mightily influencing each other. He has set us in families and neighborhoods and established these intimate relationships for a wise purpose. Our loved ones appeal to us. We yearn for them. Let your light shine brightest at home.

Prayer.

O God, Thou hast delivered us from the thralldom of sin. Thou hast forgiven all our iniquities and blotted out as a thick cloud our transgressions. Our hearts leap within us for joy, and we would go forth among men as witnesses to Thy redeeming mercy. Wilt thou bless us, and the testimony we bear, and make it effectual in winning others from darkness to light, through Jesus Christ our Savior. Amen.

*Prayer-meeting topic for Oct. 30.

Good Positions.

You may, without paying to the college a cent for tuition, until course is completed and position secured, attend one of Draughon's Practical Business Colleges, Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Shreveport, Ft. Worth and Galveston. Send for catalogue; it will explain all. Address: "Credit Dep't., MO, Draughon's College," at either of above places.

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

Travel.

A word or two on the subject of travel is not amiss. The facilities for the transportation of passengers at the present time have certainly been brought to perfection. It isn't like in the old days when it was almost a torture to go from one place to another. Now you get aboard a train and live just like you do at home. The entire equipment is built with a view to your comfort.

For instance: When you go East the B. & O. S-W. offers you Three Daily Solid Vestibuled Trains from St. Louis, leaving at 8:20 a. m., 8:05 p. m. and 2:15 a. m.—made up of the finest Pullman sleepers—a dining car service which cannot be excelled (you don't have to pay for what you can't eat, but just for what you order)—first class high back coaches—in fact the trains are palaces on wheels. The track, roadbed and equipment are entirely new.

It's the best line to Cincinnati and Louisville. Only $21 to New York with stop-overs. (Saves you money and gives you the best service.)

Information in regard to trains, etc., can be secured from any representative. It will be a pleasure for them to answer your questions and help you in every way.

The favor of the public is final proof of merit—and we're after it.

F. D. GILDERSLEEVE, Dist. Pass. Agt., St. Louis, Mo.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Ce tury.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

Danger In Soda.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place, and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief, and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20-grain lozenges, very pleasant to taste, and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.

SABBATH OR LORD'S DAY

By D. R. DUNGAN, author of "On the Rock," "Moses, the Man of God," etc. It is a powerful argument against Adventism, and the observance of the Sabbath, or seventh day of the week, as the day of rest and worship. Dr. Dungan is a man well versed in the Scriptures, and gifted with sound sense and good judgment. He is a strong and convincing writer. This work should be placed in the hands of those who have been disturbed by the teachings of Adventists.

• PRICE, 25 CENTS.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO.

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis ..	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

Sunday - School.

W. F. Richardson

Death of Joseph.*

An interval of seventeen years elapsed between the close of the last lesson and the beginning of the present one. Jacob, with his entire household, settled in Goshen, the northeast district of Egypt, a region well fitted for the pastoral life which he and his sons wished to follow. It was more agreeable to the Egyptians for them to locate on the border of the land, rather than in the interior, because of the suspicion with which foreign shepherds were regarded, since the invasion and conquest of the "Shepherd Kings," which preceded this period by possibly but a few decades, or generations at most. Pharaoh loaded them with favors, and their home in Egypt came to be a very pleasant one. Here, after his troubled and unhappy life, the aged Jacob found peace in the prosperity and happiness of his children. He lived to the good old age of a hundred and forty-seven and died with resignation, after having bestowed his blessing upon the children of Joseph, each of whom he honored with the headship of one of the tribes of Israel. In a prophetic rhapsody he briefly portrayed the future of his sons, or rather of the tribes that should spring from them, and with the request that his body be carried into Canaan and buried with those of his fathers, in the Cave of Machpelah, "he gathered up his feet into the bed and yielded up the ghost, and was gathered unto his people." His body was embalmed and a period of mourning observed for seventy days, after the Egyptian fashion. Then, attended by a great concourse of Egyptian nobles, the sons of Jacob, led by Joseph, carried their father's body back to Hebron, and laid it away in the tomb of Abraham.

It is difficult for a base soul to realize the existence of noble and unselfish spirits. Joseph had indeed forgiven his brothers, and for seventeen years had proven himself their benefactor. Yet, they reasoned, this forbearance might have been only out of regard for their aged father, and Joseph might be cherishing the purpose of revenging himself upon them, after Jacob had been laid away. Esau, their father's brother, had once cherished such a purpose against Jacob and they feared that Joseph might follow his example. Before the death of Jacob they told him their fears and received from him the message to Joseph which they now send, as if they would plead by the voice of their dead father for mercy. They call themselves "the servants of the God of thy father," as if they would no longer claim for themselves the name of brothers. They follow the messenger who bears their appeal, and prostrate themselves before Joseph, beseeching his mercy and forgiveness. Did they recall the morning, so many years before, when the artless young lad told his dream, which pictured them in the very act they were now performing, and for which they had hated him and sold him into slavery? The memory doubtless had burned itself into their very souls and made their shame and terror the greater now.

They were again cruelly wronging their noble brother. Their doubt of him cut him to the heart and he wept bitterly. That they could think him capable of living a lie all these years and suspect his words and actions to be only the cover of the hatred he was all the time cherishing, must have been a sore trial to this godly man. And their offer to be no longer his brothers, but his servants, must have sounded to his ears as unwelcome as the request of the prodigal son that his father let him take a like humble place in his home. Joseph's answer was such as we might expect from so grand a character. "Fear not: for am I in the place of God?" Had he not learned, during those long years of bondage in the house of Potiphar, and those longer years in the prison, that it belonged to God alone to revenge an injury? Had he not committed his way unto him and found that God could bring forth his righteousness as the light, and his judgment as the noonday? After such an experience of the divine presence and favor as had been the portion of Joseph, no evil spirit of vengeance could find a resting place within his heart. Again he assures them, as he had when he first revealed himself to them, that he recognized God in all this history of their duplicity and cruelty, and declared his purpose to nourish them and their children, as he had been doing so long.

Of the future of these brethren we are told nothing. Doubtless they were in some measure transformed by the sweet spirit and noble example of Joseph, so that their lives were more unselfish and their faith in and loyalty to God more pronounced in all after years. As for Joseph, we are told that he lived to the good old age of a hundred and ten, and was permitted, before his death, to hold in his arms his grandchildren to the third generation, born of his two sons, Ephraim and Manasseh. With the ending of the famine the Hebrews did not return to Canaan, but abode in Goshen. God had a wonderful purpose to fulfill in their abiding here, and they were unconsciously carrying out the will of the God of their fathers, in thus dwelling in a strange land.

As the death of Joseph approached, he remembered the land of his youth and yearned to find his last resting place in its soil. He had never forgotten the promises made by Jehovah to Abraham, Isaac and Jacob, which were constantly repeated in the ears of their children. He knew that Canaan was to be the dwelling place of his people, and that here was the glory of God to be revealed to the world through them. It was his desire, therefore, that his grave be made in that promised land. He called around him the leading members of the family, as he felt death approaching, and required of them an oath that they would give him burial in the land of Canaan. "God will surely visit you," he said, "and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. . . . and ye shall carry up my bones from hence." The oath was given, the faithful "Savior of the world," as the Egyptians had called him, died, and his body was embalmed and laid away in a coffin until the promised return to Canaan should transpire. By reading the story of that return, we find, from Exodus 13:19, and Joshua 24:32 that his body at last rested in the soil of Shechem, in the ground which his father Jacob had long ago given him. Here, near the Well of Jacob, under the base of Mount Ebal, is shown to-day the tomb of Joseph. Perhaps, when the Holy Land is delivered from the power of the Turk, we shall be able to look upon the veritable body of this man of God, from whose life we have learned such wonderful and beautiful lessons.

*Lesson for November 3. Genesis 50:15-26.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

Where a Small Organ is Needed

for a chapel, small church, or convent,

STYLE 2360.

this model is eminently satisfactory. It's very moderate price also adds to its popularity. Send for our illustrated catalogue.

Mason & Hamlin Co.

BOSTON. NEW YORK. CHICAGO.

WINTER TOURIST TICKETS

NOW ON SALE VIA

Louisville & Nashville R. R.

TO

Florida

and

Gulf Coast Points

Finest Dining Car Service in the South.

Write for folders, descriptive matter, etc, to

C. L. STONE,
General Pass. Agent,
Louisville, Ky.

The Louisville & Nashville Railroad

Operates the Finest Passenger Service in the South. The equipment is up to date, the road bed without an equal and the time the fastest. Through trains of magnificent Coaches and Drawing-room Sleeping Cars between

Chicago,
Cincinnati,
Louisville,
Evansville or
St. Louis and
Nashville,
Memphis,
Birmington,
New Orleans,
Mobile,
Pensacola and
Jacksonville

Through the historical and scenic regions of Tennessee, Alabama, Mississippi, Louisiana and Florida.

For descriptive matter, time-tables and maps ddress
C. L. STONE, General Pass. Agt.
Louisville, Ky

THE OLD BOOK IN THE NEW CRUCIBLE.

Continued from Page 1359.

nack thinks thirty or forty years sufficient time for the compilation of the gospels. It may have taken longer for our gospels to secure their predominance, but the actual composition may be put much earlier than the higher criticism has hitherto allowed. Harnack supports his view by the consideration that in times of theological ferment ideas differentiate and crystallize quickly, and he gives an apposite illustration from Lutheranism. In 1517 putting out its protest in the Theses, in 1567 itself at the height of intolerance in the University of Zena; in 1517 ethically indignant with Rome, in 1530 bigoted and passionate in defense of transubstantiation. The argument is that when men are astride theology they ride quickly, and that it is not necessary to suppose the gospels took so long to compose as the higher criticism taught a generation ago.

Another great name in German theology sanctions the same opinion. Wendt, in "The Teaching of Jesus," is strongly conservative and retrogressive. His great contribution to the subject is what he believes to be the original stratum of John. He reads the fourth gospel and instead of finding it a document of the data A. D. 130-140, he distinguishes a first draft, an older document, "belonging to the time of the apostles, and reflecting in its account of eternal life, and of the gift of the Holy Spirit, and in the enforcement of the fatherhood of God and the dependence of his kingdom on love in the hearts of men, the very essence of the teaching of Jesus." What this amounts to is, that the original gospel of John was a gospel taken from the lips of Christ; that its object was not to proclaim his own Messiahship, but to reveal to men a heavenly Father and to teach them love at once filial and fraternal. Only the late editor of this original, imbued with the idea of Messiahship, wrote it in all through the document and changed its whole character. The fatherhood of God, not the Messiahship of the Son, was, in Wendt's view, the great original theme. The last was only the sign of the beginning of the end. "As his destiny closed in upon him he became more and more impressed with the need of attachment to his own person; and the old note of a simple call to realize God's fatherhood faded from the forefront of his preaching to give place to that other note, insistent on believing devotion to himself, which makes itself heard at the close of the synoptics." The fatherhood is the subject of Mark and Matthew. The argument runs through, and if rightly interpreted, is also the subject of the original John.

The recent attempt to shift the center of gravity of the Higher Criticism from the Old back to the New Testament, in the publication of Dr. Cheyne's new Bible Dictionary, is not likely to have a prolonged success. A marked tendency, if not the leading characteristic of the work, is an attempt to revamp the exploded theories of the rationalistic criticism of a generation ago. The elimination of the miraculous from the gospel narratives, and the virtual destruction of the historicity and credibility of the evangelic story that failed so signally thirty years ago in the hands of the ablest of critics, is not likely to succeed now, with the whole trend of the best criticism against it. The latest guesses and the wildest hypotheses of destructive criticism do not make up the best subject matter for the contents for an Encyclopedia Biblica.

It is only natural when the higher critics begin to climb down that orthodox critics should make demonstrations of pleasure. To find that old-fashioned views covering the most important part of the field are right after all, to be told it by the best critics, yields satisfaction even to the natural man. Harnack in his last book pushes nearly all of the dates of important New Testament books further towards the beginning, and puts the capstone on the temple of Christian evidence, by assigning the conversion of Saul to the year of the crucifixion. With the New Testament securely entrenched behind the bulwark of rationalistic as well as Christian scholarship, the Old Testament message may be expected to emerge from the crucible of the critical conflict without even the smell of fire upon its garments.

The Idaho Convention.

The second annual convention of the Idaho state missionary society was held in Boise City, Oct. 1, 2 and 3. The attendance and interest were good; better than last year. Every number on the program was carried out, though in two or three instances it was necessary to supply. B. F. Clay presided. G. L. Surber acted as secretary. Some months ago the state board employed S. G. Clay as state evangelist. His report at the convention showed that he has organized one church at Weiser, that he has secured much valuable information and opened up the work in various parts of the state, and that he has the work thoroughly in hand for a strong forward movement in the future. No one unacquainted with the great west in mere extent of territory can understand the full magnitude of the work of a missionary here. The towns are small, the settlements are scattered, the railroads are few; one must go all the way round to get to any place. Idaho is larger than Ohio and Kentucky combined, and the railroads do not form a network, but rather a border round the state. We have scattered brethren, numbering into the thousands, all over this great territory who have not heard a preacher proclaim the primitive gospel for years, yet we have twenty-one churches in the state.

We have about fifteen hundred brethren who cannot hear preaching, yet they have remained loyal to our plea. Here is an example. (How many of the readers of this would be able to make such a record?) Bro. Horatio Swartz and his son-in-law, Elmer Thompson, of Junction, Idaho, drove over mountain roads three hundred and fifty miles (the printer ought to use large caps here) to be present at this convention. These two brothers and their wives have met every Lord's day for three years to study the word and break bread. The example of these brothers and the recommendation of the state evangelist gave the keynote to the convention. It was decided to organize a home department, and to get in touch with all the scattered brethren, so far as possible. We want preachers and others in the East who know of any of our people that come to Idaho to send us word, giving name and address, if possible. Write to B. F. Clay, Cor. Sec., Boise, Idaho.

It was decided to ask the home board for one thousand dollars to carry on the evangelistic work in Idaho.

Some notable addresses at the convention were those of Mrs. C. E Evans, John C. Rice, G. W. Surber, B. F. Clay, Eugene Finn. O. M. Pennock and S. G. Clay. The sermon on Wednesday evening, by C. E. Evans, lately come from Iowa, was a masterly discussion of "Our Attitude Toward the Other Religious Bodies."

We are working and praying and paying. Brethren, work and pray and pay with us, and we will accomplish great results.

O. M. Pennock.

A Suggestion.

This is not a "therapeutic" or theologic suggestion, but evangelistic. In our reports to the papers, whether by pastor or evangelist, why can't we state definitely the number of additions? It is very disappointing to the friends and admirers of a preacher who s an closely every paper to see reports of his work to find only when he has finished a meeting that "it was a great meeting," or that "a great number was added to the saved" It might be a great meeting and not have many additions, but our statistician cannot do justice to such a report. Why not say how many by baptism and how many otherwise? It is no discredit to a preacher not to have 100 or more additions in every meeting. Neither Paul nor Peter could have a great meeting under the same conditions we find sometimes unless they exercised their miraculous power as in the case of Ananias and Elymas, and thus brought fear upon all the church. To report "10 additions last Sunday" may mean 10 subtractions from other local congregations and not a single addition to the church in general. Brethren, let us be specific and state the facts. W. E. Harlow.

Parsons, Kan.

Coffee Did It.

Would Have Been Fatal if Kept Up.

"Coffee!! Oh how I did want it after the nervous strain of public work. Something warm to brace me up was all the breakfast I craved, but every time I drank it, I suffered the dying sensation that follows it with heart fluttering and throbbing of the throat and ears.

I had no strength to throw away in that way, so decided that hot water must do for me.

One morning I came to breakfast in the home of some friends in Pueblo, Colo., just in time to see the mother pouring some rich deep yellow coffee into mugs for the two little boys. One little chap had thrust his fingers in the mug and was licking them with such approving smacks. This opened the way for me to say, 'Are you not afraid of the effects of coffee on the little folks?' The mother explained that it was Postum Food Coffee made at Battle Creek, Mich, and remarked, 'We think there is nothing like it.' Then she explained how the new coffee had weaned them away from the use of the old-fashioned coffee and tea because 'it is so wholesome.' I drank it there for the first time, and was delighted, not only with the delicious flavor, but the after satisfaction it gives. One day I was speaking with our family physician's wife about Postum, when her daughter remarked 'Yes, mamma, we are out of Postum, and I have used coffee for the last two mornings and it always brings the tired feeling and troubles my stomach and bowels, but Postum makes me feel all right.'

In one home they served Postum in such a way that it was tasteless. I have found that Postum boiled sometimes five minutes, and sometimes ten, is nothing more than spoiled water, but when it is made with two heaping teaspoonsful for each cup, and boiled fifteen or twenty minutes it becomes a tried and proven breakfast favorite, and for refreshment and wholesome nourishment, has no equal." M. M. Yates, Goshen, Ind.

Marriages.

BROOKS — WOODSON. — Married, Mr. Thomas Brooks, of Miller, Neb., to Miss Amanda M. Woodson, of Oak St., Ottawa, Kan., Aug. 14.

McCUNE—DOWLING. —Married at the Mount Cabanne Christian church, St. Louis, Mo., October 16, 1901, Mr. Harvey T. McCune and Miss Pearl Dowling, W. W. Dowling officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

ELLIS.

After 17 years of patient suffering the tired spirit of Sister Louisa J. Ellis took its homeward flight on the morning of Oct. 4, 1901. Louisa J. Spindler was born in Knox county, O., July 17, 1842, and married to Andrew Ellis in 1870. Their union was blessed with three daughters. One daughter died in childhood and Brother Ellis was called home some seven years ago, leaving two daughters together with the two stepsons whom she reared to mourn her departure. While yet a child she became a Christian and early in life became a member of the Jelloway Christian Church in Knox county, O., of which she was an active worker until the family removed to Marshall county, Ia., in 1884. Together with Bro. Ellis she was large y instrumental in founding the Christian church in Melbourne, both being charter members, and her interest in the welfare of the church has never failed. Especially will she be missed in the C. W. B. M. in which she was an untiring worker. She was a firm friend of missions. During Bro. Ellis's life their home was the preacher's home, as many of the older ministers will remember. Being an invalid and almost helpless for several years, her active service was much hindered, yet by her sympathy and prayers, as well as by her life in the community, she won the respect and love of all and her influence was far-reaching for good. The funeral services were held at the church on the following Sunday conducted by the pastor, after which we laid her gently away to rest beside her husband to await the final summons from on high. We shall meet again. W. E. PITCHER.

Melbourne, Ia., Oct. 14, 1901.

MAVITY.

Elder Henry Mavity, a pioneer preacher of Kentucky, died Oct. 11, 1901, of general cebility, at the home of his son, John S. Mavity, at Vanceburg, Ky. Elder Mavity was born Sept. 10, 1810, and was 91 years, 1 month and 1 day old. He was a faithful minister of the word from 1830 to 1890. He was a son of Elder John Mavity and brother of Elder Jesse and Fletcher Mavity, who have long since passed to their reward. He left one sister, Mrs. Eliza Vawtes, of Medaryville, Ind., who is 88 years old. C. P. V.

RANKIN.

Anna Rice Rankin, wife of Fred H Rankin, of Athens, Ill., died at her home Sunday, Sept. 29, 1901. Mrs. Rankin was the daughter of Elder E. G. Rice, one of Illinois' pioneer preachers, and Mary A. Rice, of Jacksonville, Ill., and was born October 16, 1866. Miss Rice was married to Fred H. Rankin, June 20, 1889. Reared in the household which was her home, it was most natural that she should early become a Christian. Her piety, rather than manifesting itself in any pronounced form, was pervasive in character, showing itse f in all her thoughts and actions. Passing as she did in the morning of life, the parting from her husband, family and friends was sad, but it is not fitting to speak of such as she as dead but as having passed on to that larger, fuller life, of which her own life was a beautiful forecast. The funeral address was delivered by the writer at Athens, Ill. J. P. McKNIGHT.

Oskaloosa, Ia., Oct 16, 1901.

STARKS' HEADACHE POWDERS

CONTAIN NO OPIATES,

Cocaine or Antipyrine. Once tried, always used

H. F. Hillenmeyer, Nurseryman, Lexington, Ky., says: My wife is a great sufferer with headache; has tried many of the powders on the market, but of late never gets any but STARKS' which she finds the best.

R. Vanness, Grand Rapids, Mich., says: I can not get along without STARKS' HEADACHE POWDERS. They excel all others. 10-cent package at all druggists. Sent by mail postpaid.

Sent by mail postpaid.

STARKS & CO., MIDWAY, KY.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief. Dr. W. G. TYZZER, General Manager.

Christian S. S. Quarterlies.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

Terms.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual Explanitory Notes.

Terms.—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the Senior Classes. Its popularity is shown by its immense circulation.

Terms.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

Terms.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

"THE ONLY WAY."

ST. LOUIS TO CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Burlington Route

Kansas City, St. Joseph, Omaha Denver.

THE BURLINGTON HAS THE ONLY TRAIN FROM ST. LOUIS NEAR THE POPULAR LEAVING HOUR OF 9:00 P. M. FOR THE ABOVE CITIES.

3 GREAT TRAINS

9:00 a. m. For Kansas City, St. Joseph, Nebraska, Far Northwest, Portland, Washington.
2:05 p. m. For Denver, Colorado, California, St. Joseph, Nebraska, St. Paul, Minneapolis.
9:00 p. m. For Kansas City, Denver, St. Joseph, Omaha, Council Bluffs, Nebraska, Pacific Coast.

Tickets and information at City Ticket Office, S. W. Corner Broadway and Olive Street, St. Louis, Mo.

Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

Two Bibles lie before the writer. Both are what are called "Teachers'" Bibles, containing extensive helps, aids, maps, etc. One of these was purchased in 1888, at a cost of $14 The other was purchased in 1901, for $5. The latter is by far the finer and better book. It is printed on the famous "India" paper, is [illegible]ed and lined in the very finest, softest leather, is silk sewed, has the fullest helps and aids and a comprehensive concordance, and the cost is only about one-third of the inferior book. This is told to illustrate how Bible prices have fallen during the past few years. Ten or fifteen years ago the man who wanted a fine Bible had to pay from $8 to $20 for it. Now he pays $3.50 to $5 and gets a better book. If your Bible is showing signs of wear and tear, has lost a few leaves, looks shabby and torn and has earned a right to be put on the retired list, let us sell you a new one. You will be surprised to learn how cheaply you can secure a fine Bible. Write to us about it.

The book of Alexander Procter's sermons, *The Witness of Jesus*, is having a very gratifying sale. We predicted that this volume would prove an exception to the rule that books of sermons are no longer read, and our prediction is being amply verified. Mr Procter was an exceptional preacher, a great pulpit orator, and the sermons preserved in this book are his best, reported by competent stenographers and carefully edited and revised by J. H. Garrison. Every preacher will be helped and strengthened by the reading and re-reading of this book. Handsomely bound in cloth; 404 pages, 19 sermons; includes preface by J. H. Garrison and Memorial Address by T. P. Haley; fine full page portrait of Procter. Price, $1 25.

How to Understand and Use the Bible, by J. H. Bryan, is a little book that merits and is destined to have a wide popularity. It is just what its title indicates. It is a small book, but contains more real material than many a ponderous tome the size of an unabridged dictionary. Everything is "boiled down," and all superfluous words left out. The result is a little book that can be slipped in the pocket, which contains a complete guide and outline of Bible study. Cloth, 116 pages, 50 cents.

It is altogether likely that you, who read this paragraph, have some young friend—son, brother, niece, daughter, pupil or neighbor—who has never, apparently at least, taken any serious thought of life and its responsibilities, of duty and destiny, of character and its relation to success in this life and the life to come. If so, you can do nothing better than to give or lend that person a copy of *What is Your Life?* by W. J. Russell. Every line of this work is pure gold. Best of all, the book is *readable*. It is so interesting and entertaining, so enlivened with anecdote and illustration, that it will be read by those who most need its help—the young people who scorn the ordinary book of good advice, wherein the wisdom is often neutralized by a lot of foolishness and "rot" that will disgust any sensible person. He who reads the first chapter of *What is Your Life?* will surely read to the [illegible] Price, $1.

About four-fifths of the book orders that come to us contain these words: "*Please send by return mail.*" For the benefit of all our patrons, permit us to explain that this phrase means absolutely nothing, nowadays. What is the "return mail" at the present day? There is no such thing. Sixty years ago, when mails were few, and were carried on the stage-coach, this phrase had a meaning. The stage from New York, for example, went to Philadelphia, and, on arrival, rested until the next morning, when it started back. The man in New York who wanted a prompt reply from his correspondent in Philadelphia, urged him to answer "by return mail"—that is, to send his reply on the return trip of the same mail-coach that carried the letter to him. Nowadays the phrase means nothing. It is the rule in this office, to fill every order at the earliest possible moment. Nearly always, we are able to fill orders the day when they are received. No amount of reiterated injunctions about "return mail," "rush this order," "as soon as possible," will get your order filled any quicker than the simple—"For the enclosed $1 please send me *The Christian System*," for the reason that we *always* fill orders as soon as possible, and no matter how urgent the plea for haste, we cannot expedite an order more than "as soon as possible." See the point?

The Christian S. S. Lesson Commentary for 1902 is ready for delivery. As all our prominent, successful, up-to date Sunday-school workers testify, this book is in a class all by itself. There are other good commentaries on the S. S. lessons, and some really excellent ones, but none of them approach the *Christian S. S. Lesson Commentary*. It is the king of all helps for the superintendent, the teacher and the advanced pupil. It should be used by every Sunday-school teacher and officer and every pupil over sixteen years of age. It is a handsome volume of 391 pages, bound substantially, so that it will stand constant handling for a whole year without falling to pieces. The price ($1 for single copy and 75 cents where six or more are taken) is very cheap for such a book. We could print it on poor paper and bind it in a cheap manner, and so sell it for a few cents less, but it would be a poor policy. The book would fall to pieces before the year was done. We prefer to produce a Commentary that is first-class as to contents and cover, inside and outside. Remember, this book is now ready, and orders may be sent at any time.

DR. PRICE'S cream BAKING POWDER

Is the Most Economical

Greater in leavening strength, a spoonful raises more dough, or goes further.

Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

While it actually costs less to make a batch of biscuit with the Price Baking Powder than with the so-called cheap powders, there is the additional advantage of better and more healthful food.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Alum powders should not be used, no matter how cheap they are. They induce dyspepsia, liver complaint and kidney trouble.

CHURCH SUPPLIES

We keep constantly in stock, and sell at the lowest prices, all kinds of church supplies.

Church Records.	Communion Wine.
Treasurer's Books.	Baptismal Pants.
Contribution Envelopes.	Hymnbooks.
Communion Sets.	Church Letters, etc.

Complete Catalogue sent free on application. Our supplies are the best; our prices are the lowest. Address

THE CHRISTIAN PUBLISHING CO.
St. Louis, Mo.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | October 31, 1901 | No. 44

Contents.

EDITORIAL:

Current Events.....1379
A Composite Picture of the Convention.1381
Business in Religious Journalism.....1381
The Closing Sessions of the Convention.1382
Editor's Easy Chair.....1383

CONTRIBUTED ARTICLES:

The Fountain of Life: Instincts.—Edward Scribner Ames.....1384
Office Seekers and Office Holders.—Edward B. Bagby.....1385
B. B. Tyler's Letter.....1385
A Higher Lesson in Love.—N. J. Aylsworth.....1386
College Endowment.—Allan B. Philputt.....1387
State Missions.—S. B. Denny.....1388
The Old Book in the New Crucible.—J. J. Haley.....1389
If it Be Clear at Sunset (poem).—Laurene Highfield.....1390
English Topics.—William Durban.....1390
Falling With the Leaves.—L. H. Stine..1391

CORRESPONDENCE:

Ohio Letter.....1394
A Short Criticism.....1394
Death of J. W. Ingram.....1395
The Gospel of the Helping Hand.....1395
Missouri Bible-school Notes.....1395
News from Drake.....1396
Missouri C. W. B. M.....1396
The Historical Society.....1396

MISCELLANEOUS:

Our Budget.....1392
Evangelistic.....1397
Family Circle.....1400
With the Children.....1403
Hour of Prayer.....1404
Sunday-school.....1405
Christian Endeavor.....1406
Marriages and Obituaries.....1407
Among Our Advertisers.....1408

Subscription $1.50

LET us not think that God is limited to the church in carrying forward the interests of his kingdom. It is no doubt the principal agency, working directly to that end. But the family and the State are also agencies of God working for the moral welfare of mankind. The power not ourselves which makes for righteousness operates through channels of which we little dream. The resources of the Almighty are infinite. Science, art, invention, discovery, commerce, politics, social life, peace, war,—all these are laid under contribution, and are made to advance the domain of that kingdom which is to be a universal kingdom and to endure forever. The stars in their courses are arrayed on the side of those who stand for truth and righteousness. "All things work together for good to those who love God." None of God's earthly agencies are perfect. Men, organizations, institutions, methods, all are imperfect. But God knows how to use imperfect agents and agencies for bringing in His perfect reign. "When that which is perfect is come, then that which is in part shall be done away."

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

Important Notice!

After much experience and careful deliberation we deem it necessary to announce a change of policy in regard to subscriptions to the CHRISTIAN-EVANGELIST. Heretofore we have followed the general custom of publishers of religious journals by continuing the paper to the subscriber unless orders to the contrary were received. This has been done by us because it was the generally accepted way, and because we hoped to accommodate our subscribers by so doing. It has resulted not only in considerable financial loss to us, but, what is more regretted by us, our purpose has sometimes been misunderstood. What we intended as a kind consideration towards our patrons has not infrequently been regarded as an attempt to impose upon them

We have given the subject much thought, and have, we believe, devised a method by which those who need a little time for payment of the subscription price may be indulged, and those who prefer the strictly cash in advance or discontinue policy may also be pleased.

Beginning with the new year, we will notify, some weeks in advance, those whose subscriptions expire with the month in which the notice is sent, to either remit the amount necessary for another year's subscription, or, if it is not convenient at that time, to fill out and sign an order for the continuance of the paper, with a promise to pay at some definite date within the year.

Suitable blanks for using either of these ways of renewing subscriptions will be inclosed with the notice. If neither is returned before the date of expiration, the paper will be promptly discontinued. We ask the hearty co-operation of all friends of the CHRISTIAN-EVANGELIST in this effort to place subscription matters upon a mutually satisfactory basis.

Subscribers who are at present in arrears should, if possible, arrange to pay before January 1, 1902, or, if that is not convenient, let them write to us, and we will send one of the blanks referred to, which they may fill, sign and return. When these promissory orders are received subscription will be credited on our mailing list, and the orders filed for collection at the time they fall due.

Under this plan subscribers will have the privilege of paying at the time of the year most suited to their circumstances, arrearages will not swell to burdensome proportions, no one will receive the CHRISTIAN-EVANGELIST unless it has been definitely ordered, and the publishers, because of prompt payment, will be enabled to furnish a better paper to the readers. Some confusion may result during the time of transition from the one policy to the other. We shall exercise care to avoid mistakes, but if any should occur we ask our patrons to promptly call our attention to them, that we may make correction.

CHRISTIAN PUBLISHING COMPANY.

Payment of Arrears

To January 1, 1902

AND $1.00 ADDITIONAL

Will Extend Your Subscription

TO THE

Christian - Evangelist

To January 1, 1903.

Make remittances payable to

CHRISTIAN PUBLISHING CO., - - ST. LOUIS, MO.

The Christian Lesson Commentary

FOR 1902

ON THE INTERNATIONAL BIBLE STUDIES.

BY W. W. DOWLING,

AUTHOR OF

The Bible Hand-Book, The Normal Instructor, The Guide Book, The Helping Hand, Editor of Our Young Folks, Etc.

THE CHRISTIAN LESSON COMMENTARY has for many years been the favorite help of the great majority of the leading Bible teachers and students among the Disciples of Christ, and is used more or less by the foremost instructors of all denominations. The Leading Publishing House of another well-known and influential Religious Body for the year 1901 used over 2,000 copies of the work, and they have already contracted for a still larger number for the year 1902.

THE VOLUME FOR 1902 has preserved all the distinctive features that made former issues so helpful and popular, and has added others equally valuable. There is a new classification of the material that will make the helps and suggestions more easily available.

1. **The Exegetical Notes**, which have always been a principal feature, are thorough and concise, and deal with the difficult points in the Scripture Text in a plain and practical way.
2. **The Illustrative Notes** are fuller than will be found in any other lesson help, and serve as side-lights to illuminate and reveal the inner meaning.
3. **The Applicatory Notes** are really Sermonic Outlines, and many ministers find them invaluable in the preparation of their discourses when they desire to preach on themes along the line of the International Bible Studies.
4. **The Practical Notes**, appended to each subdivision of every lesson, are a summing up of the teaching and a practical application, all ready for the use of both teacher and student.
5. **The Suggestive Notes** for teachers on each lesson are more complete than those found in any other Lesson Annual extant.
6. **The Other Points of Excellence** are Lesson Outlines, Chronological Tables, Maps, Diagrams, Blackboard Designs, Orders of Service, Engravings and Vocabularies.

THE STYLE AND PRICE are the same as heretofore. The volume is larger and fuller than any of its contemporaries, and, when size and quality are considered, much cheaper. It is printed on fine paper and substantially bound in cloth and sold at

$1.00 per copy, prepaid. Per dozen, not prepaid, $9.00.

Orders for THE CHRISTIAN LESSON COMMENTARY should be sent as soon as possible, that teachers and students may have the book in time to prepare for the first Sunday of the New Year.

Christian Publishing Company, St. Louis, Mo.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, October 31, 1901. No. 44.

Current Events.

The New Lord Mayor of London. As a decorative official, there are few dignitaries in England or anywhere else—royalty excepted—who can compete with the Lord Mayor of London for Solomonic splendor of raiment and lily-like freedom from serious business. On Nov. 9, Sir Joseph Dimsdale will become the five hundred and nineteenth occupant of this honorable office. The Lord Mayor receives in compensation for his services five times the salary of the President of the United States, and he can no more live within that income and perform the functions which are expected of him, than a congressman can live in Washington in the style which is conceived to be essential to his dignity without an independent income to supplement his five thousand a year. Fortunately Sir Joseph is rich and will be able to do things up as they ought to be done without going into the hands of a receiver. As representative of the dignity and prerogatives of the ancient city of London—not the whole vast modern city, with its wide-spread suburbs, but just the original square mile—it will be incumbent upon Sir Joseph to shine with great glory on the occasion of King Edward's coronation next year. Whenever the Lord Mayor appears, it is his duty to suggest, by his very presence if not by speech, the ancient burgher rights as limiting the royal prerogative, and so his very person becomes a sort of epitome of English constitutional history—the process by which those rights of the plebeian but prosperous town-dwellers were slowly won in the old days, and were set up as a bulwark against the caprice or tyranny of kings and nobles. Considering that he has thus to act as an important historic symbol, as well as to serve as a piece of bright-color decoration at official dinners and corner stone layings, we ought not to begrudge the Lord Mayor his large but insufficient salary, or point discourteous jests at the antique pageantry of his equipment.

The Schley Court of Inquiry. The interest in the proceedings of the naval court, examining into the conduct of Admiral Schley, reached its culmination in the testimony of the Admiral himself on the 24th inst. He gave a very clear and graphic narration of the events leading up to and culminating in the destruction of Admiral Cervera's fleet at Santiago. In doing so his testimony conflicted, in a few particulars, with previous witnesses, such as Capts. Sigsbee, McCalla and others, whom he generously exonerated, however, from any intention of misrepresenting the facts. He claimed their memory was at fault in the particulars in which he was compelled to testify contrary to their statements. He disclaimed any disobedience to orders which he had received, and insisted that a proper translation of the dispatch would free him from such imputation. Other witnesses had previously placed the Admiral's conduct in much better light, and as it appears to laymen in naval science, the charges against the Admiral are in the main without adequate foundation. We will have to wait, however, until the court weighs all the conflicting testimony, considers all the facts bearing on the case impartially, and renders its verdict, to understand fully the merits of the case. There is the fullest confidence both in the capacity and integrity of the court over which Admiral Dewey presides, and its decision will no doubt be received by the great mass of American citizens whose judgments are unbiased by personal or party considerations. One thing is clear from all the evidence, and that is that the Spanish fleet was destroyed with neatness and dispatch, and it is to be profoundly regretted that there was any necessity for a court of inquiry to investigate the conduct of any of the gallant seamen who had a part in this great naval victory.

Theodore Roosevelt, LL. D. The bi-centennial of Yale University held last week was the occasion of conferring a number of honorary degrees upon distinguished Americans and some foreigners. Among the former was the President of the United States. When the long list of distinguished names had been read with their honors, President Hadley, after an impressive pause, said: "There yet remains one name." Instantly the great audience arose. President Roosevelt also arose and the building rang with cheers. President Hadley explained that Yale had chosen Theodore Roosevelt for this honor before he became President, and that "all Yale men were now doubly honored by greeting the man and the President as a son of Yale." He further said: "Theodore Roosevelt, while you were yet a private citizen, we offered you most worthily the degree of LL. D. Since in His providence it has pleased God to give Theodore Roosevelt another title, we give him on that account a double portion of welcome. He is a Harvard man by nurture, but we are proud to think that in his democratic spirit, his broad national sympathies and above all his cleanness and purity and truth, he will be glad to be an adopted son of Yale." When the cheering permitted, President Roosevelt advanced and, bowing profoundly, said: "President Hadley, I have never yet worked at a task worth doing that I did not find myself working shoulder to shoulder with some son of Yale. I have never yet been in a struggle for righteousness and decency that there were not men of Yale to aid me and give me strength and courage." The exercises closed with the singing of "America" and the great audience dispersed.

General Miles' Report. In his annual report Lieut.-Gen. Miles gives the total strength of the army at the present time as 84,513, of which number 33,874 are in the United States, 43,239 in the Philippines, 4,914 in Cuba, the remainder, in small detachments, being in Porto Rico, Hawaii, China and Alaska. He expects that the force in Cuba will be very much reduced and hopes the same will be true of the force in the Philippines. He believes that the army is governed too much from Washington, and that the various commanders are not given the authority which the law confers upon them, and recommends that decentralization be effected as far as possible. Referring to the army canteen, which was abolished by the army reorganization law, Gen. Miles says that no injury has resulted, and that the law in the main has been beneficial. The General has either failed to read the testimony of the daily papers on this question, or else he has discounted the value of such testimony and speaks from personal knowledge. The unanimity with which the daily press has sought to prejudice the public against this anti-canteen law is a phenomenon that needs investigation. Can it be true that these papers are so generally under the control of the liquor power? The people generally will accept Gen. Miles' judgment on this subject as against the prejudiced reports of the daily papers.

The Fall Elections. Some of the elections, which will occur in several of the states within a few days, involve questions which make them objects of national interest. The municipal campaigns in New York and Philadelphia have already been freely commented upon. In both cities there is a fusion of reform elements to drive out of power a corrupt party ring—a Democratic ring in New York, a Republican ring in Philadelphia. Iowa, Ohio, Virginia and New Jersey will elect governors. In all of these states there is enough uncertainty about the outcome to make it interesting. Of greater general interest, however, are those campaigns which will issue in the election of legislatures that will have the choice of United States senators, viz.: Maryland, Ohio, Kentucky, Iowa and Arkansas. In Maryland the fight is virtually for and against Gorman. His recent enforced retirement was announced prematurely as his political funeral. He is trying to come to. In addition to a large amount of natural vitality, he is favored by the new election law which, while entirely impartial in principle, will inevitably tend for the present toward a reduction of the

Republican majority, if not its annihilation. Mr. Gorman's resurrection and return to the senate would be regretted by most people who prefer clean politics to dirty politics. The re-election of Senator Foraker is dependent upon the election of a Republican legislature in Ohio. Iowa is having a more than usually interesting contest, owing partly to the bringing up of the liquor question again as an issue. A legislature and a full ticket of state officers are to be elected. Senator Dolliver, who was appointed by the governor to fill the vacancy left by the death of Senator Gear, will probably be elected if the Republicans win. In Kentucky not only is there a seat in the senate at stake, but the new legislature will have the task of redistricting the state. At special elections four congressmen will be chosen to fill the vacancies occasioned by the death of Marshall Brosius, of Pennsylvania, A. D. Shaw, of New York, J. W. Stokes, of South Carolina, and R. E. Burke, of Texas.

Facts About the Louisiana Purchase. In view of the coming centennial celebration of the Louisiana Purchase the government Bureau of Statistics has compiled some facts and figures regarding that territory which are of more general interest than most of its statistical bulletins. To begin with, the territory secured at this purchase more than doubled the area of the United States, being larger by forty-four thousand square miles than the original thirteen states. Fourteen states and territories, in whole or in part, have been carved out of this vast domain and its population has grown from less than 100,000 to 14,708,616. It is largely owing to the growth of population in the Louisiana Purchase that the center of population of the country has during the past century moved from the longitude of Washington, D. C., to central Indiana. The agricultural products of this territory are rich in variety and stupendous in quantity. Of its greatest crops, wheat and corn, it produced last year respectively two hundred and sixty-four million bushels and over one billion bushels, with an aggregate value of nearly five hundred million dollars. Adding to this the value of the hay, oats, potatoes, barley, rye and cotton, the rapidly increasing output of wool from the ranges of the northwest, the beet sugar from the middle west, the livestock and the dairy products, the total value of the agricultural products of the Louisiana Purchase easily amounts to a billion and a half dollars a year. There were those who thought that the purchase price paid to Napoleon, $15,000,000, was extravagant. But a one per cent. tax on the agricultural products of the territory—not the property, but only the *products*—for a single year would pay back the amount invested. And no mention has yet been made of its mineral output. If there is any event in our national history worthy of commemoration by an international exposition, surely this has a fair claim. Only eighteen months from now the gates of the Louisiana Purchase Exposition are expected to swing open. It will be the biggest rush-job of building ever done in this country, if it is finished on time. Within the past two weeks the grounds have begun to reflect the activity which has been for a year in the minds of the planners and designers. Lagoons are being drained, commanding hilltops destined to be the sites of the finest buildings are being denuded of their forest trees, and valley and plain are bristling with surveyors' stakes. Within a few days the diggers will begin their work. The process of building an exposition of such magnificent proportions in a year and a half will itself be as good an exhibit of the skill and speed of American artisanship as the Louisiana Purchase can give.

United States Exports. According to the comparative figures prepared each month by the Treasury Bureau of Statistics, exhibiting the imports and exports of each of the principal countries of the world and the average per month during a given period, the United States continues at the head of the list of the world's exporting nations. These figures show that the domestic exports from the United States are greater than those of any other country, and that the monthly average during the year 1901 has been higher than that of any other country. Not only do these totals of the exports of various countries during the latest years show that the United States is clearly in the lead as an exporter, but they show that the growth in her exports has been more rapid than that of any other great exporting nation. In the year 1900 the figures for the United States were $1,453,013,659 of exports of domestic products against $497,263,737 in 1875, an increase of nearly two hundred per cent. during that period, while the increase in Germany and in the United Kingdom was only about forty per cent. It is this growth of our export trade, not only of products of the soil but of manufactures, that has produced the uneasiness which is now manifested, on the continent of Europe, particularly, about American trade competition.

The New St. Louis. It is not the Greater St. Louis so much as the New St. Louis that is just now agitating the citizens of this great metropolis of the Mississippi Valley. The preliminary step to the New St. Louis was the election held last week for the adoption of certain charter amendments, five in number, giving enlarged powers of taxation to the city and providing for a distribution of expense in street improvements and for enlarged facilities in the way of hospitals and other public institutions. The amendments were adopted by overwhelming majorities, showing that the sentiment of the people is practically unanimous that the city has outgrown the limitations of the charter of 1875 and must have enlarged powers for dealing with the problems of growth and improvement which now confront it. Not only does the Louisiana Purchase Exposition of 1903 act as a mighty incentive to hurry up these improvements, but the growth of the city imperatively demands the legislation which has been passed and the improvements to which it looks. Already steps are being taken by the city authorities to plan the needed street improvements and the requisite buildings for city institutions, and the next few years are likely to witness unwonted activity in this city, to which the eyes of the world are now turning.

Brevities. The assassinator of President McKinley was electrocuted according to the sentence placed upon him, in the prison at Auburn, N. Y., Tuesday morning, the 29th, at 7:30, in the presence of the officers of the Auburn prison and a few other persons especially invited. He seems to have come to his death without penitence, without confession of sin or without any appreciation of the enormity of his crime.

Cecil Rhodes has a great brain for schemes. When he and Barney Barnato were rivals in diamond selling in South Africa he suggested to Barnato, who had an immense quantity of precious stones ready to sell, that he have his picture taken with a big bucket of diamonds of all sizes at his side. Barnato fell into the trap. It took six weeks to separate and classify the diamonds. In the meanwhile Rhodes had quietly forestalled him by putting his own diamonds on the market.

The Evangelical Alliance of St. Louis passed a resolution at its last meeting requesting the World's Fair officials to erect a building for religious purposes within the grounds of the Fair. Catholics, Protestants and Jews all unite in this request. A religious parliament is not contemplated, but such exhibits as the various religious bodies may wish to make and such conventions as they may wish to hold.

A cable dispatch has been received at Washington announcing the election of President Castro, of Venezuela, who has been provisional president for one year. The term for president is six years and the election of President Castro at the present time is evidence of the popular endorsement of his administration. It is believed by the Venezuelan Consulate in New York that the revolution, so far as Venezuela is concerned, is quashed.

The latest word from Miss Stone, the kidnaped missionary, is a cablegram to the effect that the Bulgarian government has formally assured the United States Diplomatic Agent, Dickinson, that Miss Ellen M. Stone will be restored in safety to the American mission at Samakov. Mr. Dickinson says he has entirely satisfactory proof that she is alive and in good health. The proof comes from one of the brigands who hold her in captivity. No money is to be paid for her ransom until she is returned as the Bulgarian government promises that she shall be.

One of the bloodiest battles in the race war at the south for many years occurred on Sunday night, the 27th, at Balltown, Washington Parish, La. The result of the conflict has been 34 persons killed, including four or five white persons. The trouble began at a negro camp-meeting which was in progress at Live Oak church, three miles from Balltown. A pitched battle took place between them and a posse of white men gathered by the constable of the district to investigate the report that a restaurant was being operated without a license at the church. The battle was begun by the blacks themselves. The governor was telegraphed for troops to quell the riot and quiet has at last been restored. The inflamed condition of the colored population is said to be due to the recent burning in Balltown of a negro for assaulting and almost murdering the wife of a prominent store-keeper.

A Composite Picture of the Convention.

A composite photograph of a group of individuals, as our readers understand, is one which combines, in a single picture, the principal features of the individuals of the group, so as to produce a picture, not of any one individual, but a representative picture containing the essential features of all. Is it not possible to produce a composite mental and spiritual photograph of the convention, embracing the essential teaching and spirit of the whole body? In looking at the convention in retrospect it has occurred to us that some such picture is possible, and we here attempt it.

The difficulty of the task is lessened somewhat by the fact that the men who attend our national conventions, and who are heard upon its platform, and who speak and vote upon the different measures presented for consideration, are entitled to be regarded as fairly representative men. Extremists, as a rule, whether they be of the rear extreme, or of the front extreme, or of the right or left extreme, do not find themselves in a congenial atmosphere in our national conventions. And yet, it was not difficult to detect shades of thought which, while they differ in tone and color, nevertheless blend into one harmonious picture. Some speakers, for instance, would emphasize one class of truths and some another, while neither would deny the truths which the other stressed. It was a difference of emphasis, or, if you please, of color. This has always existed and will always exist, even when our Savior's prayer for unity among his disciples shall have been fulfilled. It is as noticeable among the apostles as it is among an equal number of our representative men. This grows out of the fact that truth, to be vital, must come through a man, being modified by personality. It is the truth which fits into our personal experience, and which has passed through the alembic of our own life, that we preach or present with power, and no other.

This composite picture of the convention receives as much tone or color from what was universally assumed as from what was categorically stated. There was no address that specifically argued the necessity of the new birth, the Pauline doctrine of justification by faith, or that Christianity is pre-eminently a spiritual religion rather than a religion of forms and ceremonies; and yet no one who attended the convention was in doubt as to its position on any of these fundamental truths. They constituted the atmosphere of the convention, so to speak. It is no longer deemed necessary to argue matters universally recognized to be true. There were, of course, many passages in many of the addresses, and doubtless many more in the sermons preached on the Lord's day, which either referred to or implied all these truths. But, as we have said, these things were assumed rather than argued. It would not be out of place, however, even in a missionary convention, to have an occasional sermon which would lay special stress upon these great vital truths of our common Christianity.

The divinity, the Lordship, the supreme authority of Jesus Christ, stands out as a prominent feature of this composite picture. Scarcely any speaker, no matter what his theme, failed to exalt Christ as the one to whom every knee, yea, and every intellect and every conscience and every will, must bow. If we can only be as faithful in living this vital truth as we are in proclaiming it, we have nothing to fear as to the future.

The necessity of bringing about that unity among believers for which Christ prayed, in order to the carrying out of Christ's plan in the conversion of the world, was another noticeable feature of this composite picture. There was due recognition of whatever progress has been made in this direction, but no note of satisfaction with present attainments was sounded. We have not yet attained, or have not yet apprehended that for which we have been apprehended by Christ, but this one thing we do, we press on steadily toward the goal of a reunited christendom. Any one wholly unacquainted with our position and teaching, attending this convention, would have been convinced that we are a people devoted to the plea for unity among Christians.

But along with this plea for unity there was never absent the essential corollary, namely, the return to the original foundation of the church and to the Christianity of Christ and of his apostles, in order to the realization of such unity. No thought was expressed that a divine unity might be realized on a human platform made up of compromises. Charity there must be and forbearance in things not essential, and the largest freedom consistent with loyalty to Christ. But on matters fundamental there must be unity. In a word, we must unite on the things on which we agree, and not divide on the things on which we differ.

Still another feature of the mental and spiritual picture which the convention presented was that of liberty. Christ is an emancipator, and we are to "stand fast in the liberty wherewith He hath made us free." We are to call no man Master but Christ, and owning allegiance to Him we are free from bondage to all human authority. Within the limits of loyalty to Christ, there is vast room for progress in the knowledge of truth, and no man may seek to hinder this progress.

And then there was that crowning feature of all grace and beauty, the element of love, without which there can be no unity among ourselves or with others and no motive adequate for Christian service and sacrifice. This feature did not lack clear and forcible statement from several of the speakers, but its finest illustration was in the spirit which prevailed in the convention. The kindness and fraternity with which differing views were received, the spirit manifested towards our brethren of other names who sent fraternal greetings, showed that the heart of the convention was beating steadily and strongly in unison with that of the Master with love for all men.

In a former article we have already referred to the characteristic optimism or spirit of hopefulness that was so manifest throughout the convention. Nothing could be more significant than this confident expectation of victory on every battle-field where the right and the wrong grapple with each other in decisive conflict. The world will be evangelized. Christians will be united. Christ's kingdom must prevail over all. The saloon must go, and with it all the sad train of evils that follow in its wake. And all this because God lives, because Christ has risen from the dead, and is leading on His gathering hosts to certain victory.

As one looks upon that composite picture it seems to take on the lineaments of the Master's face, and we cannot doubt that He was with us, and that His spirit was the controlling force and factor in all its proceedings. To His blessed name be glory and dominion now and evermore!

Business in Religious Journalism.

On the second page of this number of the paper will be found a statement by the Christian Publishing Company under the title "Important Notice," to which we invite the careful attention of all our readers. The course outlined in that notice is the result of long experience in religious journalism. It is designed to remove an objection which is often raised against subscribing for a religious journal, namely: That the paper is not likely to stop at the time when the order expires, and subscribers are forced often to receive and pay for a paper sent to them after the time for which they subscribed and paid has expired. The law provides that persons receiving the paper from the post office are under obligations to pay for it even after the time for which they originally subscribed has expired, the receiving of the paper being regarded as prima facie evidence of the purpose on the part of the subscriber to continue his subscription. We do not care to take advantage of this provision of the law to increase our circulation. We prefer that all our patrons shall be voluntary subscribers, receiving the paper for the time for which they have ordered it and no longer. There has been altogether too little business in the business side of religious journalism, and this has resulted in a good deal of dissatisfaction among patrons of religious journals. The objection seems to us well founded and our purpose is to remove it, as far as the Christian-Evangelist is concerned.

It will be seen that the arrangement outlined in the statement from the publishers does not contemplate the discontinuance of the paper at the end of the time paid for, *provided* the subscriber wishes to continue to receive it, whether he is able to pay at the time or not. If unable to remit the cash with his order for renewal, promptly at the expiration of his time, he is to at least order the paper continued to his address on a blank enclosed to him for that purpose, stating at what time during the year it will be convenient for him to remit. The theory is that those who are able to pay for a paper at all will be able to do so at some time within the circle of a year. No paper, therefore, will be continued a longer time than one year beyond the expiration of the time paid for, unless special arrangements be made to that effect. It seems to us that this plan will serve the interests of both subscribers and publishers. It is substituting business methods for the loose, haphazard way of continuing subscriptions which prevails in too many newspaper offices.

As we have adopted this method with a view to accommodating our subscribers and removing a source of objection and dissatisfaction on their part, we should be glad to have an expression from them of their

approval of the plan elsewhere outlined. We believe that business has its place in religion as well as religion in business, and that the best way to keep on good terms with all our patrons is to deal with them on fair business principles.

The Closing Sessions of the Convention.

Our space was exhausted last week before we could give a report of the Wednesday night and Thursday sessions of the Minneapolis convention and it seemed better to postpone than to unduly condense that report.

The Wednesday night session was occupied by addresses by A. B. Phillips, of Augusta, Ga., and F. D. Power, of Washington, D.C. The former was printed in full in our columns last week. Bro. Power's address was probably the most adequate all-round presentation of the position of the Disciples of Christ that was given at the convention. It was an exposition of the spirit of our movement as well as of its doctrines. Three points were made to stand out in bold relief as the characteristics of our plea: *loyalty* to Christ and the full recognition of his authority, as the fundamental principle of our movement and of universal human duty; *liberty* to think and act for ourselves in all matters of method and expediency, so that, while walking in the old paths and holding fast to the truth once for all delivered, there shall still be progress and growth and the readiness to welcome all new truth; *love* as the spirit of Christ and the spirit in which we must both maintain our loyalty and exercise our liberty. The plea for union requires all three of these elements and the plea is lost if it is pressed in a sectarian and unloving spirit. As the plea for union is the supreme embodiment of love toward all our fellow Christians, so the plea for missions is the highest expression of love for sinful men. Now abide, as the basal principles of our religious movement, these three: loyalty, liberty and love—but the greatest of these is love.

The Benevolent Association.

The Thursday morning session was devoted to the related interests: the National Benevolent Association, the Education Society and the Christian Endeavor. The convention did itself slight credit by the comparatively small attendance during the presentation of these important matters. Mrs. H. M. Meier, of St. Louis, president of the National Benevolent Association of the Christian Church, made an address on the work of the association. True greatness in our day, she said, is recognized as being neither of the muscles nor of the intellect, but of the heart, and the highest phase of human endeavor is found in the struggle for the life of others. The benevolent work of our churches represents a plea for everybody that is homeless and friendless. The National Benevolent Association now supports three homes: The Orphans' Home in St. Louis with over one hundred children, the Mothers' and Babies' Home with fifty babies under two years old, and the Old People's Home in Jacksonville, Ill. It owns property valued at $46,500 upon which there is a debt of only $8,000. The association was organized in 1886 at a meeting in the office of the CHRISTIAN-EVANGELIST. Since the establishment of the Orphans' Home, 1,163 children have been cared for, about 500 have been sent into Christian homes and more than 20 who are now grown have become honorably self-supporting. This year 106 have been sent into Christian homes and the demand for children is greater than the supply. The managers of the association believe that the proper place for a child is in a home and not in an orphanage, and they aim, therefore, not to keep the children indefinitely but to find for them homes where they will be sure of considerate treatment and proper training. Since the establishment of the Orphans' Home 139 of the children have intelligently confessed Christ. Last year the total receipts were $23,000, including $3,000 in annuities and $1,800 in bequests, in addition to which nine persons have notified the board that they have remembered the association in their wills. It was suggested, and the applause of the audience approved the suggestion, that there should be a unification of our various benevolent enterprises under a single board, to have charge not only of these homes but of the Louisvile Orphans' Home and of the work of Ministerial Relief. Such a sensible suggestion, to apply to our benevolent work the same principle which we have already applied to our missionary work, is sure to be adopted in time.

G. L. Snively, general secretary of the Benevolent Association, followed in an address, setting forth the place of benevolence in the church's work and the need for increased emphasis upon it. The church can win its way against the lodge only by doing its duty toward the poor. The popularity of the lodge springs chiefly from its benevolence and the church ought not to allow the impression to get abroad that any organization is a more effective exponent of Christ's great principle of brotherly love than the church of Christ. The problem of the unequal distribution of wealth is recognized by statesmen as being among the most serious problems growing out of our modern civilization. It can be solved by the church and by the church alone. But to solve it the church must restore the apostolic emphasis upon this feature of its work.

Christian Endeavor.

C. S. Medbury, of Angola, Ind., spoke in behalf of Christian Endeavor. His address was marked by the fervid earnestness and clear-cut statement which all who know him recognize as characteristic of the man. The chief end of Christian Endeavor, he said, is equipment for intelligent service in the kingdom of God. An emotional thrill is not enough, though we recognize the value of zeal. There is a need of the zeal that *is* according to knowledge and that is chastened by the burden of the world's redemption. What sort of training is necessary for intelligent service? Training in at least three special lines: 1. Instruction in the Word of God. The light that streams into the deepest recesses of the soul should be light from above, as the light that came into Campbell's study came through sky-lights and not through windows. Our young people should be sent to the sources for a knowledge of our plea. 2. Instruction in the world's needs, or in missions. An occasional missionary sermon, racking men's nerves by an emotional presentation of the pathos of missionary work, is not enough. There must be an acquaintance with the facts so that the people can think intelligently about missions, for only by thinking intelligently can they be led to feel continuously. 3. Instruction in the history of our people. We need to learn what our fathers have done, both for its examples and for its warnings, and we need to learn to unite courage and courtesy in our presentation of truth as they united them.

The Education Society.

The remainder of the morning session was devoted to the American Christian Education Society, with its president, F. D. Power, in the chair. After an introductory statement by the president, the secretary's report was read with some comments by W. E. Garrison in the absence of H. L. Willett. Brief addresses were made by A. B. Philputt, W. F. Richardson and A. McLean. The latter spoke of the beginnings of educational work among the Disciples of Christ. At first Alexander Campbell thought we had no need of colleges and said that college-trained preachers could be understood only by college-trained audiences. Later he changed his mind on this point, founded Bethany College and in his later years laid great stress on the necessity of education. But he died a rich man and left but little to the college which he had founded. From that day to this our colleges have never been adequately endowed and their equipment has been meager even as compared with that of other insufficiently endowed schools.

The Education Society is designed to occupy something of the same relation toward our educational work that the home and foreign societies occupy toward our missionary work. The charters of the colleges amply protect them against undue encroachments and assumptions of authority, but there is much that the society can do toward the unification of our educational enterprises and toward increasing the efficiency of all of them. This is our newest co-operative work and we shall give our readers further information concerning it from time to time. A life membership in this society costs $10 a year for five years and an annual membership $5 a year. Enrollment cards were passed and seventeen life members and four annual members were enrolled.

The Section Meetings.

The lack of time to give all of these related interests such a representation upon the general program of the convention as they desired and deserved made it necessary to have three simultaneous meetings Thursday afternoon for the discussion of benevolences, education and the work of pastors and evangelists.

Benevolences.

The benevolent section of the session was called to order at 2 P. M. by J. H. Garrison, who after calling upon Bro. E. B. Redd to lead in prayer, and a song, made a few introductory remarks and introduced Mrs. H. M. Meier, who gave a brief address and, taking charge of the meeting, called upon the various officers of the Benevolent Association for their reports. These included reports from the National Christian Orphans' Home, St. Louis, Mrs. Rowena Mason, president; New York Home for the Aged, East Aurora, N. Y.,

Mrs. William K. Tabor, corresponding secretary; National Old People's Home, Jacksonville, Ill., Mrs. O. L. Hill, secretary; Mothers' and Babies' Home, St. Louis, Mo., Mrs. O. C. Shedd, corresponding secretary; Christian Home, Hot Springs, Ark., T. Nelson Kincaid, president. These were all of a gratifying character. W. J. Hastie, of Iowa, moved that a committee be appointed by the advisory board at St. Louis to confer with other branches of benevolent work being carried on among us, with a view to bringing them all under one general management in order to economy and efficiency of administration. This motion unanimously prevailed. W. F. Richardson, of Kansas City, was then introduced and made a very strong appeal for benevolent work, which carried deep conviction as to its necessity and importance to every one present. It lifted this great department of our work up into its proper place and some of the sisters tried in broken speech to thank him for the service he had rendered the cause so near to their hearts, but their words failed them. George L. Snively pronounced the benediction and thus brought to a close one of the most deeply religious and spiritual meetings which we have ever attended in connection with one of our national conventions—a meeting which we venture to predict will have far-reaching results for good.

Education.

W. B. Craig, chancellor of Drake University, was chosen as chairman and an address was delivered by A. B. Philputt on "College Endowment" which appears in full elsewhere in this paper. Following this there was a general discussion of the paper and of the question, "How can the society best serve the colleges?" The discussion was participated in by W. P. Aylesworth of Cotner University, who referred to Chancellor Samuel as founder of the school of prophets and organizer of the first education society in Israel; Prof. Hull, of Oskaloosa, who taught at Hiram with Garfield and roomed with him when they each received $400 a year for their services; Errett Gates, W. B. Craig, W. E. Garrison, W. S. Hoye, Prof. Youngblood, of Canton, B. B. Tyler and F. D. Power. There was unanimity in the opinion that our colleges ought to cooperate more than they do and that they would all be benefited by the existence of an Education Society with a general secretary in the field to arouse a practical interest in education, disseminate information in regard to our schools and encourage gifts for educational purposes, as the missionary secretaries do for the cause of missions.

Pastors and Evangelists.

This, despite the fact that a large number of delegates had returned home, was one of the most largely attended and spirited sessions of the convention, and showed unmistakably the large place evangelism occupies in the hearts of the disciples. The chairman, Geo. F. Hall, of Chicago, proved a most capable presiding officer. and though the meeting, through its great abundance of material, went far beyond the time limit, so practical was the session and of such richness of contribution, that the interest was unabated at the very close, The addresses were characteristic. There is a long distance between Updike and Wilson, between Hall and Scoville, in manner and matter—individualistic these to the very core—yet all effective and through rich variety of methods advancing the cause of Christ.

J. V. Updike spoke on "What Must I Preach to be Saved?" and though perchance his blade has not the scimiter smoothness of Wilson's, it hews and cleaves its way through mighty oppositions.

Mrs. Clara Hazelrigg, of Topeka, Kan., furnished not simply novelty as the *woman* evangelist, but pertinent, pithy comment, as well as things weighty, and whatever may be thought of her exegesis, of her attractiveness as a speaker there can be no doubt. Her subject: "Help Those Men."

The address following, by H. O. Breeden, of Des Moines, was informing and inspirational, the speaker declaring his firm belief in evangelism and evangelistic methods.

C. R. Scoville, coming after with his impassioned speech on "The Evangelistic Spirit of the Apostolic Church," laid a yet stronger emphasis on Dr. Breeden's plea for the recognition of present-day evangelism by the churches of Christ. Bro. Scoville, instead of a peroration, gave his concluding minutes to a helpful discussion of evangelistic problems through his novel printed list of questions handled in "query box" manner.

One of the most practical papers of the session was then read by I. J. Cahill, of Dayton, O., on "Holding the New Converts." The paper was illustrated by the author's personal experience in his own great home-meeting. It was fitting that Allen Wilson, whose first phenomenal meeting was with Bro. Cahill, should have followed, and a worthy climax of a great convention was his masterful address on "The Christ for the People."

After a solo by Frank C. Houston, J. H. O. Smith read the report of the committee appointed at the conference of evangelists on the preceding afternoon, recommending that the evangelistic session become a permanent feature of the convention, and that a committee be appointed to inquire into the feasibility of creating an evangelistic board, whose duty should be the general superintendence of evangelism among our people. The report was enthusiastically and unanimously adopted.

After the presentation of Bro. Holman, of Iowa, a cultured preacher who has just come into our ranks from the Congregational Church, by the president-elect of the convention, the session was adjourned.

Editor's Easy Chair.

Once more the shadow of the death-angel's wing has fallen upon our company, and one of the faithfulest of our number has been called away. His sun went down ere it was yet noon. Oh the mystery and majesty of death! With what different eyes men look upon it! With the pagan it is the passing into the land of gloom and shadows. It is the end of all human joy and happiness. No ray of hope, no note of gladness, ever enters that dismal abode. To the materialist death is an eternal sleep. With the dissolution of the body comes the end of all power to think, or love, or hate, or desire. It is the end of all human hopes and aspirations. Human life hath these two boundaries—the cradle and the grave. Beyond death there is nothingness, absolute vacancy. Those whom we have loved and followed to the grave are lost, not gone before. So of the vast multitudes who have lived and died, and whose lives have made this world luminous. Abraham, Moses, Isaiah, Jesus, Paul, John, not to mention the martyrs and reformers of all the ages, and the master spirits in other spheres of life—all these were, but are not! They are as nonexistent as if they had never been! Jesus and Pilate, Paul and Nero, are all the same now, and one has no advantage over the other! Such a view is sanctioned as little by reason as by faith.

What is the Christian view of death? That it is transition from the material to the spiritual, and not cessation of conscious being. It is not the end, but a new beginning of life. It is the spirit breaking away from fleshly limitations and entering upon a broader career of activity. It is the caged eagle escaping from its prison, and soaring through the vast empyrean. It is the weary mariner, reaching the desired haven and finding shelter from the pitiless storm. It is the homesick wanderer returning to the parental roof. It is the slave, leaving behind him his chains and breathing the sweet air of liberty. It is moving out of the old tent, worn and weather-beaten, into the new house with its many mansions; from the dissolving tabernacle of clay into "the house of God, not made with hands, eternal in the heavens." It is closing one's eyes on mortal scenes to open them upon visions of wondrous beauty and glory. It is passing from the sad farewells of earth to the joyous welcome of loved ones waiting on the heavenly shore. It is the soul saying "Good-night" on earth to hear the "Good-morning" of heaven.

In his posthumous work entitled "Everlasting Life," John Fiske has left his view of death, as seen from the point of view of a scientist who believes in God and immortality:

"That solemn moment in which, for those who have gone before and for us who are to follow, the eye of sense beholds naught save the ending of the world, the entrance upon a black and silent eternity, the eye of faith declares to be the supreme moment of a new birth for the disenthralled soul, the introduction to a new era of life compared with which the present one is not worthy of the name. Who can tell but that this which we call life is really death, from which what we call death is an awakening? From this vantage ground of thought the human soul comes to look without dread upon the termination of this terrestrial existence. The failure of the bodily powers, the stoppage of the fluttering pulse, the cold stillness upon the features so lately wreathed in smiles of merriment, the corruption of the tomb, the breaking of the ties of love, the loss of all that has given value to existence, the dull blankness of irremediable sorrow, the knell of everlasting farewells—all this is seized upon by the sovereign imagination of man and transformed into a scene of transcending glory, such as in all the vast career of the universe is reserved for humanity alone. In the highest of creatures the divine immanence has acquired sufficient concentration and steadiness to survive the dissolution of the flesh and assert an individuality untrammeled by the limitations which in the present life everywhere persistently surround it. Upon this view death is not a calamity but a boon, not a punishment inflicted upon man, but the supreme manifestation of his exceptional prerogative as chief among God's creatures."

The Fountains of Life: Instincts*

By EDWARD SCRIBNER AMES

At the present time there is great interest in the beginnings of things. When and how did our earth, its seas and continents, plants and animals, races and nations, arise? Psychology has done much to explain the first stages of human life in the individual and society. The fountains from which the stream flows and by which it is everywhere sustained are the native impulses and instincts. These hidden springs lie in the depths of nature and of man, and constitute the inner, impelling force which drives the race on from savagery to civilization, from helpless infancy to ripened age.

The creative forces which determine the truly human aspect of our lives lie within us, "not in our stars." A dog reared as a human child would still remain a dog, while the child under the same environment becomes a rational, social being. The most essential elements for the attainment of manhood are wrapped up in the organization and inherent constitution of the individual. External conditions may free these energies and give them direction, but never could supply them. Education, the social atmosphere, all the agencies of the world, simply wait and serve the powers which unfold from within. The fountains of life determine what the stream shall be.

Differences in Instincts.

Each species of beings is marked by certain characteristic ways. When a kitten and puppy confront each other even for the first time, they display radical traits. The one bows its back, fluffs its fur, spits out its wrath and strikes with its paw. The other lowers on all fours, spreads its feet, wags its tail, yelps out its threats, and jumps about to inspire terror. Again, the robins choose worms; the squirrels, nuts; the cows, grass for food. The child likewise has his own ways of "re-acting" to things about him. But he differs from all the lower animals in that he develops more slowly and through a much longer period than they.

The child alone has any considerable period of infancy—that is, a period of helplessness and training. The calf and colt can walk the first day of life, while the baby accomplishes the art at the age of a year or more. The lower animals have little to do in the world and their machinery is about as well adapted to their tasks during the first weeks of life as it ever can be. But man has much to do and each generation has new lessons to learn, so that it is impossible for the human being to be ready for all his duties until a long education has given form and efficiency to his numerous impulses and instincts. The meaning of infancy, which is peculiar to man is, therefore, twofold. It signifies the complexity of human life and the possibility of new developments in each generation. The condition of growth, of the enrichment and cumulative value of life, is that the nervous system, as the carrier of character, shall remain plastic and impressible through many years. The inherited structure must be pliable and permeable, so that the manifold currents from all directions may combine in ever increasing freedom and variety in each human child.

The Number of Instincts.

Instincts are the experiences of the race, registered in the structure of the individual. Consequently, the higher the race, the more numerous the instincts. Man, therefore, is blessed with more than any other being. The old saying that the animals are ruled by instinct but man by reason, is only half true. Man's reason is in its heart instinctive, and no other creature carries in himself such numerous and complex springs of action. Many of these are most definite and, therefore, easily recognized in the child, but they operate through life. "Sneezing, snuffling, snoring, coughing, sighing, sobbing, gagging, vomiting, hiccoughing, starting, moving the limbs when touched, hanging by the hands, biting, clasping objects, carrying them to the mouth, sitting up, standing, creeping and walking" are early manifest. Later come imitation, emulation, pugnacity, fear of definite objects, sympathy, shyness and sociability, play, curiosity, acquisitiveness, the hunting instinct, modesty, love, parental instinct, until at the age of fifteen the list is complete, though they continue to well up through the whole life as the sources of vitality and achievement. If man seems to have few instincts, it is because they have become embedded in habits. It is a mistake to suppose that the instincts do not exist or have been lost. The constructive instinct lives in the mechanical engineer, pugnacity in the soldier, love in the parent, curiosity in the scholar, acquisitiveness in the merchant, and sociability in all.

Order and Transiency.

Casual observation reveals the fact that there is a fairly fixed order in which the instincts assert themselves. Creeping, walking, climbing, constitute successive uses of the limbs. Cooing, significant vocalizations, individual words, sentences, form a progressive series. Infancy is largely occupied with appetitive and motor impulses; the second three years with the growth of language, imitative play, the refinements of sense perception and motor control, and the vivid creations and projections of the imagination. From six to twelve interest develops with reference to natural objects, personal histories, elementary social conditions, and consequently in the means for understanding these, such as language, numbers and experimentation. Music, drawing, modeling, manual training and gymnastics are proving themselves vitally adapted to the interests of this period.

After the age of fourteen a profound revolution occurs in the whole nature of the individual. He enters upon the period of adolescence, the sexual instinct matures, social and altruistic motives arise, the restraints of home and school become irksome, intellectual doubt appears, adventuresome exploits attract and the perspective of manhood's vision unfolds. Fortunate indeed is he whose environment furnishes the proper nourishment for each appetite as it develops. Such an one may become a perfectly rounded nature, symmetrical, poised and efficient. Without the proper incentives and materials to work upon, the nature may be dwarfed and perverted, for there are certain seasons when the fountains of life are opened. If they are polluted the stream remains impure; if they are obstructed, the stream recedes.

The transiency and flexibility of instincts may be best illustrated in the lower orders. The instinct to follow moving objects is ripe in the chick as it emerges from the shell. If separated from the mother hen it will easily follow another hen, a duck, or anything which will pay it the slightest attention. Even a man can in this way become the leader of a brood. But on the other hand, if the chick is blindfolded for three days it will then ignore the mother hen and be a wanderer from the fold to the end of its days. In the same way instincts are man's opportunities. If taken at their best, they lead to power; if neglected, weakness ensues; if perverted, disaster supervenes.

Here is a child always eager to draw, using every paper and pencil obtainable to satisfy his craving. But it is all merely bother to his elders, and at last the paper and pencil are reluctantly laid aside, and the art instinct is atrophied and lost forever. Through life sketches and paintings stir pangs of regret, and the memory of defeated ambition. The iron must be shaped while it is hot. In intellectual, social and moral culture the same great law operates. The poverty of many a puritanical home has not only robbed childhood of legitimate joys, but has deprived manhood of appreciation, if not skill, in the arts and in the harmless "ways of the world." "Compare the accomplished gentleman with the poor artisan or tradesman of a city: during the adolescence of the former, objects appropriate to his growing interests, bodily and mental, were offered as fast as the interests awoke, and as a consequence, he is armed and equipped at every angle to meet the world. Over the city poor boy's youth no such golden opportunities were hung, and in his manhood no desires for most of them exist. Fortunate it is for him if gaps are the only anomalies his instinctive life presents; perversions are too often the fruit of his unnatural bringing-up."

Practical Points.

A study of instinct is modifying the whole conception of child life and introducing new methods of training into the home, the school and the church. An acquaintance with the saner child-study of to-day affords parents better means of control and more sympathy with the difficul-

*This is the first of a brief series of articles in which Dr. Ames will present, in popular and untechnical form, some of the contributions of modern psychology toward the interpretation of life. Anyone who reads even this first article will be convinced that psychology is not an abstract science, but a most concrete and vital study, throbbing with human interest. Subsequent articles in this series will be as follows:

The Floodtide of Life: Adolescence.
The Channels of Life: Habit.
The Inner Light of Life: Imagination.
The Workman of Life: Will.
The Warmth of Life: Emotion.

ties, pleasures and moods of children. It is rapidly abolishing the mechanical routine and formal studies from the class room and introducing the kindergarten, nature studies, manual training, conversational discussions, and "correlating" all subjects with some regard for the interests and real capacities of the pupils.

In the church there is a dawning appreciation of the nature of the child. He is neither a demon nor an angel, only a candidate for manhood. His nature is not constitutionally perverse and it is not positively good. It is a complex of tendencies and impulses, needing light, air and food to grow by. The old time religious training by the catechism and Scripture memorizing has been followed by an era of songs and sentimental nothings. Both represent extremes. There are present indications of a movement in the Sunday-school like that in the public school by which the formative and expansive forces of religion will be brought home to the growing mind in a natural and effective way.

There is thus increasing confidence on every hand with regard to the sources and successive stages of human life. The result is the healthy and vigorous enjoyment of better bodies and better minds—the reproduction in modern life of the ancient Greek love of nature, together with the Hebrew reverence for spiritual ideals and achievements.

Office Seekers and Office Holders

By EDWARD B. BAGBY.

General Lewis Cass said, "Office seeking in men, women and children has become our national malady. God only knows how it is to be cured or in what direction the cure lies."

After half a century there are signs that the nation is recovering from this malady and if the cure is not complete, we have at least discovered in what direction it lies.

For many years the conditions were growing worse until Benj. Harrison's administration, when there occurred a change for the better. It was of Pierce's administration that Mr. Rhodes, the historian, wrote: "The importunate begging for official positions in a republic where it was so easy to earn a living was nothing less than disgraceful. Office seekers crowded the public receptions of the President, and while greeting him in the usual way attempted at the same time to urge their claims, actually thrusting their petitions into his hands."

Congdon, in the New York Tribune, writing of the inauguration of President Buchanan, said: "We do not think that the diplomatic corps ever witnessed at home anything like this scramble for place . . . swarms of adult mendicants from all quarters bawling for more cold pieces of patronage than any president ever had or ever will have to bestow."

President Lincoln declared that the importunities of the office seekers were a heavier burden to him than the conduct of the civil war.

It was probably a knowledge of what Grant had to endure that caused General Sherman to say, "Flesh and blood can not long stand the strain to which we subject our presidents." Garfield, himself a victim of the spoils system, spoke of the "agony of the presidents under this unconstitutional, crushing and irresistible pressure." He said to his pastor, F. D. Power, that he would like to hide away in the loft of some barn where no one could find him and lie down for a few hours and rest.

Our presidents were victims of the theory that public office is plunder to be fought for at the polls and distributed among the victors. An illustration is that of a lean, leathery man who entered the office of the assistant treasurer of the United States and said he, "had called to see 'bout a 'pintment, 'nef Cattarauqus hed her puppohshin; 'nef she hedn't, he'd like to make applicashin fur her sheer."

Said an aspirant for a situation to a vender of mutton pies, "Do you want a clerk?"

"Why do you want to tend my stand?"

"Because," was the frank reply, "I'm awfully hungry."

This aptly expresses the condition of a vast number who sought positions at the public counter.

In the early days of my ministry here, I had some experience with the class who come to the inauguration, put up at the best hotels, file their applications for foreign consulates and are introduced at the White House by some senator; later secure rooms in boarding houses and seek the endorsement of their congressmen for clerical positions in the departments; afterwards importune the preachers to try to get them places as messengers or watchmen, and finally, apply to the police department for free transportation to their homes.

The improvement of the public service began in 1883 with the enforcement of the rules of the civil service which had long been upon the statute books. At first there were 14,000 places in the classified service. Now the classified positions are not far from 80,000. Of the 102,000 unclassified positions, 71,000 are occupied by fourth class postmasters.

Year before last 288 different kinds of examinations were held to fill vacancies in the classified service. Seventy-two per cent. of these positions are subject to general examinations for which a good common school education is a sufficient training, such as the position of clerk in the departmental service, railway mail clerk and carrier in the post office service. Six per cent. are subject to technical examinations, which demand in addition to a general education, special or technical knowledge, such as the positions of fourth assistant examiner in the patent office, stenographer and typewriter, draftsman and nautical expert in the naval observatory. Twenty-two per cent. are subject to registration tests including no educational examination, but requiring applicants to furnish evidence as to their ability as workmen, their experience, their physical qualifications and their age. Among the positions filled in this manner are those of firemen, watchmen and janitors. During the last ten years of 17,843 persons appointed, 1,663 or 9.3 per cent. were women.

The regular semi-annual schedule examinations have just been held. In many of the cities of the country an opportunity will be afforded those who desire to enter the departmental service to try the examination next spring. As an illustration of the special examinations there are scheduled the following for November: Assistant microscopist, Omaha, the 19th; watchmen, firemen, Des Moines, the 16th; messenger boy, Huron, S. Dak., Helena, Mont., Pensacola, Fla., Wichita, Kan., the 19th; farmer and superintendent of transportation in any city where postal free delivery has been established, the 12th; also public document cataloguer, interpreter Ute language, disciplinarian, India service and copperplate engraver. Full information in regard to all examinations can be had upon application to the civil service commission at Washington.

I shall reserve for a later article the discussion of the advisability of entering the government service.

Washington, D. C.

B. B. Tyler's Letter.

The Minneapolis Convention made apparent to me, as I never saw it before, that the Disciples are pre-eminently and essentially an evangelistic people. Whatever subject came up for discussion, in the formal addresses, in impromptu speeches from the floor, in the sectional meetings, Thursday afternoon, always and in every place, there was a distinct evangelistic tone. It was heard from the beginning to the close of the convention. Thursday afternoon was given up to special meetings. A meeting in the interest of the Benevolent Association was held in the Portland Avenue Church of Christ. A meeting in the interest of education was held in the Plymouth Congregational church. A meeting was held in the exposition building, of pastors and evangelists, in the interest of evangelism. This meeting was more largely attended than was either of the other meetings. At the meeting in the morning, of the Benevolent Association, in the exposition building, a special point was made of the number of children who had been brought to Christ through the efforts of this organization. In the meeting of the educational section much was made of the work of persuading men to live the Christian life. These incidents show that the Disciples are essentially and pre-eminently an evangelistic people.

H. O. Breeden delivered an address before the meeting of pastors and evangelists in which he proposed an organization for systematic prosecution of this character of work. His idea seems to be, in part, to dignify, ennoble, and improve the work of evangelism among us. With the details of the scheme I am not now especially interested. It is sufficient, in this place, to call attention to the suggestion, and to express sympathy with it. Argument is not needed to convince intelligent Disciples that our evangelistic work ought to move on a higher plane. It ought to be more didactic in character. At present too this part of our work is carried on, frequently, in a haphazard, hit-or-miss manner. Sometimes protracted meetings are inaugurated as are strikes in the industrial world.

The boss sees that his organization of laboring men is disintegrating. Times are good. Work is constant. Hours are rea-

sonable. Wages are satisfactory. The surroundings are wholesome and pleasant. The wage earner, the working man, is satisfied. He has, in large measure, lost interest in his lodge. He neglects its meetings. He does not pay his dues. The boss sees that something must be done or he will lose his occupation and income. He talks privately to a few men. He succeeds in showing them that they ought to have this or that or the other thing. A semi-public meeting is called. Speeches are delivered. Dissatisfaction increases. Deputations wait on the owners or managers of the business. The deputations are treated with scant respect. More meetings are held and more speeches are delivered. The men are wrought up to a high pitch of excitement. A strike is ordered. The lodge meetings are largely attended. Back dues are paid up. Converts are made to the cause of organized labor. Numbers are added to the lodges. The revival is a success. The manipulator of the honest, unsuspecting, working man, having made all he can out of his dupes, accepts a tip from the capitalist, and once more there is peace, and business moves on in a normal way.

This is the inside and true history of more than one labor strike. And who does not know that, with the exception of the tip, this is a veracious account of the inception and progress of more than one religious, so-called, revival? Dr. Breeden's suggestion is that evangelism shall be a part of the regular work of the church. That it shall be determined upon, planned for, and prosecuted as is every other phase of the work in a wide-awake, up-to-date church. We plan to gather in dollars for the prosecution of mission work at home and abroad. Why not set apart a portion of each year for special effort in winning men and women to the Christ? Why not? Why wait until the congregation has so run down that something must be done to stir up an interest that will bring in money to pay current expenses? Breeden is right in his contention. Let this work be taken up and prosecuted in a dignified, intelligent, systematic way. The history of the Central church, and the University Place church, in Des Moines, and the Mason City congregation in Iowa, furnishes illustrations of what can be done all over the land, and in almost every city, by the proposed method.

One result will be, probably, that men of gifts for this character of work will especially prepare themselves for it. Everybody knows, or ought to know, that the evangelist is, in many quarters, in disrepute. Men are deterred from giving themselves to this work because of this fact. The work of the evangelist in the apostolic age was most important. The evangelist in New Testament times was a dignified and an important person. He had a recognized place and function. He was not a guerrilla. He was one of the functionaries of the Church of Christ. As such he was respected and his influence was weighty. This ought to be the case now. Has not the time come, in our effort to reproduce the New Testament Church, to restore the work of evangelism and to give the evangelist, as near as we can do so, the place that he certainly occupied in the church of the first century?

In the remarks made in the preceding paragraph in disparagement of the evangelism with which we are acquainted and the evangelist who is abroad in the land the reference is not especially to those who are doing evangelistic work among the Disciples of Christ. My eyes are on a larger field than we occupy. To be perfectly frank I do not hesitate to say that our evangelists with all their faults are superior intellectually and morally to the average peripatetic, irresponsible nondescript known by the name evangelist. But we have not attained perfection, neither in the office of pastor nor in that of evangelist. Dr. Breeden's proposition, as I understand him, is to lift higher the standard, secure better men and do better work.

The Disciples occupy a position that will enable them to render a service of unspeakable value to the Church Catholic in this matter. It was I. J. Spencer, I believe, who said in his address in the Minneapolis convention that our peculiarity is found in the fact that we have no peculiarities! The Disciples aim to hold and preach and make emphatic the fundamental facts and truths of the gospel of the Son of God. The time is not far in the future, believe me, when the Disciples will be in demand in union evangelistic work. Their familiarity with the New Testament, their supreme loyalty to Jesus Christ, their democratic simplicity and sympathy, and their strong common sense, will, as they come to a better understanding of their position, and as others come to know them, and to understand them better, cause them to be in demand for work that is undenominational, nonsectarian, and thoroughly evangelical.

A committee was appointed by the meeting of pastors and evangelists in Minneapolis to report on this whole subject to a similar meeting in Omaha at the time of the next General Convention.

Omaha, Neb.

A Higher Lesson In Love

By N. J. AYLSWORTH.

The injunction to love others as we love ourselves does not reach the highest level of Christ's teaching on the subject of love. This, as he truly says, lies at the basis of the Jewish law (Matt. 6:12), and it lies properly at the basis of all law—all justice and equity. The proper expression of this equal love is *equal dealing*, or equity, justice. Such a love will lead us to treat others as well as ourselves, but *no better*. This is good so far as it goes, but Christ gave a "new commandment," which requires much more than this. The new commandment was that his disciples should love others *as he had loved them*. This he said in immediate view of his approaching death for them; and he proceeds to say that "greater love hath no man than this, that a man lay down his life for his friends." Paul exhibits Christ's love in even a stronger light when he says that "peradventure for the good man some would even dare to die. But God commendeth his own love toward us in that, while we were yet sinners, Christ died for us."

Now, the one who lays down his life for another treats that other better than himself and does so because he loves him more. Equal love will result in equal treatment; greater love in better treatment. Loving others as we love ourselves will give equity, justice and fair dealing; loving others better than ourselves will result in *sacrifice*. And this is the keynote of the entire gospel—the giving of self for others. It is the mighty thought of the cross. Justice, equity, is law; sacrifice is gospel. Christ's new contribution to the moral teaching of the world is that men shall love each other *better* than themselves. This does not imply that they shall have *no* love for self, for a high and noble self-love lies at the foundation of all noble character, and is often appealed to in the gospel; but the balance of our loving is always to preponderate on the side of others, and lead us to sacrifice in their behalf. Paul reached this spirit in sublime degree when he could wish himself "accursed from Christ" (deprived of his salvation) if by that means his brethren, the people of Israel, might be saved. Some have stumbled at this passage. Carried into execution, no doubt, the thought would involve various difficulties, but as an outburst of noble feeling it was perfectly natural, and one of the sublimest utterances ever penned. It was not John who loved most. No man trod the heights nearer Christ than the mighty-hearted Paul. The psalm of 1 Cor. 13, was heart history. No other apostle could have written it. John's love was sweet; Paul's was mighty.

Let us say, then, that while Christ began his ministry by calling men back to the law of love as embodied in the Jewish system, and insisted first on the lower lesson that they should love others as themselves, he did not stop here, but gave as his final and highest lesson to his disciples that *they should love others* MORE *than themselves*. Not dwelling longer on this, let us ask two important questions: First, is it really our duty to love others better than ourselves? Second, is it practicable?

A distinguished preacher in a book of sermons published not long ago advocated that men ought not to love others better than themselves—that self-love and the love for others should be equal, and he seemed to think that this was the embodiment of Christ's teaching. No doubt there are many who take this view; but this is law, not gospel, and ignores wholly Christ's "new commandment." But is there not much to be said in favor of such a view? Is my neighbor any better than I? And, if not, is there any reason why I should love him more and treat him better than myself? Am I just to myself in so doing? If the question be simply one of equity, undoubtedly the higher love must stand condemned, but over against this it remains to be said that *the duty of loving others better than ourselves is indelibly written on the heart of man*. It was graven in our very nature long before Christ gave it expression in words.

A ship has encountered a collision at sea, and is fast sinking. The captain, cool, calm, intrepid, walks the deck and directs the rescue of the passengers and crew. All are saved, but he himself goes down. All hearts thrill at his deed. We call it noble,

sublime, and write his name among heroes. What has he done? Treated others better than himself—forgotten self and thought only of them; and we say he "did his duty." But if he had not done this, we should have execrated him.

John Maynard held the helm of a burning vessel, guiding it into safety. "John Maynard," cries the captain, "can you hold on a little longer?" "Aye, aye, sir!" came back through the flames. All others were saved, but John Maynard was seen a charred corpse, with hands still clutching the helm. Our hearts beat and our eyes grow moist at the recital. Why? Because in that splendid hour there burned in John Maynard a love above self.

Christ's new commandment, then, is instinctively felt to be duty by all mankind. All nations teach that a man should be willing to lay down his life for his country. What is this but placing the love of country—our countrymen—above self? Christ did but give this law a wider application and a more spiritual interpretation.

Evidence of this recognition comes to us from another direction. It has been well said that "manners are the minor morals." But the fundamental law of all good manners is preferring others before self. The best room and best bed for guests, are universal. The language of politeness always honors others above self. It is so among all nations. Two Mexicans meeting at a cab door will keep the cab waiting while they engage in an amiable quarrel, each insisting that the other shall have the honor of entering first. A Chinaman inviting another to be his guest exhausts his vocabulary in deprecating self and exalting the other. Of course, this is largely insincere, but it is an extravagant way of showing what is felt to be due to others. The charm of politeness is the beauty of love issuing in little sacrifices. Even when not sincere it is practiced in deference to the recognition of what should be.

The moral sense of mankind does not draw the line of duty at an equal love of self and others, but demands a balance in favor of the neighbor. It requires what Christ embodied in his new commandment—a love issuing in sacrifice. It is in sacrifice that love grows beautiful. Sacrifice is the blossom of love, fragrant with sweetness and resplendent in moral beauty. Love in sacrifice is mighty; it is the moral quickener, the transformer of men, the regenerator of the world. And it is so because all men instinctively feel that sacrifice is not a foolish expenditure of self, but morally sublime.

Out in the world the name for Christ's new commandment has often been heroism. The very essence of heroism is the sinking of self in daring deeds for others. It is splendid sacrifice. It is a brave, virile love, overtopping self, and it is because of this that it thrills us and lifts us off our feet. Christ's new commandment is but a finer and more far-reaching heroism—heroism so high that its crown is bathed in heavenly light.

That there is no great love that does not transcend self, and that morality is not perfect until it reaches that bound, has been the instinctive sense of all mankind; and Christ but coined into words a truth that had long lain unmined in the human soul.

In another article we shall inquire whether this love is practicable.

Auburn, N. Y.

COLLEGE ENDOWMENT*

By ALLAN B. PHILPUTT.

The entire property of the colleges and universities of the United States is about $225,000,000. This is very largely the result of gifts and the unearned increment of real estate. After more than two hundred and fifty years the sum total of money devoted to education does not equal certain private fortunes. Of this sum more than one-fourth belongs to five or six universities. This seems indeed a meager showing for a nation of eighty millions of people who have regarded education as the flower and glory of democracy. It must, therefore, be a great support to our appeal for the increased endowment of our church colleges that we are making a contribution at the same time to the larger need of the nation. It is not like the question of planting a church in some small town where there are already too many; nor is it even on a par with propagating another religious body in an age of diversified sects and creeds, certain as we are of the propriety of our doing so. Here is a general need which will not likely ever be over-supplied and which at this time is very inadequately supplied. It is first of all a contribution to general culture which the church makes and which lays the whole community under obligation to her. Indeed, it has been the history of most institutions of learning founded for particular ends that they have in the long run served the purposes of general education even more conspicuously than the particular interests that prompted their foundation. Harvard and Yale are notable examples. In urging larger foundations for our colleges, then, we may be said to appeal to a patriotic motive, or at all events to a benevolence that is of the most general application.

A second motive, and one more immediate in its influence upon us in providing schools under the control and influence of the church, is to secure for our young people an atmosphere congenial to religious faith, and even to the religious faith in which they have been reared. There is, of course, no thought of exclusiveness cherished in this particular, for our schools are open to all of whatever creed, and no restriction is or should be made, except as to moral conduct. But so far as the indirect influence of college life on Christian faith is of value, it is believed that it will be secured by schools managed by our own church and for the most part manned by those who are in sympathy with our religious ideals. It is not here contended that institutions not so founded are essentially irreligious, or that those having ecclesiastical oversight have always been above criticism. But the general rule is not invalidated by particular exceptions, and it may be safely affirmed that, if education in a distinctly religious atmosphere is desired, it can be had only in church schools.

Even so important an advantage as this might be subject to some modification if the presence of the religious factor should in any way impair the character and extent of the academic work. But it will hardly be contended to-day that learning and faith are incompatible. There is not a chair of science, literature, art, or criticism, or any department of human thought in any university in the world, that may not be, and indeed has not been, filled somewhere, at some time, by a Christian scholar.

But a third and still more immediate motive urging us to the better endowment of our colleges is their relation to our ministry. It stands to reason that a church should train its own ministry. Nothing else is to be thought of under present conditions. Not that absolutely every one shall be so trained or that many of them may not be expected to avail themselves of the great universities of this country or Europe for special and advanced work. But the foundations of scholarship, as of ministerial training, should be laid in our own schools and by our own men. The advantages of this are obvious. They become grounded in the faith and are made familiar with the true spirit of our movement. The injury suffered by our churches from a chance man now and then going astray because he has been to some great university and imbibed views alien to our plea, is not underrated. But it is as nothing compared to the handicap we are under from the other extreme of men who, from lack of training and association, are by their narrowness and literalism closing against us for a long time to come the intelligent appreciation of those who need our message.

The church confers sanctity upon institutions of learning, and in turn these give dignity and stability to the ministry of the church. Religion and education go hand in hand. What God hath joined together, let not man put asunder. It is of great value to a preacher to have all his associations during the most delightful and formative period of his religious life congenial to him in faith and aims. He will come, of course, to need contact of a different sort that he may know what manner of man he is and what manner of faith he holds. He may well covet at the proper time a different atmosphere, a mingling with men of different points of view, in order to get that wholeness and sanity of faith that comes from such contact. But many will be unable to go further than the college, so it behooves us to afford schools of the completest equipment possible, up to the standard in every way, and accessible to all.

It is a common remark that we have too many colleges. Instead of a number of small and weak institutions it is urged that we should have two or three great centers. This overlooks the central purpose of educational institutions, which is not to impart high scholarly finish to a comparative few, but to diffuse the greatest possible amount of intelligence among the greatest number. It is of slight importance comparatively that our institutions should produce a few great scholars, but it is important that a knowledge of general culture should be widely diffused.

The United States has now, it is said, on an average one college for every one hundred miles square of territory. Many of these are weak, but they are none too numerous. A college is, first of all, a matter of local interest; only less so than

*An address before the section of the General Convention devoted to education.

a high school. A glance at any college catalogue will reveal the fact that the students are mostly drawn from the vicinity. Many of these boys and girls would never have attempted to get an education otherwise. Out of two hundred in a college that I know, not a half dozen, perhaps not one, would have found their way to one of the distant universities. That these two hundred should be tolerably well educated is of vastly more importance than that a few should have the facility for the highest scholarship.

We have not too many church colleges. We need even more than we have. Nothing would be gained and much lost by combining them if such a thing were possible—which, of course, it is not. We should thank God for every vine that has been planted. Let us nourish and cherish them every one until they grow into strength and beauty and fruitfulness. What do we not owe to them already, meager as have been their resources, for men and inspiration and guidance? Each one of them is like the burning bush, inspiring us with wonder that it has not long ago been consumed. They stand on holy ground. Men have wrought in them without adequate pay in dollars and cents. They have received no special worldly honor. The teacher buries himself from popular applause. His reward is in the sense of duty done and the appreciation of the individuals here and there who have been the recipients of his instruction.

I believe that in the best of our colleges the professors' salaries run no higher than from twelve to fifteen hundred dollars. How men support a family, entertain, buy the books they need, maintain that serenity of mind necessary to keep up their studies and lay by something for old age on such a sum, surpasses my comprehension. The institution among us with which I happen to be most familiar has a faculty of men of the highest grade of scholarship, not one but holds a degree from some renowned university, a number of them having received and declined calls to larger institutions at increased salaries, not one of whom would not compare favorably in teaching ability and scholarship with men in state and other institutions where choice is made solely on grounds of scholarship, some of whom are already known in the world of text-book authorship—a body of men imbued with the truest and best ideals of academic life, working year in and year out on a salary of $1,250. If this isn't devotion, I know not where to find it. No corporation in the United States is able to command so great talents for so little money as the college corporation. Hardly a newspaper but tells of some man or woman endowing a chair, building a telescope, or a memorial chapel. What our colleges stand in need of is funds for general use; not to add one or two more poorly paid professors or expensive buildings to maintain.

The first thing I would do if I had the management of the added funds would be to increase the salaries of the six or eight professors who are the real strength of the institution, spending their lives and their brains for a fraction of the pay given to a skillful salesman or a head cook in a first-class hotel. Instead of multiplying chairs I would magnify professors. Would it not be better for an institution to have instructors with pay enough to have such libraries as they need, with something for travel and freedom from care, than to have twice the number crippled in resources and dwarfed in development?

A reasonable addition to our endowments as they stand to-day would not only enable them to provide adequate remuneration to under-paid men, but would also furnish additional chairs, apparatus, libraries and buildings. The time is ripe for a movement all along the line to better equip our colleges. The church should be awakened to it. Men of means should be apprised more fully than they are of the needs of our colleges. A campaign such as the Education Society would be glad to inaugurate would bring large returns. Look at the income of some of the well-endowed institutions of our land. There is Harvard, with $12,500,000 of active endowment and an income of $1,376,600 annually; Columbia University, New York, with $10,400,000 and an income of $929,834; Cornell, with $6,750,000 and an income of $810,500; Yale, with $5,000,000 and an income of $770,000; the University of Chicago, with $5,896,800 and an income of $750,000; Northwestern University, with $3,041,000 and an income of $336,300. These are universities, to be sure, but it is good for us to become familiar with these great sums in connection with education.

A list of well-known colleges will show a proportionate liberality. Dartmouth, with $2,300,000 endowment, has an annual income of $105,000; Oberlin, with $1,028,345, has $138,490; Amherst, with $1,600,000, has $104,000; Wesleyan College, with $1,100,000, has $114,000; Lake Forrest, with $535,000, has $118,000; Haverford, with $820,000, has $93,000; Lafayette, with $430,000, has $41,300. Our own institutions ought to come in this class. Not one of them is reported as having over $30,000 a year from all sources for distinctly college and Bible college work.

Endowment is absolutely necessary to the carrying on of higher education. The revenue from fees is entirely inadequate. Tuition is small now and it ought to be still less.

Endowments may be raised by popular subscription or by an appeal to men of means. Both methods should be combined. The main reliance is of course on men of money. But there is an immense advantage in the popular appeal. Love will go with the gift, whether large or small, from the few dollars saved by the good housewife from the sale of butter and cheese to the thousands given by the rich. Every one of our colleges ought to begin now, if they have not already done so, to bring their claims before the people. The thing is in the air. The Methodist Church is raising large sums for education. The Congregational Church raises through its regular channels about $130,000 and the Presbyterian Church $150,000 for education. But individual gifts swell these amounts to hundreds of thousands. The Baptists are also doing much. Shall we fail to seize the opportunity?

The first thing our fathers did was to found colleges, that the plea we make might be committed to the hands of trained men, who should be able to teach others also. Without education our cause is doomed.

Let us urge then far and wide the claims of Christian education. Let us set our schools of learning in a wide place, giving them the support and honor they deserve. Let us propose large things, things commensurate with the wealth and liberality of our age. We have not yet learned to ask enough. The church should be brought closer to its schools of learning, made more sensitive to their limitations, more alive to their possibilities. To accomplish this result will require time and agitation. In this noble and far-reaching work it remains for our Education Society to lead the way.

Indianapolis, Ind.

State Missions.

By B. S. Denny.

Cor. Sec. of Iowa Christian Missionary Society.

In no small degree missions is the business of the church and it has been demonstrated over and over that the church that does not engage in missions soon goes out of business altogether. It is not enough for us to be loyal to the local congregation, our duty leads us into the far beyond.

Our churches should be symmetrically developed so that they would have a like interest in all lines of missionary work.

State missions should have the full right of way at this time. The first Sunday in November is the time selected by the national convention to take the offering for state missions. Iowa Disciples will take the offering the fourth Sunday in November. Other states have different times to take the offering. The large majority of the states observe the November day, and the tendency is to make it uniform.

State missions should have a large place in our hearts and should be second to no other missionary society in our offerings. At least one-third of our churches owe their existence to the work of our state missionary societies. Our general secretaries say, strengthen the state work, and unless that is done the foreign and American missions will soon reach their limit.

Experience teaches us that it takes organized effort to establish churches and put them on a permanent footing. Even after churches are organized a certain amount of missionary work is required to keep them going. Without assistance many of our churches would fail to keep up the work and not a few would cease to exist altogether. A little assistance, financial or otherwise, often saves a congregation from serious embarrassment.

State missions means more churches, more members, more preachers and more helpers to sound out the word beyond the state. It means better churches and better equipment for work in all departments of church life, and it means more money for missions. In proportion as our state work succeeds will our churches increase in numbers and missionary activities, and each church will prosper in proportion as it participates in the work, but let them neglect the state work and they will reap what they sow—they will find themselves neglected and pauperized.

Notwithstanding the paramount importance of state missions, the fact remains that it does not receive the consideration from the brethren that it should. It seems difficult for some to realize that we can do missionary work in our own states, yet it would be difficult to find missionaries who display more heroism than those employed by our state boards.

To say nothing of soul winning and the benefit to be derived by our own people, state missions pay as a missionary investment. Our general boards may invest their money in bonds, in land and buildings, or loan it at the current rate of interest, but nowhere will it bring forth so abundant an income as if invested in state missions.

Let me illustrate: In 1891 the Iowa missionary society organized two churches. Lots were purchased, buildings were erected and quarterage paid until the congregations were self-supporting, at a total cost of about $700 to our society. The two congregations to-day have property worth $30,000 and 1,200 resident members. These congregations have been fairly loyal to all of our missionary interests, and have not been found wanting in good works.

Last year these two congregations gave $246.46 into the F. C. M. S. treasury, the ladies of the C. W. B. M. gave $337.14 into their national treasury, and the Juniors gave $132.87 into the C. W. B. M. treasury; a total of $716.47 in the one year and that the ninth year of their existence. $16.47 more was given by the two churches in one year than the total cost of organizing and maintaining them until they were self-supporting. Last year was not an exception, the same record has been maintained for the last five years, and we have every reason to believe that it will be continued.

What is true of these two congregations is true of the average congregation that is organized by our state missionary societies; we teach them to be so.

It should not be necessary to urge the cause of state missions. No preacher can afford to omit taking the offering, for if the state work is prosperous it directly or indirectly helps the preacher. If we expect the church to prosper in all lines of church work, we must put state missions up to where it belongs and keep it there.

Des Moines, Ia.

The Old Book In The New Crucible

By J. J. HALEY.

VIII. The Crucible of Archeology.

From very remote times men have been writing books. Even in Solomon's day there was a profusion of literature; Koheleth declared that there was no end to the making of books. These books, however, differed vastly, in their appearance as well as their contents, from the books of to-day. Literature, like every other product of man's brain, has been a development. Just as the geologist can, from the fragmentary fossil remains found in the crust of the earth, tell of the gradual introduction of living forms on our planet, so can the historian, from the various relics of literature, which have been providentially preserved, trace the growth of letters. Paper being but a comparatively recent invention, men in times past wrote on the best material they could obtain. Thus Moses wrote on tables of stone, Ezekiel on clay tiles, and Mahomet on blades of bone. Kings in their vanity told the story of their victories on costly monuments, on the walls of their palaces and their tombs, and sometimes on almost inaccessible rocky eminences. Scholars and thinkers, desiring to send down their thought and knowledge to succeeding generations, stored it up on such materials as brick tiles, papyrus and parchment rolls. From these and like sources have the histories of mankind been compiled. In recent times the prophet has breathed on these relics of ancient days, and there has been a rustling among the dry bones and a resurrection of forgotten records. Explorers have opened to the light of day the ruins of old cities which for ages lay buried in the sands of Africa and Asia. They have burst open the vaults of the dead and stolen from the icy grasp of the mummy the rolls of picture writing which have been hidden away for millenniums; peered into subterranean palaces and read the mysterious handwriting on the wall; dug up brick libraries and turned over the brittle pages of old dictionaries which may not have been handled since the days of Hezekiah.

Following on the track of the explorer came the decipherer. Like a passionate musician seeking for a lost chord, he sought for the key to ancient oriental languages, and finding it he made the old minstrel sing once again, and a sweet song it is. We are prone to ask, what new light has this research shed upon religion? Has it vindicated or otherwise the historic truthfulness of the Bible? You say this intellectual awakening, this trumpet blast of historical resurrection, this glorious renaissance, must either confirm or cripple our faith. From time to time the nations which have been the most advanced in letters have been providentially brought by war or commerce in contact with the chosen people of God. Thus Israel was in bondage in Egypt, in captivity in Babylon, and tributary to Greece and Rome. Therefore it is justly contended that as we read the story of these nations in their own monuments, we should find statements that either directly or indirectly corroborate the word of God. I agree that this is a fair contention, and I shall endeavor to show how this evidence confirms in all its fundamental outlines the historical accuracy of the old book. To do this in a systematic and comprehensive form I will commence with the creation story and gradually make my way down to New Testament times.

By the banks of the Euphrates and the Tigris, folded together in each other's arms like two affectionate sisters, lie buried the ancient civilizations of Babylonia and Assyria. Until recently all we knew of these ancient empires, apart from the Bible, were the doubtful statements of Greek literature. The site of their cities was unknown and nothing remained of their ancient glory. We had some vague notion where Babylon, the capital of Babylonia, was, and knew from the uniform testimony of the traveler that the prophetic words of the Jewish seer had been fulfilled —that God had "made of a city a heap and of a defenced city a ruin." But where was Nineveh, the chief city of Assyria? Was it not as Nahum predicted, "made an utter end of," "empty, void and waste"? In truth it was. Over it roamed the wild Asiatic hordes, never dreaming that "their tread was on an empire's dust," or that "an earthquake's spoil lies sepulchred below." For the discovery of the site of this marvelous city we are indebted to Sir Austin Henry Layard, who, mainly through the liberality of Sir Stratford Canning, went forth to prospect for treasures of knowledge in the valleys of Mesopotamia. While Layard was engaged in collecting relics of old Assyria for that vast curiosity shop, the British Museum, a young military officer, Henry Rawlinson, in the employment of the East India Company, was spending his leisure time trying to untie the gordian knot of ancient eastern languages, a task he successfully accomplished. The hand of God was visibly manifest in these discoveries. Just as Layard opens up Nineveh and the site of the cradle of our race is being eagerly explored, Rawlinson comes on the scene with the key to the ancient languages of these newly explored lands, and that at the very time when the rationalistic critics, by their relentless persecution, might shake the faith of mankind in the historical accuracy of the Bible.

The work of Rawlinson was followed up by other orientalists, notably by Prof. Sayce, to whose works we English speaking people are indebted for the most of our information on this subject. He takes us back to the dawn of creation and informs us that the name Adam is a Babylonian term for man. The term Eden denotes the field or plain of Babylonia. Thus those biblical scholars are apparently right who suppose that the home of our first parents was somewhere in the regions of Chaldea. Among the rivers which irrigated it were undoubtedly the Euphrates and the Tigris, for the term *Hiddekel* employed in Genesis is their ancient name. We feel, therefore, as we grope among these records, that we are getting near to the beginning of the historic line. This should not surprise us, for the book of Genesis records that Ur of the Chaldees, one of the important towns of Chaldea, was the original home of Abraham. The Chaldeans and Babylonians would therefore have among them a knowledge of man's earliest history. Fragmentary records have been found of a Babylon story of creation which, in its language, strikingly resembles that of Genesis, although in some other respects there are vital differences, the narrative evidently having been corrupted in transmission, or, as some suppose, it was the original document purified by the Hebrews by the elimination of its errors. A picture frequently met with, sometimes on the embroidered garments of the kings, is the picture of the sacred tree guarded and cared for by celestial beings. This would seem to be the Babylonian version of our account of the tree of life being guarded by the angels with flaming swords. In the sacred history of the Jewish nation we have several accounts of the people of Israel and Judah falling into idolatry and selecting heathen groves as sanctuaries for the performance of superstitious rites, a development probably from an early belief in the sacred character of the tree of life. Most false systems have a basis of truth. The

A Bible student and literary friend of mine handed me an essay on Archeology and the Bible for such use as I might desire to make of it. Much of it is inserted in the articles to follow on this question along with such other material as I have seen fit to add to bring it up to date.—J. J. H.

scientists tell us that a microbe has been known to exist in a dewdrop, and the purest thing in the world by misuse becomes a curse. The Israelites, after being saved from the bites of the fiery serpents through obedience to God in looking on the brazen serpent, preserved it, and in time it became to them an object of idolatry, until King Hezekiah cleansed them of this sin by the destruction of the idol. So in a somewhat similiar manner may the idolatries of the heathen groves have arisen from an ancient reverence for the tree of life. Not the least interesting discovery yet made is the find of a Babylonian gem, on which is a rude picture of Adam and Eve seated on either side of the tree of the knowledge of good and evil, holding out their hands to the fruit. Behind Eve is a serpent, apparently the old serpent, the devil; he is pouring into her ear the seductive poison that caused the ruin of our race. The pictures are but poorly executed, but their very crudeness demonstrates their antiquity, showing that they were produced at a period when art was in its infancy. An interesting feature in these early records is the fact that the old Babylonians observed the seventh day of the week as a Sabbath.

From the story of creation let us pass over a period of history to the story of the flood. Against this biblical narrative infidelity has brought all its guns into action. It is said that the ark could not contain all the animals then in existence, nor could the atmosphere provide sufficient water to cover the earth to the height of a mountain like Ararat. Here at the outset is a patent error in this hostile criticism—the Bible uses the plural term, and not the singular. The ark rested not on Mt. Ararat, but on "the mountains of Ararat," and the Babylonian and Assyrian literature reveals the fact, which is also mentioned in the writings of Isaiah, that Ararat is the ancient name of the entire district of Armenia. The difficulty concerning the gathering together and housing securely in the ark of all the animals in the world, arises from the supposition that the flood was universal, a notion which no one now entertains. God could have no purpose in flooding the entire world, for at that time it was but partially peopled. The Hebrew term *haaretz*, which in this narrative is translated earth, in other places in scripture is translated district. Looking out over the great expanse of water that girt his floating home, Noah would discern that the entire earth, as far as the eye could see, was covered with water. And so we would use such expressions as "all the earth under the whole heaven [sky] was covered." Terms of a universal character are frequently thus used in scripture, and are not to be interpreted literally, but by the design of the author. We readily grant that a rainfall might be insufficient to flood even the then inhabited world, but the cataclysm was not confined to a rainfall; the book says, "the fountains of the great deep were broken up." There were volcanic forces at work—the earth might subside and the ocean rush in over the land. A geological examination of the country shows that subterranean forces have been at work there in the past; Mt. Ararat itself is an extinct volcano. Here scripture is wonderfully confirmed by the deluge tablet, a terra cotta tablet taken from a library in Nineveh, which belonged to one of the ancient kings. It records that the rainfall was accompanied by a great earthquake, and in many other details the story corresponds with the Bible. The world was, it states, flooded because of man's sins, and the Babylonian Noah, like the biblical one, sent forth birds to ascertain whether the waters had subsided.

Through the labors of the illustrious Frenchman, Champollion, who deciphered the picture writing of the Egyptians, we are able to show how the Egyptian monuments also confirm scripture. Rawlinson, by deciphering the cuneiform, the wedge-shaped letters in which many old eastern languages were written, and Champollion, by doing the same for Egyptian hieroglyphics, have opened these to us at a time when scholarly skepticism seemed likely to rob the world of its religious convictions. By these discoveries the student is now able to read the records in the tombs and on the papyrus rolls. For instance, an Egyptologist, while reading one of the old books, came on a passage which stated that "the wife and children of a foreigner are by right the lawful property of the king." This furnishes us with a reason for the strange fear which came over Abraham while he was in Egypt, which led him to pass his wife off as his sister. By this literature fresh light is thrown on the action of Joseph, in shaving his head before going into the presence of Pharaoh; we learn from it that only very dirty and slovenly people allowed their hair to grow to any length, except during periods of mourning, when it was allowed to grow. On the tomb is a picture of an Egyptian barber at work, and in the British Museum are some of the razors used by those ancient hair-dressers. Another striking evidence of the accuracy of the writers of the Pentateuch is the correct use of names; Potiphar, Potipherah, Asenath, also the new name of Joseph and many others, are all exact renderings of Egyptian terms. The description of the embalming and burying of Jacob is in keeping with the Egyptian narratives of similar funerals.

If It Be Clear at Sunset.

By Laurene Highfield.

When shining bright 'mid gold and purple splendor,
The sun in regal beauty sinks to rest,
And tints of rose and richest crimson render
Their aid to make sublime the glowing west,
The storms that made the day so dark and dreary,
The howling winds, the rain that fiercely fell,
Are all forgotten in the scene so cheery.
If it be clear at sunset, all is well.

Life's transient day is full of care and sorrow,
The skies are often dark and overcast,
But hoping, longing for a bright to-morrow,
We know that it will clearer grow at last;
Clouds oftentimes shut out the blue of heaven,
But 'neath God's hand we still securely dwell,
And trusting Him, wait patiently for even.
If it be clear at sunset, all is well.

'Tis growing late; life's day so quickly passes,
Yet in the west celestial glories shine,
Reflecting in their golden, radiant masses
The glow of light unfading and divine.
The sun is sinking, but it sets in gladness;
A glorious morrow its bright beams foretell.
Death's night draws near, yet brings no fear or sadness—
If it be clear at sunset, all is well.

English Topics.

Whose Jugs Hold the Cream?

Some of my dearest friends have experienced a disappointment. It is mingled with some gratifying compensations. When I returned from my tour in the United States I did a foolish thing. I gave a few public talks about your wonderful country in the west, and so extolled America that some of my own congregation straightway adopted the view that such a land must be the right place to go to live in. A valuable couple soon sold out and emigrated. They were two of my very choicest people, are still young, are full of ability, and write month after month during this year that they enjoy their new location, not far from the Rocky Mountains, more and more. The good brother is a lawyer, and he has already become an American barrister. But their disappointment is that they find themselves out of gear theologically. Our churches in their district are few and feeble, and are invariably known to all outsiders as "Campbellites." They write that the Methodists and Presbyterians "hold all the social cream in their jugs," and our people have scarcely any power or influence. So they themselves belong to no church again as yet, but often go a distance to attend one of our churches. I hope that they will in time flourish and be able to do something to help to promote a strong interest in their own neighborhood. Why, it may be asked, do I mention this little personal matter? Because it is of great relative importance. Because we in Old England are expected by many of our American brethren to work marvelous miracles. I am one of those who hold that our preachers, American and English, in this English field, have succeeded amazingly. We have this cluster of churches which twenty years ago had no existence. Some of them have fine buildings, worth thousands of pounds, representing generosity and sacrifice little thought of. But many of you, my American brethren and sisters, instead of taking the only consistent view of the most difficult work that man could undertake, rush to the conclusion that all is failure, because we are not pulling down cathedrals that have been idolized for a thousand years; that we do not constrain a conservative population to dance a new ecclesiastical minuet to the tune we play on one string; and that Dr. Parker, Dr. Maclaren, the Bishop of London and the Archbishop of Canterbury do not rush into the arms of W. T. Moore, E. M. Todd, or some other representative of the New Reformation! I humbly ask those who demand of us quick progress how it is that I get this graphic account, from intelligent emigrants, of the very slow progress in many parts of America also? I know it sounds a little impertinent, but Americans like fair play and will give even a "no good Britisher" a hearing. How is it that in New England, as I saw it, you have so few miracles to show? How, oh, how is it about those ecclesiastical cream-jugs? As you are Christians, I pray you have patience with us. We are only pioneering. The results will be splendid after a time, but not in *your* time or *mine*. Why should you expect more?

Hunger and Thirst After Unity.

I am going to tell you something which none of you know unless you have lived on

this side. It is just this, that more and more persistently the most earnest religious people in Britain are seeking the very thing we offer them, but they are frantically endeavoring on all sides to secure it in some way of their own. I am anxious that you all in America should comprehend this. Don't think we are producing no effect simply because we have not persuaded thousands upon thousands of sectarians to execute a strategic movement of evacuation from their big camps in order to recruit our little force. We have created a current of opinion which can never subside, can never be dammed up, but is being diverted round curious channels and tortuous ways, and will be long before it joins our own "stream of tendency." It is impossible to attend any conference of religious people in these days without finding this subject of Christian unity pushed to the forefront. The Baptists met last week at Edinburg; the Congregationalists are in session at Manchester while I write these lines. Well, Dr. Parker, as Congregationalist chairman, gave a great address on "The United Congregational Church." He has added to the sensation which he created in the spring meeting, when he adumbrated his new scheme. He poured withering sarcasm on the present condition of Congregationalism for its utter lack of unity, organization and co-operation. But one effect of his tremendous onslaughts during the last year has been to make the Baptists as miserable and restless as the other body. Each is a great rope of sand. Each pays princely salaries to a number of pulpit stars and half starves the rank and file of the ministry. On every side we find these agitations and commotions because of a consciousness of the weakness of religious division and of the need for reunion. Again I say, no miracle of celerity will be witnessed, but slowly and surely advances will be made in the direction of the consolidation of Christian forces. And at last, when many empirical experiments have been made, first one leading spirit and then another will point to the beacon fires which are kindled by a few apostolic churches. The day will come when a simple Christian church will be esteemed as worth a thousand denominational conventicles; but for that consummation we must wait and work. Truth can afford to wait, though I am aware that some Christians forget this. I sometimes for a time forget it myself.

Political Passion Among Christians.

Strange incidents are happening which are entirely the result of intense feeling, the feeling being brought about by a mixture of conviction and prejudice. I every day hear some squabbling about the South African war. Not only amongst Englishmen in London, but also amongst Americans in London. If two Americans meet and allude to the matter they are almost certain to disagree. And if any religious assembly is held and a speaker hints at some view of this stupendous topic there are instant mutterings which threaten to wrap the chairman of the meeting in a cyclone of passion. I am certain that there is some strange, mysterious, unaccountable destiny concerned in this fearful history. We have to go on through it, but not a soul ought to pretend that he can understand either the original causes or the ultimate prospects. Good will be evolved at last in some way according to the arbitration of Providence. Here is an instance of the chaotic public temperament. It is for the sake of narrating this that I this once more mention the vexed question of the war, about which I want generally to say but little. At the great Manchester meeting, which I have already mentioned, one of the speakers was J. R. Campbell, of Brighton, who is by far the most popular Congregationalist in England outside London. This eloquent provincial was giving a singularly able discourse on the religious situation generally, when a most dramatic interlude occurred. He had been denouncing militarism amidst general applause, when, as a concession to his own desire to tell the whole truth, he said in an aside that he was one of those who believed the present war was forced upon us. The effect was electrical. The crowded house rang with hoarse cheers and counter-cheers, with epithets and recriminations. The chairman, Mr. J. W. Crossley, requested the speaker to confine himself to his topic, but considering that minister's marvelous popularity, the manner in which his words raised a storm was an eloquent indication of the uncontrollable passions which are being aroused among Christian men by the political situation.

Henry George Out of Fashion.

One of the American reformers whom I learned to esteem and admire when he was with us in England was the late Henry George. At one time I believed that his economic theory would take root. It never did. Nobody now seems to think any more of the wonderful book, "Progress and Poverty," which excited opinion all over the land. A new agrarian seer has arisen. Mr. Rider Haggard, the famous novelist, has been traveling about England for several months, surveying the rural districts and writing an extraordinary series of articles in the Daily Express, entitled "Back to the Land." He repeats the warnings of all our land reformers, and urges land law reform as the first duty of the friends of England. But this kind of reform is no more thought of by the people than the Evangelicalism of Newton or the Calvinism of Toplady. The working classes are hankering after shorter hours and larger wages. The middle classes are bent on making rapid fortunes and on achieving social distinction. The landed class is on the horns of a dilemma, twisting and groaning, and panting after a miracle, yet never attempting to master the problem. The soil is steadily passing out of cultivation. The English agricultural laborers are flocking to the already congested towns. The laborer is more prosperous than ever he was, and more discontented. With better wages, cheap food, with free schools, cheap newspapers, and frequent holidays, his main ambition is to escape from the country and try his fortune in the cities. To the woman this appears absolutely necessary. Then through the fatal migration follows the depravation of the blood and sinews of the race. At present the social outlook is depressing, and so also is the moral. Sir Thomas Lipton's outlay of 100,000 pounds on the yacht race is only a portion of the million pounds spent in yachting contests between England and America from first to last since that kind of sport began. The nation is more interested in a sporting cup than in its own welfare. At present gambling is the great fashion—gambling for empire, for pleasure, for success, for life itself. Only a great revival of spiritual power can turn the national soul back from its backsliding.

William Durban.

43 Park Road, South Tottenham, London, Oct. 18, 1901.

Falling With the Leaves.

By L. H. Stine.

For seventy and seven years she had witnessed the coming and the going of the seasons. From the fragrant flower of childhood she had passed through every change of human life to the falling leaves of her golden autumn time. All ages, all experiences had contributed their part for the enrichment of her life.

Hers was a beautiful life, beautiful as an unfolding rose in June or a crimson leaf in autumn. So long had she been looking upon the stainless image of Jesus that she found it reproduced in her character. Her life had been adorned with so many of the virtues of a spotless life, that she was beautiful as the Son of Man, when the day of her resting came.

Not more useful in its sphere is the ripening fruit of summer or the coronel of corn, than this life that was lived far into its misty autumn. From her genial face she reflected the sweetness and light of the Son of Man. Whether sitting in her house or walking in the streets she wore his name that shone with a luster richer far than the ruby's glow. The delicate charm of her own life seemed to add a gleam to the light of his name. She adorned the gospel of grace. Her example of pious living was her best interpretation of her quiet profession, and gave meaning and emphasis to her faith. Her fragrant life made her an attractive person and people welcomed her into their presence. She did not live in vain. One was made better by coming into personal contact with her consistent example of faith. One's spirit was refined, one's heart was made purer, one's purpose was ennobled. Flowers of innocence grew in her path. Gems of morning dew caught a new tint from the delicate charm of her presence. The trembling star far in the sky beheld the bright and morning star shimmering in her luminous life.

It was fitting that this perfect saint should fold her hands across her peaceful breast for her last sleep when the winds were low, when the air was mild and balmy, when the light was soft and the sky was hazy, and when shrub and tree were arrayed in their rich regalia of autumnal color. Her summer's work was done. Her harvest time was ended. Her waiting time was passing. Orion was appearing in the evening sky. A strange and mystical glory floated on the river and crowned the bluffs with wreaths of surpassing beauty. The migratory bird, dreaming of the magnolia and the orange blossom, had ceased its singing, and had unfolded its wing for its southern flight, when this charming spirit started for the frostless land.

Her soul was young, and fresh and full of hope as flowers of spring, though her body bore kinship to the falling leaves of autumn. Her life, immortal with the spirit of spring, will clothe itself with perpetual green. Why then should not her immortal part lay aside its decaying garment, as the oak its robe of colored leaves? When winter changes to spring again the oak will put forth its tender bud and will mantle itself with living green. Likewise will this saint clothe her spirit with an outer garment that will not fade.

Quincy, Ill.

Our Budget.

—The melancholy days will soon be due.

—But the glorious days we have had for the past two weeks have been characteristic of St. Louis weather in October.

—They indicate the kind of weather which will prevail during the world's convention of the Disciples of Christ, in 1903.

—By the way, a stroll through the World's Fair section of Forest Park yesterday afternoon, revealed to us something of the magnificent scale on which that gigantic enterprise is being planned. The thousands of people in the park, filling the aisles of the woods with continuous streams of humanity, gave the appearance of a World's Fair in actual operation.

—It was a loss in one sense to our mission work in Porto Rico for J. A. Erwin, our missionary there, to be appointed district judge by the governor, but it is a gain in another sense, that it gives Christianity a representation in the civil courts. W. H. Taylor and wife, late of Chattanooga, Tenn., who are to succeed Bro. and Sister Erwin, will no doubt prove worthy successors, and see that the work goes right forward in that island.

—A debate was held at Latona, Ill., beginning Sept. 30, between William Weatherford, of Wheeler, Ill., representing the Disciples of Christ, and D. B Turney, of Effingham, Ill., representing the Methodist Protestant Church. T. H. Wilson, of Wheeler, reports that both men are strong debaters, that the debate was a grand success for our people, and that a friendly feeling exists between the two churches after the debate.

—The recent dedication of the enlarged Christian Church building at Mason City, Ia., by H. O. Breeden, of Des Moines, was a most successful affair. The improvements had cost about $13,000, but the call for funds resulted in pledges amounting to over $15,000 and the determination to build a parsonage. The brief history of that church has been a most remarkable one, in its strides forward to a front rank among our Iowa churches. Bro. Sargent is the present successful pastor.

—The saints at Omaha are already, no doubt, casting about for means and methods by which the next national convention may be a great success. For particulars we refer them to the local committee at Minneapolis. What that committee does not know about organizing success in the convention line is not worth bothering about. If we may judge from the energy and wisdom displayed by the Nebraska delegation in winning the convention, they will not be found wanting in preparing for it.

—Read the inaugural message of the new state president of the C. W. B. M. of Missouri, Mrs. M. M. Goode. It should be esteemed a great honor by the sisterhood of Missouri to support such a representative in the foreign field as Miss Burgess. That is a capital idea of having the C. W. B. M. in each state, as far as possible, have their own missionary in the foreign field, in addition to the regular offerings. The Missouri sisterhood should make a special effort this year to forge a little nearer to the front.

—An eastern pastor writes: "Next to being at Minneapolis is to read your write-up of it in the Christian-Evangelist. It is the best and most satisfactory of any report I have seen. It is *multum in parvo*. Here is a second to your suggestion for a prohibition meeting in connection with the Omaha convention." It is the purpose of the Christian-Evangelist to hold a mirror up to life—such life at least as is worthy of being seen by our readers—and to give our readers a much-in-little account of the same. The suggestion for a prohibition rally at Omaha was made by the prohibition meeting at Minneapolis and we hope will be carried out.

—And this is from a busy merchant who takes time to say: "There is scarcely a secular paper published anywhere which furnishes so much news sifted down and fitted to the comprehension of the common reader." We thoroughly appreciate this high compliment from our old and valued friend and patron, T. L. Fox, of Quincy, Ill. We do not take up much space with these complimentary notices, but occasionally it is well, perhaps, to let all our readers know what some of the others think of our efforts to publish a worthy religious journal.

—Charles M. Fillmore, of Carthage, O., who, as all will admit, is a well qualified judge of sermons, writes as follows: "I have a number of books of sermons in my library by Bushnell, Swing, Franklin, Peters, McNeill, Spurgeon, Hillis, Bruce, MacLaren, Gregg, Dixon, Hughes, Drummond and others, but to my mind none of them are better, and few equal in power and helpfulness to the *Witness of Jesus* by Alexander Procter. May it have an immense sale."

—George P. Rutledge, pastor of the Third Christian church, Philadelphia, recently read a paper before the ministerial union of that city on the Preacher and the Pulpit, in which he criticised the use of manuscript in the pulpit, and protested against crude wit and sensationalism, maintaining that such things serve only to hoodwink the people for a time, and that the only way in which the minister could fulfill his function in the pulpit is by supplying the spiritual needs of all classes in his congregation.

—Missouri Valley College of Marshall, Mo., opened the autumn quarter with an increased attendance of about 20 per cent. above that of last year. The summer quarter's work was of such quality that the trustees have approved the continuous sessions plan for next year. The work of the summer quarter is especially adapted to the needs of teachers. The library, which last year received more than two thousand volumes of new books, has recently received $2,500 for the purchase of books for the current year. Everything points to a most satisfactory year's work. T. W. Galloway, dean.

—Mr. John W. Hannon, who has been an employe of the Christian Publishing Company for more than thirteen years, has begun the practice of law. He was admitted to the bar after completing his law course at the St. Louis Law School, and the same diligence which enabled him to do this without decreasing the efficiency of his work for this company, ought to win for him success in his profession. Persons having bad debts to collect or other legal business to transact will be sure of receiving courteous and honorable treatment by addressing John W. Hannon, Attorney at Law, 814 Wainwright Building, St. Louis.

—That was an impressive scene in the assembly room of the Christian Publishing Co., this week, when at noon all the officers and employes of the company were assembled by order of the president of the company and were briefly addressed by him on the death of their comrade, Martin H. Greve, who was greatly esteemed and respected by all. At the close of his remarks he read a series of resolutions of respect for the deceased and of sympathy for the bereaved family, which were on motion unanimously endorsed by the uplifted hands of the 45 or 50 men and women on whose faces was written the deep regret which all felt for the loss of their comrade. At 2 P. M. the funeral services were conducted at the residence of Mr. Greve by two German pastors in the German language. Brief remarks were make by G. A. Hoffmann and J. H. Garrison in English. Several representatives of the company were present. The large company of people present and the profusion of flowers attested the esteem in which he was held.

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." Mrs. J. N. Perry, care H. S. Copeland, Pike Road, Ala.

Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

—J. C. Williams, of Greenville, Mo., writes that there is plenty of work for an enterprising young evangelist in southeast Missouri. After four months of work there, Brother Williams had to decline an offer for continued work because of a previous engagement with the church at Poseyville, Ind.

—We call attention to the very generous offer made by J. S. Hughes, elsewhere in this number, for his newly revised and greatly improved book on Revelation. It would be a good idea to get the book and make it a winter's study in connection with the inspired book it treats of. He has given the Christian world something worth thinking about.

—James W. Zackery, on his return from Oklahoma, preached at Gillespie and Cairo, Ill. The church at the latter place will soon begin repairs on its house. Brother Zackery has entered the College of the Bible at Lexington for a year's study and would like to make engagements with some church within reasonable distance of Lexington to preach once or twice a month.

—Paul H. Castle has been compelled on account of impaired health to resign his work at the West End Christian church and has arranged to assist Bro. Tyrrell for the time being in his pastoral work at the Mt. Cabanne church. It is hoped by Bro. Castle's friends that a little vacation from pulpit work will enable him to recuperate and be ready soon for another pastorate.

—The reception and social tendered by the Central Christian church of this city to their new pastor, Howard T. Cree and his wife, on Friday evening of last week, was perhaps the largest, and in every way one of the most successful functions of the kind ever held in the church. At 9 o'clock the company was called to order by J. H. Garrison, who introduced the new pastor in a few remarks. The response by Bro. Cree was exceedingly happy. Many strangers were present, and all were made to feel at home. Refreshments were served by the ladies in abundance, and all felt the occasion was auspicious for the success of Bro. Cree's ministry among us.

—The new Christian church at Georgetown, Ill., was dedicated by W. W. Weeden on Sunday, Oct. 20. The house is well located in this thriving town and is a building of which both the town and the church may be justly proud. The congregation is less than a year old and its origin and growth are due chiefly to the labors of S. S. Jones, of Danville, Ill. Many from surrounding places attended the dedication. The building cost $7,400, all of which was provided for before the house was dedicated. S. S. Jones was present in the morning. W. W. Weeden remains to conduct a meeting. There have been four additions already.

Special to the CHRISTIAN-EVANGELIST:

—CHILLICOTHE, Mo., Oct. 28, 1901.—The great-minded, great-hearted preacher, Alexander Ellett, passed into the great beyond at midnight last night. A suitable notice of him later. Hastily and fraternally,

FRANK W. ALLEN.

The foregoing comes just as we close this week's paper. We fully endorse Bro. Allen's characterization of Bro. E. and extend our sympathy to his family.

—P. H. Duncan, of Ludlow, Ky., desires a new field of work the coming year. He labored nine years at Ludlow and built up a strong and successful church at this point.

—Lawrence Wright, of Jefferson, Ia., has closed his work as state evangelist after two years under the board and is ready to make dates for meetings anywhere.

—The church at Jackson, Tenn., will hold the opening services in its new building Nov. 3, and the sermon on that occasion will be preached by A. I. Myhr, of Nashville.

—Miss Effie Wright, of Hillsboro, O., has been engaged as pastoral helper and leader of the choir in the church at Jackson, O. She will sing in a meeting soon to be held there.

—J. W. Monser has changed his residence from Columbia to 2315 E. 14th St., Kansas City, Mo., and wishes to take work as a preacher in churches convenient to that city by railroad.

—H. A. Easton, singing evangelist, is assisting J. E. Davis in a meeting at Rossville, Ill., where A. N. Hale is pastor. Brother Easton's permanent address is 6430 Parnell Ave., Chicago. Note the change.

—J. H. Stotler, of Centralia, Ill., has prepared a leaflet giving by diagram a graphic presentation of the elements of New Testament conversion. It ought to help many to a clearer understanding of the subject.

—R. H. Ingram will close his pastorate at Albia, Ia, before the first of the year and has not yet decided upon his next location. While he has been at Albia the church has built one of the finest churches in southern Iowa.

—A. R. Adams has been called to labor indefinitely for the church at Clarksville, Ia. A reception was tendered by the church, at which the pastor of the M. E. church delivered an address of welcome. The outlook is bright.

—John T. Brown, of Louisville, Ky., is preparing an "Encyclopedia of the Churches of Christ at the Beginning of the Twentieth Century," which will consist chiefly of pictures of preachers and churches and a short sketch of each, together with a brief history of our movement.

—The week from Nov. 10 to Nov. 16 will be observed as usual as the week of prayer for young men. This movement was organized by the Y. M. C. A. and has proven beneficial in past years. All pastors and Christians generally are invited to participate in making this week of prayer a success.

—The convention of the churches of Audubon and Shelby counties, Ia., was held at Audubon, Oct. 2-4. All the preachers of the two counties were present, besides B. S. Denny, corresponding secretary for the state. Mrs. Garst gave an illustrated lecture on Japan.

—The School of Pastoral Helpers at Cincinnati has already enrolled three more students than last year. The students represent three religious bodies and eight states, and several of them are college graduates. Pastors desiring helpers should address A. M. Harvuot, 617 Richmond street.

—F. M. Rogers has succeeded R. F. Thrapp at Pittsfield, Ill., and George W. Watkins, of Morocco, Ind., will succeed Brother Rogers at Barry, Ill. The church at Barry gave more than a dollar per member for missions this year and increased its offering more than $200 over last year. There were nine additions during September.

Are Your Kidneys Weak?

Thousands Have Kidney Trouble and Never Suspect it.

To Prove What the Great Kidney Remedy, Swamp-Root Will Do for YOU, Every Reader of the "Christian-Evangelist" May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

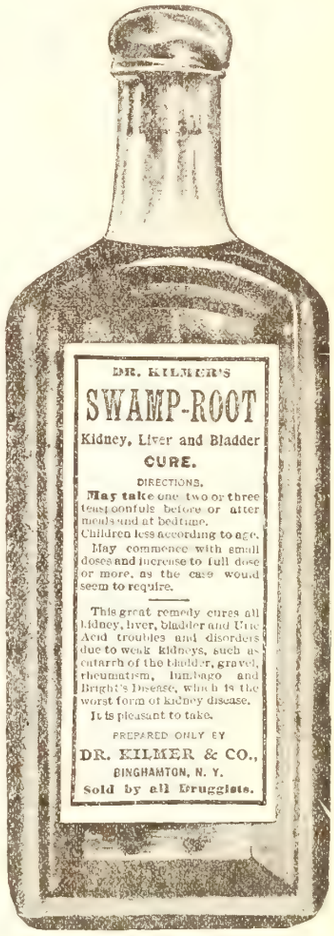
If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble, you may have plenty of ambition but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.



(Swamp-Root is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

SPECIAL NOTICE—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

—The Brooklyn Daily Eagle contains in its sermonic department of the 14th inst., an able sermon on "Temperance" by M. E. Harlan. He takes occasion to deny the stale charge that prohibitionists believe that legislation would transform men's character. On this point he says:

"Law is a wall around the citadel of rights, but is not a creator of righteousness. Temperance laws are formed not so much to reform the individual as they are to protect society and give reformation a fair chance in the race. Instead of incarcerating the diseased drunkard they would muzzle the drunkard maker in the name of liberty for the protection of the community and the family from the man who for mercenary ends forces poverty and disgrace upon them. People who are loud in their advocacy of the prohibition of 'the landing of paupers,' the importation and use of opium, the circulation of obscene literature, become sentimental on the question of liberty when it relates to the saloon-keeper. Yet he has no more right to consideration than has the vender of opium, and surely his traffic has ruined more homes than has the traffic of the opium vender."

—T. R. Gray, who has no regular pastorate at present, wishes to supply vacant pulpits in north Missouri towns or will preach once or more a month if desired. He can be addressed at 415 E. Jackson street, Chillicothe, Mo.

—The church at Oskaloosa, Ia., celebrated the eighth anniversary of its dedication on Oct. 27. The former pastors of the congregation, A. M. Haggard, D. A. Wickizer and G. A. Ragan, were invited to be present.

—J. P. Graves, of Jacksonville, Ill., is now in Indiana in the interest of the National Benevolent Association and will canvass the churches throughout the state. We hope he will have a cordial reception. T. J. Freed, of Remington, Ind., reports that the church there gave liberal pledges to this worthy cause.

Ohio Letter.

Help save Ohio! This is the cry just now of S. H. Bartlett, corresponding secretary of the Ohio Christian Missionary Society. It is a worthy cry. Fifty years ago there were 124 churches of Christ in Ohio. Now there are 540. Then there were 7,691 communicants. Now there are 75,000. This is the year of jubilee, $25,000 is the mark set for Ohio missions this year. The time to offer this money to the Lord is November 3. But if for any reason it cannot be done then, any Sunday in November will do. Never has there been better and more thorough preparation on the part of a state secretary for an offering. Many churches that did not take the offering last year have asked for literature for preparation to take it this year. The preachers are enthusiastic. Hear them:

We will try to make $200, and try hard. J. R. Ewers, Bowling Green.

We are with you for large things. John P. Sala, Galion.

We will increase our offering. J. W. Kerns, Steubenville.

We will try to go beyond our apportionment. W. S. Goode, Youngstown.

Will canvass the entire congregation. Expect a fine offering. M. L. Buckley, Harrison.

Our motto adopted is "Plan, pray, pull, for a large offering." E. J. Mecham, Wilmington.

And so they go by the scores. But beloved, hear me, 150 churches that took the Ohio offering last year have expressed no such purpose for this year up to this date. Why this thusness? Awake, brethren, and give ear to this wonderful call. Send for the literature, scatter it well, let the people read and then give them an opportunity and they will do the rest. Any preacher who wilfully neglects the offering for Buckeye missions this year ought to resign and leave Ohio at once. So much for Ohio missions.

There is another way to help save Ohio this fall. This opportunity comes Nov. 5. On that date we elect a governor and state officers and a legislature. The temperance issue is at stake. The battle is on. Will the voting Disciples of Christ in Ohio be sure that they vote for men for the legislature who will stand by the Clark bill? Brethren, the honor of the church is at stake. In Franklin county things wax hot. Thos. H. Clark is a candidate for re-election to the house of representatives. He is the father of the above named bill. Two years ago Gov. Nash appointed Carl Hoster as a member of his staff. At that time said Hoster was president of the state brewers' association. Now he is leading the brewing and saloon element of this county against two of the Republican candidates for representative, Mr. Clark and Mr. Tuller. The governor is in hot water. He fears to call the brewer president off from his fight for fear they will bolt the whole ticket and if he doesn't, the temperance people may bolt Gov. Nash. Verily, the way of the transgressor is hard. What the harvest will be is, at this time, doubtful.

Vernon Stauffer, of Richmond St., Cincinnati, has had a relapse and been very low. But at last account was a little better. He has had typhoid fever.

Wesley Hatcher has changed his program and will remain with New Holland and Derby another year.

S. H. Bartlett preached at the Central church, Columbus, Oct. 20.

H. L. Atkinson has taken the church at Cedar Avenue, Cleveland.

C. W. Huffer began a meeting Monday, Oct. 21, at the Franklin Avenue church, Columbus.

Wm. Harris is in a meeting at Mill Creek in Union county. Rumor has it that he has resigned at Paulding. C. A. Freer.

Columbus, O.

Sport: A Criticism.

In the issue of the Christian-Evangelist for Oct. 10, in the section headed Current Events, I was much surprised to find a paragraph devoted to the recent international sporting event—the yacht race between the Columbia and Lipton's Shamrock II., and I was led to ask myself, is it necessary, judicious or consistent with the Christianity of Christ, for a religious paper, advocating a return to apostolic faith and practice, to notice and favorably comment upon anything in the line of sport? If it seem the proper thing to some, with the New Testament before me, I cannot see any propriety or consistency in Christians being interested in great sporting events which involve gambling and betting on a large scale, and which are always productive of evil in the long run to all that are therein concerned. We all surely know that Sir Thomas Lipton is not a Christian hero, nor is he a hero to Christians, because Christians know that he is not putting his great wealth to a humane or philanthropic use, not to mention the Christian use thereof. I question if any religious paper in England would devote a sentence, let alone a paragraph, to such a worldly affair as a yacht race. For a religious paper to notice approvingly such an event, is, to say the least, very inconsistent with its religious or Christian aims and principles. I do not think that Christ and his apostles, or a George Fox, or a Wesley, or Campbell would have paid any attention to such events whatsoever.

A. Joburns.

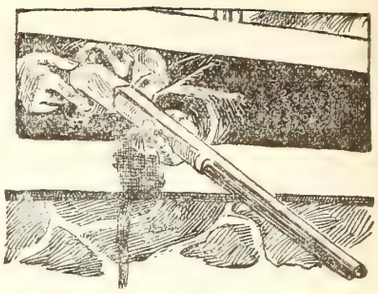
North Braddock, Pa.

[We welcome this, as we do every kindly and courteous criticism. It raises an important question: What should be the attitude of a Christian toward sports? In our own opinion the Christian attitude consists not in ignoring them; it is scarcely possible to do that; even our correspondent seems familiar with the names of the boats and the main facts regarding the race. Does not the Christian attitude toward sport consist rather in taking from it the pre-eminence which the frivolous mind gives to it; reducing it to its proper place as a matter of mere momentary interest; and rebuking those phases of it which may be immoral? If this should be the attitude of a Christian man toward sport, should it not also be the attitude of a Christian paper? We think so. Accordingly, instead of devoting page after page to the yact race, as the secular papers did, the Christian-Evangelist devoted two paragraphs; and recognizing the great evil of the gambling feature, we condemned it editorially under the heading "A Perversion of Sport." (See our issue of Sept. 5.) Sir Thomas Lipton, according to all reports, never gambles. He did not wager a shilling on his Shamrock II., and for that reason, among others, we felt like commending him as a fine type of sportsman. That Sir Thomas spends a larger proportion of his wealth on sport than, in our judgment, a Christian man ought, is quite true. But by his generous and considerate treatment of the army of employes who have helped him to make his fortune, he has perhaps exhibited a truer benevolence than some of the philanthropists who grind the poor and endow colleges.—Editor.]

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scrip ure difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., Dept A, 42. 3d st., Cincinnati, O.



The Bullet

Of the assassin may be more sudden, but it is not more sure than the dire punishment meted out to the man who abuses his stomach. No man is stronger than his stomach. When the stomach is diseased the whole body is weakened.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It cures diseases of other organs when it cures the diseases of the stomach, on which the several organs depend for nutrition and vitality.

"I would say in regard to your medicines that I have been greatly benefited by them," writes Mr. J. S. Bell, of Leando, Van Buren Co., Ia. "I was at one time as I thought almost at death's door. I was confined to my house and part of the time to my bed. I had taken gallons of medicine, but it only fed the disease; but I must say that 'Golden Medical Discovery' has cured me, and to-day I am stouter than I have been for twenty years. I am now forty-three years old. Have taken in all twenty-nine bottles of 'Golden Medical Discovery,' besides two or three dozen vials of Dr. Pierce's Pellets, but now I take no medicine."

Dr. Pierce's Pleasant Pellets cure constipation.

These trade-mark crisscross lines on every package.

GLUTEN FLOUR For DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book or sample write
Farwell & Rhines, Watertown, N. Y., U.S.A.

Special Offer

For the Great Book on the Revelation of John.

Hear this offer made but once, The Greatest book ever written on The Revelation. Third edition revised is now for the first time and the only time offered to the first one thousand persons who accept at one dollar, postage prepaid. Price after the first thousand, $1.50. Hear sample testimonials from hundreds:

"Nothing on the subject I ever read satisfies me as it does." Howard Agnew Johnson, D. D., Madison Av. N. Y.

"It is wonderfully interesting reading and can not fail to greatly stimulate interest not only in the whole Bible but in the great movements of history."—*Christian-Evangelist.*

"According to our way of judgment of the merits of a book it belongs easily to the front rank of the first class. It has the merit of as near Complete originality as it is possible to exhibit."—*The Worker, Pittsburg, Pa.*

Do not send money but write, "I accept on the one thousand offer." Write at once and give address plainly.

J. S. Hughes,
92 La Salle St., Chicago.

AULT & WIBORG COMPANY

Manufacturers of Printing Inks.

CINCINNATI. NEW YORK.
CHICAGO. ST. LOUIS.

This Paper Printed with Ault & Wiborg Ink.

Death of J. W. Ingram.

The news of the death of J. W. Ingram will bring sadness to very many hearts. His death occurred Thursday morning, Oct. 10, at the home of his daughter, Mrs. Dr Newkirk, 313 Soto St., Los Angeles. Another daughter, Mrs. Cain, of Nebraska, arrived a few days before her father's death. The funeral services were held in the Broadway Christian church, Sunday, Oct. 13, at 3 P. M. The services were conducted by the writer, assisted by Brethren T. D. Garvin, B. F. Coulter and J. W. Utter. Mrs. Princess C. Long sang Bro. Ingram's favorite song, "The Sowers and the Reapers." A quartet from the choir of the First Christian church of Pasadena sang two most beautiful and appropriate selections. The singers were Mr. and Mrs. Parmly, Miss Clarice Hall and Dr. Chas. Rice. Bro. Ingram was born at Unionville, O., Aug. 31, 1839. His first pastorate was at Fairview, Ia. He occupied some of the most important pulpits of the brotherhood, such as at Nashville, Chicago, Omaha, Denver, San Jose, Pasadena, Alameda. He stood in the front rank of our preachers, and was identified with our missionary, educational, and benevolent enterprises. As a preacher he was natural, direct, fearless, tender and loving. He preached the word. He was a man of great faith. Multitudes will recall blessings that came through his believing prayers. Surely there is a prince and agreat man fallen in Israel. In his death the brotherhood will feel that they have suffered a great loss How greatly he will be missed out here on the Pacific Coast, can be realized only by those who know how well adapted just such a type of man is to the needs and conditions here. No one can fill his place; yet his removal will inspire those who remain to greater activity in the cause he loved with an all-consuming love. Sister Ingram bears her grief with true Christian fortitude and resignation. She knows that they who die in the Lord are blessed forever, and that to be absent from the body is to be present with the Lord.

Frank M. Dowling.

Pasadena, Cal., Oct. 24, 1901.

[We add our sincerest tribute of love and esteem for our departed friend and brother. While he was pastor at Pasadena, Cal., it was our privilege to preach in his church, as we had previously done at Nashville and Chicago where he was pastor. He was the soul of courtesy and kindness—a lovable man, an able preacher, a true pastor, a faithful husband. Our sympathy goes out to his bereaved wife and daughters.—Editor.]

The Gospel Of The Helping Hand.

The National Benevolent Association of the Churches of Christ has just been presented with $1,500 by Champion Ferguson, of Eureka Springs, Ark., who reserves the right to a life annuity in the same.

This is becoming a very popular method of investing money by Disciples of philanthropic inclinations. By the terms of our annuity bonds, the investor is guaranteed a good interest payable semi-annually, has the advantage of administering on his own estate and the joy of seeing his money make comfortable the last days of old saints of the Lord, and give to helpless orphans a fair start in life's race for the goals of learning, usefulness, honor and heaven.

Let those wishing fellowship with Bro. Ferguson and other noble Disciples in this wise and beautiful ministry, write,

Geo. L. Snively, General Secretary.

903 Aubert Ave., St. Louis.

If Your Brain is Tired

Use Horsford's Acid Phosphate.

Dr. T. D. Crothers, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force." Invigorates the entire system.

Popular Hymns No. 2

THE ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **Popular Hymns No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the army of the Lord.

EVANGELISTS will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

CHORISTERS will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

PASTORS who are responsible for the kind of pasture upon which the sheep and lambs are fed, will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed unless it be to keep in the style.

CHRISTIAN ENDEAVORERS will find in **Popular Hymns No 2** all that they can wish, because it is full from back to back with soul-stirring sentiment set to soul-inspiring music, the only kind C. E's care to sing. The Solos, Duets, and Quartettes may be impressively used to enrich every session of the Society.

S. S. SUPERINTENDENTS who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church. Like its predecessor,

It is an ALL ROUND BOOK

STYLES AND PRICES

	Per copy postpaid.	Per dozen not prepaid.	Per hundred not prepaid.
Cloth	$ .30	$3.00	$25.00
Boards	.25	2.50	20.00
Limp cloth	.25	2.00	15.00

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Missouri Bible-School Notes.

Tuxedo is to make a fall campaign for new pupils and M. I. Payne has the promise of the Endeavor Bible-school committee that they will do the work. The church work is also doing nicely under Pastor Bennett.

The reports from the rallies are all good, the audiences were fine, the program most acceptable, the offering generous, the visitors pleased and the school membership, where seen to, was increased.

Carondelet, one of our struggling missions, made its first offering to state Bible-school work on rally day, and I personally thank them for it.

It means much to our schools in Morgan that E. B. Woods is one of the men selected to take the oversight of four of the Morgan county churches and a much better report will be made next June of that region.

Let some of the Missouri schools carry off the honors proffered by the Sunday-School Times to one hundred schools showing the best per cent. of increase from Dec. 1, 1901, to Feb. 28, 1902. It is on the per cent. basis, so that the size of the school cuts no figure. Write the Times, Philadelphia, Pa., for entry blank, free, and compete for this worthy honor and $25 in gold.

The second honor, by same paper, is to the one hundred schools showing the greatest percentage of increase in their average attendance from the first Sunday in December, 1901, to the last Sunday in February 1902, and many of our schools should be in this list.

John Giddens is pushing his work in southwest Missouri, his last work being at Arnica, Hazel Dell, Montevallo and Urbana, with one school and one congregation organized, and thirty-three additions in all. Write him for help at Eldorado Springs, Bro. Havener at Windsor.

I am to give the month of November, except second Sunday, to southwest Missouri, and if I can help any point in that region by a visit, write me here.

The month of December is to be given to southeast Missouri and to any community in that region my services are proffered. No stipulations as to compensation, but we do the work and take what you can give to help us on.

Let all our schools remember their promises and that the third quarter will soon be due. Have you paid the first and second? Your tardiness is to our hinderance.

H. F. Davis.

Commercial Bldg., St. Louis, Mo.

Special Catalogue No. 31 is yours for the asking. The expenditure of one cent for a postal card may save you several dollars in the price of books. Now is the time to secure a supply of literature for summer reading

Christian Publishing Company.

News from Drake.

Drake University is now an institution of twenty years. One member of her present faculty, Bruce E. Shepperd, dean of the college of Letters and Science, has been with her from the first.

Up to date, more students have enrolled this year than at a corresponding time last year. The Bible college enjoys a healthy growth. The present enrollment in this department is 120, against 110 for entire time last year. This school has been materially strengthened within the past two years, by the coming of Dr. Lockhart, Profs. Veatch and Stairs.

The Iowa School of Law is this year under the complete management of the university, Ex-Chief Justice Cole has been retained as dean, together with Ex-Chief Justice L. G. Kinne and Hon. C. P. Holmes as instructors, while to the faculty have been added Prof. V. H. Roberts and others. Dr. Roberts has just completed three years of post-graduate work at Heidelberg, Germany, where he graduated with highest honors and received the degree of LL.D.

The Medical School has been strengthened by the coming of Prof. Hoffman, who has a Ph.D. from Heidelberg and Munich Universities.

An interesting and profitable feature of school life at "Drake" is the chapel hour. Chancellor Craig makes a special effort to have a good speaker for the students every day or two. Recently we have had speeches from Col. Hull, Dr. I. N. McCash, R. H. Fife, of Weston, Mo., Simpson Ely, Des Moines, H. B. Marshall, pastor of Central Presbyterian church, Des Moines, Mr. Sidney Foster, a prominent citizen and politician of Iowa. Wednesday morning Dr. W. E. Garrison, of St. Louis, led devotional exercises, and in the evening made an address at a students' missionary rally. After the address a subscription was made for the Wyrick mission in Japan which is supported by University Place church and Drake students, which amounted to $239.

Missouri C. W. B. M.

DEAR SISTERS:—At our state convention, held in Mexico, Sept. 16-17, I was made president of Missouri C. W. B. M. While I am sensible of the honor bestowed upon me and thank you for the love and kindness which prompted it, still I feel that a great responsibility has been laid upon me. You will hold me responsible, in a measure, for the success or failure of our work for this year. I assure you that to me this is no small matter, and my heart is burdened with the weight of it. But, sisters, I, in turn, shall hold you responsible—and I want you to make this personal and say, "She means me." Having bestowed upon me this high honor it is your duty to support my efforts to forward the cause we so love, and upon the rank and file of the workers depends, at last, the success of the work. But a far graver thought is this, that God will hold us all responsible. It is his work and we are his handmaidens; and as "not a sparrow falleth but our Lord doth know" so, not the least and humblest of us is forgotten of him. He sees every effort we put forth in behalf of his kingdom, hears every smallest prayer we breathe, and knows of every neglect of duty.

Our board has decided to attempt this year a special work which seems to me very fitting and beautiful. It is the support of our own Mattie Burgess in India. We hope and believe that this work will meet with the heartiest approval of our workers, as Miss Burgess is greatly beloved by those of us so fortunate as to know her. But to make this the success it should be will require the consecrated work and prayers of a united sisterhood. Let every sister and every auxiliary have some part in the work.

THIS SPACE

for ten or twelve successive weeks will be occupied by reviews by prominent brethren of THE PRAISE HYMNAL. Don't fail to read them. They will interest you.

THE PRAISE HYMNAL is a church music book embodying the newer ideas and later good music, at the same time retaining the best of the old. In short, it is designed to meet, on the one hand, the demands of those leading churches who have grown musically, and, on the other, to insure the musical development of all our churches.

We send samples, on approval, to those who wish to examine it.

FILLMORE BROS., - 119 W. Sixth St., CINCINNATI, O.

P. S.—Our Christmas Music is now ready. Send for List. (1)

We have chosen for our motto for the year, "Our Best Gifts For God." Let us not offer him other than our best—in love, in service, in prayer and in money. His work deserves and should receive our very best.

Our beloved secretary, Mrs. L. G. Bantz, is to continue with us and that means much, for her familiarity with the work, her earnestness and enthusiasm will go far toward accomplishing great things for God.

Earnestly urging and entreating you, dear sisters, to greater effort and continued faithfulness, I am, yours lovingly,

MRS. M. M. GOODE.

Saint Joseph, Mo.

S. U. KAWAI,

pastor of a self-supporting church near Tokyo, and the first fruits of our Christian mission in Japan. He is now in this country in the interest of a Christian daily paper in Tokyo.

The following comparative statement shows the receipts for foreign missions from Oct. 1 to 25, as compared with the corresponding days of 1900:

	1900	1901	Gain
Churches	$510 97	$394 74	Loss $116 23
Sunday-schools	80 01	163 05	83 04
C. E. Societies	72 50	546 84	474 34
Individual offerings	600 18	127 10	Loss 473 08
Miscellaneous	209 96	305 78	95 82
Annuities	100 00	——	Loss 100 00
Bequests	67 50	416 95	349 45

Gain in *regular receipts* $63.89; loss in *annuities*, $100; gain in bequests, $349.45.

The Historical Society.

A meeting of persons interested in the formation of an historical society was held at Minneapolis, Tuesday, Oct. 15, at 1 P. M., at the West Hotel. A company of twenty-five representative men and women were present, while many others expressed an interest in the movement, but could not be present on account of other duties at the same hour. A temporary organization was formed, with Errett Gates, chairman, C. C. Morrison, secretary. After a brief discussion of the desirability and place of such a society, a committee of five, consisting of C. B. Newnan, A. B. Philputt, Burris A. Jenkins, F. D. Power and Errett Gates, was appointed to draw up a constitution and form of organization, and report at the next congress at Cleveland.

The following persons gave in their names to form a charter membership: A. McLean, A. C. Smithers, C. C. Smith, E. L. Powell, David E. Motley, F. P. Arthur, S. S. Jones, John T. Brown, W. C. Payne, Mrs. G. W. Moore, Mrs. W. S. Moffett, W. J. Lhamon, Errett Gates, C. C. Morrison, B. B. Tyler, A. B. Philputt.

This membership list will be kept open until the adoption of the constitution in March. During this time those who desire to be enrolled as charter members, and have a voice in the adoption of a constitution, may do so by sending their names to the undersigned.

While the conditions of membership have not been fixed yet, it is safe to say that they will be within the reach of all.

ERRETT GATES,
5526 Jefferson Ave., Chicago, Ill.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Tolsdo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

SUBSCRIBERS' WANTS.

FOR SALE: one of the best stocks of hardware in N. E. Kansas, located in one of the best trading points in Kansas; about a $12,000 stock. Good reasons for selling. Want some member of Christian Church to buy. Address, Lock Box 527, Valley Falls, Kan.

A good location in Mo. or Kan, by an up to date Osteopath where there is a good live Christian Church. Please drop postal to 802 1st St., Kirksville, Mo.

Evangelistic.

Special dispatch to the Christian-Evangelist:

Camden Point, Mo, Oct. 29.—Forty-six here at close of first two weeks.—Jno. P. Jesse.

ARKANSAS.

Eureka Springs, Oct. 24.—Baptized five last night and one was received by letter. I leave in a few days for Athens, Tex. This is a congregation of most splendid people in a delightful town and somebody is wanted to take up the work where I leave it. Correspond with Dr. J. D. Jordan.—J. H. Fuller.

COLORADO.

Fort Collins, Oct. 21.—It gives me unusual pleasure to report the greatest meeting ever held in northern Colorado. Bro. Wm. J. Lockhart, who had just graduated from Drake University, and full of the Drake spirit, came to us four months ago. Almost from the first men and women began to make the good confession. The second week after the college opening, Bro. Lockhart began his series of meetings, ably assisted by Bro. Garmong as singing evangelist, also from Drake. One hundred and nine were added to the church, 77 by confession, 22 reclaimed, and 10 by letter. Of these, 28 are students at the college. A struggling, fearful, semi mission church has become strong and hopeful. Five made the confession after the meeting closed. Altogether the number of additions is 130.—Barton O. Aylesworth.

Salida, Oct. 21.—One addition last night by statement. This makes eight since our coming to this work. Last week I visited Villa Grove and preached for four evenings. This is a village of 100 people, mostly miners and cattle men in the San Luis valley, 35 miles from here. They have no religious services and seemed greatly to enjoy our work with them. Every one who was at all able to attend did so, even the saloon-keeper and family. I hope to go over the range frequently and do a little of such work.—F. F. Walters.

IDAHO.

Grangeville.—The meeting at Grangeville, Idaho, resulted in the organization of a church with 50 members, a Sunday school with an enrollment of 60, a Young People's Society of Christian Endeavor with 32 members. A lot was purchased and a beautiful church building erected which was dedicated Oct. 6. Bro. W. F. Cowden, of Tacoma, Wash., preached the dedicatory sermon, after which the writer raised enough money and pledges to provide for all the indebtedness. Bro. C. T. McDonald will lead the forces. We are in a meeting here with seven added to date.—L. F. Stephens and wife, Moscow, Idaho, Oct. 22.

ILLINOIS.

Ashley, Oct. 23.—Closed the meeting at Gaston Grove, Oct. 20, with three baptisms and two taking membership. Eld. J. H. G. Brinkerhuff is in a meeting at Mulkingtown, Ill., where I preached for two years.—F. M. Morgan.

Blandinsville, Oct. 21.—Meeting at Old Bedford church eight days old with 11 additions to date, 9 by confession and two by letter. R. M. Shelton, who was expected to assist us in this meeting, has not been able to come.—Oscar Ingold, pastor.

Carlinville, Oct. 21.—Yesterday was rally day and roll call. Evangelist W. H. Harding was present and helped very much. The work here now is on solid basis and the outlook is very bright. Over 30 have been added to the church in the past year and the church has been cleared of indebtedness.—J. S. Smith.

Chicago, Oct. 22.—The Hyde Park church is prospering; 21 additions the last four Sundays.—E. S. Ames.

Normal, Oct. 23.—Assisted G. M. Goode in a short meeting at Buck Creek, 12 additions. Five added here in regular services since last report.—E. B. Barnes.

Pittsfield, Oct. 19.—Closed my work at Barry last Sunday. Four additions at last service, two by letter, two baptisms.—F. M. Rogers.

Potomac, Oct. 21.—Five added, three by letter, two baptisms. Held a 16 days' meeting at No. 10 Church of Christ, with 13 additions, 11 confessions, two from denominations.—G. A. Gish, minister.

Walnut, Oct. 28.—Am here assisting Bro. J. R. Golden in a meeting. Our meeting at Bellamy, Mo., ended up grandly, with 34 additions, 24 by confession and baptism. The last night of the meeting there were 125 rigs—buggies, carriages and wagons, besides those who came afoot and horseback.—Morgan Morgans.

Washington, Oct. 20.—Prof. James Kirk, of Carbondale, recently spent Sunday in Washington and occupied the pulpit. This is the home of his boyhood and the people heard him gladly.—H. H. Peters.

Watseka, Oct. 28.—Another baptism yesterday, a lady from Toledo, O., 77 years old. Had been a Methodist over half a century. Our quartette furnished music for the state Endeavor convention at Danville, Ill. Church rally, Nov. 3; great things expected.—B. S. Ferrall.

INDIANA.

Fort Wayne, Oct. 21.—Four accessions last Lord's day, two by primary obedience and two from the Christian Connection.—Z. A. Harris, minister W. Creighton Ave. Church of Christ.

Indianapolis, Oct. 24.—There were 10 additions in the meeting in Macy.—J. M. Canfield.

Rushville, Oct. 27.—Meeting 8 days old, 53 to date; 38 to-day, 34 by confession; 1,400 present to-night. Russell is a royal yokefellow. The church is hard at work.—Wilson and Huston, evangelists.

Terre Haute, Oct. 21.—Meeting held by Oscar E. Kelley, of Terre Haute, at Wallace: ten confessions, two from the Christian Connection, three by statement. Three baptisms at same point hitherto unreported.

IOWA.

Clearfield, Oct. 21.—One addition by letter at Diagonal, a Sunday afternoon mission point, yesterday. This makes 9 accessions at Diagonal and 14 at this place since July 1.—Frank L Van Voorhis.

Council Bluffs, Oct. 21.—We are now making some repairs on our church, with money all raised before we began. We are to have a church rally Nov. 3 in both Sunday-school and church. Had fine audience to-day, with 2 additions. I am asked to speak at the Nebraska state C. E. convention Oct. 26, in Omaha, and at the Mills county Church of Christ convention.—W. B. Crewdson.

Des Moines, Oct. 27.—R. L. McHatton has been with the Highland Park church eight days. Eighteen have been added to the church. Audiences good, preaching clear, clean and kind. We expect a good meeting every way.—Clark Bower, pastor.

Panora, Oct. 22.—Began here just two weeks ago; 16 additions to date and splendid audiences. The outlook is hopeful for good.—W. A. Moore.

Panora.—Third week. Five additions; total additions during the meeting, thus far, 24. W. A. Moore, of St. Louis, doing the preaching.

KANSAS.

Caldwell, Oct. 21.—Had four additions Lord's day morning. The church is in a very flourishing condition.—B. A. Channer.

Horton, Oct. 28.—Meeting closed last night after running for four weeks, with 30 added, 18 by confession, five by letter and statement, one from Dunkers, one Presbyterian, one Baptist, one Catholic, one Episcopalian, two from M. E's. We had a good meeting by home forces. The church is again united and a more aggressive work will be done.—L. H. Barnum.

HOLE IN THE LUNGS

There are thousands of men and women, as well as ever, with holes in their lungs: consumption stopped.

What did it?

Some change in way of life and Scott's emulsion of cod-liver oil.

A hole in the lungs, once healed, is no worse than a too-tight waist or waistcoat. Take the emulsion and give it a chance to heal the wound.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Kansas City, Oct. 19.—There have been 22 additions to the North Side church at regular services since August first.—J. O. Davis.

some weeks.—E. L. Poston.

Kansas City, Oct. 21.—I have just completed the first year of my pastorate with the Central Christian church. This is a mission field of the Kansas state convention. We began last October with about 50 members meeting in a store room. Soon outgrew those quarters and rented Central Christian church building, formerly owned by our people but lost through dissension and debt. In one year we have had a net gain in membership of 84 without any special and protracted evangelist effort. Within the last three weeks, which fall within my second year's pastorate, Bro. H. A. Northcutt has been holding us a meeting. Result, accessions 40 and the church encouraged greatly. Present membership 183. We now look toward the acquisition of a church home. Bro. Northcutt did us great good.—C. M. Sharpe, pastor.

Leavenworth, Oct. 23.—In a meeting here with home forces. Meeting three days old with one confession.—S. W. Nay.

Leavenworth, Oct. 25.—Three additions last evening.—S. W. Nay.

Leavenworth, Oct. 28.—Six additions yesterday. Meeting with home forces one week old with ten additions.—S. W. Nay.

McPherson, Oct. 21.—Began my work at McPherson last Sunday. Had good audiences both morning and evening. There was one addition at the evening service, five confessions there recently not reported. I find the church in fairly good shape, hopeful of the future and anxious to get to work.—W. T. Adams.

Morrill, Oct. 28.—Three additions at our regular services yesterday, two by statement and one by baptism. I held a short meeting at Powhattan the first of the month where the church had been dormant for some time. We left them united and working, with Bro. John L. Lewis as pastor for half time. The brethren there have a debt of four hundred dollars on their building, but have adopted a plan which I think will soon remove that burden. They intend sowing thirty acres of wheat next fall and planting about forty acres of corn in the spring. The ground and seed will be donated and the labor also, and the price of the harvests will be applied on the church debt. I think this plan could be successfully employed by many of our congregations in like circumstances.—I. A. Wilson.

Pleasanton, Oct. 20.—We had four additions to-day. Eleven have been added by

letter and baptism since June. I delivered the address "McKinley as a Statesman," to about 1,000 people in the opera house, also the address to the union Sunday-school convention of Linn county at Blue Mound. We had a good convention. I assist Bro. Gilbert Park, of Buffalo, Kan., in the dedication of their new church and help in a meeting of

Winchester, Oct. 23.—Nine baptized here since last report.—H. E. BALLOU.

South Side Church, Kansas City, Oct. 28.—Four added yesterday and two the Sunday before, making about 80 during my work here. I passed the state medical examination last July. Hence, am a registered physician and surgeon. Besides my preaching and practice, I teach in the medical college and am also taking the senior work. Am too busy to report often.—T. L. NOBLITT, M. A.

KENTUCKY.

Corbin, Oct. 21.—We have just had nine more confessions and we hope to be able to pay our indebtedness and finish our large new house.—J. J. COLE.

Corbin, Oct. 27.—I have spent the last month in holding meetings for Bro. Cole at Barbourville and Corbin. We have just had 12 more additions, making between 30 and 40 in all.—T. M. MYERS.

Milton, Oct. 21.—Our very successful meeting at Mt. Byrd closed last Friday night with fifty-two additions, 41 of whom confessed their faith in Christ. J. B. Yager led our forces —HUBERT S. SNYDER.

MISSOURI.

Albany, Oct. 18.—Twelve days' meeting at the Honey Creek church. Eight young ladies and three young men baptized and one young man reclaimed. Left a good interest to come here. Commenced a meeting at the Old Log church Wednesday evening, near Plattsburg, Mo.—I. D. MCCLURE.

Bigelow.—I am helping Bro. Gill, of this place, in a meeting. Two have made the good confession and one reclaimed. The church is in good condition through Bro. Gill's efforts; he is a good preacher and an earnest worker, well informed in doctrine and pleasing in delivery. He can be secured for one-half time.—J. A. MCKENZIE, St. Joseph, Mo.

Buffalo, Oct. 22.—I have just returned from Antioch church in Hickory county, where I have been helping Bro. J. D. Babb, the pastor, in a two weeks' meeting. There were 56 additions to the church, 46 confessions, seven from the Baptists, two restored, one by statement. One interesting feature of the meeting is that 24 of these were young men and heads of families.—S. E. HENDRICKSON.

Carrollton, Oct 22.—Preached three sermons at Bosworth over last Sunday with four additions, one by confession and baptism and three by statement.—R. H. LOVE

Carrollton, Oct. 28.—Three additions here yesterday, one reclaimed, one from the Baptists and one by confession.—E. H. KELLAR.

Chillicothe, Oct. 28.—Just closed a three weeks' meeting at Unionville, Putnam county, Mo., with 20 additions, 17 by baptism; one by letter, one from Baptists, one reclaimed. I was ably assisted by Bro. Frank A. Wilkerson, of Yale, Ia., as singer, and Sister Gertrude Ammons, of Seymour, as organist.—O. L. SUMNER, pastor.

Clinton, Oct. 24.—One added last night at prayer-meeting by confession.—ERNEST H. WILLIAMSON.

Fayette.—Bro. A. N. Lindsay and Bro. Furnish, our pastor, closed a very interesting and successful gospel meeting at Mt. Moriah church, near Fayette, Mo., with 27 additions. The meeting has been very beneficial to the church and community.—S. J. W.

Fayette, Oct. 21.—The meeting held for the church here by the pastor, E. M. Richmond, closed with 39 additions. Altogether there have been 45 since the beginning of Bro. Richmond's pastorate, June 1. At the close of the lectureship held here in the spring, Creighton Brooks preached a few sermons with four additions and A. N. Lindsay continued three weeks and added 20 more; total for the year so far 69. Bro. Richmond has much endeared himself to the church as pastor.—F. H. QUINN.

Frankford, Oct. 28.—Am having a revival with home church. Crowded houses and great interest. Five additions to date. F. M. Brashears leader in song. The church has called me for all my time for next year, with increased salary.—W. P. DORSEY.

Galena, Oct. 22.—Closed a meeting at Liberal, Barton county, with 29 additions, 15 baptisms. Bro. J. P. Adcock, of Pilot Point, doing the preaching.—O. W. JONES.

Goodwater, Oct. 19.—Closed a few days' meeting at this place with three additions, two by baptism, one from the Baptists. The work is in the charge of Bro. J. W. Lucas.—OTTO L. WESTE.

Huntsville, Oct. 21.—Two baptisms here yesterday; one from Methodists.—LOUIS S. CUPP.

Jasper, Oct. 28.—Five added to the church here yesterday, all by confession and baptism.—M. S. JOHNSON.

Kearney, Oct. 21.—I am holding a meeting here for Bro. H. S. Saxby. Meeting eight days old with 15 additions to date, 10 of them by confession; seven confessions last night. Bro. Saxby's people are in love with their pastor.—KING STARK.

Kearney, Oct. 27.—The meeting here continues with unabated interest. Two weeks old last night with 29 added.—KING STARK.

Kirksville, Oct. 25.—There were four additions to the church here last Sunday.—H. A. NORTHCUTT.

La Belle, Oct. 22.—Just closed a two weeks' meeting with the church at Newark, where J. T. McGarvey ministers, with 10 additions, eight by confession, two by statement.—J. H. COIL.

Macon.—Our meeting has begun to yield what has been sown. Bro. Coombs is a powerful preacher of God's word. Twenty have been added, nearly all confessions. Church greatly aroused and working hard.—W. S. LOCKHART.

Mokane, Oct. 23.—To-morrow night we close a few days' meeting at Mokane, Mo.; two confessions to date. Elder J. M. Blalock assisted us in a two weeks' meeting, which closed the first Sunday of October, at Friendship, Mo. It resulted in 15 confessions, three otherwise, to which two confessions and one otherwise were added at our last regular appointment.—J. W. STRAWN.

Paris, Oct. 25.—I closed a 12 days' meeting at Ash, Mo., last night, resulting in 16 additions, 12 by baptism and four by statement.—C. H. STRAWN.

Princeton, Oct. 18.—Our meeting here is not yet three weeks old, but we have 27 added. Prospects for a grand meeting are very fine. Mr. and Mrs. Williamson are doing excellent service as song leaders. Mrs. Williamson preached to women only last Sunday afternoon. It was an excellent service. We had two or three members who danced, but so reasonable and convincing was her sermon that they became the most radical converts. Her sermon was extolled by every one there. We were kept from Minneapolis because of this meeting.—J. E. DAVIS.

St. Louis, Oct. 28 —Two by letter, one by confession yesterday.—J. N. CRUTCHER.

Springfield, Oct. 26.—W. E. Harlow and Miss Murphy are in a meeting with the First church; 11 added to date. Large audiences and good interest. The meeting will continue.—E. W. BOWERS.

Stanberry, Oct 22 —I have just closed a three weeks' meeting at Isadora, Mo., with 60 additions. A very fine meeting because of the quality as well as quantity. A good number of men ranging from 25 to 73 years; 34 of the number of additions were by confession.—W. H. HARRIS.

Tindall, Oct. 18.—About one year ago three or four sisters conceived the idea of having a few days' meeting, for which the Methodist brethren very kindly offered their building. With the few additions at this time the membership amounted to about 15. With this nucleus they undertook to build a church. The building that was completed Monday, Sept. 23, cost about $1,200. C. F. Stevens, of Trenton, began a meeting that evening. On Sept. 25, 26, the County Christian Co-operation held its sessions here and on the following Lord's day the house was dedicated. The indebtedness was all provided for. With the assistance of our Trenton brethren the meetings were continued until Oct. 15. The song service was in charge of Bro. Luther Collier. There were 13 additions one evening, 17 another and 22 another, and often as many as seven and eight. The total number was 115, of whom 20 came from the Baptist, Presbyterian, Methodist and Christian Union, eight by statement and the remainder by confession. At one baptismal service 34 were baptized, 10 of whom are men over 40 years of age. Two-thirds of the entire number were men.—E D. HENDRICKSON, county president.

Vandalia, Oct. 21.—Six additions here recently.—W. H. KERNS.

Warrensburg, Oct. 28.—Forty-four accessions up to date in meeting here. Pastor Denton had everything in fine shape for a meeting. He is one of our most successful pastors. Our next meeting will be at Waukegan, Ill.—R. A. OMER AND SPRAGUE.

NEW YORK.

Syracuse, Oct. 21.—Increasing audiences and interest here. Two confessions at our regular services last night and more to follow. My seventh year in this pastorate is drawing to its close.—E. RICHARD EDWARDS.

Troy.—The annual report of the River St. church of Christ shows the number of additions for the year to be 29, of which 17 were by baptism. A good spirit is manifest in all the work of the church and there are many signs of promise. There has been an increase in the average attendance at all services.—G. B. TOWNSEND, pastor.

OHIO.

Columbus, Oct. 21.—A grand flag rally was held by the Bible-school, with 319 present and an offering of $11.22 At the close of the morning service a conference of men was held in the interest of more regular attendance at all the services. The officers have adopted plans for our new auditorium. Two baptisms at the evening service.—M. E. CHATLEY, pastor.

Massillon, Oct. 21.—Commenced a meeting here yesterday. I have declined the call to become pastor of the First Christian church at Canton, O., and am in the evangelistic field. Am in good health.—J. V. UPDIKE.

OKLAHOMA TERRITORY.

Norman, Oct. 21.—Two additions to the church here last night, one by letter, one by statement. One baptism at prayer-meeting last Wednesday night.—J. G. CREASON.

Stroud, Oct. 21.—My work of three weeks with this church closed last night. I came to dedicate the new church, effect an organization, locate a pastor and hold a meeting; a Sunday-school organized of 69 members and money raised for the pastor's salary and A. M. Harral given a call. He will begin here the first Sunday in November. There were 25 added to the church during our meeting. The church now has about 40 members. I go next to the new town of Hobart.—C. H. HILTON.

TEXAS.

Fort Worth.—The protracted meeting of the First Christian church of this city resulted in 137 additions. Evangelist S. M. Martin did the preaching. Prof. John Brower had charge of the singing. The city was stirred. We rejoice.—CHALMERS MCPHERSON.

Houston, Oct. 21.—Five accessions last week; 13 since our coming on Oct. 6.—E. W. BRICKERT.

Sulphur Springs, Oct. 26.—We have just closed a meeting here with 52 additions. J. W. Marshall, evangelist.—M. M. SMITH, pastor.

WASHINGTON.

Waitsburg, Oct. 15.—I began work here Sept 1. Since then improvements have been made on the building and a parsonage is under way; two confessions.—A. A. BEERY.

WEST VIRGINIA.

Parkersburg, Oct. 25.—The Yeuell and White meeting at Parkersburg, W. Va., continues with great interest; 56 added in less than three weeks, and about $500 in cash raised, which was deemed impossible. Crowds fill and overflow the house all through. No small audiences, not even Monday and Saturday. C. G. White came here about two years ago, and I found comparatively nothing, but if there be no division I predict that in five years this will be one of the big churches of this town of 20,000 inhabitants. Continue until Tuesday next.—HERBERT YEUELL, evangelist.

Changes.

H. A. Easton, 617 West 64th St., Chicago, to 6430 Parnell Ave., Chicago.
F. M. Rogers, Barry to Pittsfield, Ill.
W. A. Coryea, Gervais to Woodburn, Ore.
J. N. Wiseman, Miller, S. D., to Sheldon, Ia.
J. P. Pinkerton, Jefferson City to 1324 Harrison St., Kansas City, Mo.
W. T. Adams, Chanute to McPherson, Kan.
R. A. Gilchrest, Albany, Mo., to Humeston, Ia.
O. M. Olds, Sheldon, Ia., to 1070 Nicollet Ave., Minneapolis, Minn.
T. E. Cramblet, Pittsburg, Pa., to Bethany, W. Va.
F. J. Yokley, Billings to Marionville, Mo.
Volney Johnson, Amarillo to El Paso, Tex.
M. Pittman, New Orleans, La., to McComb City, Miss.
W. L. Fisher, Boston, Mass., to Box 617, Yale Station, New Haven, Conn.
John McKee, Williams, Ind., to 217 University Ave., Irvington, Ind.
M. F. Ingraham, Wapella, Ill., to Blackburn, Okla.
G. A. Hendrickson, Milton to Cantril, Ia.
J. G. Creason, Columbia, Mo., to Norman Okla.
A. W. Henry, Geneva to Lincoln, Neb.
W. B. Taylor, Wilmette to 362 Racine Ave., Chicago, Ill.
A. L Ward, Rensselaer to Martinsville, Ind.
B. J. Pinkerton, Hustonville to Stanford, Ky.
J. H. Speer, Ottowa to Fayetteville, Ark.
J. A. Smith, Neodesha, Kan., to 1433 F. St., San Diego, Cal.
J. E. Lorton, Cheney to Great Bend, Kan.
C. Bateman, Keosauqua to 1909 Cottage Grove Ave., Des Moines, Ia.
J. H. McNeil, Muncie to Rushville, Ind.
W. H. Coleman, Ocala, Fla., to 1017 E. Walnut St., Des Moines, Ia.
J. H. Fuller, Eureka Springs, Ark., to Athens, Tex.
G. W. Foley, Peaks Mill, to Midway, Ky.
Alfred Brunk, Galt to 1822 University Ave., Berkeley, Cal.

Program of the Springfield District Convention at Lebanon, Mo., Nov. 18-20, 1901.

MONDAY AFTERNOON, NOVEMBER 18.

2:00. Prayer and Praise, led by Dr. Jas. McComb, Lebanon.
2:30. Appointment of Committees and Enrollment.
2:35. Annual Report of Secretary, Geo. D. Ragsdale, Springfield.
2:45. President's Message, D.W. Moore, Springfield.
3:00. Reports from Evangelists, Preachers and Delegates.
3:30. "How can we Improve the State of our Cause in Southwest Missouri?" By Joseph Gaylor, Springfield.
4:00. "Co-operation of the Church. How Obtained?" F. M. Hooton.
4:30. Announcements, Assignments, Benediction.

MONDAY EVENING.

7:30. Devotional.
8:00. "What can be Done to Supply our Churches with Efficient Ministers in Southwest Missouri?" M. S. Johnson, Carthage.
8:30. "Money and the Kingdom." G. A. Hoffmann, Columbia, Mo.

TUESDAY FORENOON.

9:00. Bible Study. M. S. Johnson, Carthage.
9:30. "Disciples of Christ. What Do They Represent?" E. W. Bowers.
10:00. "State Bible-School Work." H. F. Davis, St. Louis.
11:00. "The Preaching for the Times." W.F. Turner, Joplin.
11:50. Announcements, Assignments, Benediction.

TUESDAY AFTERNOON.
(C. W. B. M. Session.)

2:00. Devotional Service. By Mrs. D. W. Moore, Springfield.
2:30. Manager's Message. Mrs. F. M. Hooton, Bolivar.
2:45. Paper, by Mrs. May O'Bannon, Buffalo.
3:00. "Some Good Plans." Nell H. Glenn, Webb City.
3:30. "Our Juniors." Miss Mary Lee, Sparta.
3:50. Address, Mrs. L. G. Bantz, St. Louis.
4:30. Question Box, conducted by Mrs. M. J. Aughst, Carthage.

TUESDAY EVENING.

7:30. Devotional. B. F. West.
8:00. Sermon. T. A. Abbott, Kansas City.

WEDNESDAY FORENOON.

9:00. Bible Study. By E. W. Bowers, Springfield.
9:30. Reports of Committees, Resolutions, Nominations, Ways, Means.
10:30. "The Ripening Field, and Urgency." F. J. Yokley.
11:00. "Endeavor and Endeavorers." A. L. McQuary, Neosho.

WEDNESDAY AFTERNOON.

1:30. Praise and Thanksgiving.
2:00. Educational. Dr. J. H. Fuller, of Drury College, Springfield.
2:30. Report of Educational Committee.
2:45. Discussion of Educational Question.
3:00. Benediction.

GEO. D. RAGSDALE, Sec. and Treas.

Good Positions.

You may, without paying to the college a cent for tuition, until course is completed and position secured, attend one of Draughon's Practical Business Colleges, Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Shreveport, Ft. Worth and Galveston. Send for catalogue; it will explain all. Address: "Credit Dep't., MO, Draughon's College," at either of above places.

Wheeling Through Europe

By W. E. GARRISON. The story of two summers (1898 and 1899) spent on a bicycle in England, Scotland, Wales, France, Holland, Belgium, Germany, Switzerland, Austria and Italy. The author's account of his experiences is always interesting, and often very humorous. The book is illustrated with fine half-tone plates made from photographs taken by the author. It contains 263 pages, and is finely printed and bound.

PRICE, $1.00.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

"A Business Education and the Place to Get It"

JONES

Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST LOUIS, MO.

It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. For 132 page of information, address,
J. G. BOEMER, President.

Barnes Business College

Library Bldg., 911 Locust st., St. Louis, Mo. A Strictly High Grade Business School. Thorough instruction in all Commercial Studies, including Shorthand, Touch Typewriting, etc. Established 20 years. Send for 50 page illustrated catalogue.

SABBATH OR LORD'S DAY

By D. R. DUNGAN, author of "On the Rock," "Moses, the Man of God," etc. It is a powerful argument against Adventism, and the observance of the Sabbath, or seventh day of the week, as the day of rest and worship. Dr. Dungan is a man well versed in the Scriptures, and gifted with sound sense and good judgment. He is a strong and convincing writer. This work should be placed in the hands of those who have been disturbed by the teachings of Adventists.

• PRICE, 25 CENTS.

THE CHRISTIAN PUBLISHING CO.
....St. Louis, Mo....

Special Announcement

The Publishers of OUR YOUNG FOLKS, ever on the lookout for that which will interest the great body of workers throughout the land, have decided to offer this popular journal

Absolutely Free

for the rest of the year to all new subscribers for 1902. This offer applies to Individual Subscribers, at our regular yearly rate of 75 cents per copy; to Club-Raisers, Endeavor Societies and Sunday-schools, at our regular clubbing rate of 50 cents per copy, for a club of ten or more copies. In order, however, to avail yourself of this offer, which we think you will agree is a very liberal proposition, we have decided that

Cash Must Accompany Order.

In no case can we vary from this rule. Send in your subscription at once and we will send OUR YOUNG FOLKS the remainder of the year 1901, all of 1902, to January, 1903, at the regular yearly rate as above stated. In order to reap the full benefit of this offer we advise you to act at once. We can seldom fill orders for back numbers, so great has been the demand for this progressive journal, and may be able to supply you with the current issue only if you delay in sending in your order.

Brighter and Better.

Each succeeding issue of OUR YOUNG FOLKS has gained, and will continue to gain, new friends. Relative to the New Year we will assure our old friends they will have no occasion to feel ashamed of us. Let us book your orders now.

CHRISTIAN PUBLISHING COMPANY.
St. Louis, Mo.

Family Circle

October.

By W. S. Whitacre.

The changing seasons bring October days,
The most delightful time of all the year.
The sun no longer sheds his burning rays
And wintry winds have not yet wandered near.
October days invite us to the fields
And lure us to the woods whose gorgeous tints
Are overflowing with a wealth that yields
A greater pleasure to us than the mints.
The genial smile of Nature spreads o'er all
The landscape, and a dreamy stillness fills
The air, while Nature's voices rise and fall
In that sweet cadence which both charms and thrills.

Too weak the pen to paint October scenes
That rival all the masters, so profuse
In color, yellows, browns and reds and greens,
And all the shades between that painters use.
Why should one try its beauties to portray
When all this gorgeous panoramic view
Is just as free to all as light of day?
And Nature's hand has drawn the outlines true
And, too, October sees the garners filled
With fruits from Mother Nature's choicest stores.
'Tis then the songster's parting note is trilled
To us before he to the southland soars.

Mt. Vernon, Ill.

Story of the Stringtown School-teacher.

(From Warwick of the Knobs, by John Uri Lloyd. Published by permission of Dodd, Mead & Co.)

"A penny for your thoughts, professor," said a bystander.

"I am thinking of a child. What leads my mind from these scenes and your trivial stories to him? They have nothing in common. I am thinking of a dirty face, a *dirty* face," he repeated, and lapsed into silence."

"Tell us about the dirty face."

"You are acquainted with the little house, just above the mouth of the Mt. Carmel Pike, the house in which old black Ephraim lived, and which since his disappearance, has been deserted; windowless it has stood these many days."

Professor Drake rested his voice a second and then continued. "It is empty again." Following this short sentence came another interlude, when, as though by an effort, he added, "A *very* dirty face."

What could be troubling our village teacher? Never before had we heard him speak in so desultory a manner. Then he proceeded:

"Shortly after the beginning of the last school session a gentle tap came on the school-room door. I opened it and ushered in a boy about ten years of age, leading a younger boy by the hand. They stopped and looked about in a frightened manner and seemed inclined to retreat, when I said in a pleasant tone, 'Don't be afraid, children. Do you wish to attend school?'

"'We do, do we, Jim and me,' spoke the older one in a drawling monotone. He held out his hand, and in its palm rested a bright silver quarter.

"'Mam sed fer us ter come ter schul e 'til the wuth ov this war taken out in larnin'.'

"Dirty and ragged were these boys, dirtier and more ragged than ever children before were seen in the Stringtown school. I returned the money and seated them on the end of a bench, away from the other children, with whom it was questionable whether they should come into personal contact. That night they were detained after school and I got their history. They came from Grassy Creek, and with a sot of a father (as I learned afterward) and a mother little, if any, better than he, lived now in the house deserted by black Ephraim.

"'Be sure you wash your faces before coming to school to-morrow morning,' I said as they were dismissed. Next morning they came with clean faces, but in a few days were as dirty as before. This time I spoke more positively.

"'You *must* wash your hands and faces before starting to school.' Again the faces were clean, but within a week they were as dirty as when first I saw them. Gentlemen, I pleaded with, scolded, threatened those children. I exhausted every power of persuasion and vainly exerted every possible influence. Had they seemed at all provoked, or had they resented my attempts to reform their slovenly habits, I should have been delighted, but their disposition was amiable and their deportment exceptionally good.

"'Yes, sir,' they would answer, when I gave them my customary order concerning clean faces. 'We'll be clean ter-morrer,' and for that once they would be clean, but not clean again until I gave the next positive order.

"Friends," and the professor now spoke to us directly, "men should weigh carefully their words. Who can tell when a hasty word will turn to plague one's self? 'Jimmy,' I said one day to the younger boy, 'you provoke me beyond endurance. Do you intend to go through life with a dirty face? Do you intend to be a dirty-faced man?'

"The child had been languid all that day. I can see now what I did not observe then, languid, spiritless, dirty. He looked up at me quickly; his black eyes peer at me yet. Ignoring my reference to the dirty-faced man, he asked:

"'Kin a dirty boy git inter heaven, teachah?'

"'No, only clean children can go to heaven.'

"'I wants ter go ter heaven, fer I'm tired ov livin'. Mam, she's in her cups ag'in and pap's in jail. Guess these clean children in schule hain't got my mam and pap, else they wouldn't always be clean.' He looked at his little brown fingers.

"'We hain't no soap in the house, teachah, an' we hain't no stove ter heat water on. We frys our bacon and hominy in a skillet, when we have any bacon, and bakes our corn pone in the ashes. Guess ef some ov these other children hadn't no soap and no hot water and had a drunk mother, their faces wouldn't be so clean frosty mornin's. I breaks the ice in a pan when I washes. It's awful cold, teachah, and the dirt sticks mighty bad.

"'Does God keep children out of heaven fer havin' dirty faces, ef—' the child hesitated, did not complete the sentence, but abruptly added, 'I'll have a clean face, teachah, when you see me ag'in. I'm awful tired now, an' I didn't have no breakfast.'

"The two children turned to go, and go they did, without a word from me. My heart was in my throat, remorse was in my soul. 'I will apologize to-morrow in some way,' I said to myself; but no dirty children came on the morrow, nor yet the next day, nor the next. Never again did those little ones, dirty or clean, come to school, hand in hand, as was their wont, never." A tear glistened in the teacher's eye.

"One morning a gentle knock sounded on the school room door, just such a knock as ushered in the children that first day, and, strangely enough, I thought of Jimmy and his brother before opening the door. In stepped the brother alone. He stood before me with clean face, but his countenance was peaked and thin, very thin. 'Teachah,' he said, 'Jimmy wants yer ter come an' see him.'

"'Why did he not come with you?"

"'He can't come. He's dead.'

"Could any blow have crushed more directly on my heart? I stood stupefied. 'Tell me about it, child.'

"'Jim took the fever the nex' day after you told him 'bout heaven. He died this mornin'. But he knowed he war goin' ter die, an' he said ter me, "Brothah, I wants ter go ter heaven, whar thar ain't no dirt, ner fights, ner whiskey. Take the quartah the teachah giv us back, an' buy soap with it an' scrub the shanty floah an' my duds, an' wash me clean, fer I may die sudden." An' I did, teachah, an' the good doctor brought Jim some fruit and some goodies, but 'twant no use.

"'He war awful hungry all his life, but when the goodies come, it war too late, and he couldn't eat. He jest laid still an' fingered the orange an' then handed et to me. "Eat et, Johnny an' let me see yer eat et." I did, teachah. Thar warn't no one in the room but Jim'n me, an' he laid still an' smiled es pleasant like es ef he had eaten et himself. This mornin' Jim sed, sed he, "Brothah, wash me clean an' put the sheet on the bed." We hain't but one sheet, teachah. An' then he said. "I wants a clean face, fer I'm goin' ter try an' git inter heaven, brothah, an' when I'm dead, tuck the clean sheet close 'bout me, an' comb my hair, an' then go fer the teachah. Tell him ter come an' see how clean I am in the new clean sheet, an' ax him ef he thinks I'll git inter heaven."'

"The child stopped. I could not speak. He mistook my emotion for a denial of his request.

"'Please, teachah. You told Jimmy how ter get ter heaven, an' he war *clean* when he died. Won't you come an' see him?'"

Professor Drake covered his face with his hands. More than one rough face about that Stringtown grocery stove was tear-streaked.

Tammany Charity.

A writer in Leslie's Monthly lays stress upon one bulwark of Tammany that reformers often lose sight of.

Annually it has been the custom for the present Chief to arise at a meeting of the executive committee and ask Treasurer John McQuade: "How much money remains from the last campaign?"

"Oh, about $50,000, I guess," may be the reply.

"Well, then, I move that $20,000 be donated to the poor of the city, and a similar sum for the Cuban war sufferers," says the Chief. "I guess we can worry along on the other $10,000."

Nor are folks permitted to forget such gifts as this. Workers have been repeatedly subjected to rebuffs from recipients of Tammany bounty. Stepping into a "double-decker" tenement one day, the Republican women started to argue with a number of the female occupants about the virtues of the candidates whose cause they espoused, and the good government they would be sure to give, were they elected.

A strapping mother of twelve children—four of them voters—listened respectfully to the eloquence of the visitors. When they had finished, she placed her hands on her hips and retorted: "Sure and phwat you say about Gineral Tracy being a good man may be true. I dunno. But will he give me four boys jobs? Will he take care of the old man when he is sick? Will he give me and the brats an excoorsion every summer and a turkey dinner every winter? That's what Tammany does fer me, and that's why the old man and me boys vote the ticket straight."

A Critic Disarmed.

How often it is that the acrimony disappears from literary and theological discussions when the parties see each other face to face. A writer in the Era cites a case which illustrates the principle. He says:

Let me tell an anecdote in point. It concerns a friend of mine own—now with God. We will call him Smithers. He was a lawyer by profession, with literary aspirations and some literary abilities. He possessed a nice little vein of satire. He wrote "slashing" reviews of books for a critical paper. They were readable and, being published in a journal of some circulation, they were read. Suddenly he ceased writing. One day I met him and chaffed him about the presumptive increase of legal practice which had snatched a Jeffrey from literature to bestow him on the bar.

"Nay," said Smithers, "you are mistaken. My leisure is still, alas! not brief but briefless. I am doing little in the way of law and less in the way of literature. As to the latter, I made an irreparable mistake. I was beginning to be known, authors and publishers respected and feared my opinions. Then, in an evil hour, I accepted an introduction that landed me into literary society."

"I should have thought you would find that helpful," said I.

"Ah, little you know about it! Why, man, I got to know authors personally. I liked many of them. I was invited to their houses. I invited them to mine. How could I go on abusing their works in print, even if their works deserved abuse? If Jones' last novel was poor, how could I say so when I knew that Jones was poor, too, and saw the trembling eagerness with which he looked forward to the notices of the press, the hopes he had built upon their favorable verdict? I put myself in his place. I sympathized with him, I began to scan the notices myself, and to thrill with joy when I found them favorable. Then there's poor little Miss Smith. Her books are beneath contempt, but she is worthy of all admiration. She supports her mother by her pen. I remember I once wrote what I thought was a very brilliant criticism of one of her poor little books. How it must have stung her! I can see all her sensitive little frame writhing under those brutal gibes. It makes me feel like a cur. I would rather cut off my right hand than inflict any more pain of this sort upon the feeblest creature that holds a pen."

Smithers was unduly sensitive, perhaps. But I fancy that all newspaper or magazine critics know this feeling in some degree. They shrink from meeting their victims face to face even if the victim, in the eye of law and equity, deserved his sentence.

Making a Bad Matter Worse.

To those women—presumably few in these advanced days—who find it difficult during certain elections to detect an appreciable difference between the views and promises on either side, we offer the guidance of "Mrs. Green," an imaginary Englishwoman of considerable shrewdness.

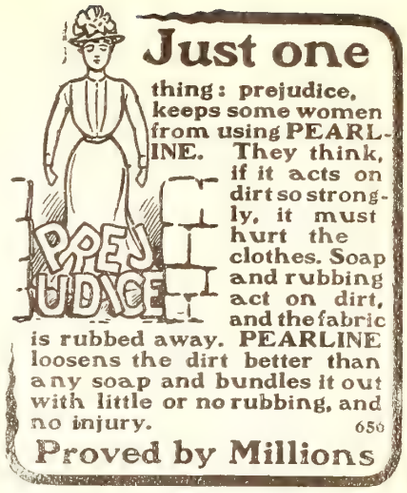
On one memorable occasion she was approached by a canvasser for the Liberals, to whom she gave her reason for remaining stanch to the Conservative party. Said she:

"It's safer on the face of it—an' I speaks for Green, as thinks wi' me in sech things—for to let 'em stop as 'as made their mistakes an' sees 'em."

Here the canvasser attempted to speak, but Mrs. Green raised her hand with a terminative flourish.

"You needn't tell me as 'ow you won't make the same mistakes!" said she. "I knows you won't. You'll make new ones, an' probably wuss."

Words of greater American significance may be substituted for Conservative and Liberal without destroying the force of Mrs. Green's piquant reasoning.



The Author to the Editor.

(A printed circular to be sent on the return of a manuscript.)

The author regrets the editor's inability to appreciate a Truly Good Thing.

The rejection of a manuscript, however, does not necessarily imply that the editor is lacking in merit, but merely that he is lacking in judgment.

As many thousand manuscripts are returned to him annually, the author cannot enter into correspondence with each editor personally concerning the deficiencies of his taste. Nor can the author give his reasons for considering the editor blind to the best interests of the magazine.

Because, as an editor, he does not meet the present requirements of the author, does not argue that he would not be successful elsewhere in some other position. He might make an excellent dry-goods clerk, or an entirely satisfactory coal stoker.

(Signed) The Author
(Per himself).
—*Life.*

What He Wanted, After All.

"Kind hearts are more than coronets." The visit of the Duke and Duchess of York to Australia has furnished a touching incident, an account of which we find in The Presbyterian.

The duchess called at the Sydney hospital incognita, and went through the wards. On one of the beds lay a little boy. The duchess halted there and asked the patient what was wrong. The reply came, "I've broke my leg." Her royal highness wished to know how the accident came about. It was all very simple and boylike. "I fell off a fence trying to see the duchess, and I never saw her, after all!"

A pretty little situation truly! The Duchess of York immediately told the boy who she was, and said, "You can see me now all to yourself." That boy wasn't sorry he fell off the fence.

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

Wit and Wisdom From New Books.

The following modern aphorisms have been gleaned from some of the new books which are now on the market, by the Era:

Children are like jam; all very well in the proper place, but you can't stand them all over the shop.—*The Wouldbegoods.*

All women fear and suspect irony when they are able to recognize it.—*The Serious Wooing.*

"A man, Philpotts, is never beaten, till he has said in his heart, 'I am beaten.' "—*Sir Christopher.*

The whole affair was eminently unsatisfactory, yet so little might have made it perfect; but that is the tragedy of many things.—*A Woman Alone.*

Women often allow their fear for those they are deeply interested in to run away with their judgment.—*The King's Messenger.*

The biding in the world and the leaving of it are both tiresome enough at times.—*The Seven Houses.*

Dogs scent danger sooner than men, and their fidelity is more reliable.—*The King's Messenger.*

The attempt to produce ideas by rubbing pen and paper together is much like trying to evoke fire from the friction of a couple of sticks; it is a thing not entirely impossible, but it is always a tedious and generally an ineffectual process.—*Talks on Writing English.*

One way or other, belief is a frightful thing. It assassinates everything except itself.—*Temple House.*

She learned how brutal a man who is not ashamed of himself can be.—*The Night-Hawk.*

There never was are public or a democracy so elemental, so pure, as this one of letters. It is always the best man that wins, and he wins or loses by his own acts.—*American Authors and Their Homes.*

Hope lives where sky and sea meet.—*Temple House.*

The price of existence with some people must be an eternal silence.—*Two Men.*

Schoolbooks are implements, but they don't teach in school how the implements are to be used in one's business.—*Foma Gordyeeff.*

Yankees rush in where angels fear to tread.—*Two Men.*

Nature shows us the beautiful while she conceals the interior. We do not see the roots of her roses and she hides from us her skeletons.—*The Morgesons.*

The world's a-dyin' o' clo's. Perlitical ambition, serciety ambition, this world's fashion—what is it all, I ask ye, but clo's? —*Flood Tide.*

"War should support war." So, if for policy or principle it be wise to let men murder, then, for his individual and private gratification, why not let him be also a thief?—*With "Bobs" and Kruger.*

You don't know the ferocity of a dull woman under a grievance.—*The Serious Wooing.*

You cannot paddle in sin and go with white feet before the throne of God.—*Karadac, Count of Gersay.*

The wrong road never yet led to the right place.—*Karadac, Count of Gersay.*

Gardening Under Colored Glass.

Radiculture is the name which the astronomer, M. Camille Flammarion, has given to the branch of physical research suggested by his experiments with plant-growing in colored light, says a writer in Pearson's Magazine. The astronomer erected four small green-houses in the grounds of the Observatory of Juvisy, glazed red, green, blue, white, respectively. In these he put seedlings of uniform age and development of the sensitive plant (mimosa), and left them to grow for three months, with these results: The plants in the ordinary conservatory had grown in a normal manner, and had attained a height of nearly four inches.

Those in the blue glass house had not made the slightest improvement; they were precisely as they had been planted three months before; in fact, they can best be described as plants in a trance. They were alive and seemingly quite healthy, but absolutely undeveloped; as they had been planted so they all remained; to all appearance they might have fallen asleep on the day of their entry into blueness, and never have awakened to set about growing.

In the green glass house the plants had shown a large amount of energy and had pushed up to a height half as great again as that attained by those in the ordinary conservatory. There was no doubt that the atmosphere of green had stimulated their growth upward, though they were not so well developed or so bushy as the others.

But it was in the red glass house that the most striking results were apparent. In this the seedlings had simply leaped into stature; they were four times as tall as their contemporaries of normal growth, and they were actually more than fifteen times the size of the little plants which had slept in the blue light. Moreover, they alone of all the seedlings had flowered.

When he faced the magistrate in the central police court the other day morning, it didn't require a rich brogue to indicate hisancestry. The remnants of a fighting Sunday jag had left him very loquacious.

"What is your name?" asked the magistrate.

"Michael O'Halloran," was the reply.

"What is your occupation?"

"Oi'm a sailor."

The magistrate looked incredulous.

"I don't believe you ever saw a ship," he said.

"Didn't Oi, thin," said the prisoner. "An' phwat do yiz t'ink Oi cum over in, a hack?"

FOR SCHOOL TEACHERS

New Wall Map, Free.

The Louisville & Nashville R. R. has just issued a most complete Wall Map of the United States, Mexico and the West Indies. This map is printed in colors, mounted on linen, with rollers at top and bottom, ready to hang on wall. Size is 36x36 inches. We will be pleased to send a copy FREE to every teacher who will send name and address to

C. L. STONE,
General Passenger Agent,
Louisville, Ky.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

OIL--SMELTER--MINES.

DOUGLAS, LACEY & Co

Bankers, Brokers, Fiscal Agents,
Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal. Stock Exchange
66 BROADWAY & 17 NEW ST., NEW YORK.

Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Special

Booklets giving our successful plan of realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc. sent free to any interested on application.

BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Baltimore, Washington, Pittsburg, Buffalo, Prescott, Ariz., Los Angeles, Cal.; Hartford, Conn.; Halifax, N.S.; St. John, N. B., Montreal and Toronto, Can.

SCALES

GASOLINE ENGINES.

STEAM PUMPS.

IRON AND WOOD **PUMPS** OF ALL KINDS.

Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and **Fairbanks Standard Scales.** Prices low. Get the best. Send for Catalogue.

FAIRBANKS, MORSE & CO.,
ST. LOUIS, MO.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish. Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo.

With the Children.

J. Breckenridge Ellis.

Advance Society Stories.

Gaining by Losing, by Blanche Greer, Akron, O.—One summer morning a cry went up from Nathan Avenue, New York, "Run from the street for your lives!" Down the street tore a pair of white horses covered with sweat. In the road was a little child not four years old, too frightened to move. A young girl cried, "Will no man in the crowd save her?" No answer. "Then I will save the child!" Then this heroine of fifteen years rushed forward. She stumbled and fell, breaking her right arm. A moment she lay, then crawled to the baby and dragged her with her well arm out of danger. Then she fell to the ground and the horses were almost upon her. But a man suddenly rushed from the crowd and carried her out of danger. As he placed her insensible form upon the curbing, his eyes fell upon the rescued baby and he cried, "Ruth!" It was his daughter whom he had left in charge of his coachman while he was making purchases in the store. As he explained this to the crowd, the heroine of fifteen had been carried to a hospital. Five weeks she lay a victim of brain fever. When she recovered, she found the father of the little one standing beside her bed. He took her hand and said, "May I know the name of the girl who saved my daughter's life?" "My name is Elsie Bryan." "What! Elsie Bryan? Where do you live? Where is your father and mother?" "I stay at Madame La Rue's sewing establishment. My father, mother and sister were all drowned when the Maid o' the Mist went down." The man looked at her intently and cried, "Thank God! The child you saved is your sister; I am your father! The Maid o' the Mist *did* go down and your mother was drowned." And with that he put his head beside hers on the pillow, sobbing and thanking God. When Elsie recovered, she went with her father and sister back to Bryan Manor, England, and as some stories end, they lived happily ever after.

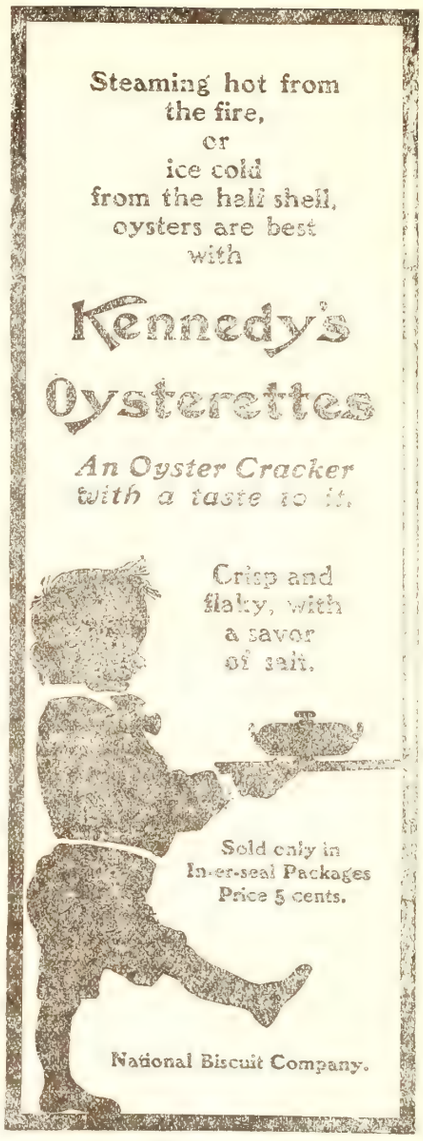
A Fable, by Katherine Keith.—One day a fox and a wolf went walking. By noon they were quite hungry. "What can we get to eat?" said the wolf; "I am ravenous!" "We will see if we can find anything," answered the fox. When they had gone a little farther they came to a fat sheep, apparently just killed. The wolf immediately pounced upon it. The fox attempted to eat with him, but was driven off. So Reynard left, and running down a rabbit, made a nice meal of him. When the fox went home, he had gone about half way when he saw his friend the wolf lying, as he supposed, asleep. On going up, he saw that the wolf was dead! In a minute the crafty fox understood. The sheep which the wolf had eaten had been poisoned by some men, then put out, to get rid of the coyotes which were very troublesome. When at last the fox reached home, he related all to his wife and children, giving them some good advice. He ended with, "Never be greedy, or you will surely rue it."

Maude Seelinger, Butler, Mo.; "Please, *please* don't stop your stories for the stories of us members. I'm sure we have enough compositions to contend with in school,—and just to think of filling our one wee page with them! I wish 'Pete' had just gone on all my life, but no further, for I would want to know how it ended."

Mary Emily Day, Sparta, Mo.; "We walk about 3 miles to school. On our way we pass a large spring; then an Angora goat ranch, where we often see 500 out grazing,—they have long, curly white fleece, they are a beautiful sight; then we cross the railroad to a little store and post office where we mail our letters; on down a hill to a cave about half a mile long. Last week the school went to the cave at noon, and the bravest of us went through three small halls into large rooms and other round rooms with large columns and stalactites. I, too, am preparing for the fun in store for us girls who are preparing to be teachers. My father, mother, grandmother, great-great-grandmother Johnson, taught school back in Nova Scotia. Many of my aunts and cousins have taught school, also." (This is certainly a very instructive family!)

Norah Boyer, Morrellton, Mo.; "Isn't it queer that so many join this society and so few ever reach the honor list! I wish all would write to me Nov. 15 and tell me about their homes and send me their pictures. I think it absurd for any one to think you an old bachelor. You know too much about children for that. Old bachelors don't like children, and I'm sure you do."

Margaret E. Sturges, Chillicothe, Mo.; "Well, here is another letter from the little girl in the lonely plains of northwest Missouri (quoting you). It is rather lonely here, sometimes, but not very plain. Your new story is going to be very good, but I don't like it near so well as I did 'Pete.'" (Thank you for dropping out this little encouragement in the course of your remarks.) "I correspond with Madge Masters, Ozark, Ark.; her letters are splendid. I am glad you had a good time last summer, but you know I am rather surprised that you did not break anything." (Well, I was, myself; but I got home with a little change left.) "Some one said they do not believe you are a bachelor because you like children. I know plenty of bachelors who like children but they are not at an advanced stage of bachelordom. I think you are among the class, but of course we may all be mistaken." (I wonder if this would not make a good guessing contest, a gold medal for the best guess, namely: Am I Married? If Not, WHY Not?) "I am not going to send you a stamp this time." (And I am very sorry of it.) Lelia R. Tiede, Sedalia, Mo.; "I would like to join the Av. S., but do not know the particulars, if there are any particulars." (There are several particulars.) "I am 12 and in the 7th grade. If you will please write and tell me what I do not understand—" (A stamp! A stamp!) Francesca B. Taylor, Bay City, Tex.; "Are we to keep the rules 8 or 12 weeks before reaching the honor list? Sometimes the Christian-Evangelist says one, then the other." (12 weeks. The Evangelist had better do better after this!) "I like the new story very much but I don't see how it *can* equal 'Pete.'" (Well, had I better just quit and throw out my ink?) "I am reading Pickwick Papers; it surely is funny! I like Dickens so much. Keeping the rules, I have read Scott's complete poems and Longfellow's complete poems; I have just begun Tennyson. I am very sorry for Mrs. Dever and Gerald. When I read of Dr. Dever's death, I felt like some very dear friend had died. I am reading the Bible through for the third time. Who is your favorite apostle? John is mine and the 14th chapter of John, my favorite chapter. We have a Sunshine Society here of about 25 members." (I believe John is my favorite apostle, too, but I consider it pretty hard to get ahead of Peter. Peter was always making mistakes, you know, and another good thing about him was his being always ready to go into new enterprises. He was even willing to try to walk on the sea when the others just sat in the boat afraid to say anything.) Blanche Greer, 609 Yale Ex., Akron, O.; "I would like very much to have Katherine Keith write to me; she is just my age, and I hope she will write, for I love her already and it would cheer me up so much. My sister died Monday; she was twenty-three. She was my Sunday-school teacher and it seems so lonely without her. My favorite books: Ivanhoe, Dream Life, Uncle Tom's Cabin, etc. I like you because you are so full of fun and because you are a bachelor." (Honor List next time. You can see for yourself that there is no room for it *here*.)



"She's a very busy woman, she says."
"So she is."
"What business is she in?"
"Everybody's."

Hour of Prayer.

Frank G. Tyrrell.

Suffering and Glorification.*

Text:—And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us ward.—Rom. 8:17, 18.

This lesson is hard. We shrink from pain, even when we know and are assured, by the Word of God, and the experience of all ages, that it brings purity and peace. We look longingly into the land of light, but start back from the portals of suffering which alone lead thither. And yet we must accept the declaration of Tennyson, when he says,

"Life is not like idle ore,
But iron dug from central gloom,
And heated now with burning fears,
And dipt in baths of hissing tears,
And battered with the shocks of doom,
To shape and use."

A Necessary Condition.

Suffering is not arbitrarily imposed; it is natural and necessary, in order to glorification. The proverbial wisdom of this world teaches us that out of nothing, nothing comes. We must sow, if we would reap; we must risk, if we would gain; we must venture, if we would have Both Old and New Testament writers teach the same great truth, and the experience of God's children in all ages corroborates it.

It follows, therefore, that the soul should not shrink from pain and sorrow; nor look upon affliction as the fore-runner of disaster and loss, but the hand-maid of everlasting gain. It is unwise and unwholesome to macerate the body, to inflict self-tortures, hoping thus to gain the divine favor; but when suffering is divinely sent, when it comes from the chastening hand of our Heavenly Father, then it is to be borne not simply in a spirit of resignation, but of gratitude, for it is preparing the triumphant sufferer for greater glory. Deep furrows promise an abundant harvest.

Many Tribulations.

The apostle Paul, himself an illustrious example of patient suffering, goes forth to confirm the disciples, and advise them that "through many tribulations we must enter into the kingdom of God." Only a short time before, he had been stoned, and left for dead. There is a picture in the word "tribulations," it reminds us of the old *tribulum* or threshing instrument, with which the grain was beaten, and shelled out. In a similar manner the soul must be beaten and buffeted. The vexations, cares, griefs, persecutions, misrepresentations and betrayals from which the saints suffer to-day, are parts of these "many tribulations." The wheat cannot lie forever in the sheaf; the only way to separate it is to beat it.

We shall gain in patience and self-possession when we learn that while belief in Christ is indispensable, that is not all. As Paul tells the Philippians, it is for us "not only to believe on Him, but also to suffer in His behalf." That last phrase takes the sting out of our pain: "in His behalf." If we have anything like an adequate conception of the debt we owe to Christ, then suffering in His behalf will not only be borne, it will be borne gladly. Then let us hail sorrow as a friend. Let us no longer try to comfort ourselves or others by saying that grief soon passes away.

No Comparison.

The apostle says, "I reckon." Evidently he has made a close mathematical calculation. He has cast up accounts, and struck a balance. And his inspired verdict is, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." They are not to be compared, in point of duration. These light afflictions are but for a moment. Beyond them, beyond the grave, there stretches eternity, like a sea of glass, laving isles of light and continents of blessedness. Neither are they to be compared in intensity. A sensitive physical organization may seem to be easily subject to the empire of pain, but the sharpest pain dulls mercifully the throbbing sense. Physical anguish may be and often is lightly borne. Many a martyr stood wrapped in flame as if in a garment. Even the anguish of mind which sometimes assails the saints of earth cannot long assert itself; thoughts of God, His mercy, compassion and power, soon take off its keen edge.

The glory yet to be revealed is a subject upon which we can think but feebly. It eludes the slow methods of logic. Imagination cannot picture it. John on rocky Patmos tries to limn it. Let us be content with its inspired description, and seek to inherit it.

Prayer.

For perennial hope, O God, we thank Thee. Life is a hard journey through dreary wilds, and our feet are cut by jagged rocks; our garments are torn; our strength is exhausted Again and again troubles assail us, and afflictions environ us; yet Thou art our Deliverer! Help us, help all who suffer, to be brave, for Christ's sake, in the sure and certain hope of everlasting blessedness. Amen.

*Prayer-meeting topic for v. 6.

Travel.

A word or two on the subject of travel is not amiss. The facilities for the transportation of passengers at the present time have certainly been brought to perfection. It isn't like in the old days when it was almost a torture to go from one place to another. Now you get aboard a train and live just like you do at home. The entire equipment is built with a view to your comfort.

For instance: When you go East the B. & O. S-W. offers you Three Daily Solid Vestibuled Trains from St. Louis, leaving at 8:20 a. m., 8:05 p. m. and 2:15 a. m.—made up of the finest Pullman sleepers—a dining car service which cannot be excelled (you don't have to pay for what you can't eat, but just for what you order)—first class high back coaches—in fact the trains are palaces on wheels. The track, roadbed and equipment are entirely new.

It's the best line to Cincinnati and Louisville. Only $21 to New York with stop-overs. (Saves you money and gives you the best service.)

Information in regard to trains, etc., can be secured from any representative. It will be a pleasure for them to answer your questions and help you in every way.

The favor of the public is final proof of merit—and we're after it.

F. D. Gildersleeve, Dist. Pass. Agt., St. Louis, Mo.

THE AKRON ROUTE.

Through Passenger S vice to Buffalo for Pan-American Exposition.

The opening of the Pan-American Buffalo Line—"Akron Route"—May 5th establishes a new outlet from the West and Southwest to Chautauqua Lake, Buffalo, Niagara Falls and St. Lawrence River and Canada resorts It also opens a new tourist route via Buffa.o and the Niagara frontier to New York and the East.

Schedules for the new route are out, and their arrangement indicates passengers over it are to have enjoyable trips to and from the Pan-American Exposition.

The service from St. Louis for Pan-American Exposition visitors from that gateway and the West and Southwest includes two daily trains in both directions. The Pan-American Express leaves St. Louis Union Station at 8:44 a. m., arrives Buffalo 8:15 next morning. This train has sleeping car on which passengers may go from St. Louis to Chautauqua Lake and Buffalo without change. The Buffalo Express leaves St. Louis at 8:15 p. m. with sleeping car from St. Louis to Columbus and from Columbus through to Chautauqua Lake and Buffalo, arriving at latter point at 12:50 midnight. Passengers occupying sleeping car may remain in their berths until 7:00 a. m. Returning trains leave Buffalo daily at 1:00 p. m., arrive St. Louis at noon next day; leave Buffalo 6:30 p. m., arrive St. Louis 6:40 next evening.

Information about fares to Buffalo, Niagara Falls and beyond, stop-over privileges at Buffalo and other details may be ascertained by communicating with J. M. Chesbrough, A. G. P. Agt., St. Louis.

Its True Character.

Catarrh is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease, but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble, and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief, and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion, but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison, and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure.

"For some time past I have used only one treatment for all forms of catarrh, and the results have been uniformly good; the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

"The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacol and other safe antiseptics, and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates, and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession"

Stuart's Catarrh Tablets are large, pleasant-tasting 20-grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c. for complete treatment.

TICKETS

TO

New York and Boston

VIA

BIG FOUR ROUTE

GIVE

10 Days STOP-OVER at

BUFFALO

Pan-American Exposition...

LOOK at the SCHEDULE:

Lv. St. Louis	8:30 a. m.	12:00 noon	8:06 p. m.
Ar. Buffalo	2:55 a. m.	6:18 a. m.	7:30 p. m.
Ar. New York.....	2:55 p. m.	6:00 p. m.	8:00 a. m.
Ar. Boston.....	4:55 p. m.	9:00 p. m.	10:34 a. m.

Through Coaches, Dining Cars, Sleepers and Library Cafe Cars from St. Louis.

For Guides, Maps, Rates, Sleeping Car and Rail Road Tickets call at

Big Four Ticket Office,
Broadway and Chestnut.

Or Address
C. L. HILLEARY,
A. G. P. A., ST. LOUIS

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

Sunday-School.

W. F. Richardson.

Israel Oppressed in Egypt.*

How many years had elapsed since Jacob came with his household into the land of Egypt we do not know. The common opinion is that it was not far from two hundred years, though it may have been considerably longer. Jacob's family numbered seventy, besides the family of Joseph. Settled in the fruitful district of Goshen, in the northeastern corner of Egypt, along one of the branches of the Nile which formed the Delta, the conditions of life were favorable to the health and vigor of the people. Following the shepherd life, they escaped in large measure the ills which affected the crowded populations of the cities and villages. They rapidly grew, therefore, into a great people, their increase being set forth by the sacred writer in a series of expressions which approach a climax. "The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."

Meanwhile, Joseph and his generation had died, and the children of Israel were gradually losing their peculiar religious faith, and possibly their racial identity. A few more centuries might have merged them into the Egyptian nation, and their special mission to the world been lost. Material prosperity and comfort are sometimes hurtful to the spiritual life, and God may have suffered hardships to be imposed upon his chosen people, as the only way to revive them in the holy ambitions which had animated their fathers. At any rate, the children of Israel began to find their home in Goshen far from the place of ease and plenty it had proven in the time of Joseph. "Now there arose a new king over Egypt, which knew not Joseph." This was probably Seti I., under whose reign the "Hyksos," or "shepherd kings," had been finally expelled from Egypt, and a native dynasty again established. These "shepherd kings" were Syrians, who had subjugated Egypt many centuries before, and were reigning at the time of Joseph's entrance into Egypt. This would account for the favor which Joseph and his father's family experienced at the hands of the ruling Pharaoh, who would have much in common with the Hebrews. When the native race again gained the supreme power, and these usurpers were driven from the land, it was natural that the Hebrews should feel the weight of their displeasure.

Seti I., at his death, left the kingdom to his son, Rameses II., whose long reign of sixty-seven years covered much of the time of the oppression of the Hebrew people. His death occurred about the time of Moses' return to Egypt from the wilderness of Midian, or a little sooner. His son, Menephtah, was the Pharaoh of the Exodus, whose hardening heart brought upon his people such fearful plagues. Under Seti and Rameses the Hebrews endured hardships such as would naturally tend to destroy the vigor, crush the spirits and banish the hopes of the whole nation. It is probable that, after the banishment of the "shepherd kings," there was some movement started among the Hebrews looking toward a return to their own country. Such seems to have been the fear expressed by the king, as recorded in the 10th verse of our lesson. Nor did he dare to permit their continued rapid growth in his own land, lest their strength should be given in aid of some foreign enemy, such as was ever threatening Egypt from the east. He must contrive some way by which, while they should remain in the land to serve his ambitious purposes as slaves, they should cease to grow in numbers as they had been doing. Like Satan in his treatment of sinners, he will not consent to liberate them, yet makes his service so laborious as to crush, if possible, their very lives.

Human life was of little account to ancient rulers. Their subjects were but slaves, and to wear out and kill in sorest toil uncounted thousands was a mere incident in their royal lives. The kings of Egypt were perhaps sinners above all others in this regard. Vast palaces, huge pyramids, gigantic images and obelisks covered the face of the whole land. Laboring in the quarries, dragging the huge sleds on which rested massive stones, drawing them up the inclined planes by means of which they were set in place—such were some of the hard tasks set the unfortunate people by their royal taskmaster. Many buildings were made of sun-dried brick, and the manufacture of these entailed great hardships upon the workmen. Pictures are frequent upon the monuments of Egypt of the poor slaves at work under the lash of the overseer. The food given the laborers was poor in quality and little in quantity, and thousands starved, or sank under their burdens, to be beaten to death by their cruel masters.

It was under such conditions the Hebrews now found themselves. The merciless Rameses built by their toil the store cities of Pithom and Raamses, one of which has been recently unearthed, and the very bricks found marked with his name. Some of these bricks are made with straw, and some without, seeming to indicate that they are the very ones made by the hands of the unfortunate Israelites. "But the more they afflicted them, the more they multiplied and grew." God had not forgotten his people, nor broken his covenant. Persecution never yet defeated the cause of truth. "The blood of the martyrs is the seed of the church," and not seldom is scourge and fire and sword the surest and swiftest path to the victory of righteousness. Seti and Rameses thought to kill all hope in the hearts of their Hebrew slaves, and doom them to perpetual bondage. They served only to quicken the national spirit within them, and make their deliverance more glorious. This subject race became the focus of the world's spiritual aspirations, and the most glorious of its sons the world's Redeemer, while the race that oppressed them has sunken into the lowest degradation, and the names of their kings are forgotten. Men gaze upon the mutilated forms of those two haughty kings, as they lie in the museum at Bulak, and muse upon the vanity of earthly ambition and power; but the history of the race they once held in bondage is the story of human redemption and of the ever increasing glory and virtue of humanity.

*Lesson for Nov. 10. Exodus 1:1-14.

AGENTS WANTED—MEN and WOMEN
For the splendidly illustrated and wonderfully popular new book
THIRTY YEARS IN WASHINGTON
By MRS. GEN. JOHN A. LOGAN. It portrays the inner life, wonderful activities, marvels and mysteries of the Capital as a famous and highly privileged woman sees them. Beautifully illustrated (50 Plates) by Government consent and aid. Sold by agents only. 81st thousand. A few more reliable agents wanted, but only one agent in a place. Some of our agents are making $100 a month. Distance no hindrance, for we Pay Freight, Give Credit, Extra Terms, and Exclusive Territory. Address
A. D. WORTHINGTON & CO., Hartford, Conn.

ANY CHURCH
Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....
ESTEY
No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.
THE ESTEY CO.,
1116 Olive St., St. Louis.

About half the lamp chimneys in use have my name on them.
All the trouble comes of the other half.
MACBETH.
If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.
MACBETH, Pittsburgh.

Cheap-Rate Excursions Southwest
Only one fare plus $2.00.
November 5 and 19,
December 3 and 17.
The Santa Fe most directly reaches the fertile valleys, industrial centers, and noted mining camps of Kansas, Oklahoma, Texas, Colorado, New Mexico and Arizona.
Go out and see the country for yourself.
Santa Fe
Address A. ANDREWS,
General Agent A. T. & S. F. Ry.
108 N. Fourth St., St. Louis, Mo.

WINTER TOURIST TICKETS
NOW ON SALE VIA
Louisville & Nashville R. R.
TO
Florida
and
Gulf Coast Points
Finest Dining Car Service in the South.
Write for folders, descriptive matter, etc, to
C. L. STONE,
General Pass. Agent,
Louisville, Ky.

Christian Endeavor

Burris A. Jenkins

TOPIC FOR NOVEMBER 10.

Our National Bondage.

(Heb. 1:13-17. Amos 6:1-6.)

Temperance Meeting.

We are bound in youthfulness, and youth is nearly always intemperate. We are not yet one hundred and fifty years old as a people, and that is infancy in the age of nations. A hundred years are but as yesterday and as a watch in the night. Nobody can yet foretell what we shall be when we are grown. Much depends, almost everything depends, upon what habits we form in early life. We are intemperate in judgment, too quick in speech, sudden in action, unguarded in attitude. Our president is murdered and we cry out in wild cries like children that are hurt. We want to burn and kill. Later on we become sober and realize our intemperance and haste.

It is quite in keeping with this national immaturity that we should be guilty of intemperance in our living in other regards. We swear too much, drink too much and are guilty of other excesses just as harmful—some of them more harmful than either of these others. It is a mark of youthfulness.

Ah, but you say, old civilizations have been guilty of these same excesses. They exist in aged nations as well as young. Still, they are the mark of immaturity. Nations given to them are still children in growth. They have not yet come to manhood and womanhood.

It is a fact of striking character in looking over the statistics of pauperism and crime and insanity to find that intemperance in the use of liquor has caused a great amount of these various sorts of misery. Some think that intemperance has caused more of these than it really has. But to the unbiased observer there is some surprise in finding how many feeble minded children have one or both parents intemperate, how many applicants for almshouse relief and charity organization aid are intemperate in the use of liquor.

There are other vices, dark and terrible, which cause more misery than drink. Sometimes in our advocacy of temperance we are led to state that 90 per cent. of pauperism, crime and insanity is caused by drink, which is not true. If one studies the history of charities and correction, one finds that we are bound in other fetters just as terrible as those of the one special "intemperance" of which our topic treats. There are other sufferers, many of them, from the results of other excesses.

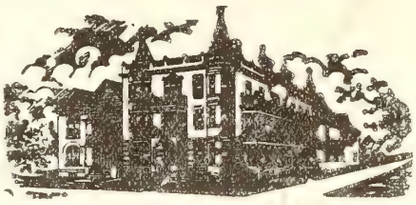
Many a poor creature is doomed to a life of bondage in a home for the feeble-minded, or in a madhouse because of his own or his parent's sin. If you don't believe it visit a school for the feeble minded, or an insane hospital, or read a modern treatise on up-to-date charity, such as Amos G. Warner's "American Charities," published by Crowell. The honest facing of facts will never do us harm. It may make us more temperate in our statements and wiser in our efforts at reform.

While we are shaking off fetters, let us shake off all our fetters. There are drug habits that are increasing among us. The negroes of Kentucky are, in large numbers, snuffing a drug which they call "dope," but which is a powder of cocaine. It is sold in drug stores, can be obtained without a prescription, is advertised in big, bold type. It produces an intoxication that is like madness, a sort of frenzy. Nor is its use limited to negroes. Many whites take it. Physicians are becoming slaves to it.

What is to cure us of these intemperances? Our manhood and our womanhood and our Christianity. We ought, first of all, clearly to see the dangers, educate ourselves against them and rise up in our might and conquer them.

Kentucky University.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door



An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

INTRODUCTORY OFFER

to New Subscribers

Mention this Notice and Send us

ONE DOLLAR for the

CHRISTIAN - EVANGELIST

for One Year

Christian Publishing Co., 1522 Locust St., St. Louis, Mo

"THE ONLY WAY."

ST. LOUIS TO CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT.

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

An Attractive Book Offer!

During the past few years there has been a rage for the historical romance. This has been a profitable and sensible fashion, for it has given something of a knowledge of secular history to persons who would not have taken the trouble to study, but who enjoyed reading fiction.

Why should not Bible history and knowledge of the characters of the Old Testament be disseminated in the same manner, especially among young people. They will gladly read an interesting story, and what can be more interesting, for example, than the career of Moses, skillfully narrated?

We offer six splendid romances from Bible history in one set. The books are: MOSES THE MAN OF GOD (Duncan); QUEEN ESTHER (Davis); ELIJAH (Davis); KING SAUL (Ellis); IN THE DAYS OF JEHU (Ellis); and SHEM (Ellis). Five of these are cloth-bound books; SHEM is bound in paper. The regular price of the six volumes is $4.75. For a short time we propose to offer the complete set for $3.50. At this price the books will be sent by express, not prepaid.

The children and young people will be delighted with these books. They will help to pass many a long autumn or winter evening. Better still, they will impart much information about Bible history. It is sometimes difficult to get boys and girls to study the Bible directly, but there will be no trouble getting them to read these interesting stories.

Six Volumes. Over 1400 Pages. Many Illustrations. $3.50.

The Christian Publishing Company, - St. Louis, Mo

Marriages.

BLUNT—DODSON.—Married at Laclede, Mo., Oct 22. Mr. John Richmond Blunt and Miss Effie Dodson.

CLARK—COLE.—Married near Ash, Mo., Oct. 20, 1901, C. H. Strawn officiating, Mr. Leonard M. Clark, of Mexico, Mo., to Miss Nettie May Cole.

ELLIOTT—BELL.—Married at the home of the bride's mother in Berlin, Ill., Oct. 16, 1901, at 3 P. M., Mr. John F. Elliott and Miss Sarah Ethel Bell, J. R. Parker, pastor of Niantic Christian church, officiating.

JOHNSON — BRUNDEGE. — Married, in Moberly, Mo., Oct. 17, 1901, by Samuel B. Moore, John F. Johnson and Eva V. Brundege.

KIBBE—LEWIS.—Married at the home of the bride's mother, Mrs. J. M. Lewis, at Elma, Wash., on Monday evening Sept. 30, by Rev. Daniel Trundle, Mr. R. M. Kibbe and Miss Carrie May Lewis.

LITTLE—RANKIN.—Married, in Moberly, Mo., Oct. 16, 1901, by Samuel B. Moore, John Little and Jane Pollock Rankin, both of Higbee, Mo.

MOONEY—BARRON.—Married, in Moberly, Mo., Oct. 9, 1901, by Samuel B. Moore, Hugh Mooney and Blanche Barron, both of Higbee, Mo.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BAKEWELL.

Edwin Wells Bakewell, the son of Samuel R. and Ann Maria Bakewell, was born in Wellsburg, Va., now West Virginia, July 20, 1812, and died in Carbondale, Ill., July 17, 1901, lacking but three days of completing 89 years. In his eighteenth year he made the good confession and was baptized in the Ohio river by Thomas Campbell. From that time he contended earnestly for the faith. He endured the persecution to which the advocates of divine simplicity and guidance in faith and practice were subjected in his earlier life, and hence he had special satisfaction in observing the rapid spread of the gospel. He felt the obligation of using every talent in the service of the Master. Toward the last his mind was sometimes oblivious to temporal surroundings, and then the aspirations of earlier days for Christian usefulness and his expectations of heavenly joys found constantly repeated expression. He lived soberly, righteously and godly, and died in the blessed hope "of the glorious appearing of the great God and our Savior Jesus Christ."

When he was seventeen years of age his only sister was married to Alexander Campbell, and he then made his with them at Bethany, learning the printer's trade and working on the Millennial Harbinger and other publications of Mr. Campbell. In March, 1836, he was married to Miss Julia A. Parshall in Royal Oaks, Mich. They began married life in Bethany, and many of the older students of Bethany College remember them gratefully as the first keepers of the "Stewards' Inn." In 1845 they followed their inclination to make a home in the "west," and they settled on a farm near Bloomington, now Normal, Ill. This place continued to be their home and a home for the preacher who passed that way until advanced age and the solicitations of children led them to make their home with a daughter and her husband, Elder W. S. Errett, of Carbondale, Ill.

In establishing a home in the new country they had passed through the privations and labors of a pioneer life, helping to work out for another generation the comforts of a fruitful heritage. To them were born six children, four of whom survive with Sister Bakewell to contemplate the virtues of a loving husband and an affectionate father. The surviving children are: Campbell N., of Roodhouse, Ill., Irving H., of Bloomington, Ill., Selena H., wife of W. S. Errett, of Carbondale, Ill., and Lutie B., wife of James M. Dawson, of Chicago. Funeral services were conducted at Carbondale by the writer, and at Bloomington, to which his body was taken for burial, short services were conducted at the cemetery by Elder G. M. Goode, of Normal. He has gone to be forever with the Savior he had so long loved and served. JAMES KIRK.

Carbondale, Ill.

BRANCH.

Robert Henry Branch was born in Johnson county, Indiana, April 7, 1852, and died in Carthage, Mo., Oct. 7, 1901. A successful and prosperous business man in Martinsville and Muncie, Ind., he removed to Carthage, Mo., in 1898, partly in search of a more congenial climate, where he was engaged in mining at the time of his death. His affairs were in order and his family is provided for. He was a tower of strength to the cause wherever his home was. Largely through him the cause at Martinsville and Muncie is to the fore, and he was the most liberal giver to the Carthage church. He was one of the few business men whose all was consecrated to the service of the Master. As a husband, a neighbor, a friend, a father, a Christian, he had few superiors. He is at rest now, but leaves a vacancy hard to fill. God's will be done.

W. A. OLDHAM.

DUNN.

Died at Delta, Iowa, Aug. 17, 1901, aged 33 years, 1 month and 14 days. Georgia Clubb Dunn, wife of W. C. Dunn. She leaves a husband and one little daughter to mourn her loss. Sister Dunn united with the Christian church in August, 1883, under the pastorate of Bro. S. B. Ross. She lived a consistent Christian life, patient in suffering. She was a sufferer for years with consumption: she had a cheerful word for all; she made life sweeter for all who came within the radius of her influence. D. W. CAMPBELL

FURGUSON.

Died at her home in Council Bluffs, Iowa, on Oct. 11, 1901, Sister Hannah Malissa (Miller) Furguson, wife of an elder, J. S. Furguson, aged 59 years. Sister Furguson was born Oct. 11, 1842, in Carlton, Carroll county, O., removed to Iowa in 1854, was married to J. S. Furguson in 1865; confessed her faith in Christ in 1866. She removed with her family to Council Bluffs in 1890, and closed her eyes to earthly scenes Oct. 11, 1901. Sister Furguson leaves a husband, 5 sons, 3 daughters, 6 brothers and 2 sisters, besides a host of friends to mourn her death. W. B. CREWDSON.

MASON.

Priscilla Mason was born in Stark county, Ohio, June 7, 1825. Married to J. M. Saylor May 13, 1844. She united with the old Christian church in 1852, and six years later took membership with the Christian church, of which she has been a devoted member since. About a fortnight before her death she grew weary and weak and took to her bed. Suffering no pain she drifted away from us, each morning rallying back for a moment to give us a smile of recognition, till at last, weary, she slept. But we thank God for this noble woman, loving wife and mother, and friend of all who, having lived so Christ-like is now translated without the sting of death to an immortal day, where we believe she lives again. LEE FURGESON.

Hopkins, Mo.

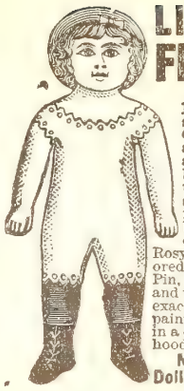
RICHARDS.

Adrian Richards died suddenly of heart failure at his home in Newton, Iowa, Oct. 1. He was born in Stark county, Ohio, in 1847, and was 54 years of age at the time of his death. In July, 1869, he came to Newton with his parents, and for many years has been associated in business with his father, Mr. Samuel Richards. On June 1, 1893, he was married to Miss Mattie Frary, who died on the 23rd of last February. Since the death of his wife he has made his home with his father and sister. He was honorable and upright in all his dealings and enjoyed the strictest confidence of everybody. The funeral services were conducted by E. F. Leake, pastor of the Christian church, and J. C. Willits, of the M. E. church.

Home Treatment for Cancer.

DR. BYE'S Balmy Oils for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Address DR. W. O. BYE, Drawer 1111, Kansas City, Mo.

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION



LIFE SIZE DOLL FREE "Baby's clothes will now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write to-day and we will send you the tablets by mail postpaid; when sold send us the money ($1.00) and we will send you this Life Size Doll which is 2½ feet high and can wear baby's clothes. Dollie has an Indestructible Head, Golden Hair, Rosy Cheeks, Brown Eyes, Kid Colored Body, a Gold Plated Beauty Pin, Red Stockings, Black Shoes, and will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address,
NATIONAL MEDICINE CO.,
Doll Dept. 273K, New Haven, Conn.

Individual Communion Outfits. Send for catalogue and list of users.
SANITARY COMMUNION OUTFIT CO.,
Dept 35, Rochester, N. Y.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price
McSHANE BELL FOUNDRY
Baltimore, Md.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of BIBLE READINGS on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

BEST LINE TO THE EAST.
3 DAILY FAST THROUGH TRAINS
DIRECT LINE TO CINCINNATI AND LOUISVILLE.
ONLY $21.00 TO NEW YORK.
STOP-OVERS WASHINGTON, BALTIMORE AND PHILADELPHIA.
DINING CARS A LA CARTE.
NEW ROADBED, TRACK AND EQUIPMENT.
SCENERY UNSURPASSED.

B & O S W

For Information Address,
F. D. GILDERSLEEVE,
Dist. Passenger Agent,
St. Louis, Mo.

Among Our Advertisers.

Barclay Meador, Adv. Mgr.

Farwell & Rhines, Watertown, N. Y., devote the entire capacity of their great mills to the production of health foods in great variety. Gluten Flour for dyspepsia, Special Diabetic food for Diabetes, and K. C. Whole Wheat Flour for constipation, are among the most popular of their flour products, while their Gluten Grits and Barley Crystals are their cereal foods for breakfast, tea and dessert. Upon the subject which interests them most as manufacturers, and all people in common as consumers, they say that, "Care in eating is becoming more universal every day. Experiment proved exercise alone, inadequate. Something more was needed to vitalize the system, throw off its irregularities and fortify it against the attacks of disease. The superiority of diet over medicine as a preventive and cure is daily evidenced by the call, from intelligent classes, for really hygienic foods. The popularity of the idea spread when the public began to understand that they could diet, and still eat palatable food, and that it was not at all necessary to shut down on most of their accustomed delicacies." They treat the subject of proper foods in a pamphlet which is sent on application.

It is exceedingly interesting to note how cleverly the merits of some of the best known articles for household use are advertised nowadays. For instance in the Brooklyn Times the following appeared under the caption, "The King of Washing Powders":

"It is an old saying, and one well worthy of every one's attention, that 'Cleanliness is next to godliness.' A number of years ago a washing powder was put upon the market with a view to making cleanliness more easily attainable than it then was. This powder was called Pyle's Pearline. It is the pioneer of all washing powders, and now, although it has many imitators, there is not one of them that can come within speaking distance of it

"There is always one make in every line of goods that stands head and shoulders above the rest, and in washing powders this make is Pyle's Pearline. It can be used where soap cannot, and cleans thoroughly wherever used, saving an immense deal of labor. Praising it, however, is not necessary, as the public fully realize its merits, and a grocer who tries to palm off something else as just as good, succeeds only in lowering his reputation for truth telling"

As long ago as 1882 the Michigan Stove Company of Detroit, Chicago and Buffalo placed upon the market a complete line of cooking and heating apparatus for all kinds of fuel and of the highest possible degree of merit—which they marketed under the name of "Garland" Stoves and Ranges. This name was applied to but the highest grade or quality of each type of stove or range and the name "Garland" has always stood as the symbol of goods of first grade only, and today only goods of one quality are sold under this trade name. Other stovemakers commenced to apply a trade name to lines of goods varying in quality from very good down to the cheapest and most inferior grades, imitating the shape and style of the "Garland" trade mark, even to the shape and arrangement of the lettering. The result has been that third and fourth grade imitations of "Garlands" have been sold as "just as good." Garlands are all superior stoves and those who want them should be cautious and see that dealers do not substitute other makes for them.

The Fillmore Bros., of Cincinnati, so well known throughout the brotherhood as song writers and music composers as well as publishers, have in their Praise Hymnal an excellent book for the purpose for which it was designed. It has already had a large sale. They are seeking to extend its use and usefulness. They have engaged space with us to that end. On another page will be found the first in their series of advertisements. All who are interested in church music of the very best may profitably follow the series through the remainder of the year.

DR. PRICE'S Cream Baking Powder

Each time the United States Government has officially tested the baking powders the report has shown Dr. Price's Cream Baking Powder to be of superlative leavening strength, free from alum, absolutely pure and wholesome.

This is gratifying, for Dr. Price's Cream Baking Powder is depended upon by millions of people to raise their daily bread.

Price Baking Powder Co., Chicago.

Note.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid, whose use in food is dangerous.

National Convention Echoes.

Minneapolis is a city of about 200,000 population, and is specially noted as the great flour and lumber city of the northwest.

About 3,000 delegates were enrolled, and possibly as many as 4,000 Disciples were in attendance during the convention.

The Disciples of Christ in Minneapolis number about 600, who worship in a fine church building with Bro. C. J. Tannar as their most excellent pastor.

Many fathers and mothers in Israel graced the convention with their attendance, as well as a host of cultured and consecrated young men and women who constitute a formidable host to carry forward the blessed work of restoration of primitive Christianity and the unity of Christian people on the Bible basis.

There too were in attendance a number of foreign missionaries and others under appointment to go, who graced the convention with their presence and cheering words.

The songs during the convention were soul-inspiring, prayers fervent, addresses, as a rule, well prepared and ably delivered, and all in all, the exercises were most inspiring and soul uplifting.

The convention delegates were pleased with the convention building and its conveniences, and with the arrangements made for their comfort, pleasure, accommodation and entertainment during the convention.

Excellent addresses were delivered on Bible-school, Endeavor, ministerial relief, benevolent and educational work.

Geo. L. Snively, formerly of Jacksonville, Ill., secretary of the benevolent association, made a strong plea in favor of said association.

The report of John Pounds, national superintendent of Christian Endeavor work, and addresses of John Willis Baer, of Boston, Mass., and J. H. Garrison, of St. Louis, Mo., on the same subject, were ably delivered and produced a favorable impression.

L. H. Timme, of Cleveland, O., a German evangelist, made an earnest plea in favor of the establishment of a special board to consider the evangelization of the 15,000,000 German people of the United States.

A. M. Growden of Findlay, O., presented A. McLean, president of the foreign board, with a gavel made from olive wood from the Mount of Olives, and two young ladies presented I. J. Spencer, president of the American home board, with a gavel made from the wood of a cherry tree.

An historical society of the Church of Christ was organized, with Errett Gates as chairman and C. C. Morrison as secretary.

The opening address of the president, I. J. Spencer, was ordered to be printed in tract form for distribution.

Mission work was introduced into the Philippine Islands by aid of the gift of $5,000 from Bro. Lathrop Cooley, the special friend of evangelism.

After one week's session of a most interesting and enjoyable convention, it adjourned to reassemble in 1902 at Omaha, Neb., and also provided to meet in 1903 at St. Louis, Mo.

R. H. Bolton.

Nunda, Ill., Oct. 21, 1901.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii November 7, 1901 No. 45

Contents.

EDITORIAL:

Current Events....1411
Is it a Case of Heresy?....1413
It Will Not Down....1413
Notes and Comments....1414
Editor's Easy Chair....1414
Questions and Answers....1415

CONTRIBUTED ARTICLES:

England's Greatest King.—F. W. Collins....1416
Far and Near (poem)....1416
The Individuality of Christ's Love.—James Small....1417
The Old Book in the New Crucible.—J. J. Haley....1418
B. B. Tyler's Letter....1419
America and the Boys and Girls.—Stephen J. Corey....1420
New York Letter—S. T. Willis....1421
The Bible and the University Student.—Mrs. David Owen Thomas....1421
Can I Love Others better than Myself?—N. J. Aylsworth....1422

CORRESPONDENCE:

Belief the Only Condition of Church Membership....1426
A Voice of Protest....1427
Texas Letter....1427
Southern Indiana Notes....1427
A Good Investment....1428
"Sacred and Secular."....1428
The Gospel of the Helping Hand....1428

MISCELLANEOUS:

Current Literature....1423
Our Budget....1424
Evangelistic....1429
Family Circle....1432
With the Children....1435
Hour of Prayer....1436
Sunday-school....1437
One Dollar League....1438
Marriages and Obituaries....1439
Book Notes....1440

Subscription $1.50

THE DEATH OF THE FLOWERS.

WHERE are the flowers, the fair young flowers, that lately sprang and stood
In brighter light and softer airs, a beauteous sisterhood?
Alas! they all are in their graves; the gentle race of flowers
Are lying in their lowly beds, with the fair and good of ours.
The rain is falling where they lie, but the cold November rain
Calls not from out the gloomy earth the lovely ones again.

* * * * * * *

And now when comes the calm mild day, as still such days will come,
To call the squirrel and the bee from out their winter home;
When the sound of dropping nuts is heard, though all the trees are still,
And twinkle in the smoky light the waters of the rill,
The Southwind searches for the flowers whose fragrance late he bore,
And sighs to find them in the wood and by the stream no more.

—William Cullen Bryant.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .. .. .. $1.50 each
Ministers. .. .. 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

Important Notice!

After much experience and careful deliberation we deem it necessary to announce a change of policy in regard to subscriptions to the CHRISTIAN-EVANGELIST. Heretofore we have followed the general custom of publishers of religious journals by continuing the paper to the subscriber unless orders to the contrary were received. This has been done by us because it was the generally accepted way, and because we hoped to accommodate our subscribers by so doing. It has resulted not only in considerable financial loss to us, but, what is more regretted by us, our purpose has sometimes been misunderstood. What we intended as a kind consideration towards our patrons has not infrequently been regarded as an attempt to impose upon them

We have given the subject much thought, and have, we believe, devised a method by which those who need a little time for payment of the subscription price may be indulged, and those who prefer the strictly cash in advance or discontinue policy may also be pleased.

Beginning with the new year, we will notify, some weeks in advance, those whose subscriptions expire with the month in which the notice is sent, to either remit the amount necessary for another year's subscription, or, if it is not convenient at that time, to fill out and sign an order for the continuance of the paper, with a promise to pay at some definite date within the year.

Suitable blanks for using either of these ways of renewing subscriptions will be inclosed with the notice. If neither is returned before the date of expiration, the paper will be promptly discontinued. We ask the hearty co-operation of all friends of the CHRISTIAN-EVANGELIST in this effort to place subscription matters upon a mutually satisfactory basis.

Subscribers who are at present in arrears should, if possible, arrange to pay before January 1, 1902, or, if that is not convenient, let them write to us, and we will send one of the blanks referred to, which they may fill, sign and return. When these promissory orders are received subscription will be credited on our mailing list, and the orders filed for collection at the time they fall due.

Under this plan subscribers will have the privilege of paying at the time of the year most suited to their circumstances, arrearages will not swell to burdensome proportions, no one will receive the CHRISTIAN-EVANGELIST unless it has been definitely ordered, and the publishers, because of prompt payment, will be enabled to furnish a better paper to the readers. Some confusion may result during the time of transition from the one policy to the other. We shall exercise care to avoid mistakes, but if any should occur we ask our patrons to promptly call our attention to them, that we may make correction.

CHRISTIAN PUBLISHING COMPANY.

WITHIN REACH.

BECAUSE of its low price Ivory Soap is within the reach of all. Besides its low cost it has the advantage that it is entirely satisfactory for so many varied uses; it will do the work of a half dozen kinds of soap each intended for a special purpose.

IVORY SOAP IS 99 44/100 PER CENT. PURE.

ALEXANDER PROCTER'S SERMONS

"The Witness of Jesus" is the title of a new volume, just issued from the press of the Christian Publishing Company, containing nineteen sermons of the late Alexander Procter. These sermons were stenographically reported, and afterward carefully edited and revised. The several sermons are as follows:

The Witness of Jesus.
Creation—Old and New.
The Coming One.
Transfiguration of Man.
Foreknowledge and Predestination.
Salvation and Retribution.
Three Worlds of Revelation.
Laws of Retribution.
Following Jesus.
Knowledge of God.
The New Birth.
Authority in Religion.
Coming of the Perfect.
Unseen Things.
Law of Glorification.
Creed of the Church.
The Baptismal Formula.
Christian Baptism.
Faith in a Future Life.

In addition there is the Memorial Address delivered by T. P. Haley at the Missouri Christian Convention, 1900, and a preface by the editor of the volume, J. H. Garrison. This is a beautiful volume of 404 pages, handsomely bound. The full-page portrait of Mr. Procter is an excellent likeness of the great preacher.

.....PRICE, $1.25.....

The Christian Publishing Company, - St. Louis, Mo.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, November 7, 1901. No. 45.

Current Events.

France and the Sultan. The trouble between France and Turkey has become acute. A French squadron has seized the port of Smyrna and will hold its customs as security for the settlement of the claims against the Sultan's government. Since the French minister left Constantinople a few weeks ago and the Turkish minister was requested to leave Paris, thus breaking off diplomatic relations between the two governments, the fires of French official indignation have been smoldering. The Sultan promises everything and concedes the justice of the French claims, but he does nothing. The words of his mouth are smoother than butter, but he neglects to show the color of his coin. Most governments would be embarrassed by being cut off from diplomatic intercourse for reasons the justice of which it is obliged to admit, and would be shamed into a settlement. Not so Turkey. The Sultan does not blush when the finger of scorn is pointed at him. He knows no embarrassment except financial, and the equanimity with which he can leave his debts unpaid and let his creditors cool their heels in his ante-room perhaps turns even his impecuniousness into a source of amusement. He is diplomatically naked, and not ashamed. Tired of waiting for a settlement of her claims, France has sent her Mediterranean squadron under Admiral Gaillard with orders, it is believed, to seize Smyrna and hold the customs receipts of that port as surety for the debt. International complications as the result of this threatening measure are less probable than they would be if Great Britain were in a condition to take a hand. Russia, with her long-standing desire for Turkish territory, will doubtless look with favor upon the attitude of her ally in backing her demands with a show of force, and it would be historically consistent for Great Britain, as the hereditary enemy of both France and Russia, to exert herself to maintain the *status quo* in Turkey. But England is not at present looking for trouble in the East. Besides, the whole matter may blow over. The Sultan knows many ways of putting off importunate creditors without paying them.

A Day of Battle. Tuesday of this week is a day of political battle in eleven states. So far as the mere politics of the matter is concerned, the contests are interesting but not vitally important. There is no party the defeat of whose candidates, under certain conditions, we cannot contemplate with entire composure. But there are matters of morals involved, especially in New York and Philadelphia. Never was there a clearer cut issue between honesty and dishonesty than is presented by the campaign in New York city. There should be blazoned upon every ballot-box in that city the legend, "Choose ye this day whom ye will serve." The question is whether a majority of New York's 600,000 voters will chose to serve Croker. The Fusion ticket headed by Seth Low, who resigned the presidency of Columbia University to accept this nomination, is backed by ten organizations, including the regular Republicans. The ticket as a whole is above criticism. The Tammany ticket, with the exception of Mr. Shepard, is beneath criticism. One of the most prominent figures in the campaign has been Justice Jerome who was the leader in uncovering the scandals in the police department and is now candidate for district attorney. Whether the reformers win or lose on Tuesday, great credit will be due to him for the work which he has done. It was, to say the least, an impolitic utterance which he made at a recent campaign meeting when he accused Whitney and Platt of plotting his defeat. He has since recalled this statement, but the feeling which it aroused makes an unfortunate break in the harmony of the Fusionists. In Philadelphia the issue is a similar one, but unfortunately the fusion of the reformers did not fuse as completely as in New York. At the last presidential election Pennsylvania was Republican by 288,000, an immense margin to be wiped out before the corrupt Republican ring in the state and its metropolis can be put out of power.

Social Equality. The entertainment of Booker T. Washington at the White House is still furnishing food for some thought and, unfortunately, for much talk without thought. Will it injure the President in the estimation of the South? Will it injure Booker Washington or interfere with his work of industrial education? Will it injure the negroes themselves, by turning their thoughts from the work which lies before them to the vision of social equality? If the episode is turned to the President's disadvantage, it will be only through the most strenuous efforts of those who have political axes to grind and look to race prejudice to turn the grind-stone. The sober public knows that social equality for negroes is no more an issue in President Roosevelt's administration than it was in President McKinley's. The event ought not to injure Mr. Washington, because all who know his work and his character know how little he cares for social recognition, and how strenuous is his insistence that the negro can fulfill his destiny only by buckling down to work and letting the matter of recognition take care of itself. It would be a genuine misfortune if the episode should serve to magnify in the eyes of the southern negroes the importance of social equality. If it does, the criticism should light not upon the President, but upon those whose clamor over the incident has tended to make a mountain out of a very moderate-sized mole hill. How can one expect the ignorant negroes of the South to feel that social equality is not an important thing when the intelligent whites constantly speak of it as the thing of supreme importance. The need is for constructive work, and not for denunciatory talk. The application of Mr. Roosevelt's strenuous-life principle to the negro race, by means of Booker Washington's system of industrial education, is exactly what the situation calls for, and the South will make a great mistake if it wars upon these two men even if, for the furtherance of their work, they find it convenient to hold a conference over the tea-table.

The Canal Treaty. Since the return of Lord Pauncefote to the United States after his vacation in England, the public has felt even greater interest in the new treaty which he is authorized to sign regarding the construction of an isthmian canal. This treaty, as already announced, abrogates the Clayton-Bulwer treaty and concedes to the United States the right to build, protect and control the canal, subject only to an agreement to keep it neutral in time of peace. The suggestion has come from Canada that Great Britain ought to demand a concession in regard to the Alaskan boundary as the price of this surrender of her rights under the Clayton-Bulwer treaty, but the suggestion has not been well received. It is best to let each question stand on its own merits. The Nicaraguan government notified the state department a few days ago that the treaties between that country and the United States in regard to the construction of the canal and for the extradition of criminals would expire by limitation next year. The notification is somewhat unusual but indicates no unfriendliness. Nicaragua has expressed her desire to make new treaties in place of the old.

The Close of the Pan-American. At midnight, Nov. 1, President Milburn pressed a button and the lights in the electric tower died for the last time. A corps of buglers sounded "taps" and the Buffalo Pan-American Exposition was ended. In many respects the exposition will be accounted a great success and especially in the department of electricity it has made a record which it will not be easy for future expositions to surpass. Financially, however, it was a failure. It is estimated that the loss will be between three and four million dollars. The capital stock will be a total loss. This, however, was for the most part subscribed in small blocks so that the loss will not be felt heavily by any one. In addition the second mortgage bonds will probably go unpaid. The total attendance during the six months of the

exposition was about 8,000,000. It was estimated in advance that the attendance would be not less than 12,000,000. Several factors worked to the disadvantage of the Pan-American: it was not ready for opening on schedule time and many of the early visitors carried away a bad impression from its incompleteness; the spring was stormy and interfered with both work and attendance; the heat and drought of the summer upset the plans of many persons who would otherwise have attended; and the assassination of President McKinley cast a gloom over the closing weeks of the exposition. Most of these events were in no way chargeable to the management, but there are at least two lessons which the managers of future expositions can learn from this; first, the necessity of completing all work so that the fair may be opened on schedule time; and second, that the recompense for the great investment of capital and labor must be found in the advancement of human knowledge and in the incidental advantages to the community, rather than in gate-receipts and dividends.

British Reverses. Gen. Botha's latest exploit, a sudden attack on the rear of a British column, is characterized by the military critics as the most serious British reverse of the year. The English lost fifty-eight men killed, one hundred sixty wounded, and two guns were captured. A few days later DeWet is reported to have raided a British supply station where extra horses were kept and to have captured 6,000 horses. The only offset to these disasters is the news that Gen. Botha a few days ago escaped capture so narrowly that his hat and revolver fell into the hands of his pursuers. One would think that the wardrobe of Botha and DeWet would be sadly depleted by this time, so often have they narrowly escaped from the hands of the British, abandoning in their haste hat, coat or shoes. It is a subject of perennial wonder how the Boers keep themselves supplied with ammunition, but even more marvelous is this unfailing supply of garments for the Boer leaders. If the British would declare all wearing apparel contraband of war and cut off the supply, the war would soon be over, for after a few such almost-captures the leaders would be unable to go out of doors with propriety. Until such measures are taken, however, British sympathizers will find little joy in the news that once a week or so a British detachment gets close enough to one of the Boer leaders to secure his boots or his pocket-handkerchief and see him escape.

Events in the Philippines. The surrender of five hundred insurgents in the island of Cebu is believed to end the trouble in that part of the Philippines. Recent operations in Samar have been successful and have overcome the loss of prestige occasioned by the disaster there a few weeks ago. As the result of a surgical operation, Judge Taft will be unable to perform the functions of his office for at least three weeks, during which time the vice-governor, Judge Wright, will take his place. The expiration of the term of enlistment of most of the American soldiers at present in the Philippines necessitates many changes and much transportation of troops back and forth, but there is no reason to believe that there will be any increase in the force in the Philippines, as was stated in some quarters at the time of the American losses in Samar.

Thanksgiving Proclamation. The following proclamation was issued by President Roosevelt, Nov. 2:

"The season is nigh when, according to the time-hallowed custom of our people, the President appoints a day as the especial occasion for praise and thanksgiving to God.

"This Thanksgiving finds the people still bowed with sorrow for the death of a great and good President. We mourn President McKinley; we so loved and honored him; and the manner of his death should awaken in the breasts of our people a keen anxiety for the country, and, at the same time, a resolute purpose not to be driven by any calamity from the path of strong, orderly, popular liberty, which as a nation we have thus far safely trod.

"Yet, in spite of this great disaster, it is nevertheless true that no people on earth have such abundant cause for thanksgiving as we have. The past year in particular has been one of peace and plenty. We have prospered in things material and have been able to work for our own uplifting in things intellectual and spiritual. Let us remember that, as much has been given us, much will be expected from us; and that true homage comes from the heart as well as from the lips, and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow men.

"Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving, Thursday, the 28th day of this present November, and do recommend that throughout the land the people cease from their wonted occupations, and that at their several homes and places of worship reverently thank the Giver of all good for the countless blessings of our national life.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this second day of November, in the year of our Lord one thousand nine hundred and one, and of the independence of the United States the one hundred and twenty-sixth.

(Seal) "THEODORE ROOSEVELT.

"By the President: John Hay, Secretary of State."

Beer and Government. For a clear, dispassionate statement of the influence of campaign funds upon legislation—and especially the influence of the money contributed by the liquor interests—read the following. It will be recalled, by Missourians at least, that a law imposing a tax on beer, called the Ryder law, was enacted at the last session of the legislature of this state. A state senator who voted against the bill tells why, and thereby throws light upon the connection between contributions to campaign funds and subsequent legislation which touches the interests of the contributors. He says:

"Mr. Seibert [St. Louis excise commissioner] asked me how I intended to vote on the measure, and I told him I should vote for it. He said that the brewers had contributed a considerable sum of money to the state committee on an agreement that if the Ryder bill made its appearance at that session of the legislature it should be taken care of, as it had been in the past, and it would be an act of bad faith to pass the bill. On this statement I promised to vote against the measure, as I thought that the agreement made by the state committee should be carried out, though I thought it bad business to pledge the party to protect any interest to raise campaign funds, but feared that if the bill passed the brewers would thereafter antagonize the party."

Note the senator's ready acquiescence in the program of his party's state committee, right or wrong. Note his naive expression of the virtuous sentiment, that on the whole, it is "bad business to pledge the party to protect any interest to raise campaign funds." Note, too, the argument which finally outweighed all others with the virtuous senator, the fear that "if the bill passed the brewers would thereafter antagonize the party." Here is food for reflection. Verily there is no impractical idealism in Missouri politics.

Brevities. The Yaqui Indians in Mexico are on the warpath again, after being successively subdued and annihilated several times in the past three years. There must be Boer blood in the tribe. Or perhaps the Boers have Yaqui blood.

It has been definitely announced that the Pope will appoint no new cardinal in the United States. There is already one American cardinal out of about seventy. What do the American Catholics want? About half of the cardinals are Italians. Why not? It is a Roman Church.

Washington University now has an endowment of $5,575,261 and an annual income of $400,000. The rapid increase of its resources during the past few years has given it a high rank among educational institutions, and its removal to its new buildings and campus about Jan. 1, will mark a new epoch.

Mark Twain has been a popular speaker in the New York campaign, and has wisely refrained from trying to be too serious, however serious the subject may be. He compares the Tammany ticket to a banana with one little white end (Shepard) and all the rest rotten and black. You wouldn't eat the whole banana for the sake of the sound end.

One of the attractions of the St. Louis World's Fair will be the Blanke-Friede Ærial Globe, a vast steel structure consisting of a globe 350 feet in diameter, mounted upon a lofty pedestal. It will contain all manner of shops, restaurants and amusements, and will be over 700 feet in height. A tract of land immediately adjoining the fair grounds has been purchased as a site for the globe.

The murderer of President McKinley was executed by electricity, according to the laws of the state of New York, Oct. 29. Let him not have even the infamous renown of a great criminal. There are men who pervert great talents to do great wrongs. The assassin's crime was not great, though the nation's loss and sorrow were great. The crime itself was despicable and mean. Let his name and face and the place of his burial be forgotten.

King Edward's physical condition is exciting much apprehension. It is known that he has for some time suffered from throat trouble, but the public can never be sure that it knows just how serious or how trivial the trouble may be. A rumor is periodically revived that he suffers, as did his sister, the late Empress Frederick, from cancer of the throat. This rumor is always denied. It is said that the king, who is a heavy smoker, was recently advised by his physicians to give up tobacco.

Is it a Case of Heresy?

Is it possible that our great twentieth century convention at Minneapolis is, after all, to give rise to a number of heresy trials? The Standard of Chicago, our sturdy Baptist contemporary, contains a letter from "The Twin Cities" by Rev. W. W. Dawley, in which, referring to the Baptist ministers' conference held on Monday during our convention week, he says:

> Oct. 14 Dr. Tyler, of Denver, Col., who was attending the Christian convention in the city, addressed the conference on "Emphasis in Preaching." The points to be emphasized, in his mind, were the lordship of Jesus, personal regeneration, the social teachings of Jesus, and the unity of the church. He presented trenchantly and strongly the Baptist position.

This is our own B. B. Tyler, author of our weekly "B. B. Tyler's Letter" in the CHRISTIAN-EVANGELIST, presenting "trenchantly and strongly the Baptist position"! Was there ever a clearer case of heresy? But there are others. The Twin Cities letter continues:

> "Forty-five millions of our people have never heard the plea for Christian union by a return to the New Testament faith," says the report of their board of managers. Strange language this is to Baptists, who have been bleeding and pleading for just that thing all these centuries! Most of the Protestant pulpits were occupied by their pastors on Sunday, Oct. 13, both in Minneapolis and St. Paul. As far as your correspondent heard, these preachers came out squarely on Baptist ground, and rung the changes on arguments that have been preached in Baptist pulpits all these years.

And yet most of these preachers supposed, no doubt, they were telling the people of the Twin Cities something new, whereas they were only rehashing arguments which have become stale in Baptist pulpits! One of two things is true; either these preachers of Christian union based on a return to New Testament faith, who filled the pulpits of Minneapolis and St. Paul, took a day off and went over to the Baptist camp, leaving their own ground, which, of course, would be heresy, pure and simple, or else the Baptists of that region have made more progress than they have received credit for, and are much nearer the ground we occupy than we have supposed. Of these two alternatives we have no hesitation in choosing the latter. Perhaps it would be more accurate to say that both bodies have made such progress in their understanding of the New Testament ideals, and in their manner of presenting them, as to be much closer together than they formerly were, or than they now imagine themselves to be. We are not willing to give the Baptists all the credit for progress, while we have been standing still. That our own horizon has been enlarged, that some of the crudeness which attaches to beginnings of great movements has been sloughed off, and that we have a clearer perspective of Christian history and of Christian doctrine than formerly, are facts which few of us would call in question. We have always felt that our Baptist brethren and ourselves were so committed to Christ as our only Leader, and to the New Testament as our only rule of faith and practice, that our mutual progress could but bring us into closer union. It would seem from the foregoing report that in the latitude of the Twin Cities of Minneapolis and St. Paul, they are occupying very much the same ground.

The Standard correspondent strangely enough says nothing about the interchange of fraternal greetings between the Baptist state missionary convention which met in St. Paul and our National Convention, which was a very pleasant episode in our convention and, so far as we heard, was none the less so in that of the Baptists. If Baptists and Disciples, who are also called Christians, are indeed pleading for the same things, they ought to know each other better and get closer together, cease their ecclesiastical sparring and present a united front to the world under the banner of "one Lord, one faith and one baptism." How would it do for our next congress to have a representative Baptist discuss the question, "What are Essential Baptist Principles?" Perhaps the Baptist congress, in return, would permit one of our representative men to discuss a similar question in their congress, namely: "What are the Essential Principles of what is known as the Current Reformation Advocated by the Disciples of Christ?" Such an exchange of thought would, no doubt, hasten the process of our becoming acquainted with each other, and would avoid the danger of heresy trials arising from trespassing on each other's ground.

It Will Not Down.

The question, What shall be done with our unemployed preachers who have passed the limit of fifty years of age, and for that reason are not acceptable to the churches as pastors, is one that refuses to be silenced. It is a problem that needs to be solved. There lies before us a letter from a preacher of good ability and of blameless life and character, the contents of which would touch any heart which has not turned to stone. He had previously ordered his paper to be discontinued. The business department in sending his bill appended to it the question, "Are you displeased with the paper?" Replying to this question, in the letter referred to, he says: "No! a thousand times, no! I have read it for years with approval and personal satisfaction." He states, then, the reasons why he loves the paper, which need not be quoted here, and adds: "But why, then, part with it? you ask. Well, I am guilty of the crime of having silver in my hair. I am fifty-five years old, and the churches don't want preachers who are not young men."

We are aware of the fact that a complaint of this kind often comes from men who are out of employment because they have ceased to study, and to keep in touch with the great questions of the age in which they live. The result in such cases is inevitable and unavoidable. The man who ceases studying at fifty or sixty years of age, and relies on the capital which he has previously acquired to carry him through, will soon find himself out of demand. But this reason does not apply to the brother whose letter we have quoted, and to others who, like him, are guilty only of the crime of having silver in their hair. This brother is studious, capable, up-to-date in his thought, and is in the very prime of his life. There is something radically wrong in our conception of the pastoral relation, and of the office of a minister of the gospel when we regard such a man as having passed his usefulness at the very time when he is capable of being most useful.

Does this craze for young men in the pastorate arise out of a failure to appreciate those qualities of Christian character and of Christian service which come with age and experience, and an overestimate, perhaps, of other qualities that are peculiar to younger men? We think it probable that such is the case. If so there needs to be some teaching of the churches on this subject. This question is one in which young ministers are even more interested than the old. If a man is to reach the limit of his usefulness, and of his power to earn a livelihood in his chosen calling, at the age of fifty, surely the outlook for the young men in the ministry to-day is not very inspiring. These young preachers do not expect to always remain young, and the thought of retiring from active work at fifty, with silver in the hair but none in the pocket to meet the demands of old age, has a decidedly depressing effect upon them.

True, there are some old men beyond sixty who will not be laid on the shelf, but these are the exceptions rather than the rule. There are three classes of unemployed preachers, as we see the situation. The first is that just mentioned—those who have the virility and power to keep up with the procession and who cannot be laid on the shelf because of any age-limit. The second class are those who, because of failure to read and study and to keep their thought and sympathies fresh, are no longer in demand. The first of these need no help and the second cannot be helped, perhaps, as they must help themselves. But there is a third class, and it is not a small one, made up of men ranging all the way from fifty to seventy years of age, who are capable of efficient service in the church and who are qualified to give the very kind of instruction, advice and example which many churches most need, but who, for lack of the power to push themselves forward and press their own claims, have fallen out of the line of active ministers, and their hearts and lives are saddened by reason of this fact. It seems to us that churches ought to be discriminating, and the men who are capable of rendering efficient service at and beyond the age of fifty should have an opportunity of doing so.

Some one has suggested that the Young People's Society of Christian Endeavor generally dictates who the preacher is to be, and that they invariably select a young man. We are not inclined to credit this, at least as a general rule. We have not found that men with gray hairs but with young minds and hearts, who are in active sympathy with the young, have been unacceptable to young people. But there is a fault somewhere in the church that needs to be corrected. We cannot please God and receive His blessing while we treat our elderly men with neglect and disrespect. We are sure the noble class of young preachers among us will heartily endorse this sentiment. There is not sufficient respect for age in this country, and this spirit has infected the church. In so far as this is the case the remedy is to exorcise this spirit by fostering that respect and reverence for age which the scriptures everywhere inculcate.

Notes and Comments.

That is a very vital question raised by Dr. Cadman, of New York, before the Y. M. C. A. of that city recently, when he asked: "Can we, in this great country, cultivate the character necessary to run it?" It is evident that on our ability to answer this question affirmatively depends the future of our great republic. Dr. Cadman adds: "The religious revivals of the past have been conducted along purely spiritual lines, but mark me, the next revival will be ethical and must tend toward conduct. In other words men must be shown that profession alone is nothing. Live the life. Practice is everything." We must, indeed, have a revival of ethics if this government is to be saved and perpetuated for those who are to come after us. But we must not suppose that this ethical revival is to have no connection with those revivals which are conducted on spiritual lines. We must come to understand that pure ethics are the flower and fruit of religion. The divorce between religion and morals is the curse of the country. No religion is acceptable to God that does not produce a moral life. It is by the emphasis of this truth, and by beginning and carrying on more earnestly the religious and moral training of the young, that we are to cultivate the character necessary to run this country on to a glorious future.

The Free Methodist church at Taylorville, Ill., has requested the resignation of its new pastor because he "strongly objected from the beginning to the gymnastic gyrations, as he termed them, of his congregation." His resignation was forthcoming, and one of the deacons, in explaining the cause of the untimely separation of church and pastor, said, "We rate him as a very intellectual man, but he has not got the old-time religion, and we desire to have at the head of our church a man who does not object to the methods which are practiced throughout the universe in the Free Methodist Church." There is an expansiveness about this deacon's phraseology that is truly refreshing. We knew the theory had been broached by some venturesome scientists that the various planets were inhabited by intelligent beings, but we had never dreamed that the Free Methodist Church had extended its missionary operations into those far-away worlds that glimmer above us in the midnight sky. If these "gymnastic gyrations" to which the pastor objected are indeed carried on in those far-off shining spheres, what right has an inhabitant of the earth to raise his voice against a custom that holds sway, like the law of gravitation, "throughout the universe"? The deacon is right. The law of gravitation and of "gymnastic gyrations" in the Free Methodist Church should not be tampered with.

Much has been said on the art of living together peaceably with one's fellow men. If this is not among the fine arts it is at least among the *great* arts. In our reading recently we ran across some wise words by C. A. Bartol, the venerable white-haired pastor in Boston who but a few years ago received his discharge and went home to rest. He says:

"Forbear; give up a little; take less than belongs to you; endure more than should be put upon you. Make allowance for another's judgment of the case: differing in constitution, circumstances and interests, we shall often decide differently about the justice and integrity of things; and mutual concessions alone can heal the breaches and bridge over the chasms between us, while quick resentment and stiff maintenance of our position will breed endless dispute and bitterness."

Some will say this is not human nature. Perhaps not, but it is the divine nature of which Christians are supposed to be partakers.

The national gathering of the Priests' Eucharistic League has recently been in session in St. Louis. It is an organization which originated but a few years ago, having for its object to encourage the worship of the bread and wine of the communion as the body and blood of the Lord, according to the Catholic doctrine of transubstantiation. The perpetuate adoration of the elements by relays of priests or monks is a form which they especially approve. Among the eminent prelates who were present was Archbishop Elder of Cincinnati, the senior Catholic prelate in the United States and the successor of Archbishop Purcell with whom Alexander Campbell held his famous debate.

Dr. Parkhurst once called certain declarations in the Westminster Confession of Faith a "libel on the infinite grace of God." There are many of our theories that are equally a libel on the grace or wisdom or power of God. When men tell us that a certain thing is right, but is impossible of accomplishment, what is that but a libel on the almightiness and the goodness of God? When men sanction, in the name of religion, false standards of judgment and arbitrary walls of separation between the children of a common Father, what is that but a libel on the justice of God? When men live impure lives and engage in unholy practices, claiming to be in fellowship with God, what is that but a libel upon the holiness of the infinite One? When we, by our industrial rules and customs, deprive any class of men of the just reward of their wages in order to enhance the profits of the business, claiming meanwhile to be Christians, are we not publishing a libel on the character of Christ? Thus every doctrine, every theory, every practice, must be subjected at last to the crucial test of the character of God. Whatever fails to stand that test must not receive the sanction of those who would honor God.

J. M. Rudy, pastor of the church at Cedar Rapids, Ia., has made a novel suggestion bearing on our propaganda for Christian union. Returning home from the convention at Minneapolis, in his sermon on that convention he expressed the wish that we might have some way by which we could pick out every man and every woman who is pleading and praying for Christian union, so that when we gather in great conventions, such as that we propose to hold in St. Louis in 1903, we might be able to know who of the vast throng are seeking to unite God's people. This, he remarked, would give rise to many conversations on this subject, which would result in the dissemination of much light. He suggested a small simple button of uniform design bearing the letters C. U., for Christian union. Bro. H. E. Witwer, who is foremost in every good work and word of the church, was so deeply impressed with the idea that he proposed not only to wear such a button himself if it should be prepared, but to pay for all that would be worn in Cedar Rapids. Bro. Rudy says we have the C. E. button, the G. A. R. button, the three links, and why not a Christian union button? There is the germinal idea, and it is not a bad one. Now let the geniuses go to work on the best design for carrying out the thought. As the letters C. U. stand for several things besides Christian union, why not spell out the words in a circle? When Bro. Rudy gets his design completed we will present a cut of it to our readers. If the wearing of such a button will have a tendency not only to advertise our plea for unity, but to make those who wear it *practice* unity, it will be a great invention.

The Minneapolis Tribune in an editorial on "Science and the Future Life," refers to the writings of the late Prof. John Fiske in upholding the doctrine of immortality as well as of evolution. He quotes the Watchman of Boston and the CHRISTIAN-EVANGELIST to show that "both the orthodox and liberal press commend his work." Unfortunately for the present use of the word "liberal" the CHRISTIAN-EVANGELIST would not be accorded a place among the "liberal press," seeing that we accentuate the divinity of Christ, the authority of the Holy Scriptures, the doctrine of regeneration and a holy life. Nevertheless, we are glad to give Prof. Fiske credit for his clear and strong testimony to the doctrine of a personal God and of a personal immortality, and in favor of theistic, as against atheistic, evolution. The Tribune adds that the CHRISTIAN-EVANGELIST is associated with "the sect which, according to James Lane Allen's 'Reign of Law,' three decades ago virtually expelled from its membership David, the hero of that story, because he had become a convert to the Darwinian theory of evolution." That is all right, except that the CHRISTIAN-EVANGELIST is the organ of no "sect," that there was no such man as "David" save in the fertile imagination of the author of "The Reign of Law," and that nobody was ever "virtually expelled" from membership in any of the churches of this reformation for accepting the Darwinian or any other theory of evolution that leaves room for God and his revelation through his Son, Jesus Christ our Lord.

Editor's Easy Chair.

The fall of the year! How expressive the phrase! It was impressed on me this morning as I saw the leaves falling in a shower from the great oaks at Rose Hill. The air was full of them, whirling like snowflakes and settling down at last, making a brown carpet on the green lawn. There is something in the rustle of these withered leaves, as one walks over them, that acts as a soothing balm to the weary, care-burdened heart. The music of these rustling leaves is of a melancholy type, it must be confessed, but it is a kind of melancholy which steals into the soul and finds a welcome, because its minor chords fall into sympathy with our spirits, in our more thoughtful moods. Can anyone walk alone

or with a congenial companion, through the autumn woods, where, "heaped in the hollows and the groves the withered leaves lie dead," and not fall into a thoughtful mood? If the soul be devout, it is a worshipful mood, also, which comes upon us. Who can analyze the feeling or trace it to its true cause? But whether we can understand it or not, no one can doubt that it is good medicine for the soul to commune with Nature when the leaves are falling, when the nuts are dropping, and when all the sights and sounds remind us of the transitoriness of all earthly things.

What is the message of this brown, withered leaf that has flitted down through the air and lies beneath my feet on the earth? Stooping to pick up one of them lying under one of the oaks, I heard it speaking, and this was its message: "A few brief months ago, I was a fresh young leaf, green and beautiful, fluttering in the gentle breeze on a lofty oak, and surrounded by gay companions. The life of the great tree ran out into my veins, and I grew into my present size, and rejoiced in my position and prosperity. I looked down with some disdain upon the grass that covered the earth, and congratulated myself that I was born to a higher station in life. Little did I dream that my relation to the tree which gave me birth and position was only a temporary one. I had never seen a leafless tree, and it was contrary to all my experience that I should lose my connection with it and drop to the ground, a helpless thing. But one day it turned cold, and that night there was a chilling, biting frost. Immediately the sap of the tree, which had been my life-blood, ran back into the trunk of the tree, leaving me and my companions high and dry. The first effect of this retreat of the sap was to impart to us greater beauty of color, and we blushed in scarlet, crimson and gold. But one day when the wind was blowing, I felt my hold on the tree loosen, and I found myself whirled about in the air until I came to the ground. And here I lie, and what is to become of me, I do not know. But the same Power that gave me birth and being will care for me still."

So saying, the leaf heaved a gentle sigh and paused in its plaint. Startled by this pathetic story of a fallen leaf, I listened, wondering if this faded messenger of decay would point its plaintive story with a moral for my benefit. But it was silent with a wisdom which few preachers can imitate. After waiting a sufficient length of time for the leaf to resume, I determined not to be discourteous to so effective a preacher as it had proved to be, even though it were a fallen one, and said in reply: "Little preacher, I thank you for your sermon. I have heard many preachers make far more noise and say far less to my heart. You mean to make me wiser by your whispered message, though you did not point your story with a moral. The facts in your brief life carry their own moral with them. 'We all do fade as a leaf.' To-day we flourish with our veins full of the sap of life, and sometimes we look down condescendingly upon those less fortunate than ourselves. We are vain of our beauty, our position, our social pre-eminence, our wealth, our influence, unmindful of the fact that these things are gifts to us, and are only temporary. In a little while the winds of adversity blow upon us, and beauty, position, social prestige, wealth, influence—all are gone, and we are brought low in our humiliation. The lessons you teach me, my little brown preacher, from your lowly pulpit, are humility, love for my fellow men, and trust in God. When the juice of life runs from my veins and the winds of the oncoming winter of death shall loosen my earthly ties, may I have the faith that finds repose in the thought that He who gave me birth and being will care for me still." A grey squirrel ran up the side of an oak and paused to look down upon me, and brought to a close this Rose Hill colloquy.

I have observed along the ocean shore for many miles back from the water, the trees are bent landward, or away from the ocean. Why is this? The prevailing winds are from over the sea. There are land breezes, but these are more than counterbalanced by the prevailing sea breezes. "As the twig is bent the tree is inclined." And the twig bends to the prevailing influence. Suppose a family be religious in its habits one day in seven, and worldly the other six days of the week; which way will the little human twigs be inclined? It is not by spasmodic efforts to make ourselves good, or to get God to make us good, that the soul progresses in virtue, but by the daily habit of restraining the evil and of cultivating the good within us, and by keeping ourselves constantly in fellowship with God and with good people. Patient continuance in well-doing, rather than occasional efforts to storm the battlements of heaven, builds character and determines destiny.

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

Questions and Answers.

Do you think the doctrine of divine immanence and the following statement of the scientific skeptics reconcilable? Why? "Die Wunder durchbrechen die klaren und bekannten Naturgesetze. Das kann und darf aber nicht geschehen. Wenn die Natur an einem einzigen Punkte aus ihren Angeln gehoben wird, so muss die ganze Schoepung in sich zusammenstuerzen." *Theo. A. Johnson.*
Poplar Hill, Ontario.

This, being interpreted, means that, "miracles overthrow the clear and known laws of nature. But that can not and is not permitted to happen. If nature is at a single point drawn from its course, then the whole universe must be thrown into confusion."

This conception of miracles is outgrown and discredited. No intelligent believer in miracles to-day regards them as overthrowing the clear and known laws of nature. They are not even regarded as the *suspension* of the laws of nature, but rather as the bringing in of an added force which transcends the ordinary laws and forces of nature. So far from this view of miracles being inconsistent with the doctrine of the divine immanence, it seems rather to imply such doctrine. If God is present in His world, in all of its ordinary operations, why should it be thought a thing incredible, when occasion demands, for a new force to be added to the ordinary forces in order to the accomplishment of some divine purpose? Who shall say that this new force, which is not ordinarily demanded, is in violation or contradiction of the ordinary forces which are at work? If the fact that such force is not always operative within the scope of human observation proves it to be hostile to or violative of the laws of nature, then we would have to rule out of the category of natural forces a great many other causes which do not operate continuously. If we concede, as we must if we believe in the Bible and in the revelation of Jesus Christ, that the divine Being who is immanent in His universe is a Person, and not a mere force, then there ought to be no difficulty in conceiving of Him as working in and through nature to carry out His divine purposes in the redemption of the world.

If the teaching in our late Sunday-school lesson be true, that we should not even look on the wine, how is it that Jesus would turn water into wine and thereby sanction its use? *I. S. Hanna*

The passage quoted from Proverbs is a warning against intemperance. It is a particular kind of wine, or wine in a certain stage of development, that he admonishes the people, and particularly those, no doubt, who would be subject to temptation, not to look upon. To look upon it would be to create a desire for it in one who was given to excessive drinking. We need not suppose that the wine which Jesus created at the marriage festival was of this kind. Nor are we compelled to infer from the fact that Jesus created wine that he thereby approved its use indiscriminately, or relieved those present of their personal responsibility in the matter of drinking it. We are not shut up to any particular text or incident to learn what Jesus thought of drunkenness and all that train of evils which flow from it. His whole life and character and all his teaching are against intemperance and in perfect harmony with the warning in the passage referred to.

Is unleavened bread necessary to the Lord's Supper? *Mrs. E. A. Orr.*

We do not think the scriptures give us any law or rule as to the kind of bread to be used in the Lord's Supper. Our Savior used the bread and the fruit of the vine which were on the table. The bread, in this case, was probably unleavened, but we are not justified in inferring from this fact that no other kind of bread would be permissible in this memorial feast. If this were so, we would have to investigate carefully and find out just what particular kind of wine our Lord used on that occasion, and then use no other. We prefer, and always advise, the use of unfermented wine in the communion service, not because we know that this was the kind used by our Lord, but on the ground that the fermented wine might be an occasion of stumbling to some weak brother.

1. When is Christ to sit on David's throne, as spoken of in Acts 2:30?

2. Is it correct to speak of our eating the Lord's Supper when we partake of the bread and wine? Does the apostle Paul in 1 Cor. 11:20 say it is not? *L. G. L.*

1. In the sense meant in the passage cited, Christ is now sitting on the throne of David, and has been since his ascension and coronation; that is, he is ruler over spiritual Israel as David was over fleshly Israel.

2. Yes, it is correct, and the passage in 1 Cor. does not teach otherwise, but asserts that the Lord's Supper cannot be partaken of in the manner in which it was being attempted at Corinth.

England's Greatest King

By F. W. COLLINS

Behold a pupil of the monkish gown,
The pious Alfred, king to justice dear!
Lord of the harp and liberating spear;
Mirror of princes! Indigent renown
Might range the starry ether for a crown
Equal to his deserts. . . .
—*Wordsworth.*

The Alfred Millenary is an occurrence of striking interest because of the charm that clings to the name of that illustrious king. The unveiling of the statue at Winchester on September 20 did not mark the exact anniversary of Alfred's death, which occurred on October 28, or 27 according to some authorities. The event is one in which America's interest is second only to that of England herself. Our institutions have their roots in English soil. England's history is in a very true sense our history. It was eminently fitting, therefore, that one of the most prominent of the younger of American historians, the late John Fiske, should have been chosen to represent America in the commemorative services. His address on that occasion, had he lived, would have been of very great interest.

Alfred is one of the few characters in history to whom posterity has freely accorded the title of "great." This he was, not alone by virtue of his great and varied achievements, but even more by the native characteristics of the man. Warrior and saint, statesman and minstrel, scholar and man of affairs, it was the marvelous blending of apparently opposite qualities, and the moderation and perfect equipoise in which these traits were held, that produced what Edward A. Freeman has called "the most perfect character in history." To quote the words of this historian, "in no other man on record were so many virtues disfigured by so little alloy. A saint without superstition, a scholar without ostentation, a warrior all whose wars were fought in defense of his country, a conqueror whose laurels were never stained by cruelty, a prince never cast down by adversity, never lifted up to insolence in the day of triumph—there is no other name in history to compare with his."

In the compact phrase of Prof. Green, "Alfred was the noblest as he was the most complete embodiment of all that is great, all that is lovable in the English temper. He combined as no other man ever has combined its practical energy, its patient and enduring force, its profound sense of duty, the reserve and self-control that steadies it in a wide outlook and a restless daring, its temperance and fairness, its frank geniality, its sensitiveness to affection, its poetic tenderness, its deep and passionate religion."

Alfred came to the throne in A. D. 872. The circumstances of his reign were peculiarly difficult. The invasion of England by the Northmen was then approaching its culmination. The brief supremacy which, under Alfred's grandfather, Egbert, Wessex had acquired over Mercia, East Anglia and Northumbria, was lost by the very influence that had made it possible. Dread of the invader had made submission to the West Saxon desirable for the sake of the common defense, but the increasing numbers and power of the Northmen had resulted in a gradual transfer of allegiance until, when Alfred came to the throne, his kingdom of Wessex was shorn of its dependencies and stood face to face with the invader, to fight not for its possessions but for its existence.

A victory just won by his predecessor gave Alfred an advantage which he used to purchase an interval of peace for a period of rest and preparation. The restless energy and dauntless courage of Alfred infused new hope into the terrified Saxons, who rallied to the standard of their king as he marched to meet the returning Northmen. The peace of Wedmore in 878 secured Wessex from farther invasion for many years, and confined the Northmen within definite boundaries. The prowess of Alfred could not prevent the final settlement of the Northmen in England, but it did insure a gradual instead of a sudden occupancy, and thus secured the amalgamation of the two peoples instead of a displacement of the old by the new, such as had occurred in the Anglo-Saxon invasion of Britain three centuries before.

The kingdom being now temporarily secured from attack, Alfred gave himself to matters of internal administration. His genius was here displayed to best advantage. All phases of the life of his people received careful and efficient consideration. The unsubstantial wooden dwellings that had been as tinder to the torch of the Northmen, were replaced with structures of stone or other enduring material. Skilled artisans were brought over from the continent and the people instructed in the best methods of working in wood and metal. The military organization was reconstructed, the service being placed upon a different basis, so as to increase both the size and the efficiency of the army. The collection of boats that had already done good service was expanded to a considerable fleet and formed for that day a respectable navy. It may be said that England owes to Alfred the beginning of that naval power for which she has since been so famous, and which has given her in war and in commerce the title of "Mistress of the Seas."

Alfred's service to education is incalculable. At his accession culture was in a very low state. It was to the king a keen reproach that "we who formerly sent teachers to other people must now bring in strangers to teach us." There was hardly a priest in the kingdom that could render the service in the language of the people, and few among the people understood the Latin ritual. Alfred established schools in various parts of the kingdom. (Oxford was one of these, Alfred's connection with this school, though a common belief, being probably wholly legendary.) Competent teachers were brought over from the continent. Books were prepared, by his personal work, both for the schools and for popular use. Bede's "Ecclesiastical History," the "Universal History" of Orosius, Boethius's "Consolations of Philosophy," the Institutes and the Code of West Saxon Laws, are among the works that came from Alfred either by translation, compilation or original production The Anglo-Saxon chronicle for this period also shows the influence of the scholarly king.

Alfred's greatest service to education, however, was not in matters that can be tabulated. He produced an intellectual awakening by his own scholarly spirit and by his interest in affairs outside of his own kingdom. His eagerness for knowledge pertaining to exploration and discovery and to contemporary history was contagious, and by his own writing he brought the knowledge he acquired within reach of the people. The interest in history and geography thus stimulated led in the most direct way possible to a liberalizing of popular ideas.

But religion was the dominant characteristic of Alfred's life. In all his work he was ruled by the religious spirit. One chief purpose of the schools he established was the education of priests. The books that he placed in the hands of the people, both original and translated, were such as tended to quicken their religious life. For the benefit of the priests he translated Gregory's "Pastoral Care," and provided each one with a copy. His benefactions extended not only to all parts of his own kingdom, but also to Rome and even to Jerusalem. His inner spiritual life was in perfect harmony with this outward religious activity. Profound reverence and genuine enthusiasm for God's service were manifested in all that he did. In the character of saint equally with that of statesman and king, the name of Alfred has been revered by posterity.

Alfred was ambitious, but in the best and truest sense. He wished to be remembered, but in no merely showy way. "I desire," said he, "to leave to the men that come after me a remembrance of me in good works." "So long as I have lived I have striven to live worthily." That is the secret of Alfred's greatness. As a king he ruled solely for the good of his people, and the love and admiration that his people had for him have been extended to him by posterity. Though his kingdom included but a fraction of the English territory, he is claimed to-day by all England, and indeed by English-speaking people everywhere. In the quaint language of the chronicler, he "received Christ's quiet" October 28, A. D. 901. The splendor of his character is the glory of England, and is the heritage of the race.

Kellogg, Ia.

Far and Near.

O love, I look across the sea,
The sails go by,
From vastness into vastness fade,
Lost in the sky.

O the great world! so wide and cold,
And you so far!
If only you could come as near
As yonder star.

Aloft, alone, I vex it not
With me or mine,
So far—yet am I near enough
To see it shine.

—*Richard Le Gallienne.*

The Individuality of Christ's Love

By JAMES SMALL

"Who loved *me* and gave himself for *me*."

If there is a sweeter verse in the New Testament than this I do not know where to find it. A Savior who has power and authority to pardon my sins; a Savior who has power to cleanse me from sin and keep me clean; a Savior who has a heart large enough to take in all my sorrows and burdens and fears; a Savior whom I can find at any time or at any place, or in any circumstance; a Savior who will always hear me and respond to my call; a Savior who will not change—be one thing to-day and another to-morrow; a Savior who will charm the grave and the dark valley for me; a Savior who will welcome me on the other side; a Savior who loves me separately, personally and individually, and prays for me, is the Savior I need, and, I think, the Savior the world needs.

The poets have caught the thought of this individuality.

"I am so glad that our Father in heaven
Tells of his love in the book he has given;
Wonderful things in the Bible I see,
This is the dearest—that Jesus loves *me*,"

was the first hymn I ever learned to sing, and I learned it in an Irish school that was taught by a Methodist.

"Jesus loves me, this I know."

"I saw him hanging on the tree, in agonies and blood,
Who fixed his eyes on *me*."

The text in John 3:16 is precious, but this is a wide, wide world, and it is hard for me to realize that God loves *me* individually, for I am merged in the mass. But herein is God's tenderness and God's greatness. He loves each of us as if there were but one. Even in the mass God never loses sight of the individual. The dewdrop and flowers and birds preach the same sweet sermon. Thousands of birds fly in the firmament, and they are all individually fed and remembered by God. Millions of flowers bloom in the gardens, yet not one escapes God's notice. The mother love caresses the hair upon her child, but the Father love numbers the hairs on our head.

"I heard the robin singing its happy morning song,
I saw the helpmate bringing food unto its helpless young,
And to me there came a whisper that softly fanned the tree—
'If God for these so careth, will he not care for thee?'

"I saw the lilies growing in beauty day by day,
No queen in all her glory so gorgeous in array;
And on their leaves were written sweet words of love to me—
If God for these so careth, will he not care for me?

"I thank thee, O, my father, that 'mid life's toil and dust
The birds and flowers can bring me such words of love and trust;
Then walk by faith and hear the Master's words of love to thee—
If God for these so careth, will he not care for me?"

He calleth his own sheep by name. Here is the thought again. Another jewel from God's casket. In oriental countries this is what the kind shepherds can do. And, it is said, they know them by their defects. And the Lord knows us, I have no doubt, by our defects, and in most of us he has a great many such marks to recognize us by. God grant that his love may yet be like a great tidal wave in our hearts, to drive them all out before we see him face to face.

The high priest, when he entered the holy place, wore a breastplate on which precious stones were set, and on each stone was engraved a name. On the heart of our eternal High Priest is borne the name, I believe, of all his disciples.

There is another gem of individuality in Christ's treatment of Peter. When our Lord rose from the dead, the angel conveying the message to the woman said, "Go tell my disciples and Peter." Why "and Peter"? Ah, Peter had been through the depths of a great temptation, and our Lord's individual love followed that disciple in a very tender and considerate way. He had voluntarily cut himself off from the disciples, and if Jesus had sent a general message, it would not have covered poor, weak, sinning Peter. Poor Peter might have said, "Well, that does not mean me, for I have said that I am not his disciple and cursed and swore to confirm my awful lie." Jesus needed not that any should teach him what was in Peter. He knew how he felt, and he sent him this special message. And if one will compare the narrative they will see that the enthusiasm and impatience of Peter knew no bounds. He ran with all his might to the tomb where Jesus had lain. Personal love had brought him back.

A last gem from the divine casket: Jesus loved Mary and Martha and Lazarus. He loved each with a particular love. He loved them separately. It would have been easy for the evangelist to have said, "He loved this family." No, there is a sweeter touch, there is a sweeter love shown. "He loved Mary and Martha and their brother Lazarus."

He called, "Mary." She thought it was the gardener. Nay, it was her best lover calling her by name. "A friend in need is a friend indeed." She did so need a cheerful word just then. Oh, what joy swelled in her heart when she knew it was the Lord! It is one thing to read, "Look unto me and be ye saved, all the ends of the earth." It is another thing to hear, "Mary, look unto me." It is one thing to see and hear a sainted mother pray by the old armchair for all in the old home; it is another thing to hear *my* name in mother's prayers.

And is this individual love nothing to me? Has it no lesson for the weary and sad? Does it teach nothing to the sinner? Has it no suggestion for the Christian? *Several.*

1. To the unsaved it has a precious message. "God has laid on him the iniquity of us all." What meaning there is in Paul's words: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:14, 15). "If one died for all then were all dead." That's Roman law, that's English law, that's divine law. If the law should accept a man to die for a friend, that friend in the person of his benefactor would die too. And if Jesus did not suffer the exact penalty due to sin and which the sinner ought to have borne, he suffered an equivalent, something that God could accept as a substitute and equivalent for the sinner's punishment. Blessed be God, there's gospel here, there's good news here, there's power here, there's salvation for every man who will accept that death as his death. And when we accept it as our own, God refuses to impute one sin to us.

2. But there is holy living here too. This is another purpose in his death. "And that he died for all, that they which live should not henceforth live unto themselves but unto him which died for them and rose again." It is not enough to hear, it is not enough to believe, it is not enough to repent, it is not enough to be baptized, we must take the new life too. We must take his death, we accept the life as well. Each saved and rejoicing convert is to repeat the life of Christ, by God's help, in the earth again. The Christian is Christ continued in the world. To accept his death without the life is not sufficient. We must take both. That's what baptism means and what it teaches. That's what the form of doctrine requires. I take the death as if it were mine, he offers me his life, I accept that too. It is his life. The grace is his, the power is his, the redemption is his. He is able, he is willing to forgive and keep and aid.

"Oh, bliss of the purified, bliss of the pure,
No wound hath the soul that his blood cannot cure;
No sorrow bowed head but may sweetly find rest,
No tears but may dry them on Jesus' breast."

3. I can have all of Jesus for my portion. That's the silent sermon of the dewdrop. 'Christ,"—the whole Christ—says Paul, "liveth in me." Jesus is not Paul's Savior any more than he is mine. We need to take him as he is for our joy and life and redemption and salvation. Every drop of rain or drop of dew, it has been shown, gets the whole sun. All the colors of the rainbow are in it. And they are all there because the whole sun is there. The rainbow is in the *drop* as well as in the *cloud*. Each soul, no matter how few may be his talents, whether he be a preacher in the pulpit, a teacher in the Sunday-school, a Christian in business, a humble disciple, can be filled with all the fullness of God, and—

"If we can not sing like angels,
If we cannot preach like Paul,
We can tell the love of Jesus,
We can say he died for all.

"If we cannot give our thousands,
We can give the widow's mite,
And the least we do for Jesus
Will be precious in his sight."

Bedford, Ind.

A little boy heard the church bell ring one Sunday morning and saw the people hurrying along to church. Catching the religious impulse he knelt down to pray, but he knew no prayer except "Now I lay me," which seemed scarcely appropriate at ten o'clock in the morning. Presently he was heard repeating the alphabet. When asked why, he said: "I don't know a prayer, so I thought I would give God the letters and let him spell out the words for himself."

The Old Book In The New Crucible

By J. J. HALEY.

IX. The Crucible of Archeology.

(CONTINUED.)

The land of Egypt is a fertile tract of land bounded on either side by limestone hills, which in the north die away into a grassy plain, but in the south blend with granite rocks that come together and form a pass through which the Nile boisterously bounds into the valley. Travelers tell us that this marvelous and historic stream modestly rolls in winter through a dry and dusty plain, but in summer, when the tropical rains pour down their tribute of waters on the highlands of Abyssinia, then it is fed by innumerable rivulets. Growing in wealth it becomes, like most beings, proud and swollen, puts on sometimes a blood-red, and sometimes a green mantle, and at last, intoxicated with success, it overleaps its banks and floods the surrounding country. Exhausting its fortune by such dissipation, it repents, and, like the prodigal in the parable, returns to its old life. It, however, leaves behind it a rich and unctuous mud, which is both meat and medicine to the hungry land. Into this the Egyptian puts his seed and soon there follows a plenteous harvest. This island of the desert, veneered with a foreign soil, watered by a natural system of irrigation and invigorated by eternal sunshine, naturally became the granary of the ancient world, and from all parts people came into Egypt to buy corn. Among those who went on this errand, we read in the scriptures of the brethren of Joseph. Pictures of these caravans are to-day to be seen on the walls of the Egyptian tombs. The Nile, however, was not always extravagant. Sometimes the tropical rains failed, and then she could not nourish the thirsty land. Vegetation died, and famine hung its black pall over the nation. Necessity—the terrible mother of invention—taught the Egyptians in the days of plenty to store for the years of famine, and so we see on their tombs the pictures of granaries and men storing the wheat. This leads us to believe that the story of Joseph's ruling over Egypt and making the people gather in the years of plenty for the years of famine, is not at all improbable. The whole story of Joseph is beautifully illustrated by recent discoveries. We are told that Pharaoh invested him with full authority, and gave him his signet ring, that he might stamp all his orders with the royal assent. A number of these rings have been found and are now preserved in the British Museum, which show that at least the writer of the story was familiar with Egyptian customs. Joseph, we are told, married the daughter of Potipherah, a priest of On, the city called by the Greeks Heliopolis, because it was devoted to the worship of the sun. The Egyptian in his idolatry worshiped both the sun and the Nile. In his blindness he saw only secondary causes. He knew that the Nile fertilized the earth, and that old Sol with his golden radiance ripened the fruit, and what was more natural than to thank them for their beneficence? Later on we will see how the Egyptian received evidence that there was a greater Being than the sun or the Nile.

The scriptures tell us that after a lapse of time there arose "a new king who knew not Joseph." Dr. Kinns affirms that this was Seti II. In this he differs from some authorities, but is in practical agreement with others; and as his contention seems plausible, we may follow his lead. Seti was the man who ordered the destruction of the Jewish children. This is compatible with his character as represented on the monuments. He is there depicted as brave but excessively cruel. His conduct towards the children impresses us as being fiendish, but it would not appear so to the people of his time, for infanticide was not regarded as a serious crime by the ancients. The Greeks by this experience sought to keep the Helots, a slave population, from increasing on them; and even among the Greeks themselves, undesirable children were destroyed. One of the most interesting discoveries of modern times was the finding of Seti's tomb by that ill-fated explorer, Belzoni, in 1817. It contained, among other interesting relics, the magnificent sarcophagus of Seti, but not his body, that had evidently been removed during a time of social disorder to a more secure place near to Thebes. It was found along with that of his son Rameses II, and we can now look into the faces of the very men who oppressed the Israelites with a bitter bondage.

We read in scripture that the Hebrews were set to work to build two treasure cities, Raamses and Pithom. For a long time skeptics challenged this statement, till M. Naville put all doubts at rest by finding one of these cities, which in a most remarkable manner confirms the statements of scripture that the Hebrews experienced a difficulty in finding the necessary straw to make bricks. On examining the walls of the city it was observed that the lower strata of bricks were well made, with straw carefully selected and regularly cut, but in the higher tiers the bricks were poorer and not well supplied with straw, and on the highest tier were bricks without a straw at all, showing that as the work proceeded the brickmakers were not able to get sufficient straw to make the bricks properly. On Egyptian monuments are pictures of Egyptian brickmakers, and in their records the Semitic race are spoken of as only fit for that kind of work. Some conception of the labors of Israel while in Egypt may be formed by the contemplation of the ruins of the edifices erected in the times of Seti and Rameses. The building of such collossal piles as the Hall of Columns at Karnak must have necessitated the employment of much slave labor. Had these stones a voice, they could tell of the sufferings of Israel in bondage. Lenormant, a celebrated Egyptologist, says: "It is only with a veritable sentiment of horror that one can think of the thousands of captives who died under the stick of the taskmaster, or the many victims of excessive fatigue and privation of every kind who, in the position of convicts, raised gigantic constructions to gratify the insatiable pride of the Egyptian monarch. In the monuments in the reign of Rameses, there is not a stone, so to speak, that has not cost a human life." During the latter part of Seti's reign he associated his son Rameses II with him in the government of the country, and it would be during the reign of Rameses II. that Moses in a moment of extreme indignation slew the Egyptian who was maltreating the Hebrew, and thus became exiled from the court of Pharoah. That period of forty years of quiet life in the land of Midian was not without its uses in the education of Moses for his great life work. During that time he would study the topography of the wilderness and acquaint himself with the resources of the land in which, under his rule, Israel was to wander for so many years.

Rameses was succeeded by Meneptah II. who is identified as the Pharoah of the Exodus. He is depicted on the monuments as the mean spirited, vacillating and cruel prince that the Bible represents him as having been. He conducted no wars in person—sent his generals out to fight while he reclined at ease at home. Unlike his predecessors he built no costly edifices nor designed any great enterprises but he satisfied his vanity by carving his name and his statue on the works of the great kings who had ruled before him. It was to this monarch that Moses went and pleaded for the rights of his brethren. Skeptics have ridiculed the whole story of the Exodus. They have never been able to see how the story of the plagues manifests either the wisdom or the goodness of God, yet a study of the idolatries of the Egyptians can not fail to impress us with the belief that these marvels were wrought, as the Bible states, to show the contemptible nature of the gods of the heathen, and the glorious majesty of Jehovah. "The Egyptians shall know that I am the Lord when I stretch forth my hand over Egypt." Thus, for instance, the Egyptians worshiped the sun, but God withheld its light and covered Egypt with a darkness that could be felt, thus proving in a very emphatic way that he was greater than the sun. They worshiped the serpent, and Moses brought that worship into contempt by turning one into a stick. They worshiped the cow, and the cattle were destroyed. They worshiped the Nile, which to them was a source of life, and it was made to run with blood, and became the symbol of death. Thus did Jehovah execute "vengeance against all the gods of Egypt," and proved that he was the Lord of heaven and earth. It was also a lesson to the Israelites, for they too had become contaminated by association with those Egyptians. This was shown by their readiness to fall down and worship the golden calf, a form of idolatry practiced by the people of Egypt.

The significance of the fact has been pointed out by skeptics that there are no references in contemporaneous monumental records to Israel in Egypt, or anywhere else. The most important discovery of Prof. Petrie, in 1896, at Thebes is that of a stela or tablet of Mernephthah, in which the name of Israel distinctly occurs. Petrie renders the passage: "The people of Israel is spoiled, it hath no seed; Syria is widowed." It is thus translated by Prof. W. Max Muller, of Philadelphia, "Israel has been torn out without offshoot, Palestine has become a widow for Egypt." If this last rendering is the correct one it is probably a reference to Israel in Canaan; but there is an ambiguity in the expression that makes it a

little difficult either way. If there is a fact in Bible history that needs no confirmation from outside sources, it is the sojourn of Israel in Egypt. This fact was so deeply embedded in the national consciousness, and came out in so many ways and from so many different sources, that to doubt it, is to invalidate all human testimony. The monuments will yet testify on that question.

Leaving Egypt and the wilderness behind us, let us now look at Israel in the land of promise. Renan, the famous French critic, in his history of Israel, discredits the Bible story by contending that the art of writing was not well enough known, or sufficiently developed, to allow of the production in that period of such clear and intelligible narratives as we have in the books of Joshua and Judges. These doubts have, however, been set at rest by the discovery of such antique correspondence as that recently found in the Mound of Amarna in Egypt. Representations of these clay tablets, as also of many other similar discoveries, are to be seen in the "Helps to the Study of the Bible" issued by the Oxford press. These clay letters strengthen our faith by showing us that people could write with facility in that ancient world. If Moses did not write the Pentateuch, it was not for lack of skill or ability to write. Prof. Sayce has made this abundantly clear in all his later books. In this collection of state letters found at Amarna are some sent from Palestine to the King of Egypt in the time of Joshua, and they mention cities and kings whose names are given in the Bible, showing that the events related in Joshua, if not written by an eyewitness, were written by some one who had access to the facts.

Modern discoveries show that there is a genuine historic element in the book of Judges. The scenes depicted by the sacred writers in this work are also mirrored forth in secular literature. For instance, it is revealed that when Samson was captured by the Gazites, after he had foolishly revealed the secret of his strength to the deceitful and treacherous Delilah, they put out his eyes and sent him to grind in their prisons. We have pictures which have been handed down to us representing eastern monarchs putting out the eyes of their political prisoners, and treating their captive enemies with the most diabolical cruelty. These Gazites who imprisoned Samson worshiped a god called Dagon, and at a festival to the deity they brought Samson out to make fun of him—a dear bit of fun for them; his strength returning, he pulled down the temple and perished along with his enemies in its ruins. This Dagon was also worshiped by the Assyrians, and a picture of him is to be seen among the Assyrian curiosities in the British Museum. He is known as the fish god, and is believed to have been worshiped as the god of productiveness.

The monuments illustrate in only a very fragmentary way the history of Israel as a kingdom. A mummy has been found of Pinetem, who is supposed to have been one of the fathers-in-law of Solomon. We are informed in the book of Kings of Solomon's marriage to the daughter of Pharaoh, and now the parent of the bride turns up after a long absence. After the death of Solomon, the Jewish nation was rent in twain by the rival claims of Rehoboam and Jeroboam. R. took up his residence at Jerusalem. J., the son of Nebat, headed the revolt, and took up his residence at Samaria. Ten of the tribes followed him, and he ruled as king of Israel. Two, Judah and Benjamin, remained loyal to R., and he ruled over them. Thus arose the two kingdoms of Judah and Israel, whose history, interwoven together, so confuses the uninformed reader of the later period of Jewish history. Disunited, and weakened by dissension, these two nations suffer from the constant interference of surrounding nations. Civil contentions in nations furnish a reason for powerful neighboring enemies, bent upon aggression, coming in to apparently lend their help to settle internal troubles, but really determined to increase their own wealth and territory. The first to do so was the hereditary foe of Israel, Egypt. The story given in the Bible of Shishak's campaign and his sacking of Jerusalem is corroborated by a picture cut on the walls of the temple at Karnak. There Shishak is represented as dragging home his Jewish prisoners, striking them with a heavy club as they follow him. Champollion deciphered some of the hieroglyphics on this wall, and found among them were the names of Jewish leaders mentioned in the scriptures. Not only did the larger nations avail themselves of their weakened condition to oppress them, but smaller ones, which had been tributary to them, rebelled. For instance, it is stated in the book of Kings that Moab rebelled, and we did not know whether the rebellion was successful until the Moabite stone was discovered, which contains an account of that rebellion from the Moabite standpoint. Jehovah and other biblical names are in the account, and indirectly it corroborates the account in the book of Kings. In 1869 Dr. Klein, a German missionary, was traveling in the land of Moab, and found among some ruins this remarkable stone. He endeavored to secure it for the Berlin Museum, but was frustrated by the indiscreet action of a member of the French consulate at Jerusalem. He also had taken a fancy to it, and wanted it for a museum in Paris. He took some rough copies of it, and outbid the German for it. The anxiety of these two men to possess it aroused the interest of the natives, and they, thinking it possessed some sacred charm, broke it in pieces and scattered it among themselves. The Frenchman, however, tried to atone for his folly by going among them and buying the pieces. By the aid of his rough copies he was able to cement them together, and the cracked stone is now in the Louvre museum in Paris. It is invaluable to the student of biblical literature, for it is written in the old Moabite language, which was almost the same as the ancient Hebrew. Prof. Sayce says that there is more difference between the English dialects than between the Moabite and Hebrew. The characters in which it is written are almost identical with those in which the early prophets wrote. Our Old Testament to-day is written in square letters, Hebrew written with a foreign system of writing. The Jews, when they were in captivity, seem to have adopted the system then in vogue among the Babylonians, and thus, while using Hebrew words, they wrote them in Chaldaic characters. This stone, however, furnishes us with the ancient system of writing. The Hebrews, during the process of their settlement in Canaan, adopted the language of the Canaanites, which accounts for the resemblance of their language to the tongue of Moab.

B. B. Tyler's Letter.

I am spending a few days in Omaha on my return trip to Denver from the Minneapolis convention.

The Disciples in this city are jubilant over the fact that the 1902 convention will be held in Omaha. Nor are the Disciples alone in their joy. The people, without regard to party or creed, are happy. A hearty welcome awaits us one year hence. A jubilation meeting was held Friday evening, after the convention, in Minneapolis, in the First Christian church—the church of which Sumner T. Martin is pastor. An account of the fight, in Minneapolis, for the convention, was recited, stories were told, incidents were recalled, songs were sung, things to be done to make the coming convention the greatest in our history were suggested, there were general hand shakings and congratulations, with a manifest appreciation of the fact that much hard work must be done. But the good people are ready for it. Omaha will redeem her promises. Do not fear, Omaha will not be found wanting in the time of trial. Not only is Omaha glad, but all Nebraska is interested in this matter. The papers in this city are manifesting a remarkable readiness to aid in the work of preparation. This is especially true of The Daily World-Herald. It has already given a number of editorials to the subject.

W. T. Hilton, of the North Side Christian church, is in a series of meetings. This church is on the corner of Twenty-sixth and Grant streets. It is in the midst of the people. The house is comfortably filled every evening. Some have been moved to confess Christ. The interest is increasing. I never saw a meeting better advertised. Bro. Hilton is determined to let the people know that he is engaged in the Master's work. No one suspects him of trifling. He is not in it for what he can make out of it. If the work in the North Side church is not successful neither the pastor nor his devoted wife will be to blame. They are doing their best.

Bro. and Sister Hilton are natives of Louisville, Kentucky. Bro. Hilton was educated in Lexington. He is a young man—about thirty-five years old. The people believe in and love him, for his work's sake. May these young people live to a good old age to serve Him to whom they have given themselves with an enthusiastic devotion.

The First Christian church in Omaha was organized in 1878. I happened to be in the town at the time. The event I remember well. The congregation numbers now about six hundred communicants. The house of worship is on Capitol avenue and Twentieth street. It seems to be well located. A new building, a better structure and a larger, is needed. The Christian Endeavor meeting last Lord's day evening was largely attended and had the old-time Endeavor ring. It was a privilege to be in the meeting. Sumner T. Martin came to this church less than two years ago form

an unusually successful pastorate in Mason City, Iowa. He is already a recognized influence in Omaha in behalf of righteousness. His Endeavor Society, which has one hundred and twenty-five members, holds meetings in the slums. Souls have been won from sin to holiness. This is recognized as the best Society of Christian Endeavor in Omaha.

The Nebraska Christian Endeavor convention is in session. There are six hundred Endeavorers living in Omaha, and it is said that there are, in attendance, five hundred visitors and delegates. This makes a large state convention. President Clark, of Boston, is in attendance; also the Rev. Dr. W. S. Ament, of China. I heard Dr. Ament recite the story of the siege of Peking in 1900. It is a thrillingly interesting narrative. He is desperately in love with the Chinese people. Almost a quarter of a century ago he and his wife went out as missionaries in the employ of the American Board. He says there are "three men of destiny"—the Anglo-Saxon, the Slav, and the Chinese—and the latter is not the least. In any broad and rational consideration of the future of the race these three must be taken into the account. He calls attention to the fact that those who were "rattled" during the siege of Peking were agnostics, not those who believed in God and his anointed. Major Conger, on his way home across the Pacific ocean, in conversation with Dr. Ament, called attention to this fact; and while Major Conger is a high-toned gentleman, a man of real merit, and a worthy representative in that distant land of the United States government, he is not what is usually called an orthodox Christian. This makes his testimony the more significant and important. Dr. Ament is eloquent in his testimony concerning the self-forgetfulness, self-possession and courage of the Christian women under the unspeakably awful trials of the historic siege of Peking in 1900.

The Disciples have their full share of time and space in this union Christian Endeavor convention.

Bro. Hilton, in planning for his evangelistic meetings, mentioned above, arranged to conduct a meeting at noon every day in the Young Men's Christian Association rooms. These meetings are well attended. More than sixty men were present in the meeting yesterday. Besides this he arranged for a meeting to be held Saturday afternoon, a union meeting, for a study of the Sunday-school lesson.

Sumner T. Martin and W. T. Hilton have what F. D. Power, in his great address in the Minneapolis convention, called "The Spirit of Our Plea." Some of us, I fear, have the letter, the logic, the argument, of the plea, without the spirit. The spirit is quite as important, believe me, as is the letter, the logic, the argument. This statement, in this place, will not be made more radical.

There is, besides the churches already named, a congregation of Disciples of Christ in South Omaha. It owns a small house. At present it has no pastor. There are easily a thousand Disciples in Omaha, with three houses of worship, where three and twenty years ago we were at the beginning of our work. The progress has been quite encouraging; the future is radiant.

America and the Boys and Girls

By STEPHEN J. COREY

The devil is afraid of little children. The chief priests and scribes were not entirely frightened until they heard the boys and girls of Jerusalem in the temple shouting, "Hosannah to the Son of David!" Their patriotism was of the right sort. What a mighty power are the boys and girls when really enlisted for the cause of Christ!

There were three great discoveries in the nineteenth century—steam, electricity and the child. Steam was discovered as a motive force and converted into power; electricity was discovered and converted into power; and it remains for the twentieth century to take the little child which the nineteenth century revealed and convert his little life into power. The child has been *discovered*, now the child needs to be *recovered* for Christ and his church. The nation which does not recognize the children is a dying commonwealth, and the church which does not make the children the basis of its work will be a lifeless church in this twentieth century. If we are to be a missionary people the children must be taught of the missionary spirit. It is the essence of true patriotism as well as true Christianity. Christian men or women who will let their boys and girls grow up in perfect ignorance of the great needs of their native land ought to be locked up on the Fourth of July and decoration day. They lack the first elements of true patriotism.

We have a great abundance of everything in America except good, Christian manhood and womanhood. Wealth, resources, education, law, we have until all the world is jealous of us; but good, loyal, Christian men and women we have not in abundance, and never will have until more attention is paid to the children. If our Protestant boys and girls were captured for Christ as the Catholic boys and girls are captured for Catholicism the evangelization of the world in this generation would be an accomplished fact. We have been sadly deficient in getting the missionary plea before the children often enough. Rally day for boys and girls is a splendid opportunity to do this; let us not neglect it.

The future of the Church of Christ is in the hands of the little ones. If we are going to have missionary men and women in the next generation, whose souls are on fire for service, the fire must be kindled now in the hearts of God's little soldiers. Get a boy or a girl to believe in missions with all the heart and that boy or girl will never get over it. Perhaps you have heard the story of the two cross-eyed bicyclists who ran into each other. "Why don't you look where you are going?" growled one. "Why don't you go where you are looking?" growled the other. A boy does not always look where he is going, but he goes where he is looking, and does not quibble and fuss about it. Once get his heart filled with missionary zeal, and he will go with his heart. He will ask you more questions about missionary fields in one minute than you can answer in an hour.

Foreign missionary day in the Sunday-schools has been a great blessing to our church. Boys and girls' rally day can be made just as much of a blessing.

But some one will say: "Oh, you are getting in too many offerings!" Now for the life of me I cannot see why people are so afraid of offerings! We ought to take twice as many offerings as we do. There is not a Church in America that takes the small number we do. It is not right to go about these offerings as though they were a sort of intrusion and imposition. Offerings are right. We ought to be proud of them and not ashamed. We as ministers of the gospel ought to make the sinners as well as the saints understand that everything good they have comes from God, and it is time they were giving some of it back for the advancement of his kingdom. Get the boys and girls into the habit of giving, and they will always give and feel disappointed when there is no opportunity. Rally day for America will not make too many offerings. It is a *necessity*.

A doctor once put up a prescription and wrote directions as follows: "This is to be well shaken and then taken internally, externally and eternally." Every church ought to have that sort of a missionary prescription for that "tired feeling"—that sleepy indifference to missions—and the pastor ought to see to it that the tonic is given regularly.

The pennies are the missionary barometer of the church. Teach the children to give. They need to know the meanness of a stingy life and the blessing of a life of giving. They ought to understand that stingy, close-fisted, penurious people in the Church of Christ are dead people that you can't bury. There is one habit far worse for a boy than keeping his hands in his pockets, and that is keeping his heart there. Now, what better means is there to start the boys and girls to giving than these rallies?

We ought to observe boys' and girls' rally day for America because it will give to the children a true missionary patriotism. Not the patriotism that howls and blusters, but the patriotism that loves and gives. Such a day will be worth ten times as much to the children in the way of love of country as the Fourth of July. Our "Glorious Fourth" has become almost a farce as far as teaching true patriotism is concerned. Imagine a boy with his pockets stuffed with pyrotechnics thinking of his country! Surfeiting the children with firecrackers is not going to make them love their native land. They need to be taught of their country's need and the remedy, Jesus Christ. Nine-tenths of the children in America, the children of Christian parents, I mean, give more for firecrackers than they give for missions each year. Brethren, this ought not so to be. Rally day will teach them a true patriotism—and we need it.

The man who does not love his own country is only fit to be a man without a country. It's wrong, and the children need to be taught so. It is a part of our religion as well as our patriotism. It was love of his people and his native land that caused Jesus to burst into tears over Jerusalem; he was a true patriot. We need that sort

of patriotism, the kind that yearns for native land. What more beautiful thing is there than Christianity touched with true patriotism? Christian patriotism alone will redeem our country. Get the children enlisted for God and home and America, and the millennium is near.

This is a materialistic age; people talk of the prosperity of our country as though money meant millennium. It is get, get, get. Oh, that the boys and girls might learn that it is not getting but giving which God demands of us. Mrs. Browning was right when she said: "In all things we are too materialistic, eating clay instead of Adam's fruit and Noah's wine—clay by the handful, clay by the lump, until we are filled to the throat with clay; until we become the very color of that on which we are feeding."

God save us and our land from selfishness! Let us save the children for missions and America will be redeemed. Let us overturn materialism with missions, selfishness with salvation. Let us give Christ his throne on his own soil. He made it, he died for it, he hungers for it. Let us resolve together it shall be his. From Atlantic to Pacific, from the Gulf of Mexico to the Lakes, it shall be forever his. Burn it into the hearts of the boys and girls: America for Christ—all from sea to sea for Christ.

Rochester, N. Y.

New York Letter.

By S. T. Willis.

The Rev. L. W. Batten of St. Mark's Episcopal church in this city took occasion in a recent discourse to review the work of the general Episcopal convention at San Francisco in which he commended much and criticised some of its features. He severely arraigns the convention for attempting to adopt the name "The Church of America" for the Protestant Episcopal sect in this country because, he says, "the mere change of name would not make it the Catholic Church of America." But why not change the name to anything that would suit the Episcopalians, for it is *their church* and therefore they have the right to call it what they please? If it were Christ's Church, simple honesty would impel them to designate his Church by the name or names given it in the New Testament. The New Testament does not know any such institution as "The Church of America" any more than it knows "The Protestant Episcopal Church."

Dr. Batten also says if the proposed "divorce canons" had been adopted he would have refused to obey them even at the risk of a church trial and dismissal from the ministry. The first section of this canon reads as follows:

> No person divorced for causes arising after marriage, and marrying again during the lifetime of the other party to the divorce, shall be admitted to baptism or confirmation or received to Holy Communion, except when penitent and separated from the other party of the subsequent marriage, or when penitent and in immediate danger of death; but this canon shall not apply to the innocent party in a divorce for the cause of adultery.

He said, "I would not obey a church law like that. I am truly glad that it was lost in the House of Lay Delegates. Suppose men are leading lives of shame, has the Church any right to cast them out?" (Yes, Dr., see 1 Cor. 5:1-5.) "If so then the church should ferret out all who lead sinful lives and punish them in the same manner and not single out any special class." So, there are men in the Episcopal Church who would even dare to disobey the order of bishops!

The Fifth Avenue Baptist church, the wealthiest congregation of that faith in the city, has just dedicated the "West Side Neighborhood House," comprising the social settlement buildings at No. 501 W. 50th St., and the Armitage Chapel at 743 and 745 Tenth Ave. The outlay for this institution was more than $100,000 and was given by John D. Rockefeller, Jr., which he did in commemoration of his marriage on the 9th of October, 1901. For several years this church conducted services at the Armitage House in West 47th St. It began as a Sunday-school, then a day nursery was added, afterward a kindergarten was opened, still later clubs for boys and girls, for young women and men were found necessary. These quarters became inadequate and a committee of the church was appointed to suggest a plan of relief. Settlement workers were secured to live in that neighborhood and report a remedy. The West Side Neighborhood House is the outgrowth of these investigations. Its work will be conducted along the lines of other well known neighborhood houses, under Mr. A. A. Hill, the head worker, and the Rev. W. S. Richardson, assistant pastor of the Fifth Avenue Church. The chief difficulty with all such work is it is too educational and social along secular lines, to the exclusion of the distinctively religious.

The following is the novel temperance card adopted by a society of five hundred working girls of Trenton, N. J. The card reads:

> TOTAL ABSTINENCE OR NO HUSBANDS!
>
> I promise that I will not associate with, nor marry a man who drinks, and I will also be a total abstainer myself.
>
> *Name*.....
>
> Don't Marry a Man to Save Him.

This Business Girls' Club whose members are employed mainly in the potteries, box factories and other industrial occupations of Trenton, were induced to sign this card through the work of the W. C. T.U. They were not urged for their signatures, but were shown what good they might accomplish through such a total abstinence promise. These girls are being taught history, singing and the domestic arts. Young women can do much toward creating and maintaining true, healthful temperance sentiments among young men. They should not fail to exercise their influence on behalf of sobriety, honesty and the Christian religion.

Christian Science for cats is the latest development of this curious latter-day religious craze. A Mrs. Hinsdale, a wealthy society woman of New Rochelle, near New York, says Christian Science has not only cured her of grievous stomach trouble, but has also cured several of her pet Angora cats by the mental process of "absent treatment." She receives most of the treatment for herself and her cats by telephone. A few months ago Pittysing, one of her pet cats, was taken ill, he was very sick, nigh unto death's door. Mrs. Hinsdale rushed to the telephone and called up one of the healers in New York. He asked, "What is your belief?" She replied, "I am a believer in Christian Science." He said, "Wait a minute." He then called up the healer from "the absent treatment room." The healer told her that Pittysing would be all right. He told Mrs. Hinsdale that he would give her absent treatment for "fear," because the cat would not get well as long as she feared it would be sick. She took his treatment for "fear," and also treated herself for "fear" and then went out in the yard and behold! What a wonder had been wrought! Pittysing was walking about and mewing for his dinner!

After that wonderful healing whenever any one of Mrs. Hinsdale's cats got sick she always took absent treatment by telephone from New York, and also gave it to herself for "fear" and they invariably got well. For she says: "Although cats cannot speak and we cannot converse with them in their language, yet they have sense through which we can transmit to them the 'soul spark'." But this is not the only stupendous miracle the Christian Science healers have wrought on behalf of the cat persuasion. Mrs. Hinsdale's dear little kitten, Lalla Rookh, was lost once for three weeks in Mt. Vernon. All the good little boys in the neighborhood had searched for him in vain. She offered a liberal reward for his return to her but the promise of cash could not bring poor little wandering Lalla Rookh back, nothing short of a miracle could do it. So Mrs. Hinsdale took absent treatment from New York by telephone for "fear." The healer said over the telephone, "Don't you fear; Lalla Rookh is God's kitten, he'll come home." So she went at once to Mount Vernon saying over and over to herself, "Lalla Rookh, you are God's little kitten, you are not lost." And when she got off the car in Mount Vernon, she felt something brush against her skirts and behold, there at her feet was that dear little prodigal, Lalla Rookh! Where now is the hardened sinner that cannot believe in Christian Science, since by absent treatment such wonders are wrought on behalf of suffering or wandering and wayward cats?

The Bible and the University Student.

By Mrs. David Owen Thomas.

In a recent article in the Popular Science Monthly stress was laid upon certain things which it was said various universities stand for. Some institutions, Oxford for example, are eminent for the thoroughness of their instruction in the classics. Princeton leads in theology. Stanford is wholly scientific. While the University of Chicago has already learned the scientific method and is not confining it to scientific subjects, but is applying it to all branches of learning. The University of Chicago aspires to be, also, the center of investigation and plans to keep men at work, not in teaching, but in studying for the world's benefit. This is a very noble idea.

But while all institutions may or may not stand for something in particular, every university worthy the name must stand for a few things in general. All universities furnish a fund of knowledge and offer a degree of culture to their students. They

also make it a great point to supply means of development for the entire man, mental, physical, spiritual. In state institutions the two former are in the ascendancy, and the latter has a respectable recognition. This is inevitable, since it is not well for too rigid instruction to be given upon "things upon which we differ."

In entering the university each student seeks a certain thing; all students expect to receive other general advantages. These general advantages sought by all are the same as those which the university offers; knowledge, culture, development of the entire man. The student knows that knowledge is one thing, culture another, and all around development another. He depends upon his memory for gaining knowledge, upon his tact and observation for acquiring culture, and upon his diligence for securing a well-rounded development. And if he is truly seeking what the university truly gives, the student spends profitably and happily his college years.

But above and beyond all this is the thought of future years. At no time—except the hour in which he is born—is a man more helpless than on the day of his graduation. He has knowledge and culture and he is reasonably developed, but there is something lacking. He may be even able to apply his knowledge, to fit it into his experience, and to say, "My work is ready for me and I am ready for my work," but is he? That depends upon the principal influence of his life. Has there been running through it all, from the cradle to his coming of age, a single thread, like the line in a dollar bill? The mother alone cannot give it, the university alone cannot give it, even the boy's own ideals cannot give it. But it must come from all these, or rather these continued from birth to manhood.

A lad starts out well. His home has this prevailing influence God-ward. He sees in his "moments" the man he may be, and off he goes to college full of high hopes and ambitions. Often here comes the little rift within the lute. He hears that Providence is recognized, and there is never a day that chapel does not hold. But where is the prevailing influence in the school? How many bruised reeds are broken, how much smoking flax is quenched at the college door!

The moral tone of the university is all right; but we must put the Bible in our colleges, even as Henley insisted should be done in England's schools as the only hold on righteousness. And the men doing the work must not be figure-heads, but leaders by the divine right of clear brains and honest convictions. They must be specialists and they must be scholars, and they must be able reverently and gladly to apply the scientific method to the study of the Scriptures as it is now applied to every subject worth considering. These things we must have in our universities if we would even hold our own as Christian men and women, much less lead in the world's thought. If we want to have any influence over those who read and those who think, we will have to make a big advance in educational matters. And this advance cannot be made by a few men, it must be made by the whole church. It means the arousing and awakening by the church to the great thought of the new century—a Christian education for every man.

Minneapolis, Minn.

Can I Love Others Better Than Myself?

By N. J. AYLSWORTH

Several years ago a series of articles, by the writer, appeared in this paper, on the subject, "Can I Love My Enemies?" The effort was to show that it is not only possible to love our enemies, but natural to the nobler self; that many are actually doing it; and that the world is gradually moving, in its growth of sympathy, to that goal. It was also shown how, by the exercise of our well-known faculties, we may reach a love so large and strong as to overcome the obstacle interposed by personal enmity. It is to be regretted, in view of the wide discussion of this subject in the secular press during the last year, occasioned by Minister Wu's criticisms of Christ's moral teachings, that those articles could not have had a wider reading.

The substance of those articles cannot now be repeated, but it lies in the range of our last article to inquire whether it is possible to love others more than ourselves. To this we are able to answer that it is both possible and natural, and that it is actually being done by very many people.

Not long ago the writer listened to a sermon by an eloquent preacher of this city, in which he said, "My son is a man of middle age; but if I saw any great harm coming to him I would step between and take the blow." He loved his son better than himself; and, no doubt, every parent in his audience said silently, "Yes; that is what I would do." And many a child would do the same for father or mother. Such love is not only possible, but natural. God has so framed the human heart.

Were our country assailed by a foreign foe, millions would spring to the rescue. Some of these, no doubt, would be moved by the love of glory, or of adventure; but many others would leave their chosen occupations with reluctance, and moved only by a sense of duty—because they loved their country more than self. True, an element of selfishness might lurk even in this, since the country despoiled for others would also be despoiled for them; but it is believed that there are multitudes who would lay down their lives for their country, apart from any such motive.

Some years ago, a young physician, brilliantly educated, in time of plague entered a death chamber, dissected the corpse of a victim, wrote carefully his findings and placed them outside and then—himself already smitten—died alone with the dead. He loved his fellows better than himself. A talented and highly educated young Catholic priest went to a distant land not long ago to live and die with lepers. He requested the appointment. Missionaries turn from life's comforts and pleasures to spend and be spent in peril and privation for barbarians and savages. There are heroes in every neighborhood, who, at some peril of another, would forget self and spring to the rescue. Not inconsistent with this is the fact that these very persons may have been living lives of self-seeking that gave no suspicion of their nobility.

The fact is, noble men are not always noble, and ordinary men are sometimes sublime. The barometer of feeling varies. We are sometimes greater than at other times. A tragic peril appeals to our nobler nature, and we rise to the heroic. But this shows that such splendid feeling is both possible and natural, and that by proper effort we may *live* in it to some large extent. Not only is this so, but this nobler feeling is peculiarly inflammable in a very large part of mankind. The preaching of rewards and punishments, while sometimes necessary, is not the best way to reach men. Tell them of sacrifice, of pain and toil, and heroic endeavor for the rescue of the lost, and they are at your side. Be yourself a large lover, heroically giving yourself for others, and men shall be as tinder to your words. Ask little of men and they will deny you; ask much, and they will give you all. The human heart is made for sacrifice and for the love that inspires it. Be a great lover and you shall kindle men mightily.

To those not surrounded by the inspirers of noble feeling, there remain the treasured heroisms of all the past, in literature, and we can be great with the mighty of old. Loftiest of these is the Master himself, with whom to live is to be great of heart.

Apart from these external sources of inspiration in reaching the larger love, is the use of "the golden rule." Look out of yourself into others' lives and needs, and put yourself in their place and they shall be other selves to you. To put one's self in another's place is, in a way, to merge one's self into another, so that selfishness takes in the other. This may be a mystery, but experience it and you will know. Mr. Depew has said that one of the Vanderbilts, who was very generous, seemed to feel that any one that he had helped had done him a favor. The noble life is full of such illusions—nay, not illusions, they are the music of the harp within, struck by divine fingers. Put yourself in another's place, and you will do as you would be done by; but the heart was made for larger love and you will not stop there. The lower passions are not the only ones that get away from us when we let them kindle. There have been conflagrations of love, and we shall see more of them in the future. He that loves his neighbor as himself will do more. The plant that grows an inch will grow more, and for the same reason. Live in others' lives and you shall have a hundred selves, for which you shall toil and be glad. Men marry and form families that they may have a multiple selfhood—in wife and children—through love; but the principle does not stop here. Put yourself in another's life, thus multiplying yourself by two; then add others, increasing your acreage of personality by degrees, and ere long you shall find yourself very rich and very glad; for the sublimest joy of which we are capable is found in the love of others.

Auburn, N. Y.

Be kind and be patient, my brother,
For others must bear with you;
And please don't censure another
For the very same things you do.

We've all got sorrows and burdens.
We've all got faults to confess,
'Tis not so much clothes and professions
As conduct and spirit that bless.

—*Clearfield Park.*

Current Literature.

The tendency in our modern Christianity is decidedly in the direction of a social Christianity or Christianity as a social force. The church, its ordinances, the Bible, creeds and confessions of faith, all these are now thought of in their bearings not upon the individual alone, but upon society as a whole. One of the latest and best expressions of this modern view of Christianity is that of Dean Fremantle in his work, **Christian Ordinances and Social Progress.** The book embraces six lectures, being the William Belden Noble Lectures of Harvard. The lectures deal with The Church System; The Bible; The Sacraments; Creeds and Confessions of Faith; Common Prayer and Preaching; Pastoral Work.

In these lectures one gets a view of Christianity from the point of view of the Established Church or, in other words, of a state church. The author's views are quite revolutionary from the standpoint of our American Christianity. "The idea," says the author, "of a church system of any kind having been imposed by authority appears to be giving way to historical investigation; and there is, therefore, some danger that men may go by reaction to the opposite extreme, and may think that the whole apparatus of religious ordinances is valueless for moral and social purposes." We do not understand the author to mean simply that there is no special form of church organization prescribed in the New Testament, but that the church itself as an institution cannot lay claim to divine authority. It has been found to be useful and as such should be preserved. The same is true, of course, according to his thought of what he calls the sacraments. The church may be said to be divine in a sense, but the civil ruler is as much a shepherd of the people as is a pastor of a church, and when we think of the ministers of God we are to take in "all who have the care of the young, the ignorant and the poor and all who as rulers or men of influence are in the biblical sense shepherds of the people." All these are included in the pastorate.

The work treats quite largely on social questions and those who are interested in sociology will find here much that is suggestive. But one who looks into the book for theological guidance or for divine support for established institutions of the church will be likely to be disappointed. Concerning baptism the author says: "There is no form presented; baptism may be by immersion, by sprinkling, of children or adults, by specially chosen ministers or by any member of the community, with prayer or by the simple act. For baptism is the witness of a universal obligation. It is the witness that men are coming to recognize what they ought to be." How it can witness to that in case of infants the author does not explain; but consistency is not a strong feature of the work.

And yet, in spite of much to dissent from, one will find much that is suggestive of a broader and of a more comprehensive Christianity, in the work, and what is even more important, he will be able to understand better those who look at Christianity and its ordinances from the point of view which the author occupies.

The following description of the pastor's work is quoted from Chaucer, who is supposed to have had Wicliffe in mind as his model:

"A good man there was of religion,
That was a poore persoun of a town;
But rich he was of holy thought and work,
He was also a learned man, a clerk,
That Christes Gospel trewly wolde preache;
His parishens devoutly would he teache.

"Benigne he was, and wonder diligent;
And in adversity full patient.
Wide was his parish, and houses far asunder;
But he ne left nought for no rain nor thunder,
In sickness and in mischief to visite
The furtherest in his parish, much or lite.
Upon his feet, and in his hand a staff.
This noble example to his sheep he gave
That first he wrought, and afterwards he taught."

(Houghton, Mifflin & Co. $1.50.

"The Witness of Jesus."

The following review of the volume of Alexander Procter's sermons, entitled The Witness of Jesus, appeared in the Christian Century of Oct. 17:

It was the pleasure of the writer of this review to listen to these splendid sermons more than twenty years ago. They made a profound impression on him at the time, giving him an intellectual and spiritual uplift, and the reading of them has been a great delight. Alexander Procter was a great preacher. He was a giant intellectually and a little child in the sweetness and teachableness of his spirit. He had the mind of the Master. His great love for Christ and his appreciation of him thrilled through all his sermons. To have listened to his sermons through a protracted meeting and to have been associated with him and heard him talk at the fireside was almost an education.

No review can do these sermons justice. They must be read, and reread. They must be studied. Alexander Procter was a thinker. His sermons were not made, they grew. He was not a firstly, secondly, and thirdly preacher. He took a great thought and opened it up. You could see it grow, expand. It crowded out other things from the mind and took possession of you. Your horizon was pushed back, the heavens above you were lifted up and you seemed to be living in a larger world than you had ever dreamed of before. He dealt with great themes. The small had no place in his mind. The nineteen sermons in this volume are all on great subjects—The Witness of Jesus, Creation—Old and New, The Coming One, The Transfiguration of Man, Salvation and Retribution, The Three Rivers of Revelation, etc. They are modern sermons, and are alive with the brightest, freshest thought of the day. Alexander Procter delighted in life, and these sermons pulse with life.

I have said that I listened to them twenty years ago. But they are not old sermons. Alexander Procter never preached an old sermon. He couldn't. Every sermon was "born again." The best, the newest, he had in him. He was not a man of one book, but of two. The Bible and nature were the two books he studied and loved. He never feared any conflict between them. The author of one was the author of the other. To him the Darwins, Tyndalls and Huxleys were God's prophets and interpreters, and he welcomed every new truth they brought from nature's storehouse. He was in love with truth and he never discarded a truth because it was old or feared one because it was new.

The charm of these sermons is the Christ they hold. They are not theological, but Christological. It will be found that in every sermon Christ is central. All his lines of thought converge in Christ. This is the thread of gold on which all these pearls of thought are strung. No man was ever more fearless in presence of assaults against the Bible, or criticisms of it, than was Mr. Procter. The secret of it was his boundless trust in the Christ. Upon this Rock he stood, and all the waves that rolled in from the stormy sea broke harmless at his feet. His was the confidence of the Psalmist when he said, "I will not fear, though the earth do change and though the mountains be moved in the heart of the seas, though the the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

It was a happy thought that put into this volume the "Remarks at the Communion Table." How tender and beautiful are these "Table Talks"! Mr. Procter was not only a great thinker, but a boundless lover of the Christ, and in these "Remarks at the Communion Table" we see the great thinker aglow with love. Take this at the close of the sermon on "The Witness of Jesus." He had just been speaking of "the new creation, the new heaven and the new earth," and then at the Table he says:

"The greatest power of which we can have any knowledge in this world in the making of things new is love. It is the vast, infinite renewer, like the sunlight, which is a symbol of love, renewing the heavens and the earth, as the old Psalmist, looking upon the earth, said, 'All nature changes and becomes new.' Now, all the new homes in the world, and the new lives, and the new joys that spring out of them, come from love; and when God wants to give us a taste of the new home, the new heaven, the new Jerusalem, he shows us his love. When he wants to fill the human heart with some anticipation of that which overflows, that new inspiration, he shows us his infinite love in Christ. And that is what this ordinance means. It comes to us once more, always in harmony with God's greatest thoughts toward us, renewing the soul from week to week, making it diviner, stronger, filling it with hope and light. And this is the effect of love, by which his own great heart comes into ours, his thought into our thought, as it is shown to us in Christ. This renewing is going on always, and this is what this institution means, that looking at this great, divine, infinite force in God's heart, this is to make you new in your hopes, joys, religious life, aspirations, energies, from week to week, through the pilgrimage here, with regard to a life to come."

The volume of sermons concludes with an admirable biographical sketch of the great preacher by T. P. Haley, who knew, appreciated and loved him as a brother. The editor, J. H. Garrison, has done his work well. He is entitled to our gratitude. He has given us an invaluable treasure. The book is more than a gem. It is a seed. It is destined to bear much fruit. Here Alexander Procter, though dead, yet speaketh, and his speech shall be a fruitful seed. JOHN W. ALLEN.

(Christian Publishing Co. $1.25.)

Our Budget.

—Our news columns for the past few weeks indicate great activity in evangelistic work.

—Let us seek for both a wider and deeper interest in New Testament evangelism. The Acts of the Apostles should be continued until John's vision in Revelation is realized on earth.

—But while we are lengthening our cords, let us see to it that we strengthen our stakes as well, so that, as the borders of our habitation are enlarged, the shelter that we may offer to those seeking refuge from sin and temptation, may be secure.

—Wherever it is possible to join in union evangelistic efforts, or in union efforts of any kind for the promotion of the welfare of the community, let such opportunity be not neglected. The moral influence on a community of a united effort will be far greater than separate and independent meetings which have no bond of spiritual unity.

—An intelligent reader says: "After reading the contributed articles in last week's CHRISTIAN-EVANGELIST, I feel like urging every one of your readers to give them a thoughtful reading." We feel so ourselves, and are glad to urge such reading upon any who may have neglected them. We are aiming to give our readers each week, the very best things, and we hope they will do us the credit, and themselves the benefit, of reading carefully what we publish from week to week.

—Robert E. Rosenstein of Manhattan, Kan., is our new correspondent for that state. We feel grateful to the brethren everywhere who send us news of what is going on in their own churches and in adjoining regions. And we have a double portion of gratitude for those correspondents who will note these two injunctions: First, be prompt; we want the news while it is still hot. Second, be brief; otherwise we will not have space for all the interesting news that comes to us.

—The Preacher's Helper for October reprints in full five articles from the CHRISTIAN-EVANGELIST, aggregating twenty columns of that magazine. We are glad to note in our contemporary such a discriminating taste for good religious literature. There are some papers, we notice, which from time to time make almost as copious extracts from our columns, but without giving credit—a form of literary piracy which religious papers at least ought to be far beyond.

—The Nebraska Christian Endeavor Convention was held in Omaha last week, and Bro. Tyler conducted the quiet hour service in St. Mary's Ave. Congregational church, where the Rev. C. S. Sargent, formerly of St. Louis, is pastor. He spoke on John 17, and his address met with cordial approval. In the evening he gave an address in the First Presbyterian Church on "Our Pledge." Bro. Tyler has closed his work at Omaha and returns to Denver where his work in the South Broadway Church has been so signally blessed. Have we any use for preachers of the age of B. B. Tyler?

—Who can tell us the name of the first preacher who proclaimed the primitive gospel as urged by the Disciples of Christ in the region covered by the Louisiana Purchase? Some memorial to his name should constitute a part of our exhibit at the World's Fair in St. Louis in 1903. When St. Louis was only a trading post on the frontier of civilization, it is said some infidels, in a meeting, declared that Christ should never cross the Mississippi river. It appears, however, from history, that he did escape the vigilance of this infidel junto and has carried his empire far toward the setting sun. Who can tell us when the reformation of the nineteenth century crossed the Mississippi, in following Christianity and the star of empire in their westward way?

—At York, Neb., the new church was dedicated Oct. 27, by Z T. Sweeney of Columbus, Ind. G. J. Chapman has been pastor at York for three years. More money was raised on dedication day than was asked for, and the $4,500 building was dedicated free from debt. Bro. Sweeney's lecture on Monday evening was received with enthusiasm.

The receipts for foreign missions during October showed a slight decrease as compared with the same month of last year. The total amount received was $2,095.05, a loss of $49.29. The regular receipts from churches, Sunday-schools, C. E. societies and individuals show a decrease of $298.74; in annuities there was a decrease of $100; in bequests a gain of $349.45.

—C. C. Redgrave, of Ferris, Ill., delivered his illustrated lecture, "In the Footsteps of the Pioneers," at Canton, Ill., Oct. 21, as a part of the celebration of Forefathers' Day. The lecture was attended by an audience of about 600 and as usual was highly appreciated. It is especially appropriate in connection with Forefathers' Day and Endeavor societies would do well to have it at any time. It is missionary work with Bro. Redgrave, whose charges are so small that almost any church which wants the lecture can have it.

—The Fort Madison (Ia.) Christian church dedicated its new building Oct. 20. The congregation was organized in 1872, and has been a sojourner without a home of its own until now. For seven years it met in the court house. E E. Lowe became pastor in July, 1900, and found the church with a lot and a debt but no house. A few months ago building plans were agreed upon and a neat tabernacle has been erected at a cost of about $1,000. It was dedicated by W. S. Lowe of Topeka, Kan., brother of the pastor, with all indebtedness provived for.

—Rolla G. Sears, who is in the third year of his pastorate at Ridgeway, Mo., has been granted a scholarship at Princeton Theological Seminary and wishes to begin his studies there as soon as he can make the necessary arrangements. He wishes to preach for some church or churches within reach of Princeton, N. J., or would serve as assistant pastor for some of our churches in New York or Philadelphia. Unfortunately our churches are not numerous in that region, but if any of them can find an opening for Bro. Sears they will find him a worthy and capable young man.

—Joe Jefferson has beeen playing in St. Louis this week. On being called before the curtain he made a speech in which he is reported as saying that he made his first appearance on the St. Louis stage in 1840, *sixty-one years ago!* He said he had no thought of retiring from the stage yet, although he must be an octogenarian. But preachers are often shelved at fifty years! Perhaps there is something in this fact for both preachers and churches to think about. Nothing can be more absurd than the idea that a man has passed the period of his greatest power and usefulness at fifty or at sixty years of age, if he be in normal physical and mental health.

—B. B. Tyler went from Minneapolis to Omaha, from which place he writes us under date of Oct. 31, saying, "I am closing in Omaha one of the happiest experiences of my happy life. Have conducted three meetings a day; now and again four. Daily at noon in Y. M. C. A., I have given a Bible study. My work has been chiefly in the North Side church. W. T. Hilton, the pastor, is a fine young man. The brethren are beginning to prepare for the convention. They will be assisted by the papers and business men of the city without regard to sect or party. I cannot commend too highly the spirit of Sumner T. Martin and W. T. Hilton. They have "The Spirit of Our Plea," as F. D. Power put it, in his Minneapolis address. That is saying a good deal of these brethren, but not too much.

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." MRS. K. T. SNYDER, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

—George W. Watkins has closed his work at Morocco, Ind., and has begun as pastor of the church at Barry, Ill.

—S. R. Cassius, the colored evangelist of Tohee, Okla., acknowledges the receipt of $8 from various brethren for the support of his work.

—M. E. Harlan, pastor of the First church of Disciples, New York city, is taking a prominent part in the prohibition campaign in that city.

—W. W. Burks has accepted a hearty call to the pastorate of the church at Quincy, Ill. The date of his departure from Creston, Ia., has not yet been announced.

—V. E. Ridenour is assisting the state temperance union in a fall campaign with Prof. Wilcox of Topeka. They stay one week in a place and have been having large audiences, about 500 at Harper, Kan. 150 signed the pledge one night.

—H. F. Burns, formerly of Holden, Mo., and now at Drake University, will act as Drake correspondent for the CHRISTIAN-EVANGELIST. The Drake boys can either hand their news items to Bro. Burns or send them directly to us—but don't forget to send them some way.

—We are glad to report the following additional sums for the J. Z. Tyler testimonial fund: Mrs. W. T. Moore, Columbia, Mo., $5; George L. Snively, St. Louis, $5. These have been forwarded with the letters accompanying them to Bro. Tyler. We trust there are still others who wish to have fellowship in this ministry of love.

—J. H. Stotler of Centralia, Ill., reports that a union tent meeting has just closed at that place with Milford H. Lyon of Chicago as evangelist. Bro. Stotler wishes to say that Mr. Lyon, although in many ways an able man, does not hold a legitimate union meeting, but runs a "one sided old-fashioned mourner's-bench Methodist revival."

—The following incident clipped from an exchange has its moral which is too plain to need pointing out:

Rev. Mr. Roszell, a Methodist preacher, having on a certain Lord's day no service at his own church, decided to attend the Baptist church. It was communion day for the Baptists. Rev. Mr. Gilmore, the Baptist preacher, with great care spread the communion table and when all was ready, said in his powerful and impressive way: "Bro. Roszell, if this were my table, I should invite you to partake, but being my Father's I dare not." Mr. Roszell calmly replied: "Bro. Gilmore, if this were your table I should await your invitation; but being my Father's I shall help myself;" and, suiting the action to the word, he reached over and with great seriousness and solemnity took the bread and the wine without molestation, to the intense amusement of the congregation.

—George F. Hall is holding a meeting with the Third Christian church at Akron, O.

—Frank W. Allen, of Chillicothe, Mo., has tendered his resignation to take effect at the end of ninety days.

—W. W. Wharton has been unanimously called to remain indefinitely with the church at Murray, Ia., at an increased salary.

—R. D. Osborn is now preaching for the churches at Riverton, Barclay and Dawson, Ill. They have been without preaching for two years, but he will soon get them in good shape.

—We regret to learn of the death of Mrs. J. W. Newland, of Bedford, Ind., and extend fraternal sympathy to Bro. Newland, who will sorely miss the companion of 53 years of married life.

—Louis S. Cupp, of Huntsville, Mo., and C. P. Smith, of Richmond, Mo., exchanged pulpits last Sunday. Bro. Smith announced it as a possibility that Bro. Cupp would succeed him at Richmond.

—J. H. Bryan, of Missouri, has been called to serve as Sunday-school evangelist in Iowa, with headquarters in Des Moines. Bro. B. has large acquaintance with Sunday-school work, and will no doubt do a good work for the Iowa brethren.

—The Missouri Historical Society recently received from Mr. F. A. Sampson, of Sedalia, Mo., his valuable library of Missouriana, which embraces more than 7 000 titles. It will be of great value to future historians of this state. The society receives, preserves and binds the issues of 500 Missouri newspapers.

—Oliver M. Olds, of Ellendale, N. D , recently of Sheldon, Ia., reports that he has been kindly received on beginning his new pastorate and requests scattered brethren in all parts of North Dakota to send him their address and the number of disciples in the vicinity where preaching might be desired.

—Thomas J. Shuey began his pastorate at the Memorial Christian church, Rock Island, Ill., Nov. 3. He was called to this work some months ago and his relation to the Rock Island church formally began at that time, but previous engagements in the evangelistic field prevented him from settling down to the pastorate until now.

—Every minister in western Pennsylvania is requested to announce the thank offering to be taken for state missions on western Pennsylvania day, Nov. 24. There should be a stirring appeal in every church in the district. This request comes from J. A. Joyce, corresponding and financial secretary, McKeesport.

—The University Place (Des Moines) Sunday school recently entertained what it calls its Pink Toe Brigade. All the mothers in that section of the city were invited to bring their babies to the Sunday-school, and 65 infants under three years old were present. There are 120 names on the cradle roll of this school.

—Robert Graham Frank, pastor of the First Christian church, Philadelphia, announces a series of sermons on the Disciples of Christ for the Sunday nights of November. The topics are: "Who are the Disciples of Christ?" "What is their Chief Aim?" "How do they Propose to Accomplish the Same?" "Is their Position Practicable?"

—Charles Lloyd Garrison has resigned his pastorate at Eminence, Ky., and will spend the year in study at the University of Chicago. His last service at Eminence was attended by all the Masons and Odd Fellows in the community and the Presbyterian church adjourned its morning service that its congregation might attend in a body. There was genuine regret at his leaving both in and out of the church. As an occasional contributor to the CHRISTIAN-EVANGELIST he is known to our readers as a thoughtful, scholarly and forcible writer.

—T. S. Tinsley finished his year's work with the North Side Christian church, Chicago, last Lord's day. During the year 86 have been added to the membership, the organization of the congregation perfected by ordination of elders and deacons, $2,350 paid on church debt, and the church building painted and decorated. It has been a happy, fruitful year of service in many ways. He begins a revival meeting in Sterling, Ill., Nov. 7, and later is to conduct meetings in Mackinaw, Ill., and Buffalo, Mo. The latter place is where he was reared. He is open for any kind of work after January.

—A brother from Berkeley, Col., who signs himself F. M. S., refers to Bro. Durban's English Topics for Oct. 31, and suggests that in his community the "jugs that contain the cream are ours." Why, he says, the Christian Church is from every point of view a conspicuous success and people who are in the habit of being connected with successful enterprises need feel no shame by reason of their membership in it. The church in Berkeley is peculiar in having a woman for pastor. Mrs. Pettit succeeded her husband, Frank D. Pettit, who died there in April, 1899, and the work has been successful under her ministry.

—Attention is called to the following correction. In an evangelistic report from Parkersburg, W. Va., in last week's CHRISTIAN-EVANGELIST, Herbert Yeuell's name was signed to this statement: "O. G. White came here about two years ago and I found comparatively nothing." The "I" should be eliminated. The man who found comparatively nothing was not Yeuell when he went to hold the meeting, but White when he took the church two years ago. Bro. White has done a great work at Parkersburg, has built up a solid congregation of 122 and has gotten them housed in a first-class building. The meeting held by Bro. Yeuell continued 24 days and resulted in 86 additions, making a total membership of over 200. We call especial attention to the correction of the former mistake, which was purely typographical, for we would not care to be responsible for the statement that any one could find comparatively nothing in a place where O. G. White had been for two years.

Take Them Out.

Or Feed Them on Food They can Study on.

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape Nuts.

A boy writes from Jamestown, N. Y., saying: "A short time ago I got into a bad condition from overstudy, but mother having heard about Grape-Nuts Food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it.

After I had been using Grape-Nuts Food for about two months I felt like a new boy altogether. My face had been pale and thin, but is now round and has considerable color.

I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it was Grape-Nuts that saved me from a year's delay in entering college.

Father and mother have both been improved by the use of Grape-Nuts Food. Mother was troubled with sleepless nights, and got very thin, and looked careworn. She has gained her normal strength and looks and sleeps well nights." Don E. Cooper.

Is It An Epidemic?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of diesase has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's Disease.*

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be, saved, by paying attention to the kidneys.

All readers of the CHRISTIAN-EVANGELIST who have any symptoms of kidney or bladder trouble should write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Kansas Items.

According to the report made at our recent state convention there are in Kansas in round numbers 50,000 members of Christian churches, and 240 preachers giving all or a part of their time to the ministry. This gives us one preacher to each 208 of the membership. The salaries of these preachers will not average above $450 a year, so that if their support were equally divided each member would pay $2.15 annually for the support of the Kansas ministry.

The population of the state is just about one and one half millions, giving us one member to each 30 and one preacher to each 6,250. There is room for more preachers and more churches and our membership is well able to support the former and thereby plant the latter, if we would cease treating the Lord's work as though we were still in the grasshopper year.

We have 395 congregations and 318 Bible-schools. Yet while reporting 50,000 church members we have but 16,500 in these schools —less than one-third as many as church members. These figures are appalling and bode ill for the future. It does seem that with our children, ourselves and others we ought at least to have as many in our Bible-schools as members in our churches.

The congregation at Westmoreland wants an active, progressive young preacher to locate there. Address the elders.

W. S. Lowe, our superintendent of mission, is assisting Bro. Matchett at Harmony this week.

L. S. Ridnour is in an interesting meeting at Irving.

J. W. Garner, of Perkins, Okla., is soon to help C. E. F. Smith in a meeting at Glasco.

Mrs. Nation seems to have disappeared from public view but the "joint" and the "joint" fight is still with us and in many places it waxes exceeding warm.

ROBERT E. ROSENSTEIN.

Manhattan, Kan.

Belief the Only Condition of Church Membership.

If I understand the teaching of the New Testament, it amounts to about this: That Jesus was so highly endowed spiritually—"the spirit having been given him without measure"—that this spiritual endowment enabled him to commune with the Great Spirit, his Father, and thereby learn the value of all moral or spiritual truth. It is this spiritual endowment that constitutes that near relationship between God and Jesus that gives him the title of God's "only begotten Son." The spirit having been given him in its fullness is what constitutes the divinity, or makes him a divine being.

Then, to believe that Jesus is the Son of God, includes the idea that the relationship between him and his Father was so close as to enable him to reveal to the world all truth of a moral or spiritual nature, the revelation of such truth being necessary for man's greatest welfare and happiness while in the flesh. Then, to convince man that what he taught was practicable, he came into the world and carried out his teaching by his practice.

Now, in view of this teaching of the New Testament, the idea that "Jesus the Christ is the Son of God," naturally, in the fewest words, becomes the fundamental proposition of the Christian system. Man is required to believe this proposition because such belief naturally produces in himself the same moral qualities that exist in the thing he believes; for as a rule every man's belief, or the things he believes, becomes the leader of his life and the prompter of his actions If a man did not believe there was a chance to reap, he would never sow; neither would he sow bad seed if he intensely believed that whatsoever he sowed that he shall *surely* reap. Belief is required for the purpose of exerting an influence over the believer, for it is by or through his belief that his character becomes assimilated to the nature of the things he believes in. Hence, every true believer is gradually brought into the Christ type of righteousness, and in this way becomes really and not nominally a Christian, or Christlike in his character.

Now, in view of this fact, that thousands in all the denominations have believed this proposition so intensely as to absorb its import into their characters, and have thus been brought into the Christ type of righteousness, and in this way become real Christians, the problem comes up, is it a matter of consistency to plead for the union of Christians and at the same time refuse church membership to those who are already Christians? I must confess that such practice seems to me to be inconsistent.

As the Disciples do not refuse church membership on the ground that those who believe are not Christians, but because they have not been baptized, they thereby claim the necessity of baptism on some other ground than that of a moral one.

What these grounds are that justify such refusal they should by all means make plain if they ever expect to bring about the union for which they plead. It will not satisfy thinking people to tell them they should submit to water baptism merely because it was a command given to the apostles; for the further inquiry naturally comes up, why were the apostles commanded to baptize, and do the same conditions now exist that made water baptism necessary then? As the editor seems to take it for granted that water baptism was intended to be a perpetual institution, will he please give the evidence on which he bases this conclusion? I know it is generally thought that the terms of the commission to the apostles justify this conclusion, as Jesus said he would be with these apostles, "alway, even unto the end of the world." But as the word "alway" could only mean "continually" while carrying out their commission, and the "end of the world" the consummation of the law-age, I cannot see that this language gives any more evidence of the perpetuity of baptism than the power and practice of casting out devils, speaking with new tongues, etc., that was given the apostles at the same time. Then, what was the purpose of baptism during the time of the apostles?

A FRIEND.

Fulton, Mo.

[We give place with pleasure to the foregoing criticism because it has the merit of placing the objection to our practice concerning immersion on the true ground. The writer, who while not associated with the Disciples, is a reader of the CHRISTIAN-EVANGELIST, truly says that as we do not refuse church membership on the ground that those who truly believe are not Christians in character and disposition, we should by all means make plain on what ground we refuse formal membership to the unbaptized. We had supposed that this had been made plain. Anticipating that this practice might be based on the commission, our "friend" attempts to break the force of this argument by claiming that "the end of the world," to which Jesus refers in the commission, meant simply "the consummation of the law-age." This strangely overlooks the fact that the language of the commission, which he quotes, was uttered *after* "the consummation of the law age." The death of Christ was the end of the legal dispensation, and the preparation for the introduction of the spiritual dispensation which began with Pentecost following the resurrection. The "end of the world," therefore, refers to the end of that age in which the gospel was to be preached, namely, the Christian dispensation. This commission enjoins baptism for believers and therefore makes it perpetual during that age. Nor is there anything about "casting out devils," etc, in this record of the commission.

If further proof were needed of the perpetuity of baptism through the present dispensation, it may be found in the practice and in the teaching of the apostles and of the first church. The Acts of the Apostles, which is the oldest church history, shows that this commission was carried out, as respects baptism, during the lifetime of the apostles, and subsequent church history shows that it has been continued since then. The apostles gave no intimation that it was a temporary ordinance, as Paul does, for instance, in reference to special miraculous gifts.

In addition to the foregoing arguments, it may be further stated that the very same reasons which made baptism an ordinance of Christianity in the first century continue in operation to-day. Evidently some significant act was necessary as an expression of the soul's faith, and of its purpose to surrender to Christ, and nothing more appropriate has ever been suggested than the solemn and symbolic act of baptism, wherein we are buried with Christ and rise again to walk in newness of life. If baptism were discontinued something would have to be substituted in its place to serve the purpose which it was designed to serve. Faith, the desire to be a Christian, the purpose to turn away from evil, must have embodiment in some concrete act which means all that, and such is the meaning of baptism.

If, then, as our friend's argument implies, our practice in insisting on compliance with this original ordinance of initiation finds

"Incurable" Heart Disease Cured.

During the last two or three years very great improvement has been made in the treatment of the different kinds of disease of the heart. Cases formerly considered incurable now rapidly recover. The well-known specialist, Franklin Miles, M. D., LL. B., of Chicago, will send his New Special Treatment free to any of our afflicted readers who will mention this paper.

This liberal offer is for the purpose of demonstrating the great superiority of his new system of Treatments for heart troubles, such as short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy.

They are the result of twenty-five years of careful study, extensive research, and remarkable experience in treating weak, dilated, hypertrophied, rheumatic, fatty or neuralgiac hearts, as each one requires different treatment.

The treatments are carefully selected for each patient, as regards their age, weight and stage of each kind of heart disease. All afflicted persons should avail themselves of this liberal offer. No death comes more unexpectedly than that from heart disease.

Rev. J. W. Stokesbury, of Fallsport, Mo., had head, heart, stomach troubles, and nervous prostration. Three physicians failed to help him. He writes: "I regard myself cured."

The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in *The State Sunday-School Union:* "We desire to state that from personal a quaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advancement in medical science."

A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free on request. These include many who have been cured after from five to fifteen physicians and professors had pronounced them "incurable." Among them are H. A. Groce, 504 Mountain St., Elgin, Ill.; Mrs. Sophia Snowberg, No. 282 21st Ave., S. Minneapolis, Minn.; Mrs. A. P. Colburn, Blessing, Ia.; Mrs. M. B. Morelan, Rogers, Ohio, and the presidents of two medical colleges, etc.

Send at once to Dr. Franklin Miles, cor. Adams & State Sts., Chicago, Ill., for free treatment before it is too late.

Perfect Health

Is within the reach of almost every woman. The weakness, nervousness and irritability from which so many women suffer is in general due to disease of the delicate womanly organism. When the disease is cured the general health is re-established.

Doctor Pierce's Favorite Prescription makes weak women strong and sick women well. It promotes regularity, dries disagreeable and enfeebling drains, heals inflammation and ulceration and cures female weakness. When these diseases are cured, headache, backache, nervousness and weakness are cured also.

"I was very weak and nervous when I commenced taking Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery,' about a year ago," writes Mrs. M. E. Everetts, of 89 Oxford Street, Woodstock, Ont. "I had been suffering for seven long months, and had taken medicine from a physician all the time, but it seemed to make me feel much worse. My stomach was so bad (so my doctor told me), and my nerves were in such a state that I would start at the least noise. I felt irritable at all times; was not able to do any of my own housework; had to keep help all the time. How I suffered God and myself alone know. I was greatly discouraged when I commenced taking your medicines, but the first bottle seemed to help me. I took five bottles of 'Favorite Prescription,' two of 'Golden Medical Discovery,' also two vials of Dr. Pierce's Pleasant Pellets. I can highly recommend these medicines to all who suffer as I did. I never had better health than I now enjoy, and it is all owing to Dr. Pierce's medicines."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

justification in the perpetuity of the ordinance, such practice would seem to find ample justification. We are glad to see the argument taking this turn. The only possible argument that will convince those who now insist upon baptism in its original place and for its original purpose, that their practice should be changed, is to show them that neither Christ nor his apostles intended the ordinance to be perpetual; that it was to serve a temporary purpose, like the miraculous gifts, and then to pass away. If this can be shown, then, of course, our practice must be modified accordingly. Not otherwise, as it seems to us.—EDITOR.]

A Voice of Protest.

Poverty is incompatible with Christianity. This may seem an agnostical assertion to some, but it is true, as Christianity is taught and practiced in most of our churches.

The average poor man—and I speak from the poor man side of the question—has not time to practice Christianity if he has any love for his family. This should not be so, but this state of affairs is brought about by every one who participates in the struggle for wealth.

The laboring man is employed, perhaps, by a Christian who exacts all his time early and late. Other Christians secure the greatest part of his hire for rent, food, clothing—things which are necessary to his being. They would like to see him at church on a back seat, he is not good enough to be seated near these others of God's creatures.

But Sunday comes, this poor man is thoroughly tired from his week's labor. He cannot dress as he would like and on account of lack of moral courage and awe and hate of his wealthy employer he stays away. This is natural under the circumstances. But should he go he would not, perhaps, know anything of the theory which some of our preachers propound to their flock, and as far as that is concerned his employer does not either, as he is most likely as illiterate as his servant.

The greeting of some of these men to their laborers and the greeting of their pastor to these laborers is very much the same, and this is disgusting to most poor men. With outstretched hand and a smile which seems to say, "Why, hello, you poor devil. Did you ever see as fine an edifice as this, or such a choir and singing? And wasn't my sermon fine?"

So it goes. Both the rich and poor go to perdition, the former of their own volition, and the latter driven by the tyranny and hypocrisy of the rich professed Christian.

BRYANT C. BIGGERSTAFF.

Lathrop, Mo.

Paralysis and Coffee.

Symptoms Disappear when Drug is Abandoned.

"Tea and coffee were forbidden by my physician, for I had symptoms of paralysis and it was plain that the coffee was the cause of the trouble. I began using Postum Food Coffee and am now a steady advertisement for Postum. The old symptoms of paralysis disappeared in a very brief time after I began the use of Postum and quit the use of coffee. Do not use my name publicly, if you please." ———, Morrow, O. The above name can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Coffee is such a direct poison to the nerve centers of many highly organized people that it produces all sorts of disorders, from stomach and bowel troubles, palpitation of the heart, kidney troubles, etc., etc., up to more intricate nervous diseases, such as paralysis. The way to keep well is to leave off coffee or any nerve destroyer of that sort, and use Postum Food Coffe, which is a direct rebuilder of the nerve centers. Sure and well defined improvement in health will follow this course, as can be proven by any person who will make the tria

Texas Letter.

J. C. Mason has finished his first year at Palestine, and his additions to the church are larger than the number added to all the other churches in the city for the year.

Septimus Crow, on account of poor health, has resigned at Vashti and Mt. Pleasant. We hope this young man will soon be well again. Write R. A. Mallory, Vashti.

W. W. Warren, of Golden City, Mo., has located at Troy, and Texas will give him a hearty welcome. He is of good stock.

Abner is about finishing a new house. This is a rural point, that portion of Texas now most neglected by our people.

M. F. Harmon locates at Terrell, beginning in November, and thus our preaching force is strongly reinforced.

The Austin church recently gave a reception to the faculty and students of the State University. The parlors were crowded and good was accomplished. The Lowbers know their business.

J. W. Campbell's health has again given way, and he has resigned at El Paso. This is very sad indeed. Volney Johnson succeeds him and Amarillo wants a preacher. Write W. E. Gee

Eugene Holmes has been to Pilot Point. One result is a lot and the promise of a church building soon.

R. E. Grobel and Rev. S. C. Lockett are publishing The Texas Patriot, a red-hot temperance paper. It is a semi-monthly, with the prospect of becoming a weekly soon. It is published from Dallas and Honey Grove.

The Martin-Brower meeting with the First church of Ft Worth, Chalmers McPherson pastor, has closed with 137 additions, 23 the last day. This was a great meeting, but from my view point it might have been much greater. Why close a meeting with such victories on the last day? Why cease firing when the enemy is flying before you? Napoleon would not have done it. But the evangelist had an engagement somewhere else. Admit it, but the bird was in the bush there and in his hands at Ft. Worth. Our meetings, like our giving, ought to be according as the Lord prospers us. Seven weeks is a long time, but it was not long enough in this case.

Evangelist L. W. Munhall is in our city with eighteen of our churches assisting him The meeting is half over and it is too soon to give results. Will report in next letter.

The Roosevelt-Washington dinner is creating considerable commotion in the south, and many foolish and hurtful things are being said about it. To a man on the ground who tries to be reasonable, it seems to be an unfortunate affair. I cannot see how the President and his party, viewing it simply as a political move, can be benefited. And if it was not political, but only the recognition of genius and worth by the warm-hearted and impulsive young ruler, there are thousands of people who will never so accept it. But if it was meant to lend the influence of the administration to social equality, it was a capital mistake, to say the least of it. That question can never be settled in that way. But whatever may be true of it as regards the President, the chief damage is to Booker T. Washington and his race. Washington has constantly taught them not to bother about the question of social equality, but to give themselves up to the development of character and the creation of a better social atmosphere among themselves. In this act he seems to contradict his own teaching, and thus loses influence over those he has taught. But perhaps the worst result of all will be that certain negroes, encouraged by this incident, will attempt to press the question of social equality, than which few things could be more unfortunate for both whites and blacks.

M. M. DAVIS.

Dallas, Texas.

Southern Indiana Notes.

Two additions last Sunday. One young man made the confession. We are on a high tide of spiritual feeling and prosperity. It does seem that all are at work these days. A new church with a moderate amount of indebtedness is a splendid thing for a congregation. There are good people who dream of a church with no debts to pay, no money to raise, no calls to provide for current expenses and nothing to keep the membership working at. Nothing worse could happen to any congregation. "It is the living organism that makes demands," says A. McLean. "Dead institutions do not need money and do not make demands." God blesses churches that are enterprising, We "must use or lose."

A few hours ago God took our beloved Sister Newland home. She has been a member of the congregation here for 48 years. At the time of her death she was over 69 years of age. She was among the noblest of the noble and the purest of the pure. Everybody praised her. She had a wealth of intelligence, a wealth of affection, and a wealth that belongs to all the saints. She has been a reader of the CHRISTIAN-EVANGELIST ever since it was published. Our tears are mixed with holy joy. It was a pleasure for her to die and be with her Savior that she loved and adored. Her husband, Dr. J. W. Newland, is the senior elder of the congregation here and preaches in the absence of the pastor. He is over 80 years of age and has been a grand example of cheerful, godly living in the county for over 60 years. No man in the county is loved and respected as he is. Through his generosity we were enabled largely to build our magnificent new church. His is the Timothy Coop spirit. "As the Lord shovels it in, he shovels it out." He is "only waiting till the shadows are a little longer drawn." He is living daily in full view of the river of life. He knows too, where the good pastures are "in the book." He has the sympathy of all. A shadow has fallen on the home, but there is a glory around it too, the memory of one who, though tender as a flower, will never be forgotten. "Blessed are the dead that die in the Lord."

JAMES SMALL.

Bedford, Ind.

For Nervous Headache Use Horsford's Acid Phosphate.

Dr. F. A. ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

A Good Investment.

Two days after the close of our recent general convention in Minneapolis, the Minneapolis Journal published the following statement of the results of the convention considered as a business investment for the city:

"The city of Minneapolis and her business men have never made a more profitable investment than the money spent on the recent twentieth century convention of the Christian Church. As an all-around advertising and business venture it is considered most satisfactory. It has created a new ambition among Minneapolis business men to make Minneapolis one of the prominent convention cities of America.

"In actual cash outlay the convention cost not to exceed $5,000. It brought people to Minneapolis whose expenditures in various ways in the city can be safely estimated at $100,000. Every visitor was pleased with the city, its prospects and the way the delegates were taken care of. That is advertising and Minneapolis is sure to realize a big profit on it.

"About 5,000 people were brought here by the convention. The gathering was in session eight days and an average of 3,000 people remained during that time. This represents delegates and friends who came with them from comparatively distant points to see Minneapolis. The hotel bills of these 3,000 people amounted to at least $45,000. All of the leading hotels were comfortably filled and some crowded, while apartment houses and hotels not in the down-town district did a good business. One remarkable fact about this convention was that the delegates arrived early. Nearly all were on hand Thursday, the first day, while at least 500 arrived here Wednesday.

"The visitors spent as much money in the stores as in the hotels. There have been few gatherings in the history of Minneapolis which have produced such pleasing results to the retail merchants as this one. All of the big stores made special arrangements for their entertainment and were well repaid. About half the visitors were women. Their purchases of dry goods were large. Instances were numerous where lady visitors from Iowa, Nebraska, Kansas and even Missouri did shopping not only for themselves but for their neighbors as well. Goods sold by Minneapolis merchants will be carried to nearly every section of the country as a result of this convention. This does not include the people who came here from nearer points in Minnesota and Wisconsin to attend the gathering and the large number of shoppers attracted to the city by the low rate. When all is taken into consideration $100,000 is a low estimate for the amount of money left here by the visitors.

"Part of the expense of the convention was assumed by the membership of the Christian Church in Minneapolis and the remainder by the Commercial Club. The major portion of this expense was realized by contributions from the business men. The vast amount of detail connected with the arrangements for the gathering was taken care of by the efficient organization of the local Christian church

"While the weather was not satisfactory, the delegates visited nearly every point of interest. They spent much money in camera and kodak supplies and also in photographs of Minneapolis' beauty spots and other souvenirs. Their high opinion of Minneapolis will add to the reputation of the city for investment purposes. Hundreds were heard to express the wish that they could so arrange their affairs as to live in Minneapolis. This sentiment is bound to have a beneficial effect upon Minneapolis real estate. The visitors carry opinions to every part of the Uniced States.

"The Christian Church convention has multiplied the interest among Minneapolis business men over the efforts of the Commercial Club to secure the next convention of the National Educational Association for Minneapolis. The N. E. A. convention, from a purely business standpoint, represents about the same proportion of profit to expense as the convention just closed. In addition to that it is one of the greatest advertisements a first-class city like Minneapolis can invest in."

Three Good Reasons Why

The Praise Hymnal

Should Be Used in Our Churches.

"I have been deeply interested for many years in the hymnology of our churches, and have at different times examined with some care nearly all the song books of any pretensions that have come from the presses of our own brotherhood. Some of these have been good, a few bad, and many of them indifferent. Desiring new song books for the congregation for which I am now preaching, I made a new examination, and found myself compelled to acknowledge the superiority of THE PRAISE HYMNAL over all its competitors. Among its many points of excellence I note the following:

"**First.** The happy choice of songs, combining most of the old and best-loved hymns of the Church of God, which can never die, with the choicest of the new songs which have sprung into deserved favor during the last years of evangelistic development in our churches. The gleaning in the latter field has been exceedingly judicious, I think.

"**Second.** The beautiful, clear and large print, both of words and notes, makes it a delight to the eyes.

"**Third.** The arrangement of songs and tunes, by which, with few exceptions, each tune has but one hymn written to it. There are so many waste hymns in some of our books, where four or five are on the same page, but scarcely ever more than one used. Then, too, the words are written immediately under the music, which is very gratifying to all singers. The binding is neat, strong, and beautiful. It is a splendid book, worthy of comparison with the best compilations of sacred music of our day.

Kansas City, Mo. W. F. RICHARDSON.

AS TO PRICES.—The contents of THE PRAISE HYMNAL are of a permanent quality. It is false economy to ask for cheap binding. We make a cloth bound book with leather back that will last ten years with any sort of care. The price is as low as can be made on its superior material and workmanship, $75.00 per 100 copies. Specimen copies sent on approval.

FILLMORE BROS., - 119 W. 6th St., CINCINNATI, O. 40 Bible House, NEW YORK.

P. S.—Our Christmas Music is now ready. Send for List. (2)

"Sacred" and "Secular."

Touching the criticism of the CHRISTIAN-EVANGELIST for reporting the international yacht contest, I feel moved to say a word. The separating of human actions into things sacred and things secular is an arbitrary, unnatural and hurtful superstition. Who is qualified to make the distinction between human acts and pronounce all conduct of a certain likeness as sacred and all other conduct as secular? All human conduct is the product of human nature—good, bad or indifferent—it has its roots in human nature. It is a false theory of human life that conduct revolves in separate circles and that religion is a distinct circle into which a life must pass and at least theoretically dissociate itself from all other phases of conduct, and as a corollary, that religious journalism must assume a hostile attitude to every human act that is not arbitrarily classed as religious.

Prayer is a human act, loving one's wife is a human act, yachting is a human act—and these acts are alike the product of a life that is a unit in itself, a marvelous combination of correlated functions. Who has any right to enter into this forest of human faculties and hew it into halves or any other proportion of parts and say, this is sacred and that is secular? The man who divorces his sympathies from every human act except that which he arbitrarily classifies as "religious" or "sacred" is only less in error than he who fails to distinguish the moral quality of different phases of life.

All manifestations of human life are of interest and fall within the legitimate sphere of religious journalism. I think the CHRISTIAN-EVANGELIST is entirely right in its contention.

F. M. CUMMINGS.

Anthony, Kan.

The Gospel of the Helping Hand.

Our National Benevolent Association has been very fortunate in securing the services of J. E. Deihl, of Ipava, Ill , as its general representative for that state. Bro. Deihl is one of the most popular ministers in the state, and his popularity is based on real merit and abounding works rather than on any mere graciousness of manner. Bro. Deihl has been greatly blessed in raising money for church purposes and doubtless his labors will be abundantly blest in behalf of this holy ministry.

It is hoped that the pastors of the various congregations of the state will invite Bro. Deihl to present this Gospel of the Helping Hand to their congregations. Let us all, in all the states, rally to the support of this national enterprise and give to Christian philanthropy its ancient prominence in the Church of Christ.

GEO. L. SNIVELY, Gen. Sec.

903 Aubert Ave., St. Louis, Mo.

The Lesson Commentary for 1902 is out, and not a few are already in the hands of advance subscribers. It will be found fully equal to any of its predecessors for thoroughness and adaptability to the wants of teachers and advanced students. $1.00 per copy, or $9.00 per dozen by express.

Christian Publishing Company, St. Louis.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

LADIES wanted to work on Sofa Pillows. Materials furnished. Steady work guaranteed, experience unnecessary. Send stamped envelope to Miss S. McGee, Needle Work dept., Ideal Co., Chicago, Ill.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST:

OLEAN, MO., Nov. 4.—Thirty-six additions to date; 27 by baptism; mostly adults. Meeting goes on.—HAROLD E. MONSER.

ARKANSAS.

Fayetteville, Oct. 31.—Within the past month 11 persons have been received into the fellowship of the First church. Next Sunday we will begin a series of revival meetings. T. P. Haley, of Kansas City, will do the preaching. We confidently look for a good meeting. N. M. RAGLAND.

Eureka Springs, Oct. 31.—Baptized two since report last week. Another confession last night.—J. H. FULLER.

COLORADO.

Loveland.—State Evangelist H. A. Davis is helping me in a good meeting just started; crowded houses, fine sermons, good interest. —W. T. HUNT.

FLORIDA.

Jacksonville, Nov. 1.—Two accessions to the Church street Christian church of this city since our last report and three added at Quitman, Ga., where the writer delivers an accasional address. Our work in the Church street Christian church of this city is moving along steadily and smoothly. We shall pay for our lot before building. We now have a very comfortable temporary structure.—T. H. BLENUS.

ILLINOIS.

Augusta, Oct. 29.—Our meeting began on Oct. 23, and on Lord's day we had three additions by letter. Yesterday, Oct. 28, Bro. C. H. White, of Galesburg, came to our assistance.—A. L. FERGUSON.

Blandinsville, Nov. 4.—Closed our three weeks' meeting at the Old Bedford church last night with 25 additions; 20 baptisms, 3 reclaimed and 2 additions by letter.—OSCAR INGOLD, pastor.

Canton.—Special evangelistic services are being held here by the pastor, S. H. Zendt. Six additions up to date.—F M HARRISON.

Centralia, Oct. 25.—We have had five additions here since Sept. 1, four baptisms and one by letter; good outlook for our meeting which begins Monday night.—J. H. STOTLER.

Jacksonville, Nov. 1.—Have been here two months; 15 additions during that time. I find here a willing, consecrated people. Much good work has been done by former pastors. Attendance at prayer-meeting averages 140. All services largely attended. Have been enthusiastically received and have bright hopes for the future.—RUSSELL F. THRAPP.

Kansas, Oct. 28.—Two accessions last night at Windsor. Audiences and interest still increasing.—E. F. KERAN.

Macomb, Oct. 26.—Baptized one after prayer-meeting Wednesday night. The brethren have purchased property adjoining church lot and will remodel for occupancy as parsonage in the spring.—GEO. W. BUCKNER.

Watseka, Nov. 4.—Although last Sunday proved to be a most inclement day for a church rally, the auditorium was filled with earnest worshipers and 4 were added to the church during the day.—B. S. FERRALL.

INDIANA.

Franklin, Oct. 28.—On a visit with the Union church, Morgan Co., four made the good confession; and on Oct. 20, three were added at North Vernon.—WILLIS M. CUNNINGHAM.

Ft. Wayne, Oct. 28.—Our meeting at the West Jefferson St. church continues with 40 additions to date.—E. W. ALLEN.

Indianapolis, Nov. 1.—One addition at Houghville last Lord's day. This makes 13 additions to this church not reported.—J. M. CANFIELD.

Madison, Nov. 4.—One addition yesterday from the Baptists, two others by letter not yet reported, making sixty since January at regular services. Geo. H. Farley, of N. Pleasureville, Ky., begins a protracted meeting with us to-night. Our tenth district convention which met here last week was in every way a success; fifty delegates from outside of the city being present, including fifteen ministers. The writer was elected president for the ensuing year. Reached our apportionment for state missions yesterday. —J. MURRAY TAYLOR.

Mt. Vernon, Oct. 28.—Seven added at regular services.—WM. A. WARD, minister.

Terre Haute, Nov. 4.—One was added to the church at Indianola, Ill., yesterday by statement.—LEONARD V. BARBRE.

IOWA.

Bethlehem, Oct. 27.—B. F. Hall has just closed a successful four weeks' meeting at Bethlehem. This is a new field for our people. With a little band of 14 workers this meeting was begun and the result is an organized body of 35 members, and efforts are being made to erect a church building which we think will be a success. Bro. Hall rendered effective service.—MRS. CORA E. PARSONS.

Cedar Rapids, Oct. 22.—Have seen no mention in your paper of the meeting held by Wilson and Huston for the Second Church of Christ at Cedar Rapids. No meeting ever held here by our church has had such glorious results. Bros. Wilson and Huston have given the people a better understanding of our plea than they have ever had before. They have left a kindlier feeling for our people, and with the proper efforts made and the same kindly feeling maintained there will be a steady and healthy growth of our cause. There were 120 additions to the church —D.

Clarksville, Oct. 28.—Our large church was filled to overflowing at both the morning and evening services last Sunday. In the evening we organized a Y. P. S. C. E, with 26 members. Bro. A. Campmier, a prominent minister who recently came to us from the German Lutherans, is of great assistance to us Bro. C. is desirous of securing a place to preach.—A. R. ADAMS.

Davenport, Nov. 4.—We had our annual rally and roll call yesterday. There were seven added by letter and statement during the day and one confession at night. W. A. Moore, of the Beulah church, St. Louis, will help us in a meeting January and February. Our general outlook in Davenport is as good as, if not better than, for 20 years. The congregation is in harmony. Our missionary gifts for the year will reach at least $250. We are acquiring a fund to purchase a mission lot in west Davenport. In the three years of our pastorate here, closing Aug. 31, the net increase was something above 100.—C. C. DAVIS.

Des Moines, Oct. 29—I notice in last week's CHRISTIAN-EVANGELIST a report of 116 additions in our meeting at Kasson, Ia. This is a mistake. There were 37 at Kasson, including three in rally meeting at Lorimor. One hundred and sixteen added is the result of both the Barney and Kasson effort. Six more by letter at Lorimor the last trip and one from M. E.'s at Barney Saturday night. —O. E. HAMILTON.

Estherville, Oct. 22.—Two more additions last Lord's day. Midweek prayer-meeting is as popular as regular church services. A good audience at the morning service and a crowded house in the evening. These things are becoming more like they should be.—DEFOREST AUSTIN, pastor.

Galva, Nov. 4.—Twenty-eight to date, 25 baptisms. Some splendid brethren here, though few in number.—C. C. ATWOOD AND WIFE.

Pleasantville, Nov. 1.—I want to close my work here about Dec. 1, and would like to correspond with some live preacher to take up this excellent field. We now have 410 members; 163 added by letter, statement and baptism during the recent pastorate of three years. We have an excellent new brick church, which cost about $8,000. Of this amount over $5,000 has been paid in cash. The balance of a little over $2,000 is covered by pledges, payable semi-annually. Some of the best people I ever labored with live here, and they deserve the highest success because of their many sacrifices in the past. The field I believe presents a fine opening to the right man. Address, F. D. FERRALL.

KANSAS.

Coffeyville, Oct. 30.—We have just closed a three weeks' meeting, with 15 added; seven confessions, three from the denominations, five by letter and statement. My brother, Chas. D. Purlee, of Litchfield, Ill., did the preaching.—ELLIS PURLEE.

Douglas, Nov. 2.—Began a meeting here one week ago. We have a fine interest, large attendance; one confession. Bro. C. W. Yard is the pastor.—J. D. FORSYTH.

Lyndon, Oct. 28.—We had three additions yesterday, two from the United Brethren and one by letter. I have been pastor here for eight months; membership about 55 when I came. We have had 15 additions during regular service. Work is progressing nicely; future outlook very encouraging. I would like to exchange meetings with some other pastor. Write to me for further information.—FRANK JALAGEAS.

Medicine Lodge, Oct. 28.—Twelve added since last report, nine by baptism, two by letter, one from the Methodists. This makes 49 added in the last four months. We begin meeting with home forces next Sunday.—W. T. MCLAIN.

Topeka, Oct. 31.—Cowgill, Mo., meeting closed Oct. 27; four additions to congregation. Difficulties partially adjusted The meeting was not a great success, but some good was accomplished. Meeting at Severance, Kan., to have began Nov. 3, deferred on account of smallpox.—C. C. BENTLEY.

KENTUCKY.

Walton, Nov. 1.—We have just closed a splendid meeting at Campbellsburg, Ky. There were 11 additions, 6 by baptism, 3 by letter, 2 by statement. Bro. W. T. Brooks, of Ladoga, Ind., preached eight nights and quit on account of sickness. The writer continued a few nights longer.—J. W. ROGERS.

MISSOURI.

Altamont, Oct. 31.—I have lately held a meeting at Madison Square church in Daviess county, Mo., with 12 confessions and baptisms.—G. W. LEONARD.

Appleton City, Oct. 28.—Received two more by confession and baptism at my regular meeting yesterday at Center S. H, and closed

NOW IS THE TIME

Seasons change. We can't change them. We can't prevent the coming of cold and damp airs.

But we can prevent the sore throats, the coughs, colds and lung troubles by taking Scott's Emulsion. Nothing does more to make the tender throat tough. Nothing gives such strength to weak lungs.

Don't take risks—when it's easy to be safe. Now is the season for taking Scott's Emulsion in season.

We send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

with an overflow meeting last night with splendid interest. This is a young and growing church with excellent promise. I begin a series of meetings at Ladue next Wednesday evening.—J. N. MURPHY.

Berlin, Oct. 28.—Closed a meeting Oct. 23 at Christian chapel, De Kalb county, Mo., assisted by Robert Adams, of Pattonsburg, Mo., who did the preaching Seventeen additions. Brethren were highly pleased with the preaching.—H. F. CAMPBELL.

Bigelow, Oct. 28.—Meeting three weeks old. Twenty-three added to date; 16 baptisms; one from M. E.'s, one from Baptists; five reclaimed. J. A. McKenzie is holding the meeting.—W. R. GILL, pastor.

Bonner Springs, Oct. 29.—Two added by letter last Sunday, five in all since Sept. 1. Begin our meeting Nov. 10. Want a singer; write quick and give terms. Ladies Aid will soon pay another hundred dollars on church debt.—R. H. TANKSLY.

Chillicothe, Oct. 28.—I have just closed a three weeks' meeting at Union, Putnam county, Mo., with 20 additions; 17 by baptism. Was ably assisted by Bro. Frank A. Wilkerson, of Yale, Ia., as singer and Sister Gertrude Ammons, of Seymour, Ia., as organist. They are both valuable evangelists. We commence at Sewal, Ia., to-night.—O. L. SUMNER, pastor.

Clinton, Nov. 4.—After a one month's visit the church here gave me a unanimous call for full time. We are well pleased with our new field.—E. H. WILLIAMSON.

Farmington, Nov. 4.—Mark Collis, of Lexington, Ky., has been with us during the past two weeks. We believe in dignified evangelistic preaching as discussed at Minneapolis, so we asked Bro. Collis to preach during our protracted meeting; 24 were added to the church. Yesterday we had a very impressive ordination service, when one elder and three deacons were set apart to fill vacancies in those offices, and the writer was ordained to be an evangelist. The work here and all over southeast Missouri is making marked strides of growth. We expect to have a southeast Missouri convention in December. —R. M. TALBERT.

Harrisonville, Nov. 2.—Our meeting just closed resulted in 29 additions, 21 by obedience. Dr. B. E. Dawson, of Belton, assisted me in the meeting and our people were delighted with his able efforts. His engagement with the Belton church ends with this month, after which he expects to practice (medicine) and preach—rather than preach and practice. It was a great joy to me to have my twin brother, W. L. Crutcher, from Richmond, Ky., spend a week with us during the meeting, assisting in song and prayer. We have "by consent" entered our second year's work at Harrisonville, with no friction or opposition, so far as I know. Since Oct. 1, 1900, we have had added to the church 49 persons. Before this reaches the printer I will be in a meeting at Blairstown.—S. W. CRUTCHER

Higdon, Nov. 4.—I have preached for this Higdon church for 10 years and held them eight protracted meetings. Closed a two weeks' meeting last night which resulted in 19 being added to the saved.—J. B. DODSON.

Gilman City, Nov. 1.—Meeting three weeks old with great interest. Seven additions to date. Will continue over Lord's day. Go next to Ravenna, Mo., and on Dec. 1 to Eagleville, Mo. We need a leader of song. We hope the churches of the Grand River district will respond to the call of Sec. J. B. Mayfield, of Gallatin, Mo.—M. L. ANTHONY, district evangelist.

Joplin, Nov. 4.—We have just held the best convention in Jasper county for many years. It convened in Webb City. Over 125 delegates and visitors outside of Webb City attended and over $50 was raised to push the work in the county the coming year. We have 12 congregations with about 1,800 members and three missions. Two of these churches were organized last year. There are 84,000 people in the county.—W. F. TURNER.

Kearney, Nov. 3.—Closed meeting here last night with 41 additions. Kearney is one of the cleanest towns in Missouri. Bro. Saxby, the pastor of the church here, has the confidence and esteem of all classes. My next meeting will be at Lee's Summit.—KING STARK.

Liberty, Nov. 1.—Have held two meetings recently with my home churches. One at Mt. Olivet resulted in 24 additions, the other at Smithville in 34. Both were of two weeks' duration. I begin at Mt. Gilead Nov. 10. Will begin my fifth year with these churches Jan. 1.—FRED V. LOOS.

Moberly, Nov. 4.—Nine young people were baptized here yesterday, three more made the good confession and one was added by letter. Large audiences at all services. We hope to have some good pastor assist us in a meeting soon.—SAMUEL B. MOORE.

Mt. Zion, Nov. 1.—We are in a series of meetings and enjoying interesting and inspiring sermons by Dr. W. T. Moore. Two confessions. The church and community will be greatly revived and edified by his scholarly teaching and faithful preaching.—H. CLAY WHALEY.

New London, Nov. 4.—Our meeting continues. Two confessions.—CRAYTON S. BROOKS.

Perry.—The meeting held by R. D. Chinn, of Vandalia, Ill., closed with nine additions, six by baptism.—J. B. C.

Pickering, Oct. 29.—A five weeks' meeting conducted by the pastor, F. E. Blanchard, assisted by G. A. Butler, singing evangelist, closed last Lord's day. There were 27 baptisms; eight from other religious bodies, five of whom had been formerly baptized, two reclaimed and eight by letter and statement, making 52 in all added to the church. Of the 52 additions, 30 were heads of families, among whom were 10 husbands with their wives. Bro. Blanchard will remain with this church another year, which insures its prosperity.—C. G. MCMILLEN.

Plattsburg, Oct. 31.—I closed a meeting of two weeks at Rushville, Mo., one of my regular preaching points, with 11 additions; six confessions and baptisms and five restored. I begin my sixth annual protracted meeting at Agency, Mo., next Tuesday. H. F. Davis will be with me to hold a Bible school institute.—JAMES C. CREEL.

Princeton, Oct. 30.—A glorious meeting is in progress at this place, the town being thoroughly stirred. J. E. Davis, pastor, is doing the preaching. He is a young preacher but preaches the pure gospel in such love and power that already 48 have been added to the Church of Christ. All are of the best families in the town and this meeting will give the church the greatest prestige in the community.—GUY B. WILLIAMSON AND WIFE, song evangelists.

St. Louis, Nov. 4.—The Second church, under the leadership of W. Daviess Pitman, has entirely paid off its debt of long standing. This is an occasion for great rejoicing, but the celebration will be postponed until the close of the protracted meeting which the pastor is now beginning; one addition. Fourth church, meeting continues with six additions. Ellendale, meeting of one week, one addition. Carondelet, five by letter and statement. Mount Cabanne, four by letter and one confession; book social Thursday evening for benefit of the library. O. A. Bartholomew preached at Beulah Sunday morning and G. L. Snively at West End morning and evening. A. B. Moore has been in a meeting at Lynn, Ind.

MINNESOTA.

Litchfield, Nov. 2.—The meeting which I began with the church here, of which Bro. Knotts is pastor, has thus far resulted in 13 additions. Twelve by confession and baptism. Two from the Lutherans, one from the

"A Business Education and the Place to Get It"
JONES
Commercial College, Shorthand and Telegraph School,
309 NORTH BROADWAY, ST. LOUIS, MO.
It qualifies students for all business pursuits, and supplies business houses, banks, railroad and telegraph offices and professional men with reliable bookkeepers, stenographers, telegraph operators and clerks. Positions procured for Graduates. For Catalogue of information, address,
J. G. SOUTHGATE, President.

Barnes Business College
Library Bldg., 911 Locust st., St. Louis, Mo. A Strictly High Grade Business School. Thorough instruction in all Commercial Studies, including Shorthand, Touch Typewriting, etc. Established 20 years. Send for 50 page illustrated catalogue.

STUDY ORATORY
MINISTERS LAWYERS PROFESSORS
COMPLETE FULL WINTER COURSE
INSTRUCTION AT HOME $5.00
TEACHERS PARENTS STUDENTS
FULL PARTICULARS FREE F. P. KAISER ST. LOUIS

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., $ Galveston, Tex., Ft. Worth, Tex., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

WE TEACH YOU FREE
$5. to $10. PER DAY.
Gold, Silver, Nickel and Metal Plating.
At home or traveling, using and selling Prof. Gray's Machines. Plates Watches, Jewelry, Tableware, Bicycles, all metal goods. NO EXPERIENCE. Heavy plate. Modern methods. No toys. We do plating, make outfits, all sizes. Complete, all tools, lathes, materials, etc., ready for work. The Royal, new dipping process, quick and easy. Write today. Pamphlet, samples, etc., FREE.
P. GRAY & CO., Plating Works, CINCINNATI, O.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Travel.

A word or two on the subject of travel is not amiss. The facilities for the transportation of passengers at the present time have certainly been brought to perfection. It isn't like in the old days when it was almost a torture to go from one place to another. Now you get aboard a train and live just like you do at home. The entire equipment is built with a view to your comfort.

For instance: When you go East the B. & O. S-W. offers you Three Daily Solid Vestibuled Trains from St. Louis, leaving at 8:20 a. m., 8:05 p. m and 2:15 a. m.—made up of the finest Pullman sleepers—a dining car service which cannot be excelled (you don't have to pay for what you can't eat, but just for what you order)—first class high back coaches—in fact the trains are palaces on wheels. The track, roadbed and equipment are entirely new.

It's the best line to Cincinnati and Louisville. Only $21 to New York with stop-overs. (Saves you money and gives you the best service.)

Information in regard to trains, etc., can be secured from any representative. It will be a pleasure for them to answer your questions and help you in every way.

The favor of the public is final proof of merit—and we're after it.

F. D. GILDERSLEEVE, Dist. Pass. Agt., St. Louis, Mo.

Roman Catholics, and one from the M. E. Church. This is a hard field, but our brethren are strong and faithful. We are gaining ground under the faithful leadership of Bro. Knotts and his helpful companion. The Minneapolis convention has done much good for the Northwest —JOHN G. M. LUTTENBERGER.

NEBRASKA.

Deweese, Oct. 31.—Two additions at Ox Bow last Lord's day. One by confession; one reclaimed. Good audiences and deep interest.—E. W. YOCUM.

Fremont, Oct. 28.—We closed a very successful meeting at Beulah, Neb, Oct. 6. It was not so successful as to numbers; but because the whole neighborhood came. The heroic efforts of Bro. W. O. Swartwood deserve mention. The Methodist people dismissed services to attend. There were four confessions and one by letter. Beulah is the only organization of Disciples in Polk Co., Neb One of the elders, Josiah Moody, a grand man, was very low with typhoid fever during the meeting. We note with sorrow that he has since passed away. Our sympathies go out to his beloved wife and family.—A. O. SWARTWOOD.

Omaha, Oct. 28.—We had six additions yesterday; four by letter and two baptized. Four the previous Sunday, when we raised $85 to supply the church with new hymn books. We are already making our plans to care for the Convention of 1902 B. B. Tyler is conducting a meeting at the North Side church, and speaking each noon at the Y. M. C. A. with great acceptance.—SUMNER T. MARTIN.

Omaha, Nov. 2.—The First church rejoicse in additions almost every Lord's day; 12 came in September, 2 by baptism; and 27 in October, 2 by baptism. There are many indications that we are entering upon a new era for the cause of primitive Christianity in Omaha. Bro. B. B. Tyler, of Denver, has strengthened the North Side church and charmed and cheered a host of others by his two weeks' stay and labors in Omaha. He is the youngest, jolliest, heartiest man of 60 I know. Everybody is happier because they saw and heard him. The general committee for the 1902 Omaha convention will be elected at a union meeting at the First church next Wednesday night.—SUMNER T. MARTIN.

Tilley, Oct. 28.—Evangelist J. C. Clutter closed a meeting at this place resulting in eight additions, and preacher's salary provided for.—J. C.

NEW YORK.

Syracuse, Oct. 31.—The church in Syracuse is pleased to report six conversions at its regular services for October.—E. RICHARD EDWARDS, pastor.

OKLAHOMA TERRITORY.

Norman, Oct. 29.—Two additions by letter last Lord's day.—J. G. CREASON.

Oklahoma City, Oct. 28 —Have just closed a three weeks' meeting at Antioch with 34 additions as follows: One reclaimed, one Baptist, two baptized Methodists, and the balance by primary obedience. Am now in an interesting meeting at West Point. Immense crowds and two confessions last night. The Church of Christ is doing a good work in Oklahoma. —J. A. TABOR.

OREGON.

Antioch, Oct. 29.—A meeting of nine days' duration just closed at this place by I. N. Mulkey, assisted by Bros. Ernest Wigmore, of Monmouth, and W. T. Matlock, of Dallas. There was great interest manifested. Visible results of the meeting were six additions, two from the Baptist and four confessions. The congregation was strengthened generally.—H. R. FISHBACK.

TEXAS.

Henrietta, Oct. 28.—I had two additions at my home church at Chickasha, I. T., just before leaving home. I had nine additions and dedicated the church at Duncan, I. T., on my way over here. Have had 21 additions including 14 baptisms up to date in the Henrietta meeting, making 32 additions here of late that have not been reported. I have had 231 additions up to date this year and have done my pastoral work six months of the time.—JOHN A. STEVENS.

A NEW CHRISTMAS SERVICE.

THE DEAR CHRIST-CHILD, by H. P. Danks, is the latest addition to ur list of Concert Exercises for the holiday season. Mr. Danks is one of the best and best-known musical composers in the United States. The Music of "The Dear Christ-Child" is not the miserable trash so often found in Christmas programs, but is really good, and is simple enough to be handled by any Sunday-school.

THE DEAR CHRIST-CHILD is a neat pamphlet of 16 pages, containing nine songs, several recitations, responsive readings, etc. It is just what you want, if you are looking for "something good and something new."

PRICE is five cents for single copy, fifty cents for one dozen and three dollars for one hundred. Send five cents for a sample. It is about time you were beginning preparations for Christmas. See our catalogue for complete list of Christmas services, cantatas, etc.

Address **THE CHRISTIAN PUBLISHING CO. St Louis.**

COMMUNION WINE

We are glad to be able to announce to our readers that we have just closed a contract with one of the largest grape-juice establishments in the United States, which will enable us to supply our patrons with a much better quality of unfermented grape-juice than we have hitherto sold, at a much lower price than has been asked.

This grape-juice is bottled especially for us and bears our label. It is intended for use in the Communion Service, and also for medicinal use. Pure grape-juice, such as this that we offer, is a most excellent drink for invalids, for convalescing fever patients, for children, etc., etc. Care should be taken, however, to avoid the many impure and adulterated brands of grape-juice now on the market.

PRICES. The prices we quote are for goods sent by express, not prepaid. We have put the prices as low as possible, that every church may be able to secure this *non-intoxicating wine*—the only wine that should be used in the celebration of the Lord's death. We especially urge patrons to buy in dozen lots. The price is less, the cost of transportation is proportionately less, and the trouble of frequent ordering is avoided. *This grape-juice will keep in perfect condition for ten years.*

	SINGLE.	HALF-DOZEN.	DOZEN.
QUARTS,	$ .65	$3.50	$6.00
PINTS,	.40	2.00	3.50
HALF-PINTS,	.30	1.50	2.25

Send Ten Cents in stamps, for sample bottle of this superior grape-juice—sent prepaid.

The Christian Publishing Company, St. Louis, Mo.

WASHINGTON.

Delight, Oct. 31.—I commenced a meeting in Lind, Oct. 18, and continued over two Lord's days. Ten sermons were preached by the writer, ten by W L. McIlwaine and two by E. E. Davidson, late of Missouri. The immediate result was an organization of 40 charter members and four by baptism and four yet to be baptized.—T. M. MORGAN.

WEST VIRGINIA.

Parkersburg, Oct. 29.—The Herbert Yeuell and O. G. White meeting at Parkersburg, W. Va., is three weeks old. Eighty additions, crowded houses, wonderful Bible searching. Close in a few days. Go west to Fredericksburg, Va.—HERBERT YEUELL, Evangelist.

Changes.

B. F. Lucas, Altus to Ozark, Ark.
W. R. McCrea, Nora Springs to Carson, Ia.
J. W. Harris, Plymouth to Rich, Miss.
A. L. Criley, Eddyville to Kellogg, Ia.
A. Lyle De Jarnett, Stuart to 1316 25th St., Des Moines, Ia.
Allan M. Laird, Lebanon, Ky., to Lynxville, Wis.
Joe S. Riley, Valley View, Tenn., to Durant, I. T.
I. R. Spencer, Lockport to Ancona, Ill.
David C. Peters, Monte Vista to Trinidad, Col.
R. F. Carter, Italy to Milford, Tex.
G. E. Jones, New Haven to La Plata, Mo.
G. W. Leonard, Harrison, Ark., to Altamont, Mo.
J. A. Holton, Faywood to Lexington, Ky.
J. G. Creason, Columbia, Mo., to Norman, Okla.
T. F. Weaver, Van Alstyne to Honey Grove, Tex.
Walter C. Gibbs, McKee's Rocks to Duquesne, Pa.
F. W. Collins, Kellogg to Prescott, Ia.
D. L. Bond, Bedford, O., to Louise Avenue, Knoxville, Tenn.
H. S. Earl, Hampton in Arden, Warwickshire, England, to 5687 University Ave., Irvington, Ind.
M. F. Harmon, Atlanta, Ga., to Terrell, Tex.

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., Dept A, 42. 5d st., Cincinnati, O.

Family Circle

The Father's House.

The Father's house has many rooms,
And each is fair;
And some are reached through gathered gloom,
By silent stair;
But he keeps house and makes it home
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore, why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt
And enter—none will cast thee out!

—*Marianne Farningham.*

The Decline and Fall of Open Fireplaces.

Hawthorne, in his beautiful essay on "Fire Worship," gives evidence of his distress and discomfiture at the substitution of stoves for open fireplaces, and portrays so vividly the delights of the latter one would imagine that scores of those who read the essay would dispense at once with "the abomination" as he terms it, and open up again their old fireplaces.

Possibly some quotations from his words may yet do good work in many homes, and bring back the bright face of an ancient friend.

"It is a great revolution," he wrote, "in social and domestic life, this almost universal exchange of the open fireplace for the cheerless and ungenial stove. It is sad to turn from the cloudy sky and sombre landscape; from yonder hill with its crown of rusty, black pines, the foliage of which is so dismal in the absence of the sun, that bleak pasture-land, and the broken surface of the potato-field, the swollen and sluggish river, dragging its bluish-gray stream along the verge of our orchard like a snake half torpid with the cold—it is sad to turn from an outward scene of so little comfort and find the same sullen influences brooding within the precincts of my study. Where is that brilliant guest, that quick and subtle spirit, whom Prometheus lured from heaven to civilize mankind and cheer them in their wintry desolation; that comfortable inmate, whose smile, during eight months of the year, was our sufficient consolation for summer's lingering advance and early flight? Alas! blindly inhospitable, grudging the food that kept him cheery and mercurial, we have thrust him into an iron prison, and compel him to smoulder away his life on a daily pittance which once would have been too scanty for his breakfast.

"I never shall be reconciled to this enormity. Truly may it be said that the world looks darker for it. In one way or another, here and there and all around us the inventions of mankind are fast blotting the picturesque, the poetic, and the beautiful out of human life. The domestic fire was a type of all these attributes, and seemed to bring might, and majesty, and wild nature and a spiritual essence into our inmost home, and yet to dwell with us in such friendliness that its mysteries and marvels xcited no dismay. . . .

"How kindly he was! and, though the tremendous agent of change, yet bearing himself with such gentleness, so rendering himself a part of all lifelong and agecoeval associations, that it seemed as if he were the great conservative of nature. While a man was true to the fireside, so long would he be true to country and law, to the God whom his fathers worshiped, to the wife of his youth and to all things else which instinct or religion has taught us to consider sacred. . . . That good old clergyman, my predecessor in this mansion, was well acquainted with the comforts of the fireside. His yearly allowance of wood, according to the terms of his settlement, was no less than sixty cords. Almost an annual forest was converted from sound oak logs into ashes, in the kitchen, the parlor, and this little study, where now an unworthy successor, not in the pastoral office, but merely in his earthly abode, sits scribbling beside an air-tight stove. I love to fancy one of those fireside days while the good man, a contemporary of the revolution, was in his early prime, some five-and sixty years ago. Before sunrise, doubtless, the blaze hovered upon the gray skirts of night and dissolved the frostwork that had gathered like a curtain over the small window panes. There is something peculiar in the aspect of the morning fireside; a fresher, brisker glare; the absence of that mellowness which can be produced only by half-consumed logs, and shapeless brands with the white ashes on them, and mighty coals, the remnant of tree-trunks that the hungry elements have gnawed for hours. The morning hearth, too, is newly swept and the brazen andirons well brightened so that the cheerful fire may see its face in them. Surely it was happiness, when the pastor, fortified with a substantial breakfast, sat down in his armchair and slippers and opened the Whole Body of Divinity, or the commentary on Job, or whichever of his old folios or quartos might fall within the range of his weekly sermons. . . . Beautiful it is to see the strengthening gleam, the deepening light that gradually casts distinct shadows of the human figure, the table, and the high-backed chairs upon the opposite wall, and at length, as twilight comes on, replenishes the room with living radiance and makes life all rose-color. Afar the wayfarer discerns the flickering flame as it dances upon the windows, and hails it as a beacon-light of humanity, reminding him, in his cold and lonely path, that the world is not all snow, and solitude, and desolation. At eventide, probably, the study was peopled with the clergyman's wife and family, and children tumbled themselves upon the hearth-rug, and grave puss sat with her back to the fire, or gazed with a semblance of human meditation into its lurid depths. . . .

"Heaven forgive the old clergyman! In his later life, when for almost ninety winters he had been gladdened by the firelight—when it had gleamed upon him from infancy to extreme age, and never without brightening his spirits as well as his visage, and perhaps keeping him alive so long—he had the heart to brick up his chimney-place and bid farewell to the face of his old friend forever. Why did he not take an eternal leave of the sunshine too? Alas! is this world so very bright that we can afford to choke up such a domestic fountain of gladsomeness, and sit down by its darkened source without being conscious of a gloom?

"It is my belief that social intercourse cannot long continue what it has been, now that we have subtracted from it so important and vivifying an element as firelight. The effects will be more perceptible on our children and the generations that shall succeed them than on ourselves, the mechanism of whose life may remain unchanged, though its spirit be far other than it was. The sacred trust of the household fire has been transmitted in unbroken succession from the earliest ages, and faithfully cherished in spite of every discouragement, such as the curfew law of the Norman conquerors, until in these evil days physical science has nearly succeeded in extinguishing it. But we at least have our youthful recollections tinged with the glow of the hearth, and our lifelong habits and associations arranged on the principle of a mutual bond in the domestic fire. A warmth from the past—from the ashes of bygone years and the raked-up embers of long ago—will sometimes thaw the ice about our hearts; but it must be otherwise with our successors. There will be nothing to attract these poor children to one center. They will never behold one another through that peculiar medium of vision—the ruddy gleam of blazing wood or bituminous coal—which gives the human spirit so deep an insight into its fellows and melts all humanity into one cordial heart of hearts. . . .

"In classic times, the exhortation to fight '*pro aris et focis*,' for the altars and hearths, was considered the strongest appeal that could be made to patriotism. And it seemed an immortal utterance; for all subsequent ages and people have acknowledged its force and responded to it with the full portion of manhood that nature has assigned to each. Wisely were the altar and the hearth conjoined in one mighty sentence; for the hearth, too, had its kindred sanctity. Religion sat down beside it, not in the priestly robes which decorated and perhaps disguised her at the altar, but arrayed in a simple matron's garb and uttering her lessons with the tenderness of a mother's voice and heart. The holy hearth! . . . It has been our task to

Enameline

THE MODERN STOVE POLISH

Brilliant, Clean, Easily Applied, Absolutely Odorless.

BIGGER BOX SAME PRICE

LIQUID BETTER YET!

FIRE PROOF!!

uproot the hearth. What further reform is left for our children to achieve, unless they overthrow the altar, too? And by what appeal hereafter, when the breath of hostile armies may mingle with the pure cold breezes of our country, shall we attempt to rouse up native valor? Fight for our hearths? There will be none throughout the land. *Fight for your stoves!* Not I, in faith. If in such a cause I strike a blow, it shall be on the invader's part, and heaven grant that it may shatter the abomination all to pieces!"—*The Standard.*

Heart Trouble.

By Alice Curtice Moyer.

The Rev. Mr. Singletery sat in his study, preparing his Sunday sermon. Books and papers and references were piled about him. His brow was contracted into many a frown as he pored over a passage here and chose a theory there. He was a good man, was the Rev. Mr. Singletery, but his sermons were composed largely of scientific affairs; religion had little part in them. In fact, his discourses were learned lectures rather than sermons. He felt disappointed and dissatisfied with himself at times, but he had fallen into the snare into which so many had preceded him, and he had come to even think of God simply as an "infinite brain, an eternal logic engine, cold as steel, weaving endless ideas about life and art, about nature and man."

His head dropped upon his hand. His ideas became dim and confused for a moment. Then presently he saw himself a changed man—the sort of man he had at times desired to be—with a love of great tenderness toward his flock and a yearning over them, because of their backslidings and indifference.

An elder of his church stepped in.

"Good-morning, Bro. Singletery," he said, "you look sick or discouraged, which is it?"

"The latter, which amounts almost to the former."

"What's the trouble?" asked the kindly elder. Between himself and the pastor there was perfect sympathy. And this also seemed something out of the ordinary state of affairs. But Rev. Singletery liked the way things were going, and as his friend laid his arm about his shoulders, he felt constrained to confide in him:

"It is this, Bro. Temple. The members of our congregation are threatened with a serious malady."

"What! Has smallpox broken out?"

"Worse. A very serious form of heart trouble is brewing. The symptoms are strong, and I fear that there are already several well-developed cases."

"Explain yourself," said Elder Temple. "I see now that you are speaking figuratively, but explain."

"I will, beginning with the symptoms. I trust the indications I have seen are only symptoms, still it cannot be denied that symptoms are an evidence of something deeper. So, after all, it is the inward condition that brings about the symptoms—that furnishes the cause. A 'high pulse' in fever indicates something wrong within. A cough, however annoying in itself, is simply an evidence of some deeper-seated ailment. Certain amusements may be sufficiently injurious of themselves, yet they are only symptoms of something deeper and deadlier.

"Now to return to our own congregation and the symptoms shown by them. Last Wednesday evening, when 8 o'clock came, and there was only one faithful brother who cared to come to God's house for the one hour of prayer that we ask of our members once each week, I saw great and deep symptoms of heart trouble. On Lord's day morning (though I concede the weather was unfavorable), the empty seats spoke loudly of heart trouble. The day before had also been a day of inclement weather, yet I saw at least a score of our members out on business or pleasure. But when the Lord's day came, they suddenly felt that they were unable to go out into the storm—grievous symptoms of heart trouble! You are aware, Bro. Temple—I would not speak of it to anyone else—that it is a hard, a very hard, matter for our financial board to raise sufficient funds to pay our church expenses. The members suddenly remember their poverty when a subscription paper is placed before them. You know how the janitor has to wait and hope and hope and wait, for the pittance that is paid to him. You know how the church roof leaks, and how much the church building needs a new coat of paint, but to mention these needs to our members and to ask their help, brings up such a display of symptoms that I dread to hear the matter mentioned lest there be fatalities immediately in our midst. Now what do all these symptoms mean? Do they not tell of a fearful state within? A body that is in a normal condition does not show evidence of disease; neither does a heart that is filled with love for God and man give evidence of disease. There are other symptoms, also, which are not new, because we hear them every day—evil speaking about each other, the repeating of scandalous tales against some brother or sister, fault finding, lack of charity—all these are blemishes of the heart and speak of a terrible underlying condition. 'For from within, out of the heart of man, evil thoughts proceed.'

"The remedy? This is what one writer says: 'The time was when men talked about being clothed in righteousness and character, as if God was a wholesale dry goods merchant, and kept great bales of integrity and cut off a new character suit for each poor sinner. But righteousness and character are not made for man on the outside. Love, joy, justice represent something done with man on the inside.' 'Create in me a clean heart, O God, and renew a right spirit within me,' cried the psalmist.

"The only way to get at this disease is to get at the reason for it and take it away. When a physician is called in to see a patient with a fever, he treats the cause of the fever, and when the cause is taken away the symptoms disappear.

"The water is made clear by purging the fountain itself. The symptoms of this dread disease that is shaking the foundation of the church here and elsewhere can be eliminated only by purging and purifying the heart. The life is made sweet and clean by making the heart sweet and clean. The trouble is, my brother, the heart is belittled by too many people; it is not thought to be good taste to have a heart. Its cultivation is neglected. An eminent minister says: 'Brain counts for a good deal more to-day than heart does. It will win more applause and earn a larger salary. Thought is driven with a curb bit lest it quicken into a pace and widen out into a swing that transcends the dictates of good form. Exuberance is in bad odor. Appeals to the heart are not thought to be quite in good taste. The current demand is for ideas—not taste.' Continuing he says: 'I asked a member of my church the other day whether he thought a certain friend of his who attends a certain church and is exceptionally brainy was really entering into sympathy with religious things. '*Oh no,*' he said. '*He likes to hear preaching because he has an active mind, and he likes the way that things are spread out before him.* In the old days of the church, a sermon used to convert three thousand; now it takes three thousand sermons to convert one man.'

"I tell you, Bro. Temple, we are too much afraid of showing the best feelings of the heart. I have known men and women who, lest they might not say the very best thing in the very best way, would sit through prayer-meeting week after week without a word. These people put intellect above the heart. They make the prayer-meeting icy when they do take part, for it is plain to be seen that everything they say has been 'cut and dried and measured' beforehand. But when we by chance hear a few words spoken that come from the heart, faltering and poorly said though it may be, we cannot but feel that God is speaking through this heart, calling for men to come up higher; and the faltering tongue and unpolished language is forgotten.

"Oh, that we might learn that depth of mind *begins with depth of heart.*

"But what a sermon I am preaching to to you, Bro. Temple! I did not mean to do so when I began."

"I suggest that you preach it also to the others of your congregation, Bro. Singletery, for you are a little too reserved your-

Your Christmas Expenses

You can be as generous as you like at Christmas, and all it will cost you will be a little systematic work between now and then.

Write to THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST, Philadelphia, and find out all about it.

After Christmas you can work some more, and a trip to Europe or $500 is not too much to expect.

No luck about it. It depends upon you, and the work is easy.

The Curtis Publishing Company Philadelphia

self. Your people like you, they respect you, but you are almost as icy as they. Now, if you have a heart, let it be known. Thaw it out. Suggest to us by your own actions that heart is the center of life. Preach it, teach it, talk it, act it. Throw off that reserve that enfolds you like a cloak and see what the result will be. Let your heart shine through your intellect. 'For out of the heart man believeth unto righteousness.' Preach Jesus Christ, for he is love, and the greatest heart that the world has ever known."

The slamming of a door and the chatter of childish voices brought the Rev. Dr. Singletery back to earth. His study clock told him that it was 4:20 p. m., and that just three minutes ago he had left off at a point in the sermon he was so laboriously preparing where he was trying to tell something about the great thinkers of the world and to prove that science is the salvation of the future.

Bro. Temple had vanished, but his words in the dream, so real, remained. The "high and mighty" manuscript, to which he had intended to treat his Sunday morning hearers, went into the waste basket; and while the dream was still upon him, he wrote it down in sum and substance, and not only did he preach it, but many others along the same lines. If any pastor is in doubt as to the effect of the change from that day on in the influence and the power of the sermons of Bro. Singletery, let him go and do likewise, and he will be convinced that while there is evidence on every hand of heart disease, yet the poison can be eliminated, the weeds rooted out and the barriers broken down by the right sort of planting. Much of this planting must come from the pulpit.

Homemade Playthings.

Indestructible, paintless, cornerless toys are not to be had in great variety at any price, but the best toys for a baby are easily made at home. Among the toys one can buy, the very best is a little rubber chicken or duck, with a voice. Next in permanent interest and indestructibility are the six-colored kindergarten balls. The other rubber animals and dolls are good in their place, but not first in choice. The chicken goes regularly into the morning bath, and will never grow old. Then among homemade toys there are things to make a noise, like rattles or hoops with bells. For this there is nothing better than big colored beads or buttons well corked in a bottle. A homemade linen doll with long arms and legs, no clothes, is a great comfort to a little child and better than the printed rag dolls. Simple, good pictures pasted on twelve-inch squares of cardboard are in some respects better than picture books for small babies.

A stoutly made bean bag is a comfortable plaything for a child under a year, and a small looking-glass is suitable if the baby is not inclined to bang and throw things. A simple little bag to put things in and out of will often delight even a very small baby.

As a child begins to walk it is well if the mother has patience to teach water plays. Under presupposed good health conditions, water dabbling, at least once a day, ought to be part of the programme from fifteen months on. A child easily learns not to tip over the water dish, and the dripping around must of course be allowed, and the place of the water feast planned accordingly. There are floating toys of various kinds to be had at small cost, but hardly better than paper boats, nutshells, small boxes and the like, easily found at home. And things to wash! There is joy! Cloth things and tin things, and bubbles to blow. Scrubbing also is part of the water feast. Let the small dabbler scrub something, hard, for as long time as she likes, and wash the windows, ever so badly.—*Selected.*

President McKinley's Baptism.

Rev. A. D. Morton, a retired minister, now living in Canton, Ohio, was the one who baptized the President and received him into the church of which he was a member. Speaking of those early experiences, the venerable clergyman said:

"Yes, I received William McKinley into the church and baptized him. That was at Poland, Mahoning county, in 1856, when McKinley was a boy fourteen years of age. McKinley's father had moved to that place, I think, to get the benefit of the school there. McKinley was a student at the college. The first year I was at Poland I held quite a successful series of meetings and although William McKinley attended regularly he did not join the church.

"He was always an attentive listener, giving reverent attention to the word of God. However, at one of the meetings held during the second year I was at Poland, young McKinley arose in his place and declared his determination to be a Christian, stating that there would be no going back as long as God spared his life. He professed conversion at that time.

"McKinley had never been baptized; and when the question of his baptism came up before he was taken into full membership with the church it was discovered that he had imbibed the idea that the only true mode of baptism was by immersion. His mother, being a Methodist, favored sprinkling, and she tried to persuade her son to give up the idea of immersion.

"But arguments were of no avail, so one Sunday in the following summer, in company with a number of others, McKinley repaired to the borders of the stream near Poland and I immersed him."—*Will Carleton's Magazine.*

Lord, let me never tag a moral to a story nor tell a story without a meaning. Make me respect my material so much that I dare not slight my work. Help me to deal very honestly with words and with people, because they are both alive. Show me that, as in a river, so in writing, clearness is the best quality, and a little that is pure is worth more than much that is mixed. Teach me to see the local color without being blind to the inner light. Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for life. Steady me to do my full stint of work as well as I can, and when that is done stop me, pay what wages thou wilt, and help me to say from a quiet heart a grateful Amen.—*Henry Van Dykes's introduction to his new volume of stories.*

IF IT'S A "GARLAND,"
That's all you need to know about a stove or range.

WHAT SHALL WE EAT

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed et of grains, fruits and meats is undoubtedly the

best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics, should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make a daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

The late Bishop Whipple, known as the friend and counselor of the Indians in Minnesota for nearly half a century, was once passing the night with an Indian chief at his lodge in the forest. On leaving the camp for a short time, he inquired whether his belongings scattered about the tent would be safe from theft. "Perfectly safe," said the Indian. "There is not a white man within a hundred miles." This fable teaches that the white man's rule that there are no good Indians except dead Indians, is a good rule. It will work both ways.

With the Children.

J. Breckenridge Ellis.

The Runaways.—V.

"Em's going to sleep," said Harry suddenly, bending over his sister whose head rested upon his knee.

"Nome not," answered Emily drowsily, "I ain't sleepy, I'm jus' tired."

"Well, it's time to go to bed, anyway," said Zep. "Come down, ladies and gentlemen, and select yourselves a bedroom in the Great American Hotel!"

They climbed down the iron ladder, and scrambled up into the box-car. Zep and Harry pushed to the great iron door, and now, it was not too warm. They lay down on the grass, Emily unconsciously hunting a place close to Harry. Their bundles had been placed in a corner. Emily and Zep were soon fast asleep; you could tell that by the way they breathed. Harry lay a long time staring at the boxes and stoves at the other end of the car. The moonlight peeped in just enough to make the furniture assume strange shapes like a dream-menagerie. At last he also fell asleep. When he awoke, his brother and sister still slumbered. It was morning, and from a distance came the crowing of happy cocks who get up so extremely early every morning that they are too tired to do much more than stand around on one leg a great part of the day. At first Harry thought he would wake up Zep and tell him the sun was shining. But he didn't, because he remembered that Zep liked to do his own waking up.

Suddenly Harry heard a sound outside the box-car. He sat up quickly. Had some one come to get a load of furniture? No, there was no sound of wheels. "Say, Gregg," said a rough voice near at hand, "look a-here, will you? This here door's unfastened!"

"Somethin' in there, too, Jake," said another. "Stand back here and you'll see; furnature. Le's go to housekeepin', ole man!"

The first speaker laughed loudly. "I'll tell you what, Gregg, they're movin' these here things, an' this here's Sunday, you know, an' they're waitin' a day out of religion, you know. Heaps of folks does things out of religion,—the beatenest things you ever heard of!"

"Well, le's help 'em move," suggested the man called Jake. "I ain't got nothin' partic'lar to do this mornin', have you, Gregg?"

Gregg gave his coarse laugh, which sounded as if it might be a personal discomfort, it was so rasping. By this time Zep was awake. "What's that?" he whispered.

"Tramps!" whispered Harry.

"Here, lend a hand at this door!" said one of the tramps.

Emily grasped Harry's arm in terror.

Harry now called out in as deep a voice as he could assume: "You leave that door alone!"

"*Moses!*" muttered Jake. The children could not tell if there was a third tramp out there named Moses, but they thought not.

"What's going on out there, *anyway?*" shouted Zep, making a great noise by striking a plank against the floor.

"They must think they's nobody at home!" thundered Harry—at least, as well as he could get his voice, which had a decided tenor tendency, to thunder.

"Wait till I get my gun!" roared Zep.

Emily felt she ought to do her part.

"They'd better not fool with *me*, that's all!" she piped in a voice trembling from fear. They heard the tramps running away. "Thank goodness! they're afraid of us!" exclaimed Emily at last, still trembling. "But you told a story, Zep. You said you had a gun!"

"No I didn't, I said for them to wait till I *got* my gun. They would of waited pretty long if they had, but that was *their* business."

"Aunt Sarelda would call it a story," Emily maintained, "and she says if we tell 'em,—even *that* kind,—nobody will *respect* us."

"We kin make 'em *afred* of us, anyhow," declared Zep. Then he added, "Em, you're right and I won't do it again, —unless tramps come. Well, le's get up and open the hotel. We can't lay in here all day, and I guess Jake and Gregg won't visit us again."

At first Emily did not want the door opened, but after awhile it began to be too warm to be comfortable in the car. "I tell you what," said Harry, "le's stand guard over this box-car all day, 'cause it stands to reason the owner forgot to lock it up. He'll come for a load to-morrow, and we'll tell him how we saved his things for him and maybe we kin get a job on his place!" They thought this a good plan, and decided to spend the day in the wood, whence they could keep an eye on the car. If tramps came to molest it, they would skirt the road and run toward the barn whose roof they had seen the night before, from the top of the box-car. Thus they could give warning without the tramps knowing of their existence.

Having carefully pushed to the door behind them, they traversed the open space toward the wood, carrying their bundles. One contained their shoes and stockings, and the other, two loaves of bread and a box of sardines which they had bought at the last small town through which they had passed. They found a pleasant nook near the edge of the wood which gave a direct view of the box-car and the broad country road which ran for some distance parallel with the main track. The children sat under a great oak which seemed to have pushed back the other trees as it grew up, for there was an open circle about it, carpeted with moss and grass. There was a big hollow log to sit on, which might have a snake in it, but as you can seldom accomplish anything without some risk, they ignored this possibility. The best thing of all was a little brook not far away.

"I'm going to fish," said Zep. "Those sardines won't make us three full meals and besides I want to make a camp fire, anyhow!"

"Oh Zep!" cried Emily. "On *Sunday?*"

"Well, I'll just fish with a *pin*-hook," said Zep. "I guess pin-hooks ain't very wrong. Give us a pin, Em, and I'll get you some breakfast. Besides *'tain't* wrong, it ain't just for fun. Bible says to get your ox out of the ditch, if it *is* Sunday. Well, our ox is in the brook, and I don't see no differ'nce."

Emily would not give the pin, but Zep took it away from her. Having made up his mind to commit this wrong, he was not to be stopped by subtle distinctions. He bent the pin with that hopefulness and good humor which we have so often lavished upon pin-hooks when deprived of store-hooks. Around the head he fastened one of those dirty, thin, inevitable cotton strings that a boy stows away in his pocket against the day of having something to tie. He fastened the other end to a long, strong weed, and sat himself down upon the margin of the brook.

(TO BE CONTINUED.)

Every little girl loves a doll. How delighted she would be with a whole family of big dolls with which to "play house." These dolls are nearly two feet high, have rosy cheeks, beautiful hair, heads that will not break, eyes that will not fall in, nor suffer any of the mishaps that dollies are likely to encounter. They are the 20th Century model of the old fashioned doll that Grandma used to make, and would make Grandma open her eyes in wonder. They are made of extra heavy satteen that will not tear, and are dressed in bright colors that will not fade. They are very durable and will give a child more real pleasure than any doll made. We will give these four beautiful dolls absolutely free for selling only five boxes of our Laxative Stomach Tablets at 25 cents a box. Write to-day and we will send the Tablets by mail postpaid. When sold send us the money ($1.25) and we will send you the four dolls same day money is received. Address,

NATIONAL MEDICINE CO.,
Premium Dept. 273 L New Haven, Conn.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR PIPE ORGANS
637-641 S. Ewing Avenue, St. Louis, Mo
Please mention this paper when writing.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.
IRON AND WOOD PUMPS OF ALL KINDS.
Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and Fairbanks Standard Scales. Prices low. Get the best. Send for Catalogue.
FAIRBANKS, MORSE & CO.,
ST. LOUIS, MO.

Hour of Prayer.

Frank G. Tyrrell.

The Heavenly Shepherd.*

Text:—He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck.—Isa. 40: 11.

The Hebrews were familiar with flocks and herds, and language like this must have been very beautiful to them. To the many who live in towns and cities, in the smoke and noise of factories, this beauty is measurably lost; yet even they can feel something of the tenderness implied, and catch a glimpse of its rural simplicity and pastoral beauty. When for millions life is a weary battle for bread, it is refreshing to read, "He shall feed his flock like a shepherd."

Watchful and Tender.

This prophecy is applied to and fulfiled in Christ. He declares: "I am the good shepherd" (John 10:11). He is vigilant; he never slumbers; he gives his flock that watchful care which saves them from imminent dangers.

"He guides our feet, he guards our way,
His morning smiles bless all the day;
He spreads the evening veil, and keeps
The silent hours while Israel sleeps."

No enemy can attack him whom the Shepherd defends. No ambush can surprise him. Snares and pitfalls cannot entrap him. But the watchfulness of the heavenly Shepherd is not more wonderful than his tenderness. "He gathers the lambs in his arm, and carries them in his bosom." Who would not ride in such a chariot? The timid, the faint, the discouraged and the very young are thus kept and guarded. Would it not be well for members of the flock to abide more often quietly in the fold? And then all the qualities in the flock which respond to these in the Shepherd, should they not be carefully cultivated? He is watchful; then we can be trustful. He is tender; then we must be confiding and obedient.

The Young.

The growing church is always filled with young people, and has a strong recruiting station in the shape of a well organized Sunday-school. Young people's societies have multiplied, and yet there are few churches that show the same loving care of the young that Christ shows. They are always found among his listeners. They seem to have been irresistibly attracted to him. And when fond mothers brought them to him, craving his notice, he gently took them up in his arms and blessed them. He has forever sanctified infancy and childhood by passing through these periods of human life. Bethlehem is a name sacred in song and story, because he was born there.

The critical years, the years determinative of all the future, are the years of infancy and childhood. This is a strategic fact, and as such Jesus recognized it. The young are easily led astry; they are prone to wander; therefore they are in need of extra care. In many homes there is no teaching of either morals or religion, and children are neglected and abused. So the church must "gather them in her arm, and carry them in her bosom."

One Flock.

"And other sheep I have, which are not of this fold." If we stop there the passage might be made to justify sectarianism in the Church; but read on: "them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd" (John 10: 16). Was the Master thinking of the souls of that generation, in lands far away, that were feeling after him? Or did he think of the coming generations, of the days when his flock should be divided and scattered?

Whatever may have been his thought we can comfort ourselves with the assurance that he is bringing together the divided hosts. And as the church hears his voice and follows him, yielding itself in loving obedience to the great Shepherd, divisions will disappear, strife will cease, and all discordant voices will be hushed. And why not? The good Shepherd has laid down his life for the sheep. He has succored them forever. Death cannot snatch them away. Wolfish passions cannot tear them. Is it not passing strange that people who are one in their devotion to so great a Savior should be many in their attempts to serve him; and not only so but, while friends of the Master, enemies one of another?

Under-Shepherds.

It has pleased God to appoint under-shepherds of his flock. Their duties are like those of the chief Shepherd, though their resources are not likewise limitless. Theirs is a service highly honorable, but charged with great responsibility. Elders, preachers and teachers are to-day performing this task. May it be with the fidelity that shall at last win "the crown of glory that fadeth not away."

Prayer.

"All we like sheep have gone astray." We have been lost, but Thou hast sought us and saved us, O God. When faint and weary Thou hast carried us, and many a rough place we have not known. For thy tender shepherding we bless Thee. Wilt Thou make us docile, willing and obedient, and with an innumerable company, bring us at last into the heavenly sheepfold, through Christ Jesus our Lord. Amen.

*Prayer-meeting topic for Nov. 13.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

F. J. CHENEY & CO., Toledo, O

Sold by Druggists, 75c.
Hall's Family Pills are the best

FOR SCHOOL TEACHERS

New Wall Map, Free.

The Louisville & Nashville R. R. has just issued a most complete Wall Map of the United States, Mexico, and the West Indies. This map is printed in colors, mounted on linen, with rollers at top and bottom, ready to hang on wall. Size is 36x36 inches. We will be pleased to send a copy FREE to every teacher who will send name and address to

C. L. STONE,
General Passenger Agent,
Louisville, Ky.

AGENTS WANTED—MEN and WOMEN
For the splendidly illustrated and wonderfully popular new book
THIRTY YEARS IN WASHINGTON
By MRS. GEN. JOHN A. LOGAN. It portrays the inner life, wonderful activities, marvels and mysteries of the Capital as a famous and highly privileged woman sees them. Beautifully illustrated (50 Plates) by Government consent and aid. ☞Sold by agents only. 81st thousand. ☞A few more reliable agents wanted, but only one agent in a place. ☞Some of our agents are making $100 a month. ☞*Distance no hindrance*, for we *Pay Freight, Give Credit, Extra Terms*, and *Exclusive Territory*. Address
A. D. WORTHINGTON & CO., Hartford, Conn.

Starks' Headache Powders
ABSOLUTELY HARMLESS.

Dr. J. F. Kincheloe, Conway, Ark., says: I have used STARKS' HEADACHE POWDERS in my practice and my family, and have taken them myself. I find them not only good, but very good, and ease pain effectually.

Irvan S. Tinker, Plainville, Conn., says: Enclosed find stamps for more of STARKS' HEADACHE POWDERS. I like them very much. 10-cent package at all druggists. Sent by mail, postpaid.

STARKS & CO., MIDWAY, KY.

No Person Should Die

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from bladder and prostate inflammation and from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the CHRISTIAN-EVANGELIST may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys, inflammation of bladder, and enlargement of prostate gland.

There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle.

Cheap Trip To Great Southwest

Homeseekers' excursions to Kansas, Oklahoma, Texas, Colorado, Utah, New Mexico, and Arizona.
November 5 and 19,
December 3 and 17.
Only one fare plus $2.00 round trip.
The great Southwest is an open door of opportunity for the hustler. Take a trip there this fall.

Santa Fe

Address A. ANDREWS,
General Agent A. T. & S. F. Ry.
108 N. Fourth St., St. Louis, Mo.

The Christian Worker, by J. H. Foy, has long been generally regarded as the best ministers' manual published. It is a book that every preacher needs, for it will give him assistance and help in every part of his duty as a minister of the Gospel. It is full of hints and suggestions concerning weddings, funerals, baptisms, dedications, and all manner of special occasions. Besides, there are instructions anent church discipline, organization, etc., etc. The book is eminently practical, and is exceedingly cheap at its low price—seventy-five cents. Christian Publishing Company, St. Louis.

Sunday - School.

W. F. Richardson

The Childhood of Moses.*

It must have seemed to many in Israel that Jehovah had forgotten his covenant people, who were now suffering in bitter bondage beside the Nile. Though their cry went daily up to heaven, yet their burdens grew heavier, and their taskmasters more cruel. They might have seen in their unprecedented increase of numbers a token of the gracious providence of God, but doubtless they were slow to see aught of divine favor amidst the hardships of their earthly lot. The worst was yet to come, and only when the nation had reached the point where their agony should voice itself in united petition to the God of their fathers, and their experience be such as to render them willing to undertake and complete the weary journey back to the land of promise, would the arm of Jehovah be bared for their deliverance. That time was rapidly approaching. Finding that his Hebrew slaves were multiplying beyond all precedent, despite the cruelties under which they groaned, the ruling Pharaoh issued an edict that every male child born in a Hebrew household should be put to death, and made it the duty of every one of his native subjects to see that this order was obeyed.

It was a short time after this command was given that the child was born who was to break the arm of Pharaoh, and deliver the subject race from bondage. The names of his parents, Amram, "Kindred of the Lofty One," and Jochebed, "She whose glory is Jehovah," seem to indicate that, at least in the tribe of Levi, to which they belonged, a strong faith in God yet lingered, and the hope of deliverance had not died out. Already two children had been born to them, Miriam, a girl of perhaps twelve or thirteen, and Aaron, now three years old. With what anxious hearts must these godly parents have awaited the birth of another child, and with what sorrow did they learn that it was a son, and therefore subject to the cruel edict of the king. But there was that in the aspect of the little babe which gave them courage to attempt his rescue. The writer of Exodus tells us that "they saw he was a goodly child." Stephen, in his address before the Jewish council, as recorded in the seventh chapter of Acts, says that Moses was "exceeding fair," or, literally, "fair unto God." Tradition tells how beautiful he was in form and feature, to an extent that attracted universal attention and admiration. Whether merely his unusual beauty, magnified by the affection of fond parents, or the feeling that his remarkable loveliness argued for him some divine mission for his oppressed people, we may not know. What is certain is that his parents determined to save his life if possible, and that they asked the help of God in this effort. Conscious that death would probably be their reward, if discovered, they "through faith," as the writer of the Hebrew epistle informs us, braved the king's anger, and concealed their darling child.

Three months went by, when Jochebed realized that her babe could not much longer be kept from the sight or hearing of the enemies about her. His discovery would result in his certain death, if not that of the entire family. In her despair, she found refuge in God. She determined to commit the babe to the Lord, and trust that some way of safety might be found in that providence which she still believed to hover over her people. She took the reeds, or papyrus stalks that grew along the Nile and its many canals, and wove of them a basket, or "ark," which she made water tight by smearing it with a mixture of bitumen and pitch, or tar. In this, with loving hands she laid her sweet babe, and with many a tear and ardent kiss fastened securely the cover, and stealing in the early mor to the brink of one of the canals flowing from the Nile, laid her precious charge amid the rushes along the bank. Only a mother can enter in imagination into the feelings of this Hebrew mother, as she turned away from her innocent babe, to wait the uncertain future. But she omitted no precaution that loving forethought could provide, and Moses' young sister, Miriam, lurked about, in sight of the spot, hoping that she might in some way serve the life or fortunes of her baby brother.

Some suppose that the mother of Moses was aware of the fact that the Egyptian princess was wont to bathe in the place where she had laid her child. However that may be, God directed her steps hither on this very morning. It was perhaps in the near vicinity of the ancient capital of Lower Egypt, Memphis, situated nearly where the Cairo of today is built. "Pharoah's daughter" is said by some ancient writers to have been Thermuthis, the daughter of the preceding, and sister of the then reigning Pharaoh, and the wife of the latter, in accordance with the prevailing custom of the Egypt of that period. It is also said that she was childless, and greatly desirous of offspring. If these are facts, and not mere conjectures, they would explain the instant favor with which she looked upon the beautiful Hebrew babe, and the affection which she lavished upon him. When she had seen the ark lying amid the reeds, and had it brought to her and opened, the lovely babe, whose weeping alone would appeal to the heart of any true woman, found entrance at once into this childless woman's heart, and she loved it as her own. Mingled with admiration for the beautiful child was pity for its cruel lot, and perhaps for the unknown Hebrew mother whose evident despair had led to the committal of her babe to the mercy of the river.

Miriam, standing afar off, beheld the evident pity and admiration with which the royal princess was fondling her little brother, and was emboldened to draw near and ask if she would not have a Hebrew nurse to care for the tiny outcast. Bidden to bring such an one, she hastened on flying feet to bring her mother, who was given charge of her own child, with promise of wages for his care. How could she have concealed the rapture of her heart, when again permitted to clasp to her bosom the babe for whose life she had hardly dared, an hour before, to hope? What rejoicing must have filled the humble home of these righteous children of Levi, when they found their family circle again unbroken. And how their faith in the purpose of God to bring some great blessing to his people, through this marvelous child of theirs, must have been strengthened by this signal proof of his overruling providence. Henceforth they could not doubt that Moses was a "child of destiny." This conviction doubtless made it easier for Jochebed to surrender him to his foster mother, the royal princess, when he arrived at an age suitable for his appearance at the royal court. She could wait God's time for the fulfillment of the mission of her wonderfully preserved son.

*Lesson for Nov. 17. Exodus 2:1-10.

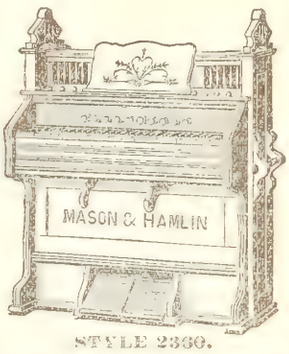
Good Positions.

You may, without paying to the college a cent for tuition, until course is completed and position secured, attend one of Draughon's Practical Business Colleges, Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Shreveport, Ft. Worth and Galveston. Send for catalogue; it will explain all. Address: "Credit Dep't., MO, Draughon's College," at either of above places.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Simple but not Severe
Small but Serviceable

these are the striking points of our new style



STYLE 2360.

Chapel Organ

Its musical qualities are of a high order, as are those of all organs of our make. 100 styles for all uses.

Mason & Hamlin Co.

BOSTON. NEW YORK. CHICAGO.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

WINTER TOURIST TICKETS

NOW ON SALE VIA

Louisville & Nashville R. R.

TO

Florida

and

Gulf Coast Points

Finest Dining Car Service in the South.

Write for folders, descriptive matter, etc, to

C. L. STONE,
General Pass. Agent,
Louisville, Ky.

B & O S W

BEST LINE TO THE EAST.
3 DAILY FAST THROUGH TRAINS
DIRECT LINE TO CINCINNATI AND LOUISVILLE.
ONLY $21.00 TO NEW YORK.
STOP-OVERS WASHINGTON, BALTIMORE AND PHILADELPHIA.
DINING CARS A LA CARTE.
NEW ROADBED, TRACK AND EQUIPMENT.
SCENERY UNSURPASSED.

For Information Address,
F. D. GILDERSLEEVE,
Dist. Passenger Agent,
St. Louis, Mo.

One Dollar League.

We have sent out 2,500 copies of the following letter:

Kansas City, Mo., Oct. 24, 1901.

DEAR FRIEND OF JESUS:—Have patience with us and read this, it is for you. Last year was one of the most successful in our state mission work. Sixty new churches and 110 Bible schools were organized, 3,596 souls were turned to the Lord by our faithful workers in the field. This is by far the largest year's work for some time past. To accomplish this great work our field force had to be greatly increased. Our collections were $1,500 more than last year, but it took every cent of this increased income to pay our men, and we find ourselves at the beginning of a new year with an empty treasury.

Something must be done immediately to ward off the calamity of a reduction of our field force. Truly this would be a calamity, especially in our drought-stricken districts. There it means the utter withdrawal of every religious privilege, for it is only when the preacher comes that there are any religious services at all. If we only had space to insert some of the many letters from these places that we are receiving, you would excuse us for being urgent, yet unless we can at once secure these funds, we will be compelled to call these men in.

In this emergency the board has determined to make a direct appeal to the brotherhood of the state. There ought to be thousands of our brothers and sisters throughout the state who would contribute at least

ONE DOLLAR

to meet this great crisis. This appeal comes not from a far away land, but from our own beloved state. It is not made in behalf of the heathen, but for those who are our brethren and sisters in Jesus Will you not join this ONE DOLLAR LEAGUE for the immediate relief of our hard pressed work? Please do not refuse, but send immediately and God will surely bless the deed. Every contributor's name will appear in the columns of the *Missouri Christian Message*, and that paper will be sent one year to each contributor of one dollar or more. Send to-day.

Yours in His name,
T. A. ABBOTT, Cor. Sec. for the board.
420 East Ninth St., Kansas City, Mo.

P. S.—Of course you are not limited to the one dollar in your sending. If you can send five or ten, or even more, we shall thank you and the dear Lord for it. But we want this offering to be within reach of all.

If you have not received a copy of the above letter, will you not immediately upon reading this article, send us this small sum to help us in our work? If you have received one and have not yet responded, will you not do so immediately? I assure you that but for the fact that the need is an imperative one, this call would not go out in this way. It seems to be our only hope of redemption at this time, and we beg of you, we pray in the name of the Master, that you will give it your immediate attention. Yours in His name,

T. A. ABBOTT.

Southwestern Wisconsin.

State Evangelist J. H. Stark recently visited the churches of this section, much to the encouragement and edification of the brethren. At Lynxville a missionary rally was held and Bro. Stark preached a good sermon on "Fellowship," and presented the state work. Sunday the pledges will be taken for Wisconsin missions.

Ferryville, seven miles north of here, has no church of any description. We are planning to take possession of the town in the name of the King. Wisconsin has many an open door for the pure, simple gospel, and this is a day of great opportunity for the Christian churches.

A hundred missionaries are needed in the state and yet there are only five preachers giving their entire time to the work of the ministry. Viroqua, Sugar Grove, Sylvan and Richland Center are all without preachers. And yet the work prospers throughout the state.

The Sugar Grove brethren are building a new house of worship.

Viroqua hopes to have Geo. F. Hall for a meeting this fall

Richland Center has a preacher in view.

If you have the gospel and know how to preach it you can find an audience in Wisconsin. ALLAN M. LAIRD.

Lynxville, Wis.

Burlington Route

9 A.M. 9 P.M. TO KANSAS CITY.

Two trains daily with all classes of modern equipment.

The Burlington has the only train from St. Louis near the popular leaving hour of 9 p. m. for the West—Kansas City, Omaha, St. Joseph, Denver.... ..

City Ticket Office—S. W. Cor. Broadway and Olive St., St. Louis.

An Attractive Book Offer!

During the past few years there has been a rage for the historical romance. This has been a profitable and sensible fashion, for it has given something of a knowledge of secular history to persons who would not have taken the trouble to study, but who enjoyed reading fiction.

Why should not Bible history and knowledge of the characters of the Old Testament be disseminated in the same manner, especially among young people. They will gladly read an interesting story, and what can be more interesting, for example, than the career of Moses, skillfully narrated?

We offer six splendid romances from Bible history in one set. The books are: MOSES, THE MAN OF GOD (Duncan); QUEEN ESTHER (Davis); ELIJAH (Davis); KING SAUL (Ellis); IN THE DAYS OF JEHU (Ellis); and SHEM (Ellis). Five of these are cloth-bound books; SHEM is bound in paper. The regular price of the six volumes is $4.75. For a short time we propose to offer the complete set for $3.50. At this price the books will be sent by express, not prepaid.

The children and young people will be delighted with these books. They will help to pass many a long autumn or winter evening. Better still, they will impart much information about Bible history. It is sometimes difficult to get boys and girls to study the Bible, directly, but there will be no trouble getting them to read these interesting stories.

Six Volumes. Over 1400 Pages. Many Illustrations. $3.50.

The Christian Publishing Company, - St. Louis, Mo.

Payment of Arrears

To January 1, 1902

AND $1.00 ADDITIONAL

Will Extend Your Subscription

TO THE

Christian - Evangelist

To January 1, 1903.

Make remittances payable to

CHRISTIAN PUBLISHING CO., - - ST. LOUIS, MO.

Marriages.

BICE-GIBONEY—Married in Fulton, Mo., Oct. 12, 1901, Mr. C. S. Bice, of New Bloomfield, Mo., and Miss Sallie Giboney, of Harris Prairie, Mo., F. J. Nichols officiating.

BOWMAN-SCHOLL—Married at the home of the bride's father, Bro. J. R. Scholl on the evening of Oct. 17, 1901, Mr. E. L. Bowman and Miss Kittie Scholl, both of New Bloomfield, Mo., F. J. Nichols officiating.

CREWS—KENNETT—Mr. Isaac B. Crews and Miss Ethel R Kennett, of Millersburg, Mo., were married at the home of the officiating minister, F. J. Nichols, on Wednesday afternoon, Oct. 23, 1901.

CURTWRIGHT—RILEY—Married Oct. 30, 1901, at the residence of the bride's father, C. H. Strawn officiating, Mr. Emmett S. Curtwright to Miss Myrtle Riley, both of Monroe county, Mo.

FOY—LE DEIS—Mr. U. S. Foy, of Fulton Mo., and Miss Dorothy LeDeis, of Mokane, Mo., were married by F. J. Nichols, on Thursday noon, Oct. 24, 1901, at the home of Bro. G. A. LeDeis, the bride's father.

JORDAN—PRICE—Married at the home of the bride's parents in Jewell county, Kan., Oct. 16, 1901, Mr Ivan Jordan and Miss Grace Price, G. D. Sellers officiating.

MILDE—MYERS—Married at the Christian parsonage, Estherville, Ia., Paul Milde, of Humboldt, Ia., and Annetta Myers, of Estherville, DeForest Austin officiating.

PENDERGAST—SWALE—Married Oct. 17, 1901, at the parsonage, Estherville, Ia., Chas C. Pendergast, of Minneapolis, Minn., and Winnie I. Swale, of Estherville, Ia., DeForest Austin officiating.

SAMPSON—BROOKS—Married by F. J. Nichols at the home of Bro. T. A. Brooks, father of the bride, of near Carrington, Mo., on Wednesday evening, Oct 23, 1901, Mr. William R. Sampson and Miss Ila Belle Brooks, both of Carrington, Mo.

WAY—LITER—Married Oct. 16, 1901, Bert Way, of Virginia, Ill., and Ollie Liter, of Virginia, Ill, at the bride's home, Ivan W. Agee, of Chapin, officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BAILEY.

Phœbe Ann Bailey died at the home of her daughter, Mrs C. W. Yard, in Augusta, Kan., Oct. 15, 1901, in her 80th year. Phœbe Ann Davidson was born in Perry county, Ky., Sept. 2, 1822; was married in Montgomery county, Ind., to John L. Bailey, Nov. 15, 1840; confessed Christ and was baptized near Adel, Ia., by J. M Dodge, in 1867. For 15 years, since her husband's death, she has lived among her children. She was a faithful Christian and her cheerful disposition brought sunshine into every home she entered. She was a dear mother to us all. She fell asleep in Jesus painlessly, after a long and tedious illness. Funeral services were conducted by W. E. Reeves. Five daughters and three sons remain to sorrow, but not as those who have no hope.

C. W. YARD.

Augusta, Kan.

DIVERS.

Another beautiful, peaceful home is made void by the touch of the icy hand of death. Mrs. Martha C. Divers, wife of our much esteemed and highly respected citizen, S. A. Divers, died Oct. 19, 1901, of stomach trouble, aged 47 years, 7 months and 9 days She was married Oct 11, 1876; was a member of the Christian church, having united with the Boydsville church under the preaching of Rev. John Smith, at the early age of twelve years, and remained a consistent member at that place the remainder of her life. Her maiden name was Martha C. Wilkerson. There were 25 years and 8 days of her married life, and to this marriage were given two sons, Carl and Curtis, two noble young men just stepping into the prime of manhood and usefulness. They are now called to bind the bleeding bosom of a bereaved and lonely father, with an innumerable host of relatives and friends that yet remain to mourn her death. There are three brothers and one sister and an aged, widowed mother of whom it may be truly said, A true mother in Israel, as she has loved, cheered and soothed the sufferings of seven daughters, and saw them pass over the turbid sea. And yet the mother is left, "who meekly waits and murmurs not." This sad event though not unexpected has awakened in these bereaved hearts the profoundest feelings of sorrow. It seemed so hard to bow in submission and say, "Thy will, not mine, be done." And when we saw in death her eyelids close, O, grave, not yet, not to-day! a little while longer let her stay. No family was ever blessed with a mother whose whole life seemed more ablaze with constant watch-care and untiring effort to lavish that mother's love and promote the happiness of her family. Her remarkable executive talent and well directed energy made her home a model of order and neatness. After a grand and impressive discourse by Rev. J. B. Jones the beloved remains were interred in the Carrington cemetery and there, enfolded in the arms of eternity, she lieth asleep, enjoying the sweet blissful repose of everlasting peace. Around that newly made mound, covered with love's token, will ever sweetly linger a halo of deep and undying love mingled with unquenchable affection.

FANNIE PORTWOOD.

LOONEY.

After an illness of over a year A. Looney, or "Uncle Ap" as he was familiarly known, passed from earthly to heavenly life, near Farmer, Young county, Tex., age 79 years and 5 months He was born Oct 17, 1822; died June 22, 1901. He was a faithful member of the Christian church nearly 50 years and a reader of the CHRISTIAN-EVANGELIST since its publication at Kansas City. He leaves an aged wife, three sons and four daughters. He was a constant reader of the Bible and ever ready to give a reason for his faith. The writer has known him since 1847. He was a true friend, a kind husband and indulgent parent.

W. C. BLAKEY, Sr.

Benjamin, Tex.

NICHOLS.

Died, in Sherman, Tex., Oct. 21, 1901, E. S. Nichols, at the home of his youngest daughter, Mrs. R. R. Hall. Bro. Nichols was near 80 years of age and for over 50 years an earnest follower of the Christ. Born in North Carolina, he came to Illinois in early life and settled near Coyson, Adams county. He for many years was a most efficient elder of the Christian church in that place. He moved to Texas in 1877. After the death of his beloved wife some years ago, he made his home with his youngest child, Mrs. R. R. Hall, where he fell alsleep trustingly in Christ. His funeral was conducted by his pastor, Bro. Holsapple, of Sherman, and his body was laid to rest in the cemetery at Pilot Point, Tex. He leaves three sons and six daughters to mourn his departure. Truly has a good and pure man gone to his reward.

E J. LAMPTON.

Louisiana, Mo., Nov 1, 1901.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

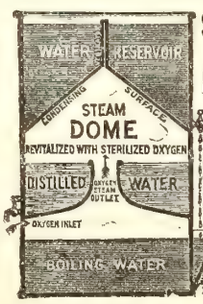
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

LET US START YOU $20 to $40 Weekly and expenses Men and Women—at home or traveling. Our agents and salesmen made over $600,000.00 last year supplying enormous demand for our famous Vibrator Bath Cabinet and other fast selling agents. Wonderful opportunity. No Scheme or Fake. Make money. WRITE today for our NEW PROPOSITION, PLANS, ETC. World Mfg. Co., 8 World Building, Cincinnati, O.

PARKER'S HAIR BALSAM Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.



SALESMEN AND AGENTS WANTED

BIG WAGES—Our Famous **Puritan Water Still**, a wonderful invention—not a filter. 22,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fevers and sickness. **Write for Booklet. New Plan, Terms, etc. FREE Harrison Mfg. Co.,** 352 Harrison Bldg., Cincinnati, O.

THE SCENIC ROUTE

FRISCO SYSTEM

Its rails penetrate the fertile States of

MISSOURI, ARKANSAS, KANSAS, OKLAHOMA, INDIAN TERRITORY, TEXAS and the SOUTHWEST, TENNESSEE, MISSISSIPPI, ALABAMA and the SOUTHEAST

It reaches the rich farming lands of Kansas and Oklahoma, the mineral fields of Southern Missouri and Northern Arkansas, the cotton fields of the South and Southwest, the oil fields of Kansas and the Indian Territory, and hundreds of other industrial places of interest and profit to the home-seeker and investor. And last, but not least, it will carry you to the famed health resorts of the Ozarks,

Eureka Springs AND Monte Né

Send your friends in the old States one of our illustrated pamphlets, to be had by addressing Room No. 726, Century Building, St. Louis:

"The Top of the Ozarks."
"Feathers and Fins on the Frisco."
"Fruit Farming Along the Frisco."
"The Ozark Uplift."
"There is Something to See Along the Frisco Line."
"Oil, and where to find it."

The most comprehensive railroad literature for the home-seeker, traveler or investor ever published for gratuitous distribution.

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

Dr Price's Cream Baking Powder

Superlative in strength and purity

Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—There are imitation baking powders sold cheap by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

Elsewhere in this issue of the CHRISTIAN-EVANGELIST will be found an advertisement announcing a new departure in the way of communion wine. We have been selling unfermented grape juice for some years, but have been buying it in small quantities, and consequently paying a price that made it necessary for us to charge our patrons more than grape juice should cost. But we have changed all this. We have closed a contract with a large eastern house for a large quantity. It will be bottled expressly for us, and will bear our label. It is of the finest quality, and is guaranteed to keep sweet for ten years if corks are not drawn. Buying a large quantity, we secured a low price, so that we may now offer it to our patrons at a very low figure. This new wine comes in quarts, pints and half-pints, and may be purchased by the single bottle, by the half-dozen or the dozen, in either of the three sizes. We especially recommend the purchase of a dozen bottles at once. Each dozen is specially packed in a separate case. At our new price, it is better to buy communion wine from us than to make it at home. Prices will be found in our advertisement on another page.

We are already preparing to print the *second edition* of the *Witness of Jesus*, the first edition being almost exhausted. There has been a gratifying demand for this book. The book has sold both because of the intrinsic merits of its contents, and because of the widespread esteem and regard felt for the author, the late Alexander Procter. From all sides come words of high praise from those who have read the work. The low price of $1 25 puts this truly great volume within the reach of every one.

Less than two months until Christmas! It is high time your Sunday-school was beginning to prepare whatever celebration or program it purposes to give. We strongly urge upon the attention of our patrons a splendid new Christmas concert exercise, the very latest addition to our list—*The Dear Christ Child*, by H. P. Danks. It is just what you want if you are looking for something good and something new. Price, five cents per copy, fifty cents per dozen, $3 per hundred. Send five cents for a sample copy.

Do you wish to prepare a program for a Thanksgiving service for the Sunday school? If so, send for *The Harvest Home*, by W. W. Dowling. It is a Thanksgiving service, without music. Price, five cents per copy, fifty cents per dozen, three dollars per hundred.

Although the Christian Publishing Company has now one of the largest press rooms in St. Louis, we realize that we must soon enlarge our space and secure additional presses. We now have seven cylinder presses at work and these are so crowded that it is a serious problem how to get all our work done. We do no outside work. Our presses print only our own publications. The people are ordering books almost faster than we can print them.

There is a healthy demand now for Christian Endeavor supplies, and this indicates that the societies are properly equipping themselves for aggressive work. We have all C. E. supplies in stock. We have a fine assortment of pins and badges, in silver and gold. Every Christian Endeavorer who is not ashamed of his connection with the society should wear the badge.

The sale of *The Reformation of the Nineteenth Century* is increasing in a most gratifying manner. This is a book that will steadily increase in popularity as its real worth comes to be known. As the *only* real history of the Disciples of Christ, it should be in every home among us, and should be carefully read and studied by every Disciple who loves the cause of which he is—presumably, at least—an advocate. Price, $2.

There is one branch of our book business which has always been disappointing, and that is the sale of tracts. We do not sell one-tenth of what we ought to sell. The Disciples of Christ have an excellent list of tracts and pamphlets, of which we publish by far the greater part. These tracts (costing from 25 cents per hundred to 25 cents each) should be scattered broadcast. Every church should buy tracts as regularly and certainly as it buys hymn books. See the price list on pages 60, 61 and 62 of our catalogue.

We beg our patrons to exercise the greatest care in ordering song books. Do not, for example, write simply: "Send one dozen *Gospel Calls*, with bill, and I will remit." We get that kind of an order every day, and we always have to send it back. Why? Because there are six different editions of the *Gospel Call*, and we cannot know which is desired unless we are informed by the purchaser. There are three editions of *Popular Hymns No. 2*, and the same number of *Silver and Gold*. Always state just what you want, and we will get it to you as soon as possible.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—The Reformation of the Nineteenth Ce tury. This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | November 14, 1901 | No. 46

Contents.

EDITORIAL:

Current Events.....1443
Our Plea for Union and the Present Crisis.....1445
Practical Christianity.....1445
Notes and Comments.....1446
Editor's Easy Chair.....1447

CONTRIBUTED ARTICLES:

The Floodtide of Life: Adolescence—Edward Scribner Ames.....1448
Li Hung Chang.....1449
A House to-House Visitation on Saturday, Nov. 23.—C. L. Thurgood.....1450
B. B. Tyler's Letter.....1450
The Old Book in the New Crucible.—J. J. Haley.....1451
English Topics.—William Durban.....1452
Little Duties (poem).....1453
The Immortality of the Unseen.—George H. Combs.....1454

CORRESPONDENCE:

At Sendai, Japan.....1458
Texas Letter.....1458
The Virginia Convention.....1459
Chicago Letter.....1460
The Gospel of the Helping Hand.....1461
Upper Ohio Valley Notes.....1461
A Letter of Thanks from Bro. J. Z. Tyler.....1461
The American Revised Bible.....1470

MISCELLANEOUS:

Current Literature.....1455
Our Budget.....1456
Evangelistic.....1462
Family Circle.....1464
With the Children.....1467
Hour of Prayer.....1468
Sunday-school.....1469
Marriages and Obituaries.....1471
Book Notes.....1472

Subscription $1.50

LITERATURE AND LIFE.

LIFE comes before literature, as the material always comes before the work. The hills are full of marble before the world blooms with statues. The forests are full of trees before the sea is thick with ships. So the world abounds in life before men begin to reason and describe and analyze and sing, and literature is born. The fact and the action must come first. This is true of every kind of literature. The mind and its workings are before the metaphysician. Beauty and romance antedate the poet. The nations rise and fall before the historian tells their story. Nature's profusion exists before the first scientific book is written. Even the facts of mathematics must be true before the first diagram is drawn for their demonstration. To own and recognize this priority of life is the first need of literature. Literature grows feeble and conceited unless it ever recognizes the priority and superiority of life, and stands in genuine awe before the greatness of the men and of the ages which have simply lived.

—Phillips Brooks.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. ..... $1.50 each
Ministers.... .. .. 1.00 "

If paper fails to reach you regularly please notify us at once.
In ordering a change of post office, please give OLD as well as NEW address.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

Important Notice!

After much experience and careful deliberation we deem it necessary to announce a change of policy in regard to subscriptions to the CHRISTIAN-EVANGELIST. Heretofore we have followed the general custom of publishers of religious journals by continuing the paper to the subscriber unless orders to the contrary were received. This has been done by us because it was the generally accepted way, and because we hoped to accommodate our subscribers by so doing. It has resulted not only in considerable financial loss to us, but, what is more regretted by us, our purpose has sometimes been misunderstood. What we intended as a kind consideration towards our patrons has not infrequently been regarded as an attempt to impose upon them

We have given the subject much thought, and have, we believe, devised a method by which those who need a little time for payment of the subscription price may be indulged, and those who prefer the strictly cash in advance or discontinue policy may also be pleased.

Beginning with the new year, we will notify, some weeks in advance, those whose subscriptions expire with the month in which the notice is sent, to either remit the amount necessary for another year's subscription, or, if it is not convenient at that time, to fill out and sign an order for the continuance of the paper, with a promise to pay at some definite date within the year.

Suitable blanks for using either of these ways of renewing subscriptions will be inclosed with the notice. If neither is returned before the date of expiration, the paper will be promptly discontinued. We ask the hearty co-operation of all friends of the CHRISTIAN-EVANGELIST in this effort to place subscription matters upon a mutually satisfactory basis.

Subscribers who are at present in arrears should, if possible, arrange to pay before January 1, 1902, or, if that is not convenient, let them write to us, and we will send one of the blanks referred to, which they may fill, sign and return. hen these promissory orders are received subscription will be credited on our mailing list, and the orders filed for collection at the time they fall due.

Under this plan subscribers will have the privilege of paying at the time of the year most suited to their circumstances, arrearages will not swell to burdensome proportions, no one will receive the CHRISTIAN-EVANGELIST unless it has been definitely ordered, and the publishers, because of prompt payment, will be enabled to furnish a better paper to the readers. Some confusion may result during the time of transition from the one policy to the other. We shall exercise care to avoid mistakes, but if any should occur we ask our patrons to promptly call our attention to them, that we may make correction.

CHRISTIAN PUBLISHING COMPANY.

A SERMON OUTLINE

THEME

OUR SPECIAL RATE OF ONE DOLLAR.

WE WILL TREAT THE SUBJECT UNDER THREE HEADS AS FOLLOWS:

FIRST—New Subscribers may secure THE CHRISTIAN-EVANGELIST for one year by remitting ONLY ONE DOLLAR.

SECOND—Old Subscribers with subscription PAID TO JAN. 1, 1902, OR BEYOND may have subscription extended one year by paying ONLY ONE DOLLAR.

THIRD—Those in Arrears may pay to Jan. 1, 1902, at regular rates and send ONLY ONE DOLLAR for the year 1902.

(A) The first division of our subject may be explained and emphasized by means of sample copies, exhibits of what THE CHRISTIAN-EVANGELIST for 1902 is to be (we will furnish printed folders on application), and by impressing upon the prospective subscribers the necessity of a Christian paper in the home. It should be further urged that the paper be the very best obtainable, which is another way of indicating THE CHRISTIAN EVANGELIST.

(B) Such homely admonitions as "A word to the wise is sufficient," "Make hay while the sun shines," "Now is the accepted time," "Opportunity has a forelock but no back hair," etc., may be used to illustrate and fix the importance of the second division.

(C) The third division naturally suggests a reference to the Twentieth Century and the awfulness of lingering in a century from whence one's friends and associates have departed. The Scripture admonition to "owe no man anything" may be used effectively.

CONCLUSION—Sin not away the day of grace. Accept the present opportunity. NOW IS THE TIME TO SUBSCRIBE.

Christian Publishing Co. 1522 Locust St., St. Louis, Mo.

An Attractive Book Offer!

During the past few years there has been a rage for the historical romance. This has been a profitable and sensible fashion, for it has given something of a knowledge of secular history to persons who would not have taken the trouble to study, but who enjoyed reading fiction.

Why should not Bible history and knowledge of the characters of the Old Testament be disseminated in the same manner, especially among young people. They will gladly read an interesting story, and what can be more interesting, for example, than the career of Moses, skillfully narrated?

We offer six splendid romances from Bible history in one set. The books are: MOSES, THE MAN OF GOD (Durgan); QUEEN ESTHER (Davis); ELIJAH (Davis); KING SAUL (Ellis); IN THE DAYS OF JEHU (Ellis); and SHEM (Ellis). Five of these are cloth bound books; SHEM is bound in paper. The regular price of the six volumes is $4.75. For a short time we propose to offer the complete set for $3.50 At this price the books will be sent by express, not prepaid.

The children and young people will be delighted with these books. They will help to pass many a long autumn or winter evening Better still, they will impart much information about Bible history. It is sometimes difficult to get boys and girls to study the Bible, directly, but there will be no trouble getting them to read these interesting stories.

Six Volumes. Over 1400 Pages. Many Illustrations. $3.50.

The Christian Publishing Company, - St. Louis, Mo.

COMMUNION WINE

We are glad to be able to announce to our readers that we have just closed a contract with one of the largest grape-juice establishments in the United States, which will enable us to supply our patrons with a much better quality of unfermented grape-juice than we have hitherto sold, at a much lower price than has been asked.

This grape-juice is bottled especially for us and bears our label. It is intended for use in the Communion Service, and also for medicinal use. Pure grape-juice, such as this that we offer, is a most excellent drink for invalids, for convalescing fever patients, for children, etc., etc. Care should be taken, however, to avoid the many impure and adulterated brands of grape-juice now on the market.

PRICES. The prices we quote are for goods sent by express, not prepaid. We have put the prices as low as possible, that every church may be able to secure this *non-intoxicating wine*—the only wine that should be used in the celebration of the Lord's death. We especially urge patrons to buy in dozen lots. The price is less, the cost of transportation is proportionately less, and the trouble of frequent ordering is avoided. *This grape-juice will keep in perfect condition for ten years.*

	SINGLE.	HALF-DOZEN.	DOZEN.
QUARTS,	$ 65	$3.50	$6.00
PINTS,	.40	2.00	3.50
HALF-PINTS,	.30	1.50	2.25

Send Ten Cents in stamps, for sample bottle of this superior grape-juice—sent prepaid.

The Christian Publishing Company, St. Louis, Mo.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, November 14, 1901. No. 46.

Current Events.

Salisbury's Apologia. At the Lord Mayor's banquet on Nov. 9, the Prime Minister, according to ancient custom, made a speech surveying the condition of the country and outlining the future policy of the administration. All other topics are of minor importance, he said, in comparison with the "sad and lamentable" conflict in South Africa. But sad and lamentable as that conflict is, Lord Salisbury fails to see in it any reason for alarm or any occasion for criticism of the government. He congratulates England that the European powers have all maintained a "correct attitude" of neutrality and non-interference, as they could not have been trusted to do fifty years ago. He tried to be cheerful in his comments on the present state of the conflict with the Boers, and held that the continuance of guerrilla warfare was neither a strange nor a discouraging fact. He showed that a war is always lengthy when one of the combatants refuses to come to terms after its seat of government has been captured. This obstinacy on the part of the Boers seems to strike the Prime Minister as an unjustifiable violation of the rules of the game, as if a chess-player should refuse to allow a piece to be taken from the board after his opponent had properly captured it. Unfortunately, this parallel does not hold in the minds of the Boers, who consider war not as a game but as a means of maintaining those conditions which they consider essential to an honorable political existence. Lord Salisbury says there is no ground for supposing that the British army is not making satisfactory progress against its guerrilla adversaries. In view of the dispatches from South Africa during the last few weeks, it is evident that the Premier is more easily satisfied than the general mass of the British public.

The New Prince of Wales. King Edward, who has a reputation among his admirers for doing everything exactly at the psychological moment when it will be most effective, waited until his own birthday to confer upon the heir apparent, the Duke of York, the title of Prince of Wales. Now it has been done, and the title which belonged to Albert Edward so long that it can scarcely be dissociated from him in the minds of the present generation, is now worn by his eldest son. Beginning with Edward II., who was made Prince of Wales in infancy by his crafty father in response to the demand of the Welsh people for a prince who could not speak a word of English, for six centuries the heir apparent to the British throne has borne this title. It is, by the way, exactly six hundred years since the title was formally conferred for the first time, that event occurring in 1301. King Edward VII. is now sixty years old and, with no desire to bring up against him the sins of his youth, for which he may be penitent, it may be said that he has not led a life conducive to longevity. The new prince, who has just completed a seven-months' tour around the world, will not have to wait as long for the regal and imperial position to which he is heir as his father did before him.

The Schley Inquiry. The patient public will be glad to know that the naval court of inquiry has finished its hearings in the Schley case. The evidence is all in, the attorneys have made their final speeches and the case is in the hands of the court. In his closing speech Judge Advocate Lemly, representing the navy department, stated that the charge against Admiral Schley is not cowardice but disobedience to orders and unnecessary delay in action—in short, "unsteadiness in purpose and in push." The battle of Santiago, says Lemly, was a captains' fight; Schley's vessel did its good share of the work, but there was such a lack of prearranged plan and of what in foot-ball would be called "team play" that the credit for the victory belongs to the individual captains rather than to the commander of the squadron. The trial lasted forty days and its printed record will fill 2,000 pages. It is not to be expected that Admiral Dewey and Rear-Admirals Ramsey and Benson will be able to formulate a judicial opinion in a hurry on this mass of evidence. They will hold a two-and-a-half-hour session every day and can take all the time they want. The country can wait.

The Death of Li Hung Chang. Li Hung Chang, the greatest Chinese statesman of the past century and one of the ablest men that the Orient has ever produced, died Nov. 7. In spite of increasing feebleness, he continued to take a leading part in the negotiations with the Powers, and it is even said that his death was hastened by a quarrel with the Russian Minister, which threw him into a violent passion and brought him to his deathbed. This may or may not be true. There was such a quarrel, however, the day before Earl Li's death over the publication of the terms of the treaty regarding Manchuria. The aged statesman's fellow-countrymen—from the Emperor, whose chief counselor he was, down to the common people, from whose ranks he rose—have faithfully observed toward him all the post mortem courtesies which Chinese ingenuity can devise and which Chinese etiquette approves. Whole herds of paper horses have been burned to convey his spirit to its blest abode, and tons of choice food have been provided to furnish it refreshments upon the journey. He will be buried in the lacquered teakwood coffin which he carried with him around the world and has since kept ready in a convenient place. He will be succeeded as Viceroy of Chili province by Yuan Shi Kai, who has been keeping the peace in the unruly province of Shan-tung and whom the foreign ministers regard as a man of great ability and high character. We publish elsewhere in this paper an article on Li Hung Chang by a writer whose long residence in China renders his opinion on all Chinese questions valuable. The article was written before the death of Li Hung Chang and is not a eulogy. Perhaps it will be found the more accurate on that account. Whatever may have been the quality of Li Hung Chang's patriotism, there is no question of his ability or of his scholarship according to Chinese standards. It is questionable, however, whether the acquisition of his immense fortune could be accounted for creditably. It is significant that one of his maxims was: "With money you can move the gods; without money you cannot even move a man."

The Next Pope. Although Pope Leo has been so often reported dying that rumors to that effect are now seldom taken seriously, yet one must remember that he is ninety-one years old and, in the course of nature, the end is to be expected at almost any time. A well authenticated report that Cardinal Svempa, archbishop of Bologna, is on his deathbed, arouses renewed speculation as to the next incumbent of the papacy, for Mgr. Svempa was one of the most promising candidates for the office. The youngest of the cardinals who are considered eligible, he was far enough removed from liberalism to be an acceptable candidate to the dominant wing of the Catholic Church—the reactionaries who still clamor for temporal sovereignty and will not make friends with the house of Savoy because it has usurped "the patrimony of Peter"—and was at the same time less intolerant in spirit than some who still remain in the race with a brighter prospect of victory for his taking off. It is, of course, certain that the next pope will be an Italian. The present college of cardinals, by whom the pope will be elected, contains a clear majority of Italians. It is not reasonable to suppose that the foreign members, whose interests are diverse, many of whom are not even acquainted with each other and some of whom will be too far away to attend the conclave, will be able to unite and win enough Italian cardinals to raise their minority to the requisite two-thirds. Moreover, the college of cardinals is marked by a reactionary spirit—a sort of old-school toryism—which, while it is rather conventional and collective than sincere and individual, is never so strong as when sitting in conclave for the election of a pope. That reactionary spirit finds its

most important expression in an undying hatred and scorn of the present Italian government, built as it is upon the ruins of the papal state. While this feeling is uppermost, it is scarcely conceivable that a non-Italian can be trusted to fulfill the functions of pope, the chief of which is to cherish this grudge against the house of Savoy. How well Leo fills the bill in this particular may be appreciated by remembering that, when King Humbert was assassinated sixteen months ago, no word of sympathy or regret escaped his lips, and that the aged pontiff, himself tottering upon death's threshold, even took pains to condemn the widowed queen's funeral prayer as "contrary to the liturgy."

The Fall of Tammany. Of all possible events in the field of American politics, none could have caused such unanimous satisfaction to all the decent people in the country as the defeat of Tammany and Croker in New York. The union of the Fusionists was complete. With Seth Low at the head of their ticket and both Democrats and Republicans represented upon it, there could be no question of partisanship in the campaign. It was a plain case of decency versus indecency—and decency won. Tammany got absolutely nothing—not even coroner. It is reported that Croker has resigned his leadership of the Tammany forces and will spend the remainder of his days at his English estate at Wantage, where his villa defiles the very spot where King Alfred's palace stood a thousand years ago. The late King Alfred is not more politically dead than Mr. Croker, whose erstwhile allies have now turned against him as the cause of their defeat. and the foundation of all their woes. With Seth Low as mayor and Justice Jerome as district attorney, New York has every prospect of enjoying a municipal regeneration which for suddenness and completeness will be almost without a parallel. Mr. Low is pre-eminently a business man. After being graduated from Columbia University in 1870 at the age of 20, he entered his father's large business house. As mayor of Brooklyn he put the city government on a business basis and managed it as carefully and economically as if it had been a stock company and he himself the chief stockholder. When called to the presidency of Columbia University about fifteen years ago, it was not on his reputation as a scholar or a pedagogical specialist, but as an administrator, and the prosperity of Columbia in his hands has vindicated the choice. He will give New York what it has not had for many years—a business administration.

An Unpopular Candidate. One of the most interesting and least admirable characters in Rome at the present time is Cardinal Rampolla, papal secretary of state and the constant attendant and adviser of the Pope. He is perhaps the only Italian prelate whose name is generally known in this country, and while there are few who desire to see him succeed Leo XIII., there are many who think of him in that connection. No better description of this precious prelate can be given than that which Signor R. de Cesare, a member of the Italian Chamber of Deputies, puts into these frank words in the North American Review: "He is a skillful flatterer of the Pope. For fourteen years he has watched the increasing senility of Leo XIII. and the decay of his will, and has gradually attained his present position, above all maintaining the Pope in sentiments of hostility toward Italy. But the supreme power of Cardinal Rampolla, in which he may be said to be unsurpassed, lies in dissimulation. He simulates modesty, and he is haughty; he simulates gentleness, and nobody can move him; he simulates charity, and it is useless to have recourse to him for charitable objects. He receives about 100,000 lire ($20,000) yearly from various sources, holding the most lucrative post in the ecclesiastical hierarchy. He is a man without friendships, emotions or impulses of generosity or affection." The same writer assures us that this cardinal has no chance of election to the papacy, for, while some fear and flatter him, most hate him and all factions would unite to oppose him as a candidate. Leo XIII. is now older than any pope has ever been, and older than any living cardinal, bishop or prelate—perhaps older than any living priest. The length of his pontificate now exceeds that of any of his predecessors, with three exceptions, and two of these will be surpassed if he lives a year longer. The cardinals elect the pope, and the pope fills vacancies in the ranks of the cardinals as they occur. In view of the fact that there remain but three who participated in the conclave which elected him twenty-three years ago, the others being all his own appointees, it may soon be in order for Leo to issue a commemorative medal, as Urban VIII. did under similar circumstances, with the inscription: "You have not chosen me, but I have chosen you."

Elections Elsewhere. The elections of last Tuesday held in eleven states resulted in few surprises. In Pennsylvania the Fusionists paid the penalty for their failure to unite more thoroughly, and the Quay-Ashbridge Republican machine did not receive the full weight of the censure which it deserved. Maryland went Democratic by a narrow margin, which probably means the return of Gorman, an astute but discredited politician, to the United States senate. Virginia and Mississippi were, of course, easily Democratic. Kentucky elected a legislature which will choose a Democratic United States senator. The chief Democratic disappointment was the loss of Nebraska, which went Republican by about 10,000. Massachusetts gave Crane (Rep.) 70,000 majority, a slight decrease over the presidential year; Iowa gave Cummins (Rep.) about 89,000; and Ohio reelected Gov. Nash (Rep.) by 60,000, and a legislature which will return Foraker to the senate.

The President on Trusts. It has come to be generally believed that in his message to Congress next month President Roosevelt will make some specific recommendations for anti-trust legislation. His letter accepting the nomination as governor of New York, his message to the New York legislature and his speech at Minneapolis a few days before the assassination of President McKinley, all indicate that, while there is no danger that he will advocate radical anti-capitalist measures, he realizes the gravity of the situation which industrial combinations have brought about. He has more than once recommended the publicity cure as being the simplest and most effective means of curbing those trusts which grow rich on watered stock. At any rate it will be seen that he does not share Senator Hanna's famous opinion that "there are no trusts." It is just possible that he may not be able to see eye to eye with the Republican leaders regarding this matter, but no one doubts that he will in any case proceed without hesitation or embarrassment to recommend such anti-trust legislation as seems to him expedient, whatever the party leaders may think about it.

A Natural Wonder. This country of ours is rich in natural wonders and curiosities already, and if recent reports from Alaska be true, their number has been added to by the discovery of a buried forest. This natural wonder is located at the mouth of Turner's Creek in the Kaugarok district. Great trees one hundred feet long have been uncovered, some in an excellent state of preservation, and others badly decayed. The most of the trees resemble the famous redwood of California, and are very large. There are many evidences that Alaska once enjoyed a tropical or semi-tropical climate. In the buried forest have been found elephant tusks, mammoth bones and traces of many tropical animals. Alaska, during the past few years, has become the land of wonders. Not one-tenth of its area has yet been at all thoroughly explored, and there is no prophesying what may yet be found within its borders.

The Fog in London. London had a fog last week that was like the Egyptian plague of darkness. Business and society both stopped and waited for a change in the wind. People were lost within a square of their own homes, unable to see far enough to recognize the most familiar landmarks. Policemen wandered vaguely about, seeking in vain for their beats and unable to do anything when they found them. Pedestrians were trodden upon by horses which were invisible alike to their victims and their drivers.

Turkey Pays. Turkey has paid up. Shortly after the French fleet arrived at Mitylene and it became evident that the admiral meant business, a draft was sent to the proper party for the amount of the French claims. Diplomatic relations have now been resumed and the flag is again flying over the French embassy in Constantinople. The methods of American "shirtsleeve diplomacy" are the only sort that can take effect on the wily Sultan.

The census report for the past decade in some respects has been quite full. A recent bulletin contains some very valuable information. It shows that there are 39,059,242 males in the United States and 37,244,145 females. This gives 512 males and 488 females to each 1,000 of the population. There are 1,815,097 more males in this country than females.

"Our Plea for Union and the Present Crisis."

Eternal vigilance is said to be the price of liberty. It is no less the price of every great undertaking that proposes to benefit mankind. Every contribution, whether from a friendly or unfriendly source, which points out certain wrong tendencies in our movement for the restoration of the catholicity and unity of the New Testament Church deserves our candid consideration. This is especially true if the contribution emanates from one within the movement itself, who is in thorough sympathy with its aims and principles.

The work, the title page of which is above given, may be said to be timely, in that it deals with one of the most pressing problems before the religious world to-day. That it is thoughtful, that its literary style is admirable and its spirit commendable, are qualities that would be expected in a work from the pen of its accomplished author. From what we have said above it is not to be inferred that the book is devoted wholly or mainly to pointing out weak spots in our ecclesiastical or theological armor. Its main object is quite different. It aims to point out the true pathway to the success of our movement, but in doing so the author is compelled to point out certain dangerous tendencies which are to be guarded against. With almost everything that is said of this character we are in hearty accord. The last chapter in the "Old Faith Restated," published ten years ago, covers much of the same ground gone over in the present work. That there have been and are manifestations of the sectarian spirit among us, even as among others, no one will deny. That there has been a failure, in many cases, in local communities, to emphasize and to give credence and power to our plea for Christian union, by abstaining from co-operation in united efforts for evangelistic purposes and for the promotion of civic righteousness, is also true. It must be confessed that we have preached Christian union more faithfully than we have practiced it. This is only saying, however, that it is easier to preach than to practice. We have suffered, too, from a sort of provincialism, not uncommon in other religious bodies, growing out of our inevitable separation from other religionists under our present system of denominationalism. Many among us have failed to take note of the progress which has been made in other religious bodies and to give them credit for teaching and practicing many things which we have felt in the past to be peculiar to ourselves. There is far greater unity of thought, even, to say nothing of faith, among religious people in this country to-day, than is imagined by the average member of any religious body. One of the most important steps, and one of the most essential, too, in the direction of Christian union, is the frank recognition of the unity which already exists, and the utilization of such unity to the fullest extent possible.

Prof. Willett believes that as a religious movement we are at a crisis in our history. "There are three periods in the history of any movement that comes to prominence as a promoter of an idea. There is first, the period of its inception and early growth, when it first takes form as a statement of truth, and makes its appeal for support. . . During this period the influence of the original idea is strong and those who enter the circle are likely to be attracted by the dominant principle. The mere matter of forming an organization is secondary." Later on the necessity of organization becomes apparent, and "then comes most naturally the passion for growth. The development of the organism is the prevailing concern. This is accomplished by the uplifting of the watchwords with which the movement started, but in the conduct of the most active and zealous representatives there may be detected a growing zeal for the organization, as such, and a lessening of emphasis upon the first purposes of the enterprise." The third period, which the author thinks now confronts us, and which is a moment of critical importance, is when the movement chooses between supreme devotion to the organization, as such, and a revival of its zeal for its original purposes and directing the power of the organization to their accomplishment. "We stand, therefore, at the opening of the third period of our history. Before us open two paths. The one is the way of true success. It can only be entered by taking earnest heed to the things which we have heard from the fathers lest we drift away from them." The two paths, as we understand the author, are, first, the effort to build up a strong organization, animated by the usual party spirit and party pride, and using the watchwords of the fathers, without their spirit, to accomplish that end. The other path is making the organization subordinate to the great purposes for which we came into existence, namely: the promotion of union on the apostolic basis.

We cannot agree with the author, that we have not yet passed this crisis. There may have been a time in our history when that was an open question, and when there was danger of our crystallizing into a mere sect, but we believe that we have passed that critical period where was the parting of the ways, and that we have already entered upon the true path which the author indicates. We do not mean by this that all of us have done so, but that the leading, representative and controlling minds of the brotherhood, backed up by the sympathy and support of the best churches, are thoroughly committed to the program outlined by the fathers, of bringing about Christian unity on the New Testament basis. They are also committed to the policy and principle of recognizing the Christian character and worth of the various Christian bodies about us, and of co-operating with them in all practicable ways in efforts for the conversion of men and for the promotion of social righteousness.

As we see it the danger-point was passed when there came to be among our men of "light and leading" the spiritual breadth and insight to recognize as Christian churches, with greater or less degree of error in teaching and practice, the great evangelical bodies about us, and to see that the Christian Church includes millions of consecrated workers who do not follow with us, nor with each other, but who, to the best of their knowledge and ability, are seeking to follow Christ and to do His will. With this conception of the religious world and of our relation to it, our plea for Christian union on the broad New Testament basis has a meaning and significance which it could not otherwise possess. With the contrary idea—that we alone constitute the Church of Christ—the plea for Christian union has no meaning.

Touching the relation of the ordinances to the question of Christian union, we are glad to note the following statement: "We cannot disregard them, nor change them, nor empty them of their significance without being wiser than our Master and thus failing to catch His spirit, which is the essence of the Christian life." To this, however, the following sentence is added, which admits of an interpretation which we can most heartily endorse whatever may be its intended significance: "But that very spirit will lead us to speak concerning them the truth in love, and to believe that every man must be fully persuaded in his own mind regarding these as other elements of Christian teaching, that we are not the keepers of our brothers' consciences," etc. This of course, but we must be "keepers" of our *own* consciences, and must not act in disregard of the consciences of our brethren when our action affects their religious position. No one enters an organization, human or divine, on his own terms, but on the terms prescribed by the organization itself, if it be human, or if it be divine, by divine authority. We must carefully discriminate between the question of personal liberty, on the one hand, to which every one has a right, and the liberty of an *organization* to be loyal, in its organic capacity, to its organic law. It is not, as the author states in another place, that those who insist on maintaining the ordinances as they were delivered unto us "feel that they themselves are responsible for the conduct of their brethren in the matter of baptism," but it is a question of feeling themselves responsible for maintaining the conditions of membership imposed by inspired authority, as the basis on which the brethren of any congregation have come into mutual fellowship with each other, and with Jesus Christ. That is the reason why "we cannot discard them, nor change them, nor empty them of their significance without being wiser than our Master."

What we need to-day is patience, not only with our religious neighbors, but with ourselves. We must not undertake to hasten Christian union by artificial methods. It must come as the result of growth. All of us who name the name of Christ must walk in the light as He gives us to see the light. Nothing is gained by compromises which surrender any doctrine, duty or ordinance that has divine sanction. We must be magnanimous enough, and large enough, to co-operate with each other while permitting each other to be loyal to the truth, as God has enabled each to see the truth. In no other way can that larger and closer unity come, which we believe to be a possibility of the future. When that unity comes, then, of course, our separate existence will cease. Our *separate* existence, we say, but not our *existence*, for we shall be a part of the united church and shall have our work to do, with the rest of our brethren, in bringing the world to the feet of Christ.

*By Herbert L. Willett, Christian Century Co., Chicago, 1901.

Practical Christianity.

It is a fact worth thinking about that the emphasis which we ordinarily lay upon the various phases of the religious life is not at all accurately adjusted to their relative importance. It is a natural tendency of the human mind to magnify the institutional and formal, and to minify the spiritual and essential. This often amounts to an exaltation of what should be merely a means to an end, and the neglect of the end itself. A similar perversion is seen in politics in that party loyalty which forgets that parties are at best but instruments to secure just government and comes to consider the success of the party as the ultimate desideratum. Of the same type is that denominational or congregational loyalty which is so full of zeal for the prosperity of "our church" that it forgets that even a church is not an end in itself, but a means to an end—the saving of human souls, the blessing and enrichment of human life and the glorification of our heavenly Father through the more perfect performance of His will by His children upon earth.

During his earthly ministry, our Savior taught that love toward God and man and the expression of that love through deeds of benevolence to the needy, were of the very essence of true religion. These things are not means to an end, but are themselves an end, the value of which is recognized by all right-minded men. We are not in danger of thinking too much of increasing the numerical strength of the church or of the maintenance of public worship or of those forms of "church work" which consist merely in keeping the plant in good working order. But we think far too little of those other matters which constitute the real work for which the church was instituted. A congregation which merely keeps up its organization, pays its debts, maintains agreeable public services and has the usual number of committees looking after matters of internal administration, may pass for a live church; but its condition is like that of a mill which keeps up a ceaseless clatter of machinery, with whirling of wheels and creaking of belts, but grinds no grist. A church is no more an end in itself than a mill is. Neither exists for the purpose of self-perpetuation. Both must find their justification in their product. The products of the church are men and women who have been turned from the love and pursuit of evil things to the love and pursuit of good things, who have developed into robust, cultured and unselfish Christian characters, which find expression in deeds of benevolence.

Benevolence, then, in its largest sense, is what the church exists for. It is not an after-thought or an elective, but the main point. In its broadest sense such benevolence includes all efforts to benefit others by preaching the gospel, by Christian education and otherwise. In its more ordinary sense, it includes practical loving-kindness toward those who have been unfortunate in worldly estate.

It will not be questioned that the Disciples of Christ have fallen short of their duty as regards benevolence in the narrower sense. Our Board of Ministerial Relief and the Benevolent Association of the Christian Church are our two principal agencies in this field. Both are comparatively new and neither has more than a small fraction of the support which it should receive. The sixth annual report of the Board of Ministerial Relief shows that the relief furnished by it last year amounted to only $4,873. The receipts for the year were nearly $12,000, but a large part of this goes into the permanent fund and only the interest is immediately available.

The Benevolent Association is only now struggling into the general recognition which it deserves. The various departments of its work have often been set forth in these columns. These benevolent enterprises should be unified under a common management and should assume their place by the side of the missionary societies as a co-ordinate feature of our co-operative work.

There can be no more appropriate season than that upon which we are now entering for the consideration of this work. From Thanksgiving day until Christmas, the spirit of these two days ought to dominate the season and make Christians especially delight to minister to the necessities of the saints. President Roosevelt in his Thanksgiving proclamation reminds us that "true homage comes from the heart as well as from the lips and shows itself in deeds," and that "we can best prove our thankfulness to the Almighty by the way in which, on this earth and at this time, each of us does his duty to his fellow man." We suggest that this is an especially appropriate season at which to remember the orphans and the aged, and we are sure that donations of supplies suitable for Thanksgiving dinners (or of cash, which never comes amiss) would be gratefully received at the Christian Orphans' Home, 915 Aubert Ave., St. Louis.

The special day for Ministerial Relief is the third Lord's day in December of which we shall again take occasion to remind our readers.

Notes and Comments.

In his memorial sermon on Dr. Gray, editor of the Interior, whose death has been announced in these columns, Dr. Newell Dwight Hillis said:

> Many of us have marveled that through these thirty years he could continue his work without discouragement and with such boundless hope and tireless enthusiasm. For the editor's reward is not like the reward of the pastor. The preacher's recompense comes daily. Often while he interprets the Truth Divine, he beholds the transformation of that truth, sees the good seed accomplishing that for which God sent it, beholds bad men become good, good men become better, and the best men in their pews come up to the stature of heroes and saints. But the work of the religious editor is done largely in silence. He speaks the truth and no response returns. He opens his hand and sows the seed and then journeys on, leaving the seed behind. He must trust God's angels to water it with their influence, to put in the sickle, and count the ripe bundles.

Little did Dr. Gray know of the high esteem in which he was held as an editor, as that esteem is expressed by all schools of thought in this memorial number of the Interior. Speaking of Dr. Gray's capacity for continuous growth Dr. Hillis said:

> All these gifts had their consummation in the something that made him grow like a boy intellectually and morally until the very day of his death. When Christ was on earth he set a child in the midst of his disciples, and in the teachableness of the child, in its trustfulness and in its capacity for growth, he discovered the three characteristics of the sons of God. Dr. Gray remained until threescore years and ten, teachable—most teachable, trusting both his fellows and nature and God, and growing—growing by leaps and bounds to the very end. After all, this capacity for late growth is the evidence of the first sign of greatness. Small men never change their opinions. Nature makes them stubborn, too, as a compensation for their littleness. But for this stubbornness through their slender intellectual equipment they would perish.
>
> It is impossible to tell a one or two talent man any new truth, impossible to give him any new inspiration. Not understanding, he calls his incapacity for change, stability, yet this stubbornness is a means of protection. But a great man is confident of his resources. He can change. Gladstone can afford to be a Tory one year and a Liberal the next. He knows that fresh light is breaking forth from God's word and world. He understands that it is the statesman's duty to simply keep step with the forward march of God and translate each new great truth into new laws that register the progress of Providence.
>
> Once I said to Dr. Gray, "You held different views last year." "Certainly I did last year. And I believed that last year. But you don't suppose that an apple in August tastes the same that it did in June. The reason I don't repeat that statement to-day is because I don't believe it to-day."

It is pleasant to believe that his growth will go on, unimpeded, forever.

The Lake Mohonk Indian Conference which for nineteen successive years has considered the Indian problem this year took on a somewhat larger scope. In a speech by Dr. Lyman Abbott he stated that "our problem is essentially the same for the Indian, the African, the immigrant, the Porto Rican, the Hawaiian and the Filipino, and our duties are (1) so long as we govern an inferior people to govern them in their interest not ours; (2) to give these people law and not hold them outside of law; (3) to secure them their proper right in lands; (4) to provide for the education at public expense of all the children of these dependent people; (5) to carry to these people the pure gospel and to teach them who God really is." This seemed to be the keynote of the conference. There were about 200 invited guests from every part of the land and the hosts were the two brothers, A. K. and Daniel Smiley, to whose philanthropy and generosity this conference owes its existence and success. There is talk that the name of this conference will be changed from the "Indian Conference" to a "Conference on the Race Problems of the United States."

The American Missionary Association of the Congregational Church was held at Oak Park, Ill., recently. In spite of other important gatherings of that body, such as the American Board, The National Council, etc., in the east, the attendance was good, and the interest seems to have been very deep. The first meeting of this association was held in the fall of 1846, fifty-five years ago. Its principal work has been among the colored people in the south, but it has also carried on work among the Indians, the Chinese, the Highlanders and in Alaska and Porto Rico. The association during the first quarter of its existence received a half million dollars. In the second, $2,690,000, in the third, $3,170,000 and in the last,

$4,740,000, and these receipts do not include the $1,400,000 received and set apart as the Daniel Band Fund. Congregationalists have been among the most active and generous in their work among the colored people of the south, and other dependent peoples. The association certainly has not only a wide but a Christlike mission, and the liberal support which it has received in this work is highly creditable to the body which it represents.

It is easy to underestimate the value and force of what is sometimes called "formal membership" in the church. It is sometimes asked, why withhold "formal membership" from certain persons, who are admitted to the communion and to the other parts of the public worship? As Isaac Errett once said, because it is the formal part of their obedience that is lacking. Dr. Pentecost found the high caste natives of India ready enough to attend his meetings and even to confess their belief in Christ, but they drew back from baptism, as it was that decisive act that caused them to lose their caste. This was burning the bridges behind them, and they were not ready for that. Dr. Pentecost argued that for this reason baptism should not be insisted on, in such cases. Was he right in this? Not if the apostles were guided by the spirit of Christ in their ministry. They offered no compromises to those who desired to be Christians without taking up their cross daily and following Him. "Formal membership" without the spirit, is, indeed, a poor, worthless thing; but as a consummation of the soul's desire and purpose, it is not to be lightly considered or treated.

Referring to Dr. Parker's effort to bring about in England what he would call "The United Congregational Church," the Standard, of Chicago, says that "the time may come when even we shall demand, not a 'United Baptist Church,' but a 'Baptist Union of the United States,' or even of the north and west, which shall have advisory, though not compulsory power, in certain matters affecting the common interests of us all." It thinks that the name "Baptist Congress" might have been suitable enough for such a body, but for the fact that it had been adopted by "a very respectable and useful free debating society whose annual sessions call together some of our more scholarly pastors and professors." The Standard anticipates that there might be some objection to such a scheme because of the fear of ecclesiasticism, but thinks that if there was any gain from such a federation of the churches technical quibbles might be overcome. "Talk of danger to our liberty, imposition of creeds, interference with local affairs, is shallow and unworthy of thoughtful leaders, even though it wins the applause of the galleries." It is this "applause of the galleries," however, that will probably delay such a consummation among our Baptist brethren for some time. It seems to us, however, that such a national gathering of representatives of Baptist churches throughout the country having only advisory power would be a desirable consummation. Our national conventions, aside from the missionary interests which call them together, serve to give a visible expression to our unity, and added emphasis to the work which we are seeking unitedly to accomplish. The Baptists have no one gathering which represents the entire Baptist brotherhood of the United States.

It is significant as indicating the trend in the direction of closer unity within the various religious bodies themselves, that the late meeting of the American Board of Commissioners for Foreign Missions—the society through which the Congregational churches carry forward their world-wide evangelism—was characterized, not only by the wiping out of the indebtedness which had been an incubus upon it for some time, but by the feeling and purpose of that body to bring about a closer co-operation among its missionary organizations. We are not surprised to learn that it was recommended that the five home societies among the Congregationalists join in one annual meeting. This is certainly in the interest of economy and effectiveness. The feeling is growing among our own churches that there should be a closer co-operation between all our missionary organizations. Our national societies are working together harmoniously and hold their conventions together, but it remains to bring the various state missionary societies into closer relationship with, and probably to become parts of, the American Christian Missionary Society, so that state societies shall be auxiliary to the national society.

Editor's Easy Chair.

Who that has felt the storm and stress of life's fierce battles has not looked back wistfully to those quiet years before the din of the conflict disturbed the serenity of that earlier period? Has any one ever grown to real greatness without a time for quiet, thoughtful brooding on the mystery of life, and for severe self-questioning as to his deepest motives and purposes? Abraham found solitudes in Canaan, Moses in Horeb, Paul in Arabia, Jesus in Nazareth, and in the mountain fastnesses. The foundation of greatness is laid in the years of obscurity and quiet, and it is a great mistake for one to rush too early into the blazing light of publicity, to grapple with problems and temptations for which he may be ill prepared. Suppose fame never comes, and we toil on unknown to the world, doing our work humbly and faithfully. Is life a failure in that event? By no means. It is best so. Let a Puritan poet of the 17th century, who himself is unknown in our day, except to a very few, instruct us on this point:

"Then bless thy secret growth, nor catch
At noise, but thrive unseen and dumb,
Keep clean, bear fruit, earn life, and watch
Till the white-winged reapers come."

There is something in the sentiment of the foregoing lines of Henry Vaughan, the Puritan poet, that reminds one of those pathetic, and yet heroic, words of Louis Stevenson. Smitten with fatal disease, an exile from home in one of the small islands of the far Pacific, seeking to finish his task ere his summons should come, watching day by day the splendor of rising and setting suns, emblem of his brief day of life, he wrote:

"The morning drum-beat on my eager ear
Thrills unforgotten yet; the morning dew
Lies yet undried along my field of noon.
But now I pause, at whiles, in what I do,
And count the bell, and tremble lest I hear,
My work untrimmed, the sunset gun too soon."

Ah, how many of us there are who listen tremblingly for the sunset gun! Not that we are afraid of the night, for there is morning beyond the night, but we are afraid lest the sun go down before our task is finished. So we feel. And yet who has set our task for us? And does not He know when it is done, and when the sunset gun should signal our retirement to rest? Let us, then, only be concerned that when "the white-winged reapers come," at the sounding of the "sunset gun," they will find us with some sheaves gathered for the Master's garner.

It is one of the misfortunes of life that we fail, with our dull and prosaic eyes, to see God except in some of the far-distant and far-past events of history; or at most in only the remarkable manifestations of power in our own time. We miss much, not only of the poetry of life, but of its real significance, in thus failing to see the divine wisdom and goodness in the daily occurrences, in the common scenes and ordinary experiences of life. God would be much more in our thought, and in our hearts, too, were we to recognize Him in all we see about us. We all have reason to pray with the poet:

"Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee."

When we come to see God in all things it will be much easier for us to do whatever we do as unto Him and for Him. This makes all the duties of life noble, and clothes each humble task with glory and dignity. Indeed there are no little things in this view of life, for who can tell what may be the outcome of a word fitly spoken, or a kindly deed done in His name and for His glory? A cup of cold water, given in charity, will receive its reward, as well as the great deed which challenges the admiration of our fellow men. It is not what we do so much as the spirit in which we do it, that gives our act value in the sight of God. Let us see God at work not only in nature, but in providence and in the history of our own time, and it will be easier for us to work with Him, and so work out a noble destiny.

Two things we need to run life's race successfully, and to finish our course with joy: Light, to see the way in the midst of the all-encompassing darkness, and life—the life of God in the human soul—to enable us to press on, surmounting every difficulty, and to reach the true goal. For both these precious gifts we are dependent upon God, who gives us both light and life, through Jesus Christ, His Son. He is "the way, the truth, and the life." In Him we are complete.

"Keen and intense life's race,
Sharp and severe its strife;
Lest I grow faint and slack my pace,
O Christ, be Thou my Life!

"Dark and perplexed the way,
Hard and involved the right;
The smoke of passion clouds the day,
O Christ, be Thou my Light!"

The Floodtide of Life: Adolescence

By EDWARD SCRIBNER AMES

Human life is divided in common parlance into childhood, youth and age. The instincts characteristic of the first have been set forth, and the period of youth may be characterized as an enlargement of all the powers and talents of the individual. The period of adolescence marks the transition from childhood to manhood and extends over a period of about ten years, beginning about the age of twelve or fourteen. It varies in different races and climates and with the sexes, being earlier in the southern races and in warm climates. The importance of this period has been recognized in various ways in all nations and times. It has been celebrated by feasts and ceremonies of mystic rites. The savages give pain as a test of manhood, subjecting the youth to physical suffering, which he is expected to bear unflinchingly when at the threshold of man's estate. The Romans gave a feast, called the Liberalia, in honor of the youth's having attained his sixteenth year. In the history of the church the transition has been marked by the ceremony of confirmation, indicating the individual responsibility and new obligations which the individual assumes on his own account. In Protestant churches where confirmation is not observed, the experience of conversion is called forth by various agencies, and it is a well known fact that the majority who enter the church do so in their teens. New light has been thrown upon the phenomena of adolescence by recent studies, particularly in genetic psychology.

Characteristic Changes.

The interdependence of physical and psychical life is greatly emphasized by the investigations of this period of youth. Physiological changes may be seen in every feature and fiber. The whole form suddenly enlarges, shoulders are broadened, the height increases, in some instances as much as seven and a half inches in a single year. The larynx increases in size, the vocal organs lengthen, producing the change in the voice. The volume of the heart is correspondingly increased to supply blood for the larger body. The brain actually increases in size. New centers within it are developed and called into play in response to the new intellectual and physical demands.

The mental life becomes more active and alert. Just as the brain has developed, so the capacity for thought and for imagination is increased. The youth is possessed by new hopes and dreams and passions; his fancy and aspiration play about new ideals and conceptions of life; his social interests are aroused in an unselfish way, in striking contrast to the selfishness which usually characterizes the years of childhood. It was this new social sense which led Rousseau to remark that "Man is born twice: once as a child of nature and once as a member of society." Not only does the youth fall in love and aspire to maintain other lives and interests than his own, but he is easily inspired by the thought of some world-wide ambition or some ideal life. It is the period at which political zeal and patriotism are most easily engendered. Soldiers who enlist in the volunteer armies are young men; not simply because older men are involved in family affairs and business, but because they are not responsive in the same measure to the ideals represented by the fortunes of war.

The Period of Doubt.

On the side of religion, the period of youth is not only the time of opportunity, but it is also the time of danger. It is characteristic of the individual to question the teaching of his childhood, and to view in an independent way the traditions and the customs which he has inherited. He seeks to satisfy his intellectual nature and to gain an answer to the profoundest questions of life. It is at this period also that philosophical interests arise and the questions concerning the nature and the value of life press in with the dawning consciousness of a larger world. In a practical way this demand for independence shows itself in the casting aside of all authority, whether in the home or the church or the school. It has been shown by actual statistics that those who leave the public schools leave them at about the age of fourteen, and the tendency is, at the same age, for the youth to begin to think of an independent career. He becomes secretive, makes confidants of his playmates, but withdraws more and more from his elders. Secret societies of various kinds allure him and unquestionably the high school and college fraternaties gain their re-enforcements through his instinct for special companionship free from the restraints of supervision. It is a period at which the parents' control is tested to the extreme, and it often occurs that children who have before been amenable to parents and teachers become less communicative, and even rebellious.

The Direction of Energy.

The period of adolescenee may therefore be characterized as the period of increased energy, and the future of the individual depends directly upon the turn which this energy receives at this critical point. If the youth's interest centers in physical sports, his physique may be remarkably developed, but to the neglect of the intellectual and social interests. Or, if intellectual problems possess him, the physical nature and altruistic interests may be set aside. The tendency is for special interests to absorb and carry the whole energy of this new era. It is the period at which heredity manifests itself most powerfully. Just as the individual sees the future opening before him in bright and attractive ways, so he is impelled forward from the past by ancestral traits which now assert themselves, either for the first time or with unaccustomed power. As the youth sets out to take his place in the world of social life and duties, he is unconsciously directed by forces that lie far behind him and deep within his unconscious nature. He is indeed fortunate if this revolution and new direction of interests does not carry him aside from the true ways of manhood and success. Records of crime show in a striking way how the greatest perversions of morals often arise at this turning point in life. The youthful incendiary or murderer or political fanatic takes his cue from some abnormal statement of life's ideals. It may be the extreme development of the idea of liberty, as in youthful socialists and anarchists, who recruit their numbers in the thought of some ideal condition of life which is to be attained by violence and destruction rather than through the slow processes of law.

Safeguards.

There are two ways in which the abnormal developments of adolescence may be avoided: through previous training, and through pre-occupation of the individual's interests. It is a poor policy to organize a fire department when one's house is burning down, and it is poor policy to wait until the temptations and dangers of youth reach their climax before any precautions are taken to avoid them. In the main, those who have had a childhood training in the simple and rugged virtues of honesty, industry and morality may be relied upon to pass safely the time of testing. The thoughts and feelings which have been cultivated gradually through childhood come out in larger proportions and in more strenuous moods, but, on the whole, with the same direction, so that the one who has learned to admire the best types in history and in personal relationships as a child, will be fashioned by these in the hours of storm and stress in his period of adolescence.

In order to aid the forces of right thinking and high achievement, the young man or young woman should be safeguarded by various means from the baser temptations. The home should be made attractive by social life and sports and a rich environment. The old Puritan conception of a home made it a barren place in which to grow the best type of well appointed manhood.

The Tragedy of Youth.

Many characters in literature express the aspirations or despair, the bloom of youth's hopes or the savage force of misdirected power. In the "Story of an African Farm" one sees the tragedy of a young life left to its solitude and oppressive reflections. The boy Waldo, in the dreary life of the lonely farm, broods over the Bible and the ill fate which has overtaken him, but without the insight to get comfort or encouragement either from the book or from the face of nature. Rousseau's "Confessions" reveal the turmoil and conflict of a sensitive soul under the pangs of the soul's second birth. George Eliot's Maggie Tulliver and Gwendolen Harleth represent in a more typical way the unconscious, but powerful, force of a young lover's moods.

The University of Chicago.

This series of articles by Dr. Ames was begun in the issue of Oct. 31, and the articles will appear at intervals of two weeks. The titles are as follows:

The Fountains of Life: Instincts
The Floodtide of Life: Adolescence.
The Channels of Life: Habit.
The Inner Light of Life: Imagination.
The Workman of Life: Will.
The Warmth of Life: Emotion.

LI HUNG CHANG

The death of Li Hung Chang, on Nov. 7, removed a man who was undoubtedly one of the ablest statesmen of the past century. In his capacity for controlling men and for carrying out his plans, Earl Li exhibited real political genius. Although he has done but little toward the introduction of modern civilization into China, his accessibility to foreigners and his unfailing interest in all their affairs, have caused him to be considered as the leader of the progressives, and as the especial friend of the foreigners.

In view of the interest aroused by his death, and the discussion which is sure to be precipitated in regard to his character, we reprint an article on Li Hung Chang which was written for the CHRISTIAN-EVANGELIST about a year ago by F. E. Meigs, President of Christian College, Nankin, China. If its estimate of the deceased statesman's character is more critical than complimentary, it is published with no desire to revile the dead, but as a help toward the formation of a correct judgment of a character who is sure to be much talked of and much praised for some of his elements of strength.

About forty years ago there came to a close in China one of the many great rebellions which have taken place in the histery of that country. Among the prominent generals of the imperial Chinese army at that time was Li Hung Chang. He was intimately associated with Gen. Charles Gordon (Chinese Gordon) during the campaign which resulted in the crushing of the rebellion. Because of the ability which he exhibited as a commander, and because the termination of the trouble was favorable to the imperial government, this man suddenly became great. He had honors showered upon him and positions of influence and power conferred while he was yet young. He was made prime minister of China while yet a comparatively young man. In China the prime minister usually has more real power than the emperor. He is the adviser of His Majesty, and his will is practically the law of the land. The emperor is an individual to be adored rather than obeyed, and the prime minister is supposed to stand between His Majesty and the common people, representing to him the conditions and needs of the people whose welfare His Majesty is supposed always to seek. It will be seen from this that the good or ill of the people is to no small degree in the hands of the prime minister.

The same was true in Japan before the adoption of constitutional government a few years ago. The power of one man to do great things for the good of his country is clearly seen in the work of Count Ito, Japan's greatest statesman. Less than forty years ago (at about the same time as the promotion of Li in China) Count Ito undertook the reconstruction, so to speak, of Japan. He is a patriot and a philanthropist. He gave himself to his country rather than to the enriching of himself and his family. How well he has succeeded, modern Japan in her rapid strides toward modern civilization, speaks in no uncertain terms. The Sunrise Kingdom must now be reckoned with, in these days, in all matters that affect the general welfare of the family of nations. To Count Ito, more than to any other internal influence, is due modern Japan. The question is frequently asked, Why is it that Japan has come to the front in such a way as to astonish the world, while China has remained in the embrace of the dark ages? I wish to answer this by saying that China has had no Count Ito.

I think that no one who will take the trouble to inform himself can doubt that at the close of the Tai Ping Rebellion just as great things were possible to China in the line of progress as to Japan at the time of the restoration. Nor do I think that such an one can doubt that anything at all possible to China could have been attained had Mr. Li been prompted by such patriotism and philanthropy as that of Count Ito. But, instead of doing as Japan's great statesman did, he evidently sought rather to enrich himself. No one doubts the ability of Mr. Li. He has been spoken of as the "Bismarck of the Orient." Gen. Grant spoke of him as "one of the three greatest statesmen of the age," classing him with Gladstone and Bismarck. He is yet spoken of by some as the "grand old man of China." At the time of his promotion to power Mr. Li, no doubt, was well informed as to the needs of China. He must have learned from his association with Gen. Gordon and the ever victorious army, that the antiquated tactics of the Chinese army must necessarily give way to modern drill. He must have been convinced that the ancient junks of the Chinese navy must give place to modern men-of-war manned with a well drilled and disciplined marine army. He must have seen that old-fashioned arms must be laid aside and modern weapons substituted therefor. He must have had impressed upon him the necessity of educational reform, of commercial expansion and of an open door. There is no doubt that he comprehended the great pretensions which he made to foreign representatives, and realized in some good degree the comprehensiveness of his promises.

Yet, what he has done or even attempted to do, has come so far short of the expectations of the civilized Powers as to cause serious doubt of the sincerity of the old man in the promises of his younger days. Since the death of Marquis Tseng, Li Hung Chang has been practically the only man in China in command of any influence abroad and, as first adviser of the Dowager Empress, almost absolute ruler at home. That he has succeeded in enriching himself is evident from the fact that he is confessedly the wealthiest man in China, and is said to be one of the wealthiest men in the world. The question as to how he could acquire such great wealth will be answered satisfactorily, if you consider that really the only means of accumulating great wealth in China is by becoming an official. The man who succeeds in getting to be an official of any considerable rank is sure of at least a competency. What, then, would be the expectations of the head of all the officials? That Li has made the best of his advantages is plain from several facts.

He had the making of China's army and navy. Millions of money was appropriated for these purposes. At the breaking out of the Chinese war with Japan it was believed by the Chinese that they had an army and navy, but in the modern sense they had neither. Japan went anywhere she pleased with very little effective resistance on the part of China. Why? Because of inferior guns and poor ammunition. The supposably formidable fortifications proved but fragile affairs and the miserable tactics of the so-called army were an utter failure in the face of modern drill. Formidable ships of war, poorly manned, melted away before the less formidable

vessels of the Japs, with modern equipment and maneuvers. What had become of the immense supplies of money which the officials had handled? It would be attributing a great deal of ignorance to Li to accuse him of not knowing the inferior character of the armament. Bismarck or Gladstone or Grant would have known. The most ignorant Chinaman knows the difference between a modern breech-loading rifle and an old-fashioned muzzle-loading iron-ramrod musket, with which the Chinese infantry was equipped in those days. It is said that these guns were bought of dealers for $2 apiece and reported at $9 apiece. That the real condition of the Chinese army was known to Li Hung Chang needs no argument in face of the numerous personal inspections he made, reports of which (now known to have been *incorrect*) appeared in the periodicals not only of China but of Europe and America. What became of the money appropriated for better equipment?

The fact that the emperor himself was not able to dispose of Li Hung Chang when the true state of affairs came to light, is another evidence of the firm hold he had upon the purse-strings of the country. From time immemorial it has been the custom of the Chinese government to decapitate generals who flee before the enemy or who prove recreant to their trust. All that was attempted in Mr. Li's case was the removal of his "*yellow jacket.*" He lost very little of his real power or authority. When the time came for treating with the Japanese, Li was the only man whom the Chinese emperor could find to send on that mission. How Japan was cheated and China sold to Russia is familiar to all who know the sequel. That he now holds so prominent a position in the face of all the facts, of which the Chinese people and emperor are well aware, shows how nearly he owns China and the Chinese people. The Powers, even, suspect him now.

It will be seen that my opinion of the great statesman is that he has been a great hindrance when he might have made his country a nation among the nations of the earth. Of course, I recognize other causes of China's backwardness, but this one I believe to be the greatest of all. Nations as nations are not to be credited with an overweight of conscience in dealing with their neighbors. Their aggressions in China have been due in no small measure to China's want of push, and this want of the spirit of push is due in no small degree to the spirit of greed on the part of her officials—of whom Li Hung Chang has been chief for forty years—which has oppressed the common people. Such a career would scarcely have been possible in any civilized country.

The Coming and the Going.

I heard a mother croon to her child
  A song as I wandered by,
A song that would sing the stars to sleep
  In the cradle of the sky.

I saw an old man close his eyes
  In restful sleep—God send
As sweet a rest for my weary frame
  When I come to my journey's end.

And I thought of the years that lay between—
  Of the darkness and the doubt;
But God is good—there is peace at the gate,
  When a soul goes in or out.

—*Jean Mohr, in November Era.*

A House to House Visitation on Saturday, Nov. 23.

By C. L. Thurgood.

A most excellent opportunity presents itself to our Endeavor societies and Bible-schools to hit the nail on the head of the world's temperance lesson of Nov. 24, by arranging for a visit to every home by the Bible-school children, backed up by the Endeavor society. There is also a movement on foot on the same day by the American Anti-Cigarette League to enlist every boy and girl to sign the A. C. L. pledge. It is also Boys and Girls' Rally Day among us as a people for state and national missions. All these movements ought to have the hearty sympathy of every Christian worker, and can be so arranged as to supplement each other, whether a temperance lesson is taught or the home missions rally exercises are given. In thousands of our schools the rally exercises will be given, and nothing should interfere to make the saving of our country from all its ills of life or errors of doctrine, most prominent.

But on Saturday, November 23, a most splendid object lesson can be given to every child over eight years of age in the school, by getting them to be little home missionaries. This can be done by enlisting them to distribute temperance pledge cards in every home in one or two blocks or squares of the town on the afternoon of that day. On the other side of this pledge card may be printed an invitation to attend church on the morrow, with a request to deposit the cards in the collection basket to be afterwards attended to by the minister and his auxiliary, the Endeavor society. Now, as many of these cards will not be returned to the church, let the little missionary patriots visit these homes again, say on the following Monday after school hours, or on the next Saturday afternoon, and gather up the delinquent cards. What a fund of information will be at the hand of a wide-awake minister in these delinquent cards. If he has graduated in the College of Soleleather and Door Knob in the University of Human Experience, he will find that these cards will prove an "Open Sesame" to many a home of sorrow or abode of need.

This plan is automatic. Any local printer can print these cards for you at the rate of say a little over a dollar a thousand, and this amount could surely be raised by the temperance committee of the Endeavor society or by the teachers of the Bible-school or the local Women's Christian Temperance Union or Alliance. There is no time to be lost, the King's business requires haste, and it behooves the Bible-school and Endeavor society at once, upon the reading of this article, to call a meeting to take steps for a simple organization to carry out the plan. Should there be a local Endeavor union this will help matters much.

At that called meeting, provision should be made for blocking out the town and printing the cards and other et ceteras that will suggest themselves. Then on Saturday afternoon the little patriots should be gathered at some central place, have their block or square of houses assigned them, then given some five or six pledge cards for every home and sent off with a prayer that in their plea for the pledge to be signed, their beautiful simplicity and earnestness may reach and touch many a heart. A pledge like the following might be printed:

PLEDGE.

I solemnly promise that I will abstain from the use of all intoxicating liquors as a beverage as long as I live, and will strive to induce others to do so.

Name.....

Address.....

Church.....

Minister.....

On the other side of the card the following might be printed:

WORLD'S TEMPERANCE SUNDAY,
Nov. 24, 1901.

YOU ARE INVITED
TO ATTEND
THE CHURCH OF YOUR CHOICE
ON TO-MORROW.

Please fill in blanks on other side, and give it to the usher or place in collection basket.

If you cannot get to church have each member of your household fill out one of these cards, and the person who left them will call for them next Saturday.

Pittsburg, Pa.

B. B. Tyler's Letter.

There is a congregation of Disciples of Christ in Council Bluffs, Ia., just over the river from Omaha, served in the pastorate by W. B. Crewdson. I heard only good of Brother and Sister Crewdson and their work. There is a comfortable building in Council Bluffs, belonging to the Christian Church, that will easily accommodate, I would say, 500 persons. A debt of fifteen hundred dollars is on the property, but this the congregation, with comparative ease, cares for. Recent improvements have been made in this place of worship which make it quite comfortable and more than usually attractive. The federation of societies auxiliary to the Christian Woman's Board of Missions in Council Bluffs, Omaha and South Omaha, met with the auxiliary in Council Bluffs a few days ago. Such a meeting is held once in three months. There were between seventy-five and a hundred persons present. The program was excellent. There was missionary fire and enthusiasm in the meeting. It seemed to me that it was the best meeting of the kind I ever attended. I know that it was both pleasant and profitable to be there. A resolution was passed unanimously to take up a systematic study of world-wide missions. This was a most important step in the right direction. The missionary fire glows where the people are acquainted with missionary facts. One of the most pleasant features of this interesting meeting was the singing of Bro. and Sister Vernon C. Harrington, who are engaged in evangelistic work in Iowa.

Would it not be a good thing if the brethren would, in the congregations, organize for a systematic study of missions, meeting statedly for conference concerning the spread of the gospel? Our work in this department is not as systematic and steady as it should be. The women are giving us an example in these respects that we ought not to hesitate to imitate.

As Omaha is the 1902 convention city I am sure you desire to know all that it is possible to know concerning the place and the work of the disciples in this part of the world.

The work moves on steadily and sufficiently rapidly. I chanced to hear Brother Sumner T. Martin, of the First Christian church, say that four persons united with his congregation by letter Sunday, Oct. 20. The morning of that day he asked for $75, with which to purchase hymnals and received $85. The next Lord's day four united with the church by letter and two were baptized. This congregation gave last year $700 to missions—this includes the contributions of all departments of the church. In my last letter I spoke of W. T. Hilton and his successful work in the Grant Street or North Side church. From these notes you will see that the disciples in Omaha, South Omaha and Council Bluffs, are neither dead nor dying. In fact they impressed me as being very much alive.

A union prayer-meeting is arranged for, to be held in the First church in Omaha, at which special prayers will be offered for divine guidance in preparing for the 1902 convention. All the congregations named in this letter will participate. The talks will be about the approaching convention. An executive committee will be appointed by this meeting. Before you read this letter this meeting will have been held.

A banquet was given by the Commercial Club in Omaha, in honor of the brethren who, in Minneapolis, secured the convention for Omaha next year. The daily press was fully represented at this banquet and promised to do everything possible to make the convention a succcss. No man in Omaha is more widely known than is the Hon. Edward Rosewater. I heard it said that it is of prime importance, in order to make any public enterprise in Omaha a success, that Mr. Rosewater should favor it. His influence is openly and enthusiastically on the side of our convention. He expressed himself clearly and eloquently on this subject in a speech during the banquet. Mr. Rosewater is not a member of the Christian Church, nor in any way that I know of connected with it. He expressed himself, however, as ready to serve on a committee and work in the interest of the convention. The president of the Auditorium Company was present and said that the auditorium will be finished in ample time for the convention. The building and grounds will cost $225,000. Ground will be broken the eighteenth day of November, and the work will be pushed to completion as rapidly as possible. This will be the finest place of meeting we have had.

The auditorium will be on Howard street between Fourteenth and Fifteenth streets, convenient to the railway stations and not far from such hotels as the Iler Grand, the Paxton, the Murray, the Millard, the Dellone, the Merchants, the Henshaw and the Thurston.

I heard the suggestion made in Omaha hat arrangements will probably be made or seating state delegations together, with propriate banners. This is a good sugstion. Some one said: "Why not meet the delegations as they arrive at the railway stations and conduct them to the place of meeting with music and banners? Why not?" Letters are already on their way to foreign missionaries asking for seed from which flowers will be grown with which to decorate the hall and booths.

These items are sufficient to show that the Disciples of Christ, and the people generally, in Omaha, South Omaha and Council Bluffs, are preparing a royal welcome and entertainment for us next October.

Omaha is a city of churches. There are 15 congregations of Presbyterians, 15 of Methodists, 12 of Congregationalists, 9 Roman Catholic, 8 Baptist, 7 Protestant Episcopal, 2 Christian.

The city is unusually well supplied with public and semi-public libraries. There is a fine Young Men's Christian Association. There are a number of educational institutions of college grade. Much attention is given to, and pride is felt in, the public schools. Omaha, by reason of its railway and river connections, is the distributing center of a large and productive area of country. It is said that the federal government receives in internal revenue taxes annually more than $7,000,000. The population of the city at the time of the last census was more than 102,000. In 1890 it was claimed that Omaha had a population of above 140,000. I said to an old citizen of the town: "How do you explain the fact that in 1890 you had a population of 140,000 and in 1900 your population was only a little more than 102,000?" "How do I explain it?" he said, "We lied about our population in 1890 and were caught!" was his prompt reply.

Denver, Colo.

The Old Book In The New Crucible

By J. J. HALEY.

X. The Crucible of Archeology.

(CONTINUED.)

The likeness of the Moabite to the old Hebrew was distinctly proven by an interesting discovery made in Jerusalem in 1881. It was made by some native lads who were playing in an underground canal that opened into the famous pool of Siloam, the pool where Jesus sent the blind man to wash the clay from his eyes. One of the boys while walking accidentally slipped down, and as he sought to rise to his feet again he saw on the walls some strange letters cut in the rock. He went out and reported what he had seen to his master, who seems to have been interested in Jewish antiquities. He made a copy of the inscription and sent it to England. It was, however, such an unmeaning scrawl that the scholars were unable to make anything out of it. Prof. Sayce shortly afterwards found leisure to visit Palestine, and while there he tried to clear away the deposit that had grown around the inscription, and succeeded in making a more intelligible copy of it. It was, however, left to Dr. Guthe to complete this part of the work by a chemical process. He removed the deposit of lime and revealed the clear outline of the original inscription. It was written in the purest of old biblical Hebrew, the very characters in which Isaiah wrote his prophetic pictures. It is also interesting to us because it indicates the nature of the civilization of those times. It states how this channel was cut: the workmen commenced from both ends and met together in the center; they pierced this underground canal in the same way as the modern engineers did the Mont Cenis tunnel, showing that the engineering skill of Hezekiah's time—the period when the tunnel is supposed to have been made—was of a very high order. In the tenth report of his excavations in Jerusalem, in 1896, Dr. F. J. Bliss describes his discovery of a stone stairway, which forms part of a road leading down to the city from the pool of Siloam. The steps, 34 in number, are made of well jointed stones, polished by the wearing of feet. The discovery is of interest in connection with the statement in Nehemiah 3:15, that Shallun repaired the gate of the fountain, the wall of the pool of Siloam, by the king's garden, "and unto the stairs that go down from the city of David," a scripture reference verified twenty-two centuries after it was written.

After the disruption of the kingdom came a host of other calamities—bad kings, idolatry and civic discord. In one revolution we read in the book of Kings of Jehu's being placed on the throne of Israel. Contemporary with Jehu, Shalmaneser II. ruled over Assyria, and one of the most interesting discoveries of Layard while delving in the east was a slab of black marble, commonly called "the Black Obelisk," on which is a representation of Jehu kneeling at the feet of the Assyrian monarch paying tribute. On the obelisk is also a cuneiform record stating that Shalmaneser successfully attacked Benhadad, and afterwards his successor Hazael; these men are also mentioned in the Bible as kings of Damascus, and the reference to them on the Black Obelisk, in an inscription written contemporary with them, is evidence of the historical accuracy of the book.

Layard contends that the most valuable discoveries made by him when in the east were those that record among other things the wars between Hezekiah and Sennacherib. These alone, he asserts, are ample repayment to the British nation for all that she has spent on the exploration of the site of ancient Nineveh. In the British Museum is a bas-relief, found amid the ruins of this old Assyrian capital, representing the siege of Lachish by Sennacherib. We read of this in the second book of Kings: "Now in the fourteenth year of Hezekiah did Sennacherib, King of Assyria, came up against all the fenced cities of Judah and took them." One of these was the ancient stronghold of Lachish which Joshua captured from the Amorites, and it is related in the 18th chapter that Hezekiah sent to this city to Sennacherib acknowledging his supremacy and his willingness to pay tribute to him. And just as the English have adorned Westminster Abbey with the trophies of British battles, and the French have painted on their monuments the pictures of their memorable victories, so did the Assyrian king on his return home have represented on the walls of his palace a picture of this celebrated victory. In it he is depicted

sitting in his chair and receiving from the conquered Jews their tribute. Thus in a very remarkable way is the record of sacred history corroborated. There is also in the British Museum a six-sided cylinder on which are written the annals of Sennacherib. These shed a flood of light on the times of Isaiah.

Nebuchadnezzar came up against Jerusalem and carried away the Jews into captivity. Some interesting episodes in the life of this monarch are given in the book of Daniel, and in one of them it is incidentally stated that Nebuchadnezzar claimed to have built Babylon. Formerly the accuracy of this statement was challenged on the grounds that it was unconfirmed by secular history, but now all doubts are set at rest, for we have not only the clay books containing accounts of some of the great works of Nebuchadnezzar, but thousands of bricks have been dug up with the name of this Babylonian king stamped on them. Numbers of these have within the last few years been utilized in the making of a great canal. They are still good, and can be profitably used in this work. After Judah had been in captivity seventy years, the conquering forces of Cyrus swept over Assyria and Babylonia, and in accordance with the sure word of prophecy, this clement prince displaced the Babylonian dynasty and liberated the Jews. His annals are also preserved on a cylinder now in the British Museum, and in them we are told of his respect for the religious convictions of his subjects, how he rebuilt the temple of Mardeck and restored the worship of Bel. This is quite in keeping with his character as portrayed in scripture. In the book of Ezra we read he granted permission to the Jews to return to their own land and rebuild their temple, and how he generously aided them in the work. Like some restless gold seeker, flitting from field to field, merely picking up specimens of the rich ore beneath, so we have gone from land to land, glimpsing but for a brief time at some of the valuable discoveries which explorers have made.

Possibly the most remarkable of them all is the discovery of the forgotten empire of the Hittites, or, as they are sometimes called in scripture, "the children of Heth." Secular history was silent concerning the deeds of this warlike nation, but the Bible recorded that they existed in Palestine before the Jews. From one of them Abraham purchased the famous cavern of Machpelah in which to bury his dead. Among them the wild Esau sought and found a wife, and when Joshua invaded the land of Canaan the Hittites sought with their chariots of iron to oppose his progress, but were signally defeated. For centuries numbers of them dwelt side by side with the Hebrews. Uriah the Hittite was one of the trusted generals of King David, and perhaps the blackest stain in the life of that great king was his ignoble treatment of this soldier. When the Israelite nation was divided the Hittites still existed as a powerful people, for in the second book of Kings we read that while the Syrian army encompassed Samaria, the capital of Israel, they heard a great noise and imagined it to be the sound of the army of the Hittites coming forth to help the Israelites and, panic-stricken, they fled in the greatest disorder. A striking picture of this disorderly retreat has been painted for us by that great biblical artist, Dore. Francis Newman, the brother of John Henry Newman, the cardinal, challenged the accuracy of this story, for classical history was silent on the Hittites. It knew nothing of such a powerful people whose forces the Syrians might dread to meet. He, however, has been proved to be wrong, and we now know that the Hittites constituted a great nation. The site of their capital city has, it is believed, been identified, and it is found that in their palmy days their territory stretched from the Euphrates to Lebanon. The story of the Hittites has been brought out from various sources. The Assyrians told of their dealings with the Khatti, and the Egyptians detailed their wars with the Kheta. Philologists tell us that these names are the equivalent names for the Hittite. In addition to this, special explorations have been conducted on the sites of Hittite centers, and specimens of their art and workmanship have been found, also some of their own inscriptions in a peculiar picture writing, which Orientalists have not been able to fully decipher. They are still busy at work, and Prof. Sayce and others hope yet to succeed in reading Hittite inscriptions.

But these articles would be incomplete without a brief reference to the latest and perhaps most important of all the archeological discoveries, the great find at Nippur in the territory of ancient Babylon. The oldest city and the most ancient civilization of the world has been unearthed. The exploring party sent out by the University of Pennsylvania, conducted by Dr. Peters and Prof. Hilprecht, the distinguished Assyriologist, brought up a great heap of antique relics consisting of more than 26,000 tablets, and many inscribed fragments of vases and stela, and far below sun-dried bricks were found inscribed with the name of Sargon I., who reigned about 3800 B. C. Far below this, in a still more ancient Nippur, monumental records were found dating, according to Prof. Hilprecht, three or four thousand years before the time of Sargon, which would make them at least 7000 before Christ and 3000 before the world was made or Adam created, according to Archbishop Usher. The first notice I saw of the Nippur find was from a Sunday issue of the New York Herald, with a flaming head line like this: "History is Upset. Records Unearthed which Disturb Estimate of the World's Age. The Oldest Ever Found. Will Change Completely the Chronology of the Old Testament and Astound Orthodox Believers." Well, the scholars have already concluded that Hilprecht has overshot the mark in his interpretation of these records by about 2000 years. If there was a civilization in Babylonia 8000 B. C., and there probably was, it does overthrow the Usher chronology, but not a line in the Bible is contradicted by it nor will a syllable have to be changed as a result of this discovery. Like science and criticism, chronology is left an open question, and when the truth is discovered the Bible falls in line because there is nothing to adjust but human errors, like Usher's chronology.

I must now close my case of the Bible as tried and tested by the monuments. I have only written a brief introduction to this great study. It is a branch of Christian evidence not often dealt with, but which is gaining more prominence each day. In addition to Assyrian, Egyptian, Babylonian, Palestinian and Hittite monuments, much light has also been shed on scripture by Roman and Grecian antiquities. For instance, the Arch of Titus, with the representations on it of the furniture taken from the Jewish temple, is wonderful evidence of the destruction of Jerusalem by Titus and the fulfillment of Christ's prophecy. Ancient coins, too, help us in ascertaining the names of forgotten provinces and cities. It is interesting to take in your hand a Roman penny, such as Jesus took when he gave expression to that memorable saying: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The skeptic will, of course, remark that he may admit the general historic veracity of scripture in ordinary things, but at the one point where he desires corroboration from outside sources, in favor of the supernatural, there is none. The whole book from beginning to end is a testimony to the supernatural, and when a book tells me the truth 99 times in ordinary matters that I can put to the test, I decline to believe it is lying in the hundredth statement that may transcend my comprehension. One more article, giving the present status of archeology and the Bible, from the point of view of critical science, will close this series.

English Topics.

Violent Spirituality.

Reactions make up the half of life's phenomena. Always there is some eddying backwash after any rush forward. For many a year the evangelist has been to the front. I noticed last year in an American religious paper, I think a Congregationalist organ, a striking article on "The Passing of the Evangelist." The writer claimed that the age of sensationalist revival campaigns was over. I do not yet know how to judge of the accuracy of this judgment, but I do perceive that with the end of the Moody-Sankey era it seems impossible to stir the masses in the same way. The people no longer regard as a novel attraction the Salvation Army demonstrations with big brass orchestras and the dithyrambics and dancing backwards down the streets of the female captains and lieutenants. The Salvation Army had to take to slum work to secure its own salvation, and but for General Booth's Farm Colonies and Social Wings for the "Submerged Tenth," his spiritual organization would have collapsed. We are entering a new era. Its developments will be curious. Much abler men are in the field as evangelists than Moody and Sankey, such as that wonderful man, Gipsy Smith, and Charles Inglis, but they produce no very great popular upheaval, though of course they can draw considerable audiences. I can detect the germ of a new idea in certain expressions of opinion just now being ventilated. Leading Presbyterians and Congregationalists are propagating in their conclaves and in the press the proposal that existing churches should do their own evangelistic work, first hand, instead of delegating this kind of enterprise to outside "mission centers." This is a fresh suggestion, but it is one which, if not pressed too pugnaciously, will win ready

assent. There has never been a time when the free churches, as a whole, have been more desirous of acting for the best. In this connection there come to my mind some recent sentences of Tolstoy, which seem to me to bear unconsciously on this subject. "We are so accustomed in worldly life to attain our objects by the club of violence, of authority, or even by the club of logical argument, that in the work of God we wish also to do the same. But a club is met by a club; while the work of God is met only by the finest of feelers, which penetrate all obstacles."

The Evolution of Religious Fiction.

One of the most extraordinary developments in the literary world of our time is surely the religious novel. Few of us who have not given special consideration to such a subject realize the position of spiritual fiction as a factor in modern intellectual life. The novel of any kind is of course an upstart innovation, commencing properly with Richardson, Sterne, Fielding and Smollett. Goldsmith and Johnson respectively wrote the two first religious fictions—"Rasselas" and "The Vicar of Wakefield." Boccaccio, the Italian, and Defoe with his "Robinson Crusoe," were before their time, for they did not bring in the new era. Richardson did that with "Clarissa Harlowe" and "Pamela, or Virtue Rewarded." They were the first actual novels, recognized as such. From that time the stream of fiction has increased in volume till now it is a roaring and overwhelming deluge. What amazes me is the power in society of the new religious novel. It is with almost incredible eagerness that the reading multitudes rush to welcome any newly announced fiction by Hall Caine, by Madam Sarah Grand, by Olive Schreiner, by Marie Corelli, or by Mrs. Humphrey Ward, if only it be of a spiritual character. Thus, Miss Schreiner's "Robert Halkett, Trooper," being a parody on Christ and Christians, written in a fit of passionate hysteria by that violent South African authoress, excited quite a *furore* for a month. Miss Corelli cut it out with her "Master Christian," which has for its hero another fantastic, mythical Christ, a little boy found on a cathedral doorstep. It is marvelous that these unutterable absurdities should catch on with the public fancy. I could understand how that Corellian extravaganza, "The Sorrows of Satan," should create the rage that it did. It was a *jeu d'esprit* with a real touch of genius to commend it to favor. There are three parties who seem to be the only subjects of Miss Marie Corelli's admiration. These are King Edward VII., the devil and Miss Marie Corelli. These three are most extravagantly adulated in several of her novels, under a thin veneer. But the point is that she now writes only religious stories. Mr. Hall Caine is doing the same. Both writers began on very secular lines. Mrs. Ward and her imitators are evermore writing religious novels, but they are all anti-Christian fictions. The notable thing is that these, though on account of their power and the genius of the authoress, welcomed by a great initial circulation, quickly subside out of view. I saw lately an advertisement by a great firm of soap merchants that their fragrant fancy oleaginous wares for the toilet would be accompanied by a free gift to purchasers of 'Robert Elsmere." There was something unconsciously and cruelly sardonic in this treatment by sordid hucksters of a story about a skeptical clergyman. "Robert Elsmere" is anything but a soft-soapy novel. It is bitterly caustic. There are two tributaries to the main stream of religious fiction. They are the orthodox and the unorthodox stories. Hall Caine in "The Christian" attacked the Church of England in a terrific manner. In the "Eternal City" he pours his shots all into the Roman Catholic hierarchy. People are roused by this kind of thing.

The Militant Novelist.

I do not presume to make any lengthy allusion to your American literature of religious fiction. But it is also monopolizing the market, is it not, or at any rate tending to do so? Sheldonism swept the board for six months. Now, Mr. Sheldon is one of the literary Philistines of the time. He went on the warpath on behalf of sociological ecclesiasticism. His weapon was the religious novel. I read his "What would Jesus Do?" and was interested just as I had been when I read Bellamy's "Looking Backward." But in the same way I felt tired. The picture of the millennium in advance strained my faculties. I cannot spend all my attention on the Apocalypse, even though the divine Johannine glories and terrors open the real heaven and the real hell to my gaze. I can only endure occasional glimpses of the new heavens and the new earth. Mr. Sheldon's religious fiction would have sent Peter, James and John to sleep again, as did the bright cloud that overshadowed them, and also the gloom of Gethsemane. Do you note that Sheldonism is not a Stromboli, or a Vesuvius, nor a pyrennial Hecla geyser, but that it is already an extinct volcano? That kind of fiction cheats people into thinking that somebody has actually shown us all how to take off our coats and shovel mountains out of the way. Alas, we find too quickly that we are being fooled with fallacy! The real living volcano does not burn itself out so soon. This time last year I was gazing for a succession of mornings and evenings at the tremendous upheavals of signs and tokens of the furnace that rages under the Bay of Naples. An eruption of Vesuvius was apprehended. It did not come off then, but it is to come off sooner or later. When it does it will perhaps destroy Naples itself. Seismologists declare that such a climax is possible. But the literary field is strewn with the ashes of dead fires that have burnt nothing down which they threatened to consume.

My Bishop.

I was brought up in the Church of England. I was a member of it till my adult age had commenced. The Bible led me out of it. But I am glad that I know it as I do, that I have many dear friends in it, and also that I can never go back to it. For it does not improve as an ecclesiastical institution. Say what some may, it is a danger to the nation, for it is a preserve of carnal pride under the guise of religion, and it tends to Romanize the national soul by the specious method of propagating a professedly innocent and ornate ceremonialism fascinating to refined souls, and easily accepted by simple people who lean naturally on the evidence which appeals to the sensuous faculties. There are some men, even among the High Church party, whom I am bound to respect because of their unbounded and sincere self-abnegation. I have seen the Bishop of London again. This week I had another private conversation with him on matters pertaining to the state of London. He is one of the great and true Christian socialists of the time. He is far more than a mere churchman, though he is rather fond of telling people in public, "Why I am a Churchman." He has as much right to tell that as I have to say, "Why I am a Disciple of Christ." At this moment Bishop Winnington Ingram seems more concerned about the temperance problem than about any other question. I believe he is destined to be a great living power against the drink traffic, and that is specially why I believe in him. Personally this prelate is one of the most ingratiating of Englishmen. He loves the common people and they flock after him everywhere. He lately had a party of 100 factory girls at his Fulham palace. I formerly, when minister of Tasso tabernacle, Fulham, used to see hundreds of carriages on a Saturday afternoon entering the bishop's park. But the fashionable crowd at the great garden parties of former bishops were never varied by a factory girls' garden party. This new Bishop of London is bringing in a new era. He will make it hard for the Nonconformists to keep the people unless they also wake up to do something more than preach polished sermons to respectable congregations which almost all degenerate into religious drawing-room clubs. A stupendous struggle is shortly coming on in England. It will be of mixed issues. When the war is over, then the Tory power will once more wane after long innings. The Liberals will come in with a great program of progress. It will include disestablishment of the church and also of the brewers. Some of the bishops will be against the brewers, and yet these bloated beer plutocrats are all on the side of the church, which has been the stronghold of all selfish vested interests. The bishops have stormy times before them. I believe that if this youngest and finest of them all lives he will be the foremost champion in the church of moral right and humanitarian aggressiveness. WILLIAM DURBAN.

43 Park Road, South Tottenham,
London, Nov. 2, 1901.

Little Duties.

Only the light of a smile, dear,
Will pencil the clouds with gold,
And fill a dark day with sunshine
To some one lonely and old.

Only a tender word, dear,
Just whispered to one in love,
Will summon the presence of angels
Swift-winged from heaven above.

Only the touch of your hand, dear,
By the love in your heart beguiled,
Will mold into wondrous beauty
The mind of a little child.

Only the sound of your voice,
Just at the close of day,
Singing some sweet, simple ballad,
Will drive all my cares away.

If these are the things to do, dear,
Then why should we leave them undone,
And suffer that "bit of heartache
At the setting of the sun"?

—*Emma L. Dickie, in Herald and Presbyter.*

The Immortality of the Unseen

By GEORGE H. COMBS

The age is sick, the spiritual doctors say, Of what? The answers are not concordant. "Unitarianism," says one. "Agnosticism," says another. "Pseudo-Science," says a third. "The decay of imagination," volunteers the fourth. Let another guess be hazarded: "Materialism."

This is the age of "*things*." We do not, with some of the nations of antiquity, worship war; with the Romans, strength; with the Greeks, beauty; we have fallen upon baser times; we worship *things*. Our lives are spent in getting and in holding *things*. Success or failure is determined by materialistic standards.

How much is a man worth? We examine forthwith his bank account for intelligent answer. Yet, etymologically, worth and worship are close kin.

Consequently this is the millennium of the "practical" man. Only such is in demand. We want men who can deal with things. We want the doer, not the dreamer. Everything must be material.

Education must be practical, must be able to give a bread and butter account of itself.

Literature, if it would command respect, must be practical, must teach men to cease dreaming, praying, longing, aspiring, and go to work.

Religion, too, must be practical, must turn its eyes from heaven to earth and "do something"—get a man a new coat, build soup houses, etc. To make men healthy, happy animals and leave them in bovine contentment is the *summum bonum!*

Is it not time that we should face about? In the rebound from seventeenth century mysticism have we not gone too far in the opposite direction? In wisely recognizing that it is the mission of the church to deal with physical conditions are we not in danger of losing sight of spiritual verities? Is there not too little—to use a lumbering word of Mr. Lowell's coining—of "otherworldliness" in our religion? Will the millennium be ushered in when we have given every man his supper? Now, it is the mission of the church to stay this wave of materialism sweeping ever on. It should be true to its high mission, and to a world bent only on the gratification of its senses say, "Man shall not live by bread alone." There is that which is nobler, more worth your having, than things—high ideals, visions, dreams, hope, faith, God. Let us have done with the idolatry of the material. Let us do homage to the spiritual—to that outlying world, unseen, unheard, yet very real, canopied by mystery, yet instinct with immortality, palpitating with resistless energies, pulsing with God.

The Unseen Things are Pre-existent to All the Seen Things. The unseen things never had a beginning. Eternity includes not only the future, but the present and the past. Eternity is not something towards which we are journeying, but a something in which we have ever been immersed. We commonly speak of time and eternity as if they were two different things, and as if after time came eternity, whereas time is a segment of eternity. You walk by the ocean side and a drop of salt water glistens on your ulster. What is it? Something of which the ocean is made. So eternity's ocean is made of these drops of time. Eternity then stretches backward, and these unseen things are eternal in that they never began to be.

There are but two realities in the universe—matter and mind, the seen and the unseen. Which was pre-existent? Which created the other? Was matter pre-existent? Could matter have created mind? Dull, inert matter, could it have created the mind of man? Can a Shakespeare say to the clod, "Thou art my mother"? This being, so fearfully and wonderfully made, "carrying in his bosom the darkness and the dawn and the unfathomable galaxy, in his brain the geometry of the city of God, in his heart the powers of love and the realms of right and wrong," is he the child of the senseless atom? Perish the thought. Not matter, but mind, is the creator; not the worlds, but God. Sometimes we are alarmed at the progress of science, and fancy that its future revelations may destroy our faith in God—may show us how the universe could have come into being without God. Foolish fancy. The primitive granite can never be blown up. The scientists of to-day, though they may boast, as did Ferdinand Lasalle, of "being armed with all the culture of his age," cannot account for the origin of life, and must needs bow their heads and speak in bated breath of God. We may still repeat the words of the creed, "I believe in God the Father Almighty, maker of heaven and earth." "In the beginning *God* created the heavens and the earth." Before matter, mind "Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

Mind is pre-existent to matter—creates matter. Look about you. What are man's palaces and temples, his books and his museums, his manufactures, his works of art, but children of thought? First comes the unseen.

Further, nothing exists in the realms of the seen until it has had first a very real existence in the world of the unseen.

St. Paul's! Before this glorious cathedral, anthem, prayer, hallelujah, in stone, looked down upon old London, it first existed in the brain of men.

Before, long before, the booming of the Pinta's guns announced that land was in sight and Christopher Columbus flung the banner of Castile to the breezes of the new world, that memorable voyage and discovery had existed in thought.

The Unseen Lives on after the Death of the Seen. The unseen not only comes before, but survives the seen. The seen is but a leaf floating for a moment upon the ocean of the unseen and then sinking into its depths forever. The seen grows old with the years and is buried from our sight, the unseen is not touched by time and is ever radiant with the dews of the first morning.

Interrogate nature: She is dual. There are the seen and the unseen, the visible and the invisible, the material and the immaterial. Which is immortal?

The question is already answered. How mortal the seen. The leaves are now falling, the flowers are fading, summer with all its wealth of buds and bloom and fruit is dying and spectral winter will bury her. Death rules over all. We speak of the everlasting hills, but they, too, crumble away, no more eternal than the flower but yesterday picked into pieces by the child. Of all visible nature, modest city and towering oak, singing bird and stately Alps, it has been written, "Dust thou art and unto dnst shalt thou return." Of every visible thing the singer's words are true: "In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." Thus too, of all the works of man. On none the stamp of immortality. "The inscription molders from the tablet, the statue falls from the pedestal. Columns, arches, pyramids, what are they but heaps of sand; and their epitaphs but characters written in the dust?" Thus passes away the seen.

But "the things which are not seen are eternal." Consider. Here is an unseen thing. Gravitation—unseen, yet how real, how potent, and how eternal! It pervades all things. In the sun yonder at work pulling the boy's marble to itself; at work in the marble, leaping up in a gleesome, frolicsome way to pull down the sun; at work in every star, at work in every atom, bounding over unthinkable distances, never ceasing to do. Has it any of the marks of mortality? Ever busy, does it tire? Is it any the less energetic than when it reached up and pulled down the hands of Moses, the walls of Jericho, the water-walls on the ill-starred Egyptian host? Is it decrepit? Is it growing old?

Take another unseen thing. Electricity. What is it? Nobody knows. Was there ever such another worker? Since that time when, an untamed giant, it was harnessed by Franklin, it has been man's faithful Ariel, uncomplainingly doing his work. Have we messages to deliver? We know on whom to call. It comes and goes at our slightest wish. Not only will it carry the news, but is perfectly willing to cook our bread, pull our cars, light our streets, and, if we can only rightly harness him, take us a journey through the air. Tired? Aged? Mortal? Nay, though present at the first rehearsal of the morning stars, and time has been already long, upon its glorious youth the shadow of the mortal has not fallen.

Take yet one other—Life. A universal presence, putting the green in the tree, the red in the rose, the color in the child's face—the mystery of mysteries. Can this unseen force die? Sometimes we loosely talk as if it were true. We speak of life as coming to an end—as if death were an active principle, and at death's thrust life ended. Most unphilosophical! Death is simply a negative something, is not a force but a state. Death is simply the absence of life, as cold is the absence of heat. Death cannot come, only life departs. In dying we only loose. Life withdraws from us and goes elsewhere. For a little while life works in the tree, in the flower, in the man, until the mission of the tree, the flower, the man, has been fulfilled, and the life goes elsewhere. But life cannot age. The eternal years of God are hers.

(TO BE CONCLUDED.)

Kansas City, Mo.

Current Literature.

The November Magazines.

The political history of the Mississippi valley from the colonial days down to the present time is surveyed in an article in the *Atlantic Monthly*. The prospective statehood of Oklahoma, which will probably soon become actual, will mark the point at which the seal of civilization will be officially set upon the entire Mississippi valley, for when Oklahoma is admitted the whole valley, the most wonderful and resourceful valley in the world, will have been organized into states and the process of reclaiming the wilderness may, in a sense, be considered complete. In view of the fact that the Louisiana Purchase and the Mississippi valley are in a large part of their extent identical, the article is appropriate also as a contribution to the Louisiana Purchase literature which will be increasingly copious from now until 1903. The writer of this article almost makes Napoleon one of our national fathers. His first real autocratic act, against unanimous opposition in his own country, was the sale of Louisiana, and he "increased twofold by his first imperial nod the area of the United States." The centennial of Daniel Webster's graduation from Dartsmouth College has stimulated a revival of interest in the great orator, and Samuel W. McCall has an article on Webster's character and services. An article on "Modern Murder Trials and Newspapers" takes a view of the matter rather more favorable to the newspapers than that ordinarily expressed. The writer thinks that there is not a little sensational criticism of newspapers for alleged sensationalism. "Allee Same" is a story which will be read with interest by those interested in missionary work among the Chinese. It exhibits certain phases of it from the Chinaman's standpoint.

The *North American Review* opens with a study of "Conquered Territory of the Constitution," by Hannis Taylor, U. S. Minister to Spain, who defends the position that Congress can hold and govern conquered territory by such methods as may be expedient in each particular case, and suggests that the United States should maintain towards the Philippines an attitude analogous to a protectorate, with actual occupation only of certain coast cities and without interfering with local self-government. A member of the Italian Chamber of Deputies, who is intimately acquainted with the ecclesiastical situation in Italy, describes the conditions which will govern the election of the next pope and sketches some of the leading candidates for the papacy. M. Gohier, of the Paris "Aurore," appeals for American intervention in Turkey. President Thwin g, of Western Reserve University, defends college football as performing a valuable function in the ethical development of manhood. Hamilton W. Mabie writes of "American Opportunities and Education," with special reference to the enlargement of national ideas and political education. In reply to the argument of the Chinese Consul General at San Francisco against the continuance of the Chinese exclusion act, the mayor of San Francisco presents the reasons why the law should be re-enacted by the next Congress. Senator McLaurin of South Carolina writes on "The Commercial Democracy of the South."

Frank Leslie's Popular Monthly celebrates its quarter centennial with the present issue. Its leading article is by the explorer Nansen on "The Race for the Poles." The writer gives a summary of what has been done in Arctic and Antarctic exploration and what yet remains to be done. As a scientist he dwells upon the importance of scientific work in the determina ion of air, water and magnetic currents, contours of coasts, and flora and fauna, as being more significant than the mere act of reaching the pole. He still believes in his own former method of taking a strong ship, allowing it to be frozen in and drifting slowly with the ice across the polar region, because with such a basis scientific work can be done which is impossible with the meager supplies that can be carried on sledges. He discusses the present plans of the explorers who are now in the Arctics and believes that Baldwin has the best chance of reaching the pole, because he has the best equipment, including four hundred dogs—and reaching the pole is largely a matter of having enough sledge dogs. There is a diverting dissertation on the Blue Laws of Connecticut, and an enlightening article entitled "How Tammany Wins," which we can read with some equanimity now that Tammany has lost. On the whole, Leslie's anniversary number is easily the best of the ten-centers this month.

Ainslee's begins with an article, appropriate to the season, on college foot-ball, which will not in the least abate the shudder of horror or the thrill of enthusiasm, whichever the thought of that game arouses in your mind. "Our Farming Industry" is a successful attempt to make the reader grasp the bigness of American agriculture. "The Inaccessible Valleys" is a short story of the Philippines which suggests Janvier's "Aztec Treasure House," though involving fewer plausible impossibilities.

No magazine this month is complete without an article on Æronautics up to date since Santos-Dumont's recent successes, and the *Cosmopolitan* has a very good one. John Brisben Walker writes of Mr. Roosevelt as "A Working Man in the Presidency." A sketch by Carolyn Wells about the woman who tried to elevate the tone of her husband's dinner-table conversation to the Bostonian level, and he a New Yorker, is the funniest thing of the month. The dramatic critic writes of "The Drama's Tendency toward the Unintellectual." "Tendency" did he say? Look at the billboards. We are in a dispensation of ragtime drama. There can be no more tendency where the degenerating process is as complete as it is in this case—with a few notable exceptions. As a sequel to the discussion of this "tendency," let us have a serious and enlightened disquisition on the tendency of coon-songs to depart from the dignity of oratorio.

The *Century* having completed its "year of romance" is now inaugurating a "year of American humor." The volume which begins with the November number will contain many new articles and stories by the foremost living American humorists, and not a little historical matter dealing with the development of this most characteristic department of our national literature. The question is often raised whether or not we have any distinctively American literature, whether the writings of our best authors are distinguished by any essential national characteristics from the works of British authors. Perhaps our serious literature is for the most part simply Anglo-Saxon, but that our humor is distinctively American admits no doubt. Prof. Trent's "Retrospect of American Humor," in this number of the Century, is useful for reference but rather too encyclopedic to be readable. Mark Twain contributes a tale of a man who wanted to reach the king's ear—and did. "Mr. Appleby's Vote," with a picture by Frost, is uncommonly clever. Seton-Thompson has a Norwegian legend, and there is an article, said to be authoritative, on Santos-Dumont's balloon with pictures by Castaigne. The thing will have to go now that it has secured Castaigne as its illustrator. Secretary Long writes on the personal characteristics of President McKinley, and Dr. J. M. Buckley discusses "The Assassination of Kings and Presidents." A medieval historical dramatic sketch entitled "Barbarossa" is begun by Cyrus Townsend Brady.

The *Youth's Companion* puts out an attractive prospectus for 1902, including in its list of contributors about two hundred story writers, besides many men eminent in various callings and professions, who will write of the things they know best—and things they know better than anyone else knows them. For example, Hon. John D. Long, secretary of the navy, will furnish a series of articles on military and naval topics. It is pleasing to note also that the prospectus contains the names of many new writers—which shows that the Youth's Companion keeps its lists open to those who have yet to win their spurs in the literary tournament. Those who subscribe now receive the paper free the rest of the year. ($1.75 a year. 195 Columbus Ave., Boston, Mass.)

Keen College Men.

The Food of Harvard Brain-Workers and Athletes.

Memorial Hall at Harvard, where some twelve hundred of the men eat, is particularly interesting. The dining room is an enormous gothic hall finished in old English oak with wide, stained-glass windows on the sides. The walls are hung with portraits of illustrious graduates and benefactors of past generations.

The students have good food to eat and plenty of it. The hall is run on a co-operative plan so that it costs something less than four dollars a week for board. To this place three times a day come men, whose lives for the time being are given to serious intellectual work, and to accomplish this, they are keen enough to realize that proper food is absolutely necessary.

One is particularly struck by the yellow packages of Grape Nuts standing on nearly every table, which the men purchase at grocery stores and bring in for their personal use. They quickly find out by practical demonstration that brain work exhausts the phosphates, and that nature demands that this loss be made up, and made up from food.

Grape-Nuts is ready to be used without cooking, it is a scientific food which nourishes and builds up the brain, and is particularly suited to the needs of students.

The 'Varsity athletes also eat it to keep their digestive organs in perfect working order so that they can stand the great strain of both body and head-work when important contests shall come.

Our Budget.

—J. A. McKenzie has resigned at Mitchell Park, Mo., to take effect Nov. 10.

—T. A. Reynolds has been called from Union City, Tenn., to Muncie, Ind., and will begin work at the latter place at once.

—Melancthon Moore has been unanimously called to remain another year with the church at Reserve, Kan., at an increased salary.

—George W. Watkins began his pastorate at Berry, Ill., Nov. 3, succeeding F. M. Rogers, who in turn succeeded Russell F. Thrapp at Pittsfield.

—Mrs. E. W. Brickert gave a vocal and piano recital in Houston, Tex., recently which is reported as both an artistic and a financial success. About $65 was cleared for the woman's aid society.

—C. A. Hill, who resigned at Canton, O., a month ago, preached his farewell sermon Nov. 10. He has accepted a call to Huntington, Ind., and has already moved into his new field, but will hold a meeting at Monroeville, Ind., before taking up the pastorate.

—The receipts for foreign missions for the first seven days of November amounted to $2,036.75. This is a gain as compared with the corresponding time last year, of $1,835.51 This is a good beginning. Let us keep it up, not only all the month, but the whole year.

—Harold E. Monser, who has been doing good work in central Missouri, has decided with his wife to enter the evangelistic field after January 1. Bro. Monser has been remarkably successful in this field and we wish him abundant success in his labors in the future.

—The Christian churches at Hunnewell, Emden, Mountjoy, Mo., and perhaps another church adjacent, desire to co-operate for the employment of a minister for all of his time. They wish the preacher to locate in the midst of these churches. For further particulars address Dr. L. W. Dallas, Hunnewell, Mo.

—We wish to remind friends of the foreign work that the receipts at this time of the year are exceedingly light and generally continue so until after the March offering. If you can send an offering at this time, it will be doubly appreciated. The missionaries must be paid every month, whether any money is received or not.

—The quarter centennial convention of the Missouri Y. M. C. A. will be held at Columbia, Mo. The intention is to make it an important event in the history of Y. M. C. A. work in this state. For particulars address State Executive Committee, Missouri Y. M. C. A., Grand and Franklin Aves., St. Louis.

—A. P. Cobb and J. Walter Wilson will begin a meeting Nov. 17, with the church at Frankfort, Ind., of which L. E. Brown is pastor. The church has for some time been busy with its preparations for the meeting and a series of preparatory services are being held during the present week.

—The county meeting of Scotland county, Missouri, was held at Gorin, Oct. 30-31. We have twelve churches in the county and four of them have built new houses within the last three years. A. J. Williams is county evangelist and the meeting re-elected the old officers, J. M. Jayne, president and G. Snell, secretary.

—A couple of years ago there appeared in the CHRISTIAN-EVANGELIST a paragraph consisting of a letter written by Col. Ingersoll to a judge in Cleveland with the gift of a bottle of whisky and the clever reply of the judge who turned Ingersoll's eulogy of the bottle into an arraignment. Jay A. Egbert, of Elyria, O., wishes to know in what issue it appeared. We are unable to locate it. Any reader who can tell in what issue it appeared will confer a favor by informing Bro. Egbert or us.

—H. James Crockett writes that the church at New Sharon, Ia., expects to dedicate its new building in January. There have been 35 additions at New Sharon this year. Brother Crockett will close his work there when the church is dedicated and will take work elsewhere. The church wishes to secure a pastor to begin with the new year.

—G. F. Assiter, of Troy, Mo., called at this office Tuesday morning, returning from a meeting he has been holding at Elsberry, Mo. The meeting closed last night with six additions. Bro. Assiter is hurrying home to greet a young lady who has just arrived at his house and who will call him papa when she learns how.

—T. M. Myers writes from Middleboro, Ky., "We have stopped for a few days on our way to our next meeting. Our brethren here have an elegant little house and also a debt on it. They seem much discouraged. There are several millions of dollars in operation here in these mines and iron plants. Our church needs a month's meeting and a regular preacher."

—The annual report of the foreign society is now ready. Are you a friend of foreign missions? If so, then you need it. If you are not a firm believer in the cause, you need it all the more. Send for a copy and read it thoroughly and religiously and you will be converted. It will be sent free of charge to anyone applying for it. Send a card to Box 884, Cincinnati, Ohio.

—As a monument to Bro. J. B. Sweeny, recently deceased, the Texas brethren are raising a preachers' fund for Add Ran University. This is but carrying out a plan which he himself had advocated, and it is fitting that it should be done as a memorial to him. A thousand dollars has already been pledged toward the $1,500 which it is desired to raise. In pushing this plan the brethren have made only one mistake—they have asked too little.

—H. C. Patterson, who has been in a meeting at Auburn, N. Y., as reported elsewhere, writes of his work on Nov. 3: "At 9 A. M. I addressed the prisoners in the now famous prison. The applause, laughter and tears were testimonials of their appreciation. At its close I called upon all who would take Christ as their Savior and follow him to stand. Sixty-three stood. Evidently the message awakened new purposes in their hearts."

—H. C. Kendrick writes of his church at Hagerstown, Md., where he succeeded P. A. Cave, July 1: "This is a good church. Here are instances of its goodness: Within four months it has given $325 to assist the church in Martinsburg, W. Va., $55 for state missions and last Lord's day pledged $142 for state missions." Brother Kendrick was succeeded at Logansport, Ind., by A. M. Hooten and the work at that point is prosperous and promising.

—H. P. Williams, formerly a United States army chaplain stationed in the Philippines and now under appointment of the Foreign Christian Missionary Society to return to the Philippines as a missionary, was in St. Louis Monday. He will be remembered by all who were at the Minneapolis convention when he was introduced and spoke a few words. He goes as the special representative of the Mt. Cabanne church, St. Louis. He will sail from San Francisco Nov. 23.

—J. B. Graves, field agent in Indiana for the Benevolent Association of the Christian Church, writes that he has begun work in that state and has, as a rule, been warmly received by the churches. Some preachers and elders, however, show indifference and need to be taught the duty of the church in the matter of benevolences. We must restore this element of the "ancient order of things." Bro. Graves will go and come among the churches of Indiana during the winter, and ought to be received warmly by all.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

—A. R. Adams writes: "Brother A. Kampmier, who recently came to us from the German Lutheran Church, desires a place to preach and would be willing to begin at a salary of $400 or $500 a year. He is a ripe scholar, a fluent speaker and has taught Greek, Latin and Hebrew for a number of years. His address is Clarksville, Ia."

—The American Anti-saloon League will hold its sixth annual convention in Washington, D. C., Dec. 3-5. It invites to affiliation all bodies that are hostile to the saloons. The object of the league, as stated in its constitution, is "the suppression of the saloon" and an alliance is sought among all who are in sympathy with that purpose. Dr. Luther B. Wilson has been acting president of the league since the death of Hon. Hiram Price and Dr. H. H. Russell is national superintendent.

—A brother in Maryland writes: "I have taken the CHRISTIAN-EVANGELIST for fourteen years and hope to take it for the next fourteen, unless I die, get too poor, or the CHRISTIAN-EVANGELIST falls from grace—and I trust that none of these things will befall me or it." We share in the hope. The reading of a good, religious paper—lively, cheerful, stimulating and hopeful—tends to longevity; the dollar rate makes even poverty a flimsy excuse for not taking a good paper; and as for "falling from grace," we could scarcely do that even if we wanted to, with so many brethren rallying around to hold up our hands and so many critics only too willing to lash us into line if we should depart a hair's breadth from it. We are yours, my brother from Maryland, for the next fourteen years.

—The following facts and figures are from the thirteenth annual report of the board of church extension: The total amount of new receipts for the past year was $465,846.21 and the amount in the church extension fund at Sept. 30, was $305,342.29. The gain in receipts for the year was $48,734.38 over last year. Including returned loans the whole amount received for the uses of the church extension work for the year is $103,651.11. The sources of these receipts are as follows: From churches, $12,695; from individuals, $7,409; from Sunday-schools, $695; from Endeavor societies, $169; from Business in Christianity, $179 (but the cost of publishing Business in Christianity was $700 in excess of the receipts). Annuities, $22,733; bequests, $11,391; interest, $10,572; returned loans, $35,510; from sale of Crockett, $2,250. Since the beginning 585 churches have been aided and 204 of these have returned their loans in full. A new catalogue of fifty modern designs for churches was issued this year. It is supplementary to the former catalogue and contains more designs for churches of moderate cost. The two will be sent to any address for 25 cents.

—The Peoria (Ill.) church held its annual meeting Oct. 30. The receipts for the year were $4,474.14, of which $744.18 was for missions, an increase of about 20 per cent. over last year. There were 75 additions during the year and the present membership is 448. The pastor, G. B. Van Arsdall, who has been with the church two years and has rendered highly satisfactory service, announced his determination to leave April 1, to resume work at the University of Chicago with a view to making further preparation for Bible lectures and institutes and Bible-chair work in connection with state universities.

—Hiram College dedicated its new library building on Oct. 25. This building was presented to the college by Bro. Teachout, one of the liberal patrons of the institution. C. B. Lockwood and H. R. Newcomb of Cleveland, each gave $500 for the purchase of new books for the library on dedication day. This is another indication of the substantial progress which this noble institution is making. In a note from O. G. Hertzog, the financial secretary of the college, from which we glean these facts, he states that Prof. Paul of that institution conducts a missionary class of 175 every week. This fact is full of promise. Hiram is making a splendid record in the mission field.

—At the great Congregational convention recently held in Portland, Me., the following statistics were reported of the work of the American Board of Foreign Missions. The board has 97 mission stations and 1,209 outstations in which 544 missionaries and 3,483 native helpers preach in 27 different languages. There are 505 churches and 929 Sunday-schools with 66,000 pupils. During the year there were 4,551 additions to the churches by confession of faith. Two hundred and twenty-eight students in the foreign field are in training for the ministry. The board has 13 colleges with 2,132 students, 103 boarding and high schools and 1,135 day schools with nearly 50,000 pupils. In some of the fields the educational work done under the auspices of the American board has been of conspicuous value, as at Constantinople, where Roberts College is by far the most potent of all the forces for Christian civilization within the Sultan's domain.

—EDITOR CHRISTIAN-EVANGELIST—*Dear Bro:* I write to correct an error in your report of the National Convention. It was in regard to the inopportuneness of a song said to have been sung by the Omaha quartette at the close of the session devoted to the splendid addresses by brethren Ellis and Willett. I too was pained by the inappropriateness of the second song—it was an encore by a quartette of national singing evangelists, and was a toast to Minneapolis instead of a campaign song for Omaha. The Nebraska quartette sang next morning, during the business session, amidst reports of committees. Especially was the jar noticeable to one who sat near Sister Faris who was in tears at the close of the first song that night.

HARRY C. HOLMES.

Fairbury, Neb.

We believe Bro. Holmes is right. It was a lapse in our memory as to the song which was sung and the singers, but the impression of *inappropriateness* of the song, at the particular time it was sung, is vivid. It was just an impulse of the moment, acted upon without time for thinking, but it jarred upon the feelings of many.

—Omaha has already begun to make preparations for the convention to be held there next October. A preliminary meeting has been held of representatives of the church and citizens who were notified to confer with them regarding preparations for the entertainment of the convention. Mayor Moores pledges his active co-operation. It is recalled that 12 years ago the Methodist international conference was held at Omaha and that the results of that gathering were entirely satisfactory to the city. The citizens will be on that account more ready to co-operate to make this convention a success. Plans are already on foot for securing railway rates and enlisting the co-operation of the press. Work on the new auditorium will be begun Nov. 18 and the company hopes to have the building completed in July or August so that there will be an ample margin to insure its being ready for the convention in October. The Minneapolis committee set a high mark for enterprise and ingenuity in preparing for the convention and the Omaha brethren are starting out as if they meant to come up to that mark and if possible pass it.

WOMAN'S KIDNEYS.

Thousands of Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, SWAMP-ROOT, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one published this week in the CHRISTIAN-EVANGELIST.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov 2, 1900: "About 18 months ago I had a very severe spell of sickness I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. *The doctors said my kidneys were not affected*, and while I

Did Not Know I Had Kidney Trouble,

I somehow felt certain that my kidneys were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me." MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

MRS. H. N. WHEELER.

How to Find Out If You Need Swamp-Root.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ fails to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understood; in most cases they are led to believe that womb trouble or female weakness of some sort is responsible for their many ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar bottles at the drug stores everywhere.

SPECIAL NOTICE. Swamp-Root, the great kidney, liver and bladder remedy, is so remarkably successful that a special arrangement has been made by which all of our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST, when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

At Sendai, Japan.

Sendai, the capital of Miyagi Province, is a city of 85,000 souls. This is one of our mission stations. M. B. Madden and wife and Miss Carme Hostetter are our missionaries. I have known the Maddens since they were children. They were members of the church at Topeka, Kan., where B. L Smith baptized Brother Madden. He and his wife attended Bethany College. He is an industrious missionary and she is the poet laureate of the Japan mission. Miss Hostetter is a studious, hard working missionary among the women and children.

Sendai is well supplied with missionaries. There are ten different religious bodies at work in this city. A missionary told me there was a congestion of missionaries. There are thirty-five missionaries besides a large force of native helpers. The number of Sunday-schools is between thirty and forty. A missionary told me any child five years of age could walk to a Sunday-school if it desired to do so. It is to be regretted that the whole empire is not as well supplied with missionaries. There are two cities of over 40,000 each and 93 of between 10 and 40,000 without a missionary. The Reformed Presbyterians have a large boys' school here with 150 bright young men and boys in attendance. They also have a girls' school with 85 in attendance. Their schools are a great power. Here is where Dr. J. H. DeForest lives, who has been a missionary for 26 years, and is one of the most influential men in Japan. The missionaries have a union service in English every Sunday afternoon and they take turns in preaching. I spoke the Sunday I was there. It was an earnest, appreciative audience. In the morning I spoke to our brethren and Bro. Madden interpreted for me.

We have a number of out-stations around about Sendai. The number of preaching points is 18. At 13 of these points we have believers, and at three of them the brethren meet every Lord's day to observe the Lord's Supper. In this district we have six Sunday-schools. There have been 30 additions during the past year and twice that number are expected during the current missionary year.

A reception was tendered us at the Madden home one evening. Many believers and their friends were present. A Japanese brother made an address of welcome in his own tongue and Bro. Madden told me what he said, and I responded, telling them how glad I was to see them and to visit their beautiful country. A distinguished Japanese lawyer was present with his family and his accomplished daughter played the koto, a musical instrument. I had never seen or heard of this instrument before.

Mrs. Rains and I were requested to sing an American song and Mrs. Madden kindly assisted us. We sang "There is Sunshine in My Soul To-day." They cheered us heartily. My musical gifts have never been appreciated in America. I have been attending state and national conventions for more than thirty years and never yet been asked to sing a solo. My Japanese brethren are quicker to recognize and appreciate my talents than my American brethren.

We visited Sanuma, one of the out-stations, where a special meeting had been arranged by Kawamura, one of the native evangelists. The meeting was an interesting one. Some Japanese brethren came twelve miles to be present. In front of the place of meeting an American flag and a Japanese flag were hoisted. A number of brethren were present but no sisters except the organist. It is much harder to reach Japanese women with the gospel than Japanese men. They sang "Blest Be the Tie That Binds." I do not think that Bro. David Lipscomb would object to this organ. It was about three feet long and one foot square. A brother carried it to a place of meeting under his arm. It was borrowed from a neighbor. I could see nothing about it to object to but the sound. It would leap and jump and then balk; but I was singing in Japanese. That helped it along.

I wish the American brethren could see Kawamura, the John the Baptist of Japan. He is one of the largest Japanese I have ever seen; tall, straight, with coal black hair and long silken beard. He is kind and gentle, loves the Bible, devoted to his work and commands the love and confidence of all who know him. He was educated by G. F. Verbeck, the great missionary. He would remind you of the lamented F. G. Allen, the founder of the Christian Guide. Here again we had an address of welcome and most cordial greetings. There were a dozen or more of fine, bright looking young men present who had given their hearts and lives to the Lord. They look different from those who do not believe. They are new-born babes in Christ looking up to God. The light of life is shining in their faces. There were a great number present and it was a delightful meeting. Harvey Madden, Bro. Madden's little boy, handed picture cards around to the children. Sister Madden sang to the people. There were no chairs or seats in the room; we all sat on the matting. There were three clocks in the room. The Japanese are great on clocks.

We had a great meeting at Fukushima, another out-station. This is a city of over 20,000 and the capital of the province, with many fine public buildings. Our meeting was held in the town hall which would accommodate 500 or 600 people. It was filled and a hundred or more stood up. I spoke forty minutes on "The Faith that Saves." The people were quiet and respectful and gave most earnest attention. If I could speak the language I would want no greater work than to come to Japan and preach to these great crowds of earnest, intelligent people. Many present were preachers. When I began the people cheered and also when I closed. This is a way of cordial greeting and approval. After the services many lingered to speak to me, or rather bow to me and welcome me to Japan. A number expressed the hope of visiting America at some time.

The name of our preacher at Fukushima is Yontaka Hasegawa. He was educated in a college at Tokyo. He has been a Christian for 15 years. His family consists of a wife and eight children. He is a good, earnest man, with a good honest eye. His salary is $15 per month. He has baptized alout 150. The prospects in his field are very encouraging. He says many are almost ready to turn to the Lord. No member of this church drinks or smokes. Very few Christians in Japan do. His great need at this place is a chapel. The little church, very poor, agrees to buy and pay for a lot if we can build a chapel to cost $300. Will not some one send all or part of this amount to us at Cincinnati for the chapel? The rent for a place to meet now costs $40 per year. It would be a great encouragement to this little band to grant this modest request. They are liberal themselves. A Japanese Christian gives ten times as much to the church as he gave to the heathen temple before he heard and believed the gospel I was at a little church last Sunday and there were about 30 believers and every one of them gave something in the morning offering.

The work in Japan is most prosperous in every way, more encouraging than I expected to find it. There is nothing to prevent our taking this empire for Christ but our lack of faith and zeal and liberality. There is no field in America or in the whole wide world so promising as Japan. Things are moving rapidly here and a large missionary force will increase the speed.

October 3, we will sail from Kobe for Shanghai, China We hope to be at Nankin in time for the annual meeting of the missionaries, Oct. 9.

F. M. RAINS.

Won't You

Write a Postal

To Get Well?

Send me no money, but simply write me a postal if you are not well. Pay when you get well.

I will send you a book that tells how a lifetime of study has enabled me to strengthen the inside nerves. Those are the nerves that operate the stomach, kidneys, heart, womanly organism, etc. Weakness of these organs means weakness of those nerves. Nerve strength alone makes any organ do its duty.

I will send you, too, an order on your nearest druggist for six bottles of Dr. Shoop's Restorative. Use it for a month, and if it succeeds pay him $5.50 for it. If not, I will pay him myself.

No matter how difficult your case; no matter what you have tried. If my book shows you that your trouble is nerve weakness—and most sickness is—I will warrant my Restorative to cure you.

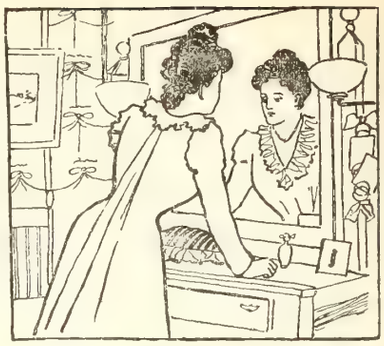
I fail sometimes, but not often. My records show that 39 out of 40 who get those six bottles pay, and pay gladly. I have learned that most people are honest with a physician who cures them. That is all I ask. If I fail I don't expect a penny from you.

Mine is the only way to restore vital nerve power. Other treatments bring but fleeting results at best. If you want to be well, let me send you an order for the medicine. If it cures pay $5.50. I leave the decision to you.

Simply state which book you want, and address Dr. Shoop, Box 582, Racine, Wis.

Book No. 1 on Dyspepsia,
Book No. 2 on the Heart,
Book No. 3 on the Kidneys,
Book No. 4 for Women,
Book No. 5 for Men (sealed),
Book No. 6 on Rheumatism.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.



SUCH A CHANGE.

Not only in feelings but in looks. The skin is clear, the eyes are bright, the cheeks are plump. No more pain and misery, no more sick headache, no more jaundice. What worked the change? Dr. Pierce's Golden Medical Discovery, which cured the disease of the stomach that prevented proper nutrition, and also cleansed the clogged and sluggish liver.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It cures diseases of lungs, heart, liver, and other organs which seem remote from the stomach because many of these diseases have their cause in a diseased condition of the stomach involving the allied organs of digestion and nutrition.

"I sent you a letter about a year ago," writes Mrs. J. Ellis Hamilton, of Farmington, Marion Co., West Va. "I stated my case as plainly as I could, and received a letter from you in a few days, telling me to use Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription'—a bottle of each. I used three of each, and feel like a new woman. Don't suffer any pain or misery any more. Before using your medicines I suffered all the time—had jaundice, caused from food not digesting properly. I would have sick headache three and four times in a week. Could not do the work myself. I commenced using your medicines as recommended for liver complaint, and think I am cured now. I asked our doctor if he couldn't cure me, and he said he could give me medicine to help me but the trouble might return any time. I doctored three years without any relief. Haven't had sick headache since I took the first bottle of your medicine."

Dr. Pierce's Pellets cure constipation.

Texas Letter.

Add-Ran University, Waco, has matriculated 284 students this session, which is by far the best record in her history, but not the best record in store for her. Thanksgiving day is to be observed as her "Emancipation Day." Then, thanks to T. E. Shirley, her debt will have been paid and she will be free to launch forth, untrammeled, on a glorious voyage. This result is one of the finest illustrations I have ever seen of the famous three P's: Patience, Perseverance and Pluck.

C R Scoville succeeds the lamented J. B. Sweeny as pastor at Gainesville, and thus we gain another strong preacher for Texas.

S. J. Vance is also a new man. He comes to Rockwall, a fine field.

Evangelist Needham is in a union meeting at Austin. Bro. Lowber and his people are at work with him.

The First Unitarian church of this city was dedicated Nov. 3. The pastor, Rev. D. C. Limbaugh, after the sermon, read an "original production" setting forth the teachings of his people. Let me name a specimen or two. 1. Speaking of man, he said, "We do not believe that he is morally depraved." 2. Speaking of heaven, he said, "We believe in that state we shall still have our work to accomplish, our problem to solve, our difficulties to overcome, our disappointments to meet, our intricacies to unravel." 3. Scouting the idea of all supernatural revelation, he concludes by saying, "The universal knowledge of universal man is our Bible." And speaking of the Old Book he said, "It has various and contradictory conceptions of nature, God, man and human destiny." 4. Referring to the Savior, he said, "We believe that Jesus was a man, begotten and born as other men." 5. Speaking of Christianity he characterized it as "a great historic movement in the evolution of religion." He compared it with other religions and concluded that in some respects they "are superior." And yet there are men and women ready to espouse his teachings and call it Christianity. Africa and Asia are not the only fields needing missionaries.

Evangelist L. W. Munhall, of Philadelphia, closed a meeting of three weeks in this city Nov. 5. Eighteen churches, with a membership of 6,000, co-operated with him. A large tent with a capacity of 2,500 was filled every night, and an audience of 400 heard him in the day. The music by a large chorus choir was fine. The weather, except three days, was ideal. The preaching was strong and intensely biblical. The cost of the meeting was $2,000. The converts signing cards numbered 532. Just how many of these will come out bravely and take a stand for the Lord in the church remains to be seen. I like Munhall. Our people ought to co-operate with him. He is a Methodist but you would not infer it from his sermons. You would rather think from these, as an old gentleman said of him here, that "he is an old Campbellite." He is genial, kind and lovely. And Mrs. Munhall, "wifey" as he calls her, is perfectly lovely. He will preach more Bible in one sermon than Sam Jones will in a whole series, but he does not seem to stir the conscience like Sam does. More than half of the converts were males. He is pre-eminently a man's preacher. Let me urge our people to work with him at every opportunity. Of course he will teach some things we do not like, but in the main this will not be true. He sang in the choir and heard O. A. Burgess in Indianapolis and he knows our position.

Tom Smith, one of our state evangelists, has had a splendid meeting at Myrtle Springs. There were 60 additions. But good as this is, it is not the best result. The church, which had suffered much from internal trouble, was harmonized and put to work again. A Sunday-school was organized and money raised to employ a pastor.

Edwin C. Boynton is succeeding at Huntsville. All the debt on their house has been paid except $1,000, and this is now in the hands of the church extension board.

The Gainesville church has done some beautiful and tender things in memory of her pastor, the beloved J. B. Sweeny. She paid the funeral expenses, and his pledge of $100 to the Add-Ran debt, and will place a handsome memorial window in the church for him

Edwin D. Hamner, on account of declining health, gives up his work in Beaumont and will go to a higher altitude.

Dallas, Texas. M. M. DAVIS.

The Virginia Convention.

When a few prominent brethren of Richmond came forward two years ago and offered to provide the salary of a state secretary and this secretary proposed the raising of $8,000 and the winning of 1,000 converts, we on this side of the line said, "Old Virginia is waking up."

When Wm. Jackson Shelburne, the secretary, stood up this year and reported nearly $9,000 raised, 1,004 conversions, 11 preachers employed, five new churches organized and a balance of $2,000 in the treasury, we said, "Old Virginia is awake."

The twenty-sixth annual convention of the Virginia Christian Missionary Society was a decided improvement upon some of the conventions held in other years, when a few delegates, mostly from the tidewater section, would gather and spend three days very largely in the discussion of how to provide for a deficiency in the treasury and how to frame a temperance resolution that would induce the recalcitrant brethren "to vote as they pray."

October 29, more than two hundred and sixty delegates came together from all sections of the state, transacted their business with wisdom and dispatch, were profited by the instruction of their ablest men, and heard such inspiring speakers from abroad as A. McLean, B. L. Smith, A. I. Myhr, B. A. Jenkins, B. A. Abbott and Miss Rebel Withers, and adjourned to go home to make the next year the best in the history of co-operative work in the state. The successful convention was due in part to the excellent program of the ministerial association upon the opening day.

After the opening address by B. P. Smith, president of the association, the following was the order: "Our Relation to Other Religious Bodies," J. A. Spencer; "Our Relation to Social and Civil Reforms," L. A. Cutler; "Our Relation to the Problem of Christian Unity," P. A Cave; "Should the Pastor Hold His Own Protracted Meetings?" C. P. Williamson; and a sermon, "Fishers of Men," F. F. Bullard. W. J. Cocke was elected president of the association for the ensuing year.

The convention decided to continue the plan which has yielded such gratifying results, the salary of the financial agent to be guaranteed by personal pledges, and the churches be asked to take the offering for state work the first Sunday in October, and the Sunday-schools the first Sunday in April

A committee was appointed to co-operate with a committee of the Maryland, Delaware and District of Columbia convention in the establishment of a weekly religious journal. It is probable that the Christian Monthly of Richmond will be bought and made the official organ for this section.

Reports at the C. W. B. M. sessions show that the 1,466 women in the 75 auxiliaries gave last year $3,081. Mrs. L. C. Daniel, treasurer of the endowment fund of the Bible chair at the University of Virginia, reported $777.75 receipts for the past year. Of the $28,000 received for this chair, the disciples of Virginia have given $14,251. Henry Pearce Atkins, pastor of the West End church of Richmond, brought in a report that was novel, but worthy of imitation. His church had managed to pay all its bills, and so had turned over the unused appropriation of the C. W. B. M. to the Tidewater board for its mission work.

What Shall I Give for Christmas?

Whatever you choose. You can easily earn the money to do it with before Christmas comes.

THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST, of Philadelphia, will show you how, and will give you all the help and advice you need.

No guesswork or chance about it. It is as sure as it is easy.

The Curtis Publishing Company
Philadelphia

Mrs. F. F. Bullard, superintendent of young people's work, reported 61 mission bands, 1,000 members and the apportionment for the state exceeded. Bluefield won the banner with $79 raised and 14 conversions

An interesting Christian Endeavor session was held, with H. E Miley presiding.

W F. Fox was re-elected president of the society, which will meet again in Richmond, Nov. 11-14, 1902.

EDWARD B. BAGBY.

Clergyman's Children.

Coffee Being Replaced by Postum Food Coffee.

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

"I was surprised that she would permit the children to drink any kind of coffee, but she explained that it was a most healthful beverage and that the children thrived on it. A very little thought convinced me that for brainwork, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

"My first trial of Postum was a failure. The maid of all work brought it to the table lukewarm, weak, and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial, we faithfully followed the directions, used four teaspoonsful to the pint of water, let it boil full fifteen minutes after the real boiling began, and served it with rich cream. It was delicious and we were all won.

"I have since sung the praises of Postum Food Coffee on many, many occasions and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

Chicago Letter.

Sunday, Nov. 3, the Monroe Street church dedicated its new house of worship. In the morning the pastor, C. C. Morrison, preached the dedicatory sermon, and despite unfavorable weather succeeded in raising $6,800 In the afternoon a fellowship service was held, at which Bro. Allen and Bro. Amer, representing our brethren, and several pastors representing neighboring churches, spoke. The evening audience was privileged in hearing a characteristically brilliant sermon by the gifted Dr. Gunsaulus. All the services were happily planned and successfully carried out. The church cost $20,000. The plan is admirable and the effect far more pleasing than that of the ordinary church. Great credit is due the pastor, who has been ceaseless in his efforts to bring about this consummation. Monroe Street church is composed of numbers of characters who are beautiful in their steady persistence. The former pastors, J. W. Ingram, Bro. Edson and George T. Swift, will rejoice with the church in the completion of its house, two have passed beyond, nevertheless they will rejoice.

The annual meeting of the Chicago missionary society was held at the Great Northern hotel the evening of Nov. 4. The reports for the past year showed that $4,000 had been received for missionary work, as against $2,250 the previous year; that the efforts of the past year had been expended in getting the missions housed rather than in evangelistic work, and that the year's work was encouraging. The society re-elected the same board, except that Roland A. Nichols was elected as an additional member, making the new board eight in number. Marion Stevens was made president of the society.

The board was instructed to continue Bro. Taylor as superintendent of missions and Bro. A. Larrabee as the assistant.

The state C. W. B. M. offered to pay the salary of an evangelist for Chicago. This offer was received with great enthusiasm, and the board instructed to engage Bro. Taylor as the evangelist, so that there would be more money left for supplementary missions in their current expenses. It was decided to make an effort to raise $8,000 for missions the coming year. The outlook is hopeful.

Dr. E. S. Ames has been made an instructor in the University of Chicago.

Dr. H L. Willett is giving a course of lectures on Prophecy at the Central Y. M. C. A. Auditorium, Mondays at noon.

J. H. O. Smith has spoken several times for the Union church since the division. The church has not yet reported a pastor called. The audiences are large.

T. S. Tinsley closed his work with the North Side church Sunday last.

The missionary society will hold its quarterly rally Sunday, Nov. 10. Bro. Stevens will make the chief address.

E. E. Faris, of Africa, addressed the ministerial association Monday.

W. A. Bartlett has been installed as pastor of the First Congregational church. This church is a monument of the lamented Dr. Goodwin. For a quarter of a century he went in and out before this people with no sensational heraldings but with the message of the kindly Christ whose spirit seemed thoroughly to possess him. By his first sermon Mr. Bartlett promises to be a worthy successor. His text was, "I am not ashamed of the gospel." After lamenting the fact that men give every other imaginable reason for inviting men to church but their need of the gospel—he said:

"There is nothing else worth preaching than the gospel. There is not time to preach anything else but the gospel. If Augustine had been preaching from his day to this on nothing but the gospel he could hardly have touched the hem of its garment.

"I have heard men intimate that we need something broader than the gospel in these days. They would have us narrow down to the petty affairs of this life and the more petty opinions of men. They would actually have us preach the irrelevant and half-conceived ideas of men like ourselves, and presume to call that broad."

Standing together as to the importance of the gospel, it is not a far step to unity of conception as to its essential truth.

Dr. H. W. Thomas, long the pastor of the People's church, meeting in McVickar's theater, has closed his pastorate to undertake the general oversight of the People's Church of America. Dr. Thomas will have at his command a great deal of money as one friend alone has given a million dollars. Frank Crane, of the Methodist Church, succeeds to the pastorate of the People's church. It is a surprise to some that an orthodox Methodist should be chosen, remembering the exclusion of Dr. Thomas from that communion. But both Methodism and Dr. Thomas have changed in the years intervening since the trial. Methodism has been greatly liberalized and Dr. Thomas's faith has been greatly steadied and deepened. He dees not now "*faintly* trust the larger hope" but—

"He faced the specters of the mind
And laid them; thus he came at length
To find a stronger faith his own"

Then again, the author of "The Religion of To-morrow" has been for years an independent spirit in the Methodist Church. Undoubtedly he will be glad to have a pulpit around which there will be no limitations other than his own choosing. He is not an orator, but he says bright unconventional and unexpected things. He has not drawn as large audiences as several other Methodist ministers.

The following reason, which Mr. Crane gave for his acceptance of the People's church, is worthy of much pondering:

"The tendency of modern denominational church management is to move away from the masses. Our best churches and most able preachers follow in the exodus of the wealthier class of people from the center of the city to the suburb. Meanwhile the heart of the city has a population growing ever more dense; boarding houses, hotels and apartment buildings are filled with young men and women coming fresh from the country into the maelstrom of civic temptation. It does not seem practical for any one denomination to maintain down town preaching places except as 'missions,' and the idea of 'mission' for the poor and a fine church and service for the well to do does not seem to me to be in harmony with the spirit of Jesus."

The Methodist is the only evangelical denomination that has "down-town" preaching in Chicago, and they are about to discontinue it; yet there are a dozen "liberal" orators with large audiences. It seems as if the churches in the cities are located where they are least needed. If the People's church is to become a denomination, as it now seems it will, it is well that Frank Crane, with a firm grasp of the great doctrines of Christianity, is to be one of its leaders.

GEORGE A. CAMPBELL.

George Darsie and

The Praise Hymnal

"I regard THE PRAISE HYMNAL, just issued by the Fillmore Bros., of Cincinnati, an admirable song book for our churches:

1. "It seems just right in size and shape.
2. "Its type is large, clear and beautiful.
3. "It has many of the old classic hymns and tunes which have stood the test of time.
4. "It has a large number of new and fresh hymns and tunes, representing the most popular that have come into recent use, and others which now see the light for the first time—a considerable proportion of which, in my judgment, are destined to become favorites.
5. "Some of its hymns that are inferior, and the rushing "hippety-hop" tunes coupled with them, I should have omitted, but then I am a little "cranky" on that point, and besides the blemish is small, for there are not many of them.
6. "I am struck by the absence of "useless lumber," so common in hymnals, and believe a larger percentage of these hymns are singable than is usual.
7. "The 60 odd pages of Psalms and other Scriptures at the beginning, designed to promote responsive readings in the worship of our churches, is one of the best features of the book. GEORGE DARSIE."

Frankfort, Ky.

AS TO PRICES.—The contents of THE PRAISE HYMNAL are of a permanent quality. It is false economy to ask for cheap binding. We make a cloth bound book with leather back that will last ten years with any sort of care. The price is as low as can be made on its superior material and workmanship, $75.00 per 100 copies. Specimen copies sent on approval.

FILLMORE BROS., - 119 W. 6th St., CINCINNATI, O. 40 Bible House, NEW YORK.

P. S.—Our Christmas Music is now ready. Send for List. (3)

Notice to Indiana Preachers.

Preachers who have graduated from Bible-schools, or whose addresses for any reason have changed since Dec. 1, 1900, must send names at once to the undersigned in order to have them on advanced sheets of the 1902 Yearbook, furnished the Central Passenger Association by Dec. 1 next. This in order to secure 1902 clergy permits without delay.

T. J. LEGG, field secretary.

Logansport, Ind.

The Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr Bye for his Balmy Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo. [If not afflicted, cut this out and send to some suffering one.]

An Easy Way to Make Money.

I have made $560 00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business, and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

MRS. W. B.

The Gospel of the Helping Hand.

In a recent conversation with a great leader in Israel, he remarked that "before our National Benevolent Association can enter upon a career of greatest usefulness, three things are necessary: First, the people must be informed concerning the needs and purposes of the association; second, the people must be patiently and earnestly exhorted to give it money with which to prosecute its ministry of love; third, the people must be convinced that men of sanctified business sagacity are interested in the association and are official factors in the judicious investment and distribution of the money they give."

As rapidly as possible, we are informing the church of its need for such a ministry and of the association's needs. Wherever opportunity permits, we exhort people to have fellowship with those who are trying to lighten the world's great burden of woe. The consecrated women, in whose hearts our National Benevolent Association had birth, and who have contributed so much to its present power and usefulness, are widely known.

I wish briefly to introduce to the brotherhood some of the brethren vitally interested in the work of the association, and to give assurance that if our receipts were to amount to millions annually, our board of managers is fully capable of correctly solving all the problems the distribution of such great wealth would present.

Among the brethren constituting this board, I wish to name W. D. Harrison, merchant; R. D. Patterson, dept. manager, Buxton & Skinner; W. H. McClain, sec'y Provident Association; O. C. Shedd, of the firm of Creve Coeur Lake Ice Co.; F. M. Wright, firm of Sam'l Cupples Wooden Ware Co.; W. D. Pittman, sec'y Drummond Realty Co.; A. H. Duncan, firm Mayfield Woolen Co.; W. J. Morley, of Morley Bros. Medicine Co.; F. E. Udell, pres. Provident Chemical Co.; F. M. Call, pres. Standard Adding Machine Co.; J. H. Allen, of Allen-West Commission Co. Robt. H. Stockton, pres. Majestic Range Co.; H. M. Meier, vice-pres. Missouri Trust Co., and J. H. Garrison, pres. Christian Publishing Co.

Some of these are known to men of affairs as merchant princes and molders of public opinion. To us they are all known as princely Christian men, who delight in honoring God and in His name to help alleviate the sorrows of earth. They are broad minded men, wide in their sympathies, and yet sufficiently conservative to safeguard every dollar given us from waste or poor investment.

Those considering the advisability of loaning us money on the annuity plan need have no uneasiness about the security of their loans, when such men have helped devise our financial system. Indeed we believe, did our brethren of means know the personnel of our board, many thousands of dollars would seek investment in our annuity bonds.

Hoping the church will yet supplant the lodge in popular favor as the almoner of God's good gifts, and that the orphan and worn out, world-forsaken veteran of the cross may have a warm place in every heart and receive substantial proof of the love of Christ's disciples, I am

Fraternally,

GEO. L. SNIVELY, Gen. Sec.

Send all moneys to Mrs. J. K. Hansbrough, Cor. Sec., 903 Aubert Ave., St. Louis, Mo.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

Upper Ohio Valley Notes.

R. F. Strickler has been called for all his time at Quaker City. He was recently ordained by Chester Sprague at Centerville, O., W. Stiff, of Brilliant, and H. Tilock, of Hopedale, assisting.

At the regular monthly meeting of the upper Ohio Valley ministerial association held at Brilliant recently, A. L. Streator, of West Liberty, read an excellent paper on "The History of Philosophy."

J. H. Bristor, of Bethesda recently held a meeting at Chestnut Level, with 38 additions. Until last year no co-operative pastor had preached there for a quarter of a century.

J. W. Kerns, of Steubenville, O., and N. C. Wells, of New Cumberland, W. Va., were the only preachers from the vicinity that were privileged to attend the Minneapolis convention.

The C. E society of the Bellaire church celebrated Forefathers' day Tuesday evening, Nov. 5. J. B. Smith, pastor at Moundsville, W. Va., spoke on "Walter Scott," and C. M. Watson, of Bellaire, on "The Current Restoration." The latter speech was illustrated by 44 stereopticon views of places and persons of importance in connection with our movement.

Wheeling seems to believe that "variety is the spice of life." Each Lord's day brings a new preacher before the congregation at that place. No pastor has as yet been settled upon.

Good reports come from Bethany. The writer was delighted with the excellent prospects as he saw them in a visit made recently to the old college. C C. Redgrave, of "In the Footsteps of the Pioneers" lecture fame, has been employed as an agent for the college.

C. M. WATSON.

A Letter of Thanks from Bro. J. Z. Tyler.

Under date of November 5, Bro. J. Z. Tyler in a letter to the editor, says:

"The postman has just brought me a letter containing another enclosure through you. How can I adequately thank you and all others who have been so kind and generous? It is no exaggeration to say that I am utterly unable to fittingly form my feelings into speech. So far as possible I have written personal notes to all who have sent in offerings and to most of them I have sent copies of my 'Recollections.' You will be glad to know that the total amount sent in has reached the sum of $513.00. How much this means to us as we think of the love that prompted it!

"And how shall I respond to the affectionate letter of remembrance sent from the Minneapolis convention through you! There are some revelations being made to me, and not least among them all is the loving esteem of my brethren. I have always loved the brotherhood, but it is dearer to me to-day than ever before. I wish they all knew how deeply we appreciate their loving words and generous deeds to us.

"I am sorry I cannot report improvement in my health; but it seems to remain just about as it was when you last saw me. I am able to be up and about and to attend church every Lord's day. But I am utterly unable to do any work. I am devoutly thankful that my affliction has in no way affected my mind or darkened my spirit. I have never had a more intense desire than now to preach the gospel of the grace of God. I think the experience through which I am passing would enable me to give a richer and more helpful message. What a joy it would be to me if my health should be so far restored as to enable me to enter the active ministry again! Whether I ever will or not I know not, but the Master will do that which is best. I am glad for the years in which I have been permitted to serve as a herald of His message, but am painfully conscious of the imperfection of my service. I wish I had done much more and done it much better.

"Truly and fraternally,

"J. Z. TYLER."

[Since the foregoing was written we have received $52.25 additional from the following parties: W. Palmer Clarkson, St. Louis, $10; Mrs. J. R. Tolar, New York City, for the "Little Helpers," $40.00; Christian Endeavor Society, Newton, Ia., $2.25. It is not too late for others to join in this testimonial.—EDITOR.]

Bright's Disease and Diabetes Cured.

Harvard University Acting as Judges.

Irvine K. Mott, M. D., of Cincinnati, O., demonstrated before the editorial board of the Evening Post, one of the leading daily papers of Cincinnati, the power of his remedy to cure the worst forms of kidney diseases. Later a public test was instituted under the auspices of the Post, and five cases of Bright's Disease and Diabetes were selected by them and placed under DR. MOTT'S care. In three months' time all were pronounced cured. Harvard University having been chosen by the board to make examination of the cases before and after the treatment.

Any one desiring to read the details of this public test can obtain copies of the papers by writing to Dr. Mott for them.

This public demonstration gave Dr. Mott an international reputation that has brought him into correspondence with people all over the world and several noted Europeans are numbered among those who have taken his treatment and been cured.

The Doctor will correspond with those who are suffering with Bright's Disease, Diabetes or any kidney trouble, either in the first, intermediate or last stages, and will be pleased to give his expert opinion free to those who will send him a description of their symptoms. An essay which the doctor has prepared about kidney troubles and describing his new method of treatment will also be mailed by him. Correspondence for this purpose should be addressed to IRVINE K. MOTT, M. D., 75 Mitchell Building, Cincinnati, O.

Christian Lesson Commentary for 1902.

Among the "helps" in the study of the current Bible-school lessons produced from year to year the Christian Lesson Commentary has come into and maintained itself in the first rank.

Sunday-school workers and students have come to realize that when the name of W. W. Dowling is signed to the promise made it means careful and painstaking study and investigation of all the themes presented in the year which it covers.

The volume for 1902 is the climax of seventeen successive years. Fault has sometimes been found with the international series of Sunday-school lessons; but if this fact is considered, that the entire Bible has been studied verse by verse and chapter by chapter as it probably would not have been studied if it had not been for the introduction of this series, their value cannot be estimated.

The present volume is a delight to the eye, a Thesaurus of information, and an easily followed analysis of the lessons for 1902.

God bless the work and its author, and all who study the word with its help.

F. M. GREEN.

Kent, O.

The Dear Christ-Child is a new Christmas Service by H. P. Danks, of new songs and recitations, and music of the most inspiring character. Mr. Danks is one of the finest composers in the United States. Price, 50 cents per dozen; $3.00 per 00. Christian Publishing Company, St. Louis. ee advertisement on another page.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST.

RUSHVILLE, IND., Nov. 10.—One hundred and forty-three to date; 30 to-day. Interest intense. Thousands attending. People searching scriptures; Acts 2:47.—WILSON AND HUSTON, evangelists.

ILLINOIS.

East St. Louis, Nov. 11.—The meeting held by K. C. Ventress, of Virginia, Ill., closed last night with 15 additions.—W. A. MELOAN.

Mattoon, Nov. 6.—Our short meeting here of only two weeks, closed last Sunday night with 33 additions. Bro. A. R. Spicer, minister Second church at Danville, Ill., did the preaching in an effective manner. This makes 358 additions in the two and one half years. —ARTHUR A. WILSON, pastor.

Milford, Nov. 8.—Elder E. E. Cowperthwait, of Chicago, closed a splendid series of meetings last night at this place, resulting in 11 confessions and one added by letter. His plain and forcible sermons and his strong appeals for a higher standard of Christian living has greatly strengthened the church spiritually.—Z. MOORE.

Shelbyville, Nov. 11.—Bro. O. P. Wright, a young preacher recently ordained, closed a very successful meeting at Oak Grove last night with 15 additions. He was assisted during part of the meeting by the writer. The Oak Grove church has taken on new life under Bro. Wright's preaching.—A. M. COLLINS.

Wayne City, Nov. 7.—I closed a meeting at Gifford, Ill., Oct. 13, with eight additions. The church set in order, and Sunday-school reorganized. Money raised to employ preacher for half time. Closed series meetings with Little Prairie church, Edwards Co., Ill., Nov. 4, with eight additions. Bro. Chas. Wood, their pastor, is a splendid yoke fellow. Began meeting here, Nov. 5, with Bro. C. E. Babcock, pastor. Good audiences..—J. A. Lytle.

INDIANA.

Fort Wayne, Nov. 4.—Three additions at West Creighton Ave., Lord's day, Nov. 3. One by confession, and two by letter.—ZACH. A. HARRIS, minister.

Ft. Wayne, Nov. 11.—Yesterday was a great day for the West Jefferson St. church; 55 persons were received in a body into the congregation, the whole church extending the hand of fellowship in the good old-fashioned way. Our meeting has closed with 65 additions.—E. W. ALLEN.

Indianapolis, Nov. 8.—Have just closed a meeting at Walton, Ind. Found seven members of the Christian Church in the vicinity. Organized a church with 55 members. Fine church lot donated, and more than $500.00 pledged for a new church house. Will build in the spring. Fred Coblents, singer. In a short meeting at Mt. Pleasant, Johnson Co., baptized 4. Geo. Lyon, singer. — ROBERT SELLERS, evangelist.

North Vernon, Nov. 4.—Began work with the church at this place yesterday, with very good prospects. One young lady made the good confession at our first evening service.—J. JONES TAYLOR.

Vincennes, Nov. 8.—Our meeting is one week old. We are having crowded houses. Bro. Oeschgar is a very strong preacher. The interest is great; six additions last night. I use illustrated songs every night. We will continue about three weeks.—C. E. MILLARD, singing evangelist.

IOWA.

Albia, Nov. 4.—There were seven confessions here yesterday, and one confession and one by letter a week ago. Bro. Joel Brown filled the pulpit, Oct. 27, and Miss Newcomer, state secretary of the C. W. B. M., spoke to us yesterday morning.—R. H. INGRAM.

Bedford, Nov. 4.—One added by letter and three baptisms, Lord's day. Nine since last report.—LEE FERGUSON.

Des Moines, Nov. 10.—Closed a fine meeting with the Highland Park Christian church tonight. There were 40 accessions and the membership thoroughly aroused. Clark Bower is the very efficient pastor. Music led by J. P. Garmong, of this city, to the pleasure of all. Soldier, Kan., next.—R. L. McHATTON.

Clarksville, Nov. 11.—Two additions from the sects last Lord's day. More to follow. House filled at every service.—A. R. ADAMS.

Everly, Nov. 7.—Five added last Lord's day. Four by letter, one confession.—G. W. HALL.

Galva, Ia.—Closed last night. Small place. Sectarianism very strong. Thirty-three added; 30 baptisms. Some splendid people. We begin Wednesday night at Bloomington, Neb.—C. C ATWOOD AND WIFE, Lincoln, Neb.

Horton, Nov. 3. — We have just closed a four weeks' meeting with 30 additions, and the church strengthened spiritually. The preaching was done by our pastor, L. H. Barnum, a young man of sterling worth. His work began with us for all of his time last April, and since then there have been 51 added to the church.—DANIEL RORK.

Onawa, Nov. 5.—Our meeting here is doing the town and church great good. J. R. Perkins, the pastor, is preaching some strong doctrinal sermons. Four additions Lord's day. Pastors or evangelists can reach me by mail at Sioux City, Iowa.—JAS. S. HELM, singing evangelist.

Oskaloosa.—Our home forces, led by Bro. J. P. McKnight, our pastor, and Bro. DeLoss Smith, Bro. Scoville's singing evangelist, have been two weeks in a very successful revival. Thirty additions to date. Meeting to continue indefinitely. We are very hopeful of much greater results.—A. HALL.

Panora, Nov. 7.—The four weeks' meeting here by W. A. Moore of St. Louis, and J. I. Brown, the resident minister, closed Nov. 5. Of the 37 who came forward 33 received baptism during the meeting. Bro. Moore's boyhood home was in the vicinity of Panora. His genial and social qualities, with his excellent preaching, have been enjoyed and much appreciated by the people generally.—J. A. WALTERS.

Seymour, Nov. 5.—We closed our meeting at Clearmont, Mo., with nine additions; four by baptism, three from the Baptists, and two by statement.—W. E. JONES.

INDIAN TERRITORY.

Durant, Nov. 4. — Two additions to the Fifth Avenue Christian church yesterday. Work here starts off nicely. All at work and harmonious.—JOE S. RILEY, pastor.

Prior Creek, Nov. 3.—I have this day closed a three weeks' meeting with 120 additions, 100 of them by confession and baptism. I will rest three days and begin again here. I go from here to Chelsea, I. T.—MORTON H. WOOD, evangelist.

KANSAS.

Havensville, Nov. 6.—I have just held a twelve nights' meeting for Fairview church near here. Two additions by statement, and four by baptism, one of them from the Methodists.—W. M. MAYFIELD.

Leavenworth, Nov. 8.—We have closed a seventeen days' meeting with 14 additions, making a total of 75 additions to this church in 16 months.—S. W. NAY, pastor.

Monmouth, Nov. 8.—W. N. Porter has just closed a 25 days' meeting here with excellent results. He preached a series of eloquent sermons, using well designed charts which aided in attracting and holding the attention of the young. There were 16 additions and the church was strengthened in every department. Any congregation wishing a protracted meeting will be fortunate in securing his services, as he is an able instructor, a safe and wise counselor. Bro. Porter is open for calls during the winter. His address is Lamar, Mo.—C. E. WINGER.

Oneida, Nov. 11.—Two more accessions to the church here since our last report. These two came by letter at our morning service yesterday. Outlook hopeful.—F. H. BENTLEY.

Rexford, Nov. 4.—At Rhodes's school house, Sunday, two additions. In the last two years 16 have been added to those brethren under my preaching. Ten heads of families, and six young people. Rhodes (elder) is holding the fort nobly.—W. R. BURBRIDGE.

KENTUCKY.

Midway, Nov. 10.—Our 12 days' meeting at Salvisa, Mercer county, closed on Friday night, Nov. 1, with 13 additions, 12 by confession and baptism and one reclaimed.—GEO. W. KEMPER.

Covington, Nov. 9.—Our meeting conducted

What does a chimney do to a lamp?

MACBETH'S is the making of it.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

BEST LINE TO THE EAST.
3 DAILY FAST THROUGH TRAINS.
DIRECT LINE TO CINCINNATI AND LOUISVILLE.
ONLY $21.00 TO NEW YORK.
STOP-OVERS WASHINGTON, BALTIMORE AND PHILADELPHIA.
DINING CARS A LA CARTE.
NEW ROADBED, TRACK AND EQUIPMENT.
SCENERY UNSURPASSED.

B & O S W

For Information Address,
F. D. GILDERSLEEVE,
Dist. Passenger Agent,
St. Louis, Mo.

OPIUM COCAINE AND WHISKY
Cured at my Sanatorium in 10 to 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

SPECIAL agents wanted to sell Painine, profits 300 per cent., sales steady year round. Send 10 cents for particulars and secure territory. D. T. Lurry, Genoa, Arkansas.

GOVERNMENT POSITIONS
YOUNG MEN for Railway Mail Clerks.
Inter-State Corres. Inst., Cedar Rapids, Ia.

by home forces two weeks old; 24 additions to date. This is my fifth meeting with the church here.—GEO. A. MILLER.

MISSOURI.

Bethany, Nov. 2.—I closed a meeting at Happy Valley, Mo., last night with 33 additions, 27 baptisms, two by letter, two reclaimed and one from the Baptists. The attendance was large and the interest good.—ENOS OATMAN.

Bowling Green, Nov. 5.—Have just closed a delightful two weeks' meeting with the Louisville church, resulting in 24 additions to the church, and quite a stirring influence over the community. There were 19 baptisms, four from Baptists, two from Methodists and one from C. P. church.—S. W. MARR.

Camden Point, Nov. 4.—Jno. P. Jesse closed a meeting with this congregation last Wednesday night with 49 additions, 32 baptisms, including a large ingathering from the girls at the Female Orphan School. Nearly every boarding member of the school is a Christian and actively working. Among our very active workers must be mentioned Miss Mary D. Hall and Miss Virginia Hickey, two of our teachers, lately from the University Place church, Des Moines. They brought with them the spirit of consecration and service for which Bro. McCash's church is noted. This is an old congregation. Many of the pioneer preachers, whose names are household words among the brethren of this and other states, have ministered here. The sainted Wyatt was for years pastor here, and the walls of this church have echoed to the thrilling eloquence of Moses E. Lard. Here too Alexander Campbell preached on his tour through Kansas and Missouri in 1859. Bro. Jesse is loved by these brethren, who have called him to serve them next year. A new baptistry has just been completed, and soon a parsonage will be built.—E. L. BARHAM.

Cameron, Nov. 6.—E. J. Lampton began a meeting in Edgerton the third Sunday in October, continued over three Lord's days, resulting in 22 additions by confession and baptism, one by commendation. All were delighted with his preaching, which was scriptural, clean and strong. He has done the church great good. He must be kept in the field.—W. C. ROGERS.

Cameron, Nov. 9.—Began meeting at Edgerton, Oct. 20, with E. J. Lampton as evangelist. His preaching was full of gospel fact and truth, was thorough and convincing; 22 confessions, one by commendation. Many churches in the state need his wise counsel and admonition. He was called home by the death of a relative just as the meeting was growing in interest.—W. C. ROGERS.

Clinton, Nov. 11.—Two more were added yesterday by letter. We organized a Junior Endeavor of 17 members yesterday. The little folks are much pleased.—E. H. WILLIAMSON.

Dry Glaize, Nov. 9.—We have just closed a splendid meeting at Liberty church with seven additions, four by baptism and three restored. Bro. A. C. McShane, of Oklahoma, did the preaching.—J. E. LAWRENCE.

Elsberry, Nov. 7.—Am in a meeting with Bro. W. W. Rumsey at this place which will continue to Nov. 12. Four accessions to date.—G. F. ASSITER.

Farmington, Nov. 11.—Four additions yesterday. Two by letter, one from Baptists, one by confession.—R. M. TALBERT.

Fulton, Nov. 6.—We have just closed a three weeks' meeting by Bro. Edgar M. Richardson, of Fayette, Mo., which resulted in 24 additions, besides much good otherwise. Bro. Richardson won a large place in the hearts of the people of this city and community.—CHARLES E. POWELL.

Gower, Nov. 9.—We had a good meeting; 49 added.—JNO. P. JESSE.

Hopke, Nov. 5.—About a year ago I held a meeting at Hopke, a mission point in Pike county, which resulted in organizing a congregation of 16 members. Have just closed another meeting with them which resulted in increasing the membership to 20 and raising money enough to repair the house.—S. WALLACE MARR.

Lewiston, Nov. 4.—Just closed a meeting at Steffenville, Mo. There were six by confession and baptism, one baptized believer from the Methodists.—CHAS. L. HARBORD.

Macon.—Our Combs Marvin meeting closed on Monday night with 32 added, and this was the smallest part of the work. It was indeed a revival meeting. Bro. Combs is an excellent preacher and a tireless worker. Bro. Marvin is a good leader and a fine worker.—W. S. LOCKHART.

Odessa, Nov. 2.—Closed meeting at Columbus, Mo., Thursday night with 27 additions, 21 by confession and baptism. Bro. Sterling, of Warrensburg, has done them a splendid work in the three years of his pastorate. My congregation here has given me a unanimous call for the third year.—J. W. COGGINS.

Olean.—Closed meeting Nov. 5 with 45 additions, 34 baptisms. Nearly all adults.—HAROLD E. MONSER.

Princeton, Nov. 8.—Closed here last Tuesday night with 62 added. Williamson and wife are worthy assistants. This meeting has been a wonderful help to this church.—J. E. DAVIS.

St. Joseph, Nov. 3.—I have just closed a meeting of three weeks and three days with Bigelow church; 27 added, 16 baptisms, one from Baptist, four from M. E., one letter, five reclaimed. Bro. Gill is pastor, a worthy preacher.—J. A. MCKENZIE.

St. Louis, Nov. 11.—First church, seven additions Sunday, one Wednesday night. Fourth church, 18 additions up to date in the meeting; seven yesterday. Central, one confession. Beulah, one addition; W. A. Moore has returned from his meeting at Latona, Ia. Carondelet, one by letter. Second Church, meeting continuing, 13 accessions up to date.

Union Star, Nov. 7.—Three confessions and baptisms from Bible-school here last week. All work prospers. One added by letter at Bolckow last Lord's day. All departments of the Bolckow church materially strengthened by our recent three weeks' meeting with home forces. Bro. M. M. Goode, of St. Joseph, preached us four powerful sermons at Union Star recently.—W. A. CHAPMAN.

Walnut Grove.—Our district mission board has just closed a two weeks' meeting at Walnut Grove, Holt county, Mo., with 80 additions, 68 confessions and four others new to us. A Sunday-school was organized and arrangements made for Bro. Jas. Hunter to preach half time. Bro. Hunter is a fine young preacher and will make a good mark in the world. The board will try Linden in Atchison county next.—T. W. COTTINGHAM.

Warrensburg, Nov. 4.—The meeting held by R. A. Omer, evangelist, and L. D. Sprague, leader of the chorus, closed last night with 70 additions, 44 by confession, 10 reclaimed, four from other faiths, four by statement. Ten of the 70 were children, the rest adults. The church has been in every way much blessed.—H. A. DENTON.

Windsor, Nov. 4.—Just closed a two weeks' meeting at Cloverdale church, seven additions. Elected new officers and raised money for preacher one-fourth time, two other churches will co-operate and take full time. Where is the man? Address—R. B. HAVENER, Windsor, Mo.

NEBRASKA.

Fairbury, Nov. 5.—We are in a fine meeting here, with Bro. W. F. Lintt, of Lincoln, conducting the musical program. He is a young man of exceptional ability as soloist and an excellent leader. His clean character and pleasing personality deserve a speedy recognition from the brotherhood. Attendance and attention at services very gratifying. Auditorium packed last night. Two adult additions first week.—HARRY C. HOLMES.

Oysterettes

The new Oyster Cracker—a lunch in themselves, and the making of the oyster in whatever style it's served.

Sold in In-er-seal Packages.
Price 5 cents.

NATIONAL
BISCUIT COMPANY

NEW YORK

Auburn, Nov. 5.—I am here with Bro. D. H. Patterson in a meeting. He has been with this church nine years, and is enthroned in the hearts of the people. We are having a splendid meeting and a number have confessed Christ in the past few days,—one old lady who was a Presbyterian for 50 years. I spoke five times Sunday and had five confessions. Will begin at Nelsonville, O., Nov. 10.—H. C. PATTERSON.

OHIO.

Findlay, Nov. 4.—Five added yesterday. One a U. B. preacher, who has for twelve years preached U. B. doctrine.—A. M. GROWDEN.

TEXAS

Hubbard City, Nov. 8.—During the year ending Nov. 1, I have preached 250 sermons; added from all sources, 80; cash sent to the various mission boards, $334 70. My salary has been paid promptly and the co-operation of the brethren has been delightful. I live among the good people of Hubbard City and preach here second and fourth Lord's days, at Wortham first and Palmer third. Twenty-six years ago next month I came to Texas. I have been blessed abundantly.—A. J. BUSS.

Lockhart, Nov. 1.—G. S. Kimberly and the writer held a ten days' meeting at the Brice school-house, three miles south of town, resulting in five confessions and three by statement.—J. J. CRAMER

VIRGINIA.

Martinsville, Nov. 4.—Just closed my fourth meeting with this church of which I am pastor. Great crowds; meeting lasted three weeks; 63 confessions; 11 added otherwise and many backsliders reclaimed. C. E. Elmore recently closed a meeting at County Line, with 20 added.—W. H. BOOK.

A Factor in Industrial Competition.

The following article which has appeared in papers in Belgium, France and England was sent from this country for publication in Europe by M. Rudolph Meyhoffer, who came from Brussels as an international delegate to the Young Men's Christian Association Jubilee in Boston last June. He stayed long enough to study industrial and educational conditions in our leading states, including the burning question of American trade supremacy. The conclusions of this article, presenting a glimpse of how others see us, cannot fail to be of interest to all American readers.

England and other European countries are anxiously asking for the causes of the commercial supremacy of the United States. A recent number of the English edition of the Review of Reviews says:

"Cassier's Magazine [an English periodical] contains an interesting series of short articles by some of the most prominent engineers and business men in the United States upon the question of American competition. Most of the writers agree in saying that the American workman is the chief agent in enabling American manufacturers to take first place in the world. Mr. Walter MacFarland, of Pittsburg, gives one important reason for this. He says, 'It appears that the American workmen are much better time-keepers and far less given to dissipation than those in Great Britain. One of the best firms of British shipbuilders, which has had no trouble with its men for years, recently stated that there is a loss of time, amounting to nearly 20 per cent., due largely to drunkenness. If anything approaching these figures is true generally, there can be no surprise that [English] firms open to competition from well managed American works should have a hard time.'"

In inquiring as to the cause of this greater sobriety of the American, the fact appears that twenty years ago business interests in the United States paid no attention to the effect of the beverage use of alcohol or of tobacco on working ability. About that time, the now almost universal study of physiology, which includes with other laws of health those which relate to the nature and effects of alcoholic drinks and other narcotics, began to be a legal requirement for all pupils in the public schools of this country. During the past ten or fifteen years the children have been carrying from the schools to the homes of the 75,000,000 people of the United States, the story of the evil nature and bad effects of alcoholic drinks and other narcotics. As a result of the diffusion of this knowledge the railroads of the United States now almost universally refuse employment to men who drink whether on or off duty.

Hon. Carroll D. Wright's Labor Bureau investigations show that more than 75 per cent. of the employers of skilled labor in the United States require total abstinence of their employes and 50 per cent. of the employers of unskilled labor demand the same. These requirements, the cordial acquiescence in them by the employed, and the commercial supremacy which this knowledge helped to secure to the United States, have been promoted by the truth taught by the school that alcoholic drinks injure working ability.

The different reception given by workmen to the employers' demand for abstinence where scientific temperance is not taught in the public schools is well illustrated by the following incident: The manager of the Borsig factory in Germany recently posted an order forbidding the workmen to bring into the factory beer or spirituous liquors or to drink the same during working hours. The workmen, numbering over a thousand, held a meeting and objected to the order. The next day they conspicuously carried in their beer. During the excitement caused by the order a pamphlet appeared by an old factory official who affirmed that the use of alcoholic drinks was detrimental to the laborer's own interest. He referred to the cleverness and sobriety of the American workmen which makes them able to do very exact and precise work, which he says is not possible in German industry because of the drinking habits of the laboring classes.

The American workman does not resent the employer's demand for abstinence because he has learned, often from his child in the public schools, that alcohol not only dulls the brain but weakens that nerve control of muscle that is necessary to the precision essential for fine work.

The nomination for knighthood of Sir Hiram Maxim, the American born inventor, for his work in England, was one of the last official acts of Queen Victoria. In an article in the June number of The World's Work, Sir Hiram furnishes indirect testimony to the same point. While describing the results of the English trades union, he adds: "The English workman spends a great part of his earnings in beer, tobacco and betting; he has no ambition." Of course not, for beer in dulling the brain dulls ambition. "The American workman," he says, "wishes to get on; he accomplishes a great deal more work in a day than any other workman in the world." "He does not drink," says another English writer.

England is beginning to see the difference in results between occasional talks by temperance advocates to school children and the systematic graded public school study of this topic required by law in the United States. At a recent meeting in Birmingham, addressed by the Archbishop of Canterbury, the presiding officer, Mr. Edwin Smith, said: "We are being beaten in skill by America. She has been lavish in spending money in educating the brains of her people while we have been lavish in poisoning them. If we spent per head on alcohol the same as America, our drink bill would be about sixty-six millions [pounds] less than it now is. We cannot succeed commercially while we are handicapped in this way to the extent of 48 per cent. The great mass of the working people of this country are totally ignorant of the effect of drink." He said that England ought not to leave the education on this subject merely to the temperance societies, but that it "should be undertaken by the state. Surely if the state must encourage the traffic for revenue it should in fairness educate every child in government schools as to the nature and danger of alcohol, and the benefits of total abstinence." He added in closing: "If the state will only educate the children against strong drink, England commercially may even yet be saved."

It has been wisely said that "industrial supremacy belongs to that country which enjoys the cheapest materials, the most improved machinery and the most efficient labor." As clear brains and steady nerves are needed for the preparation of both material and machinery, as well as for their use in production, that nation, other things being equal, whose brains are not dulled by alcohol and other narcotics, will win in the world's competitions.

EASY TO FIND

When you find a medicine that makes your regular food taste good, when you find a medicine that strengthens a weak stomach—then you know you're going to put some flesh on.

Scott's Emulsion does these things. We recommend it whenever the system needs more flesh. If you are thin and able to eat begin regular doses. That's your part. Scott's Emulsion will do the rest. Not flabby—but solid flesh.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Farmer Stackpole: "How many stops has that 'ere new organ that ye bought for your daughter got?"

Farmer Hawbuck (grimly): "Three—breakfast, dinner and supper."

"Yes, sir," remarked the pompous individual in the noisy clothes, "I'm a self-made man, sir—and the architect of my own fortune."

"Well," rejoined the matter-of-fact person addressed, "it's a lucky thing for you that the building inspector didn't happen along at the time."

Modern Farming.

It was a fitting reply when some one defended the first "billion-dollar Congress" a few years ago by remarking that this is a billion-dollar country. It is a much bigger and richer country than even we can easily realize, and it is not to be wondered at that our European cousins do not realize it. As to wheat, for instance. Frank M. Todd, in Ainslee's, says:

Joseph, the son of Jacob, had to warehouse a good deal of wheat in the seven fat years to carry the Egyptians through the seven lean ones. The American farmers produced enough in 1898 to make Joseph's little stock look like a pea in a tub. If it had all been piled in form on the plain of Gizeh it would have made nine pyramids the size of the pyramids of Cheops, and with the surplus another could have been reared four-fifths as large. That was the biggest American wheat crop ever recorded. It amounted to 675,148,705 bushels, grown on 44,045,278 acres of land. Next year the yield was lighter, and the Americans only turned off seven and nine-tenths pyramids of wheat. In 1900 they even fell short of that, producing only a paltry seven and a half pyramids. Still, that would have been a comfortable addition to Joseph's stock, and considering that it was grown on a smaller acreage than the crop of 1899 was a rather creditable performance. The deficiency was made up with a 2,000,000,000-bushel corn crop, and 210,000,000 bushels of potatoes.

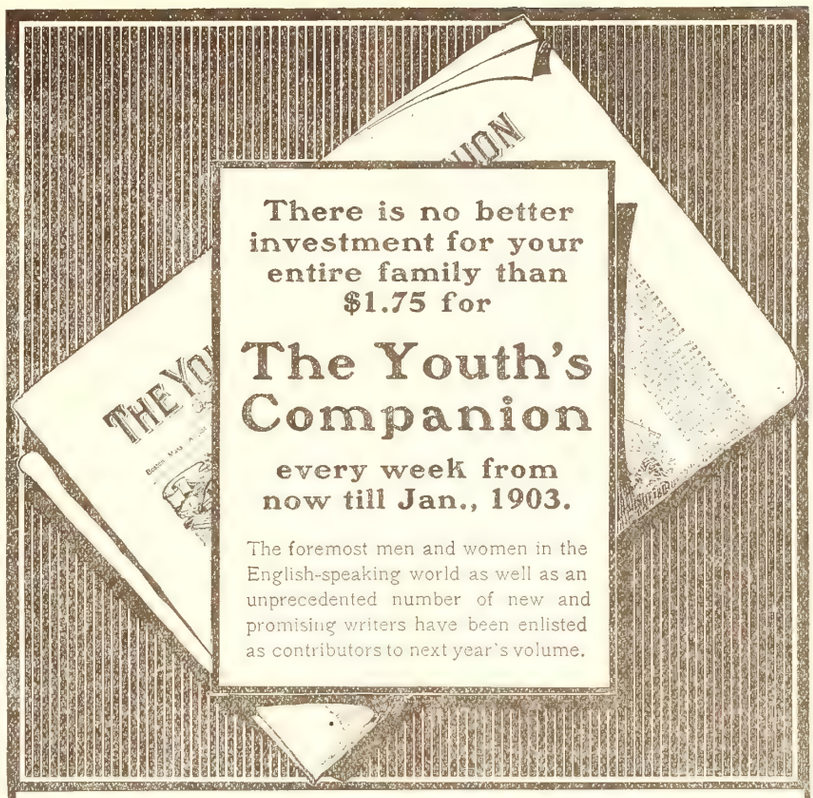
There was considerable ado over the increase of the standing army to 100,000 men. If every man in such an army were a good fast milker, and worked at it ten hours a day, the whole force couldn't milk more than one-third of the cows that are now being milked in this country—not to speak of the goats. And if they could milk them all, and if they did, and if they milked them into the Chicago drainage canal, beginning with it entirely empty, they could milk it bankful in about two weeks.

The acreage of American farms in 1890 was greater than the combined acres of France, Germany, Austria, Italy and the British Isles. The value of their realty was $13,279,252,649, and the tools and implements on them represented an outlay of nearly half a billion more. They produced over $3,500,000,000 worth of food and raw material. The value of their exports in 1899 was $792,811,733, or more than half the value of the entire exports of the country by $42,000,000. The growth of this industry had the most primitive beninnings, and has gone forward in the face of the most discouraging vicissitudes.

The American of the revolutionary period was an extremely poor farmer. Looking back on his methods and his work, it is hard to say which were the more crude, his implements or his ideas.

He used a wooden plow; he was afraid an iron one would "poison the soil." He had not yet learned that glanders was contagious, and would work and stable healthy stock alongside stock affected by it, and wonder what there was in the soil, air or climate that carried them off. He didn't understand the use of fertilizers, and instead of spreading his barnyard manure on his fields, he let it accumulate around his barn until the approaches were impassable. Then he dug the barn out and moved it. Instead of rotating crops to save his soil, he planted according to the phases of the moon. There were few sheep in the country, and other like stock was poor and scanty. In Virginia the belief prevailed that it would kill cows to house and milk them in the winter.

Transportation was poor, and continued so for a long time. The roads could not have been worse. Markets were scattered and far between. Each farm attempted to be self-sustaining in as large a degree as possible. What the farmer couldn't grow or his wife make they went without. Wasteful methods of tillage eventually exhausted a soil originally rich, and in the reign of Andrew Jackson agriculture had fallen into such an alarming state of neglect and inefficiency that the government had to come to its relief. Through the efforts of Henry L. Ellsworth, Commissioner of Patents, a bureau was established in the Patent Office which developed into the Department of Agriculture. By aid of that department principally farming has been made a science.



NEW SUBSCRIPTION OFFER.

Every New Subscriber who will mention this publication or cut out this slip and send it and $1.75 will receive:

FREE—All the issues for the remaining weeks of 1901.
FREE—Thanksgiving and Christmas Double Numbers.
FREE—The Companion Calendar for 1902, lithographed in twelve colors and gold.
The Companion for 52 weeks of 1902—more than 200 stories, 50 special articles, anecdotes, etc., etc.
From now until January 1, 1903, for $1.75.

Prospectus and Sample Copies sent to any address, Free. LL 144

THE YOUTH'S COMPANION, 201 Columbus Ave., Boston, Mass.

The Presidents' Verses.

It has been customary at inaugurations, says the Washington correspondent of the Chicago Record-Herald, for the President or some friend to select the chapter at which the book shall be opened, and the verse upon which he shall press his lips, passages that are particularly appropriate being chosen. That selected by Mr. McKinley to kiss, when he took the inaugural oath in 1897, was unusually appropriate. It read: "Give me new wisdom and knowledge, that I may go out and come in before this people; for who can judge this, thy people, that is so great."

President McKinley not only selected this passage from the holy scriptures because of its remarkable appropriateness, but in his inaugural address twice, at the beginning and at the end, acknowledged divine sovereignty, and invoked the guidance of omnipotent power.

The verse that General Grant kissed was equally appropriate, and is found in the eleventh chapter of Isaiah, as follows: "And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and the fear of the Lord. And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears."

The verse that President Hayes kissed was accidental, and proved to be prophetic: "His enemies encompassed him like bees, but he would not destroy them."

President Arthur and President Cleveland did not make any selection, and the passages they kissed are unknown. Mr. Cleveland took the oath, at both inaugurations, upon a little red Bible, which was given him by his mother when he was a boy.

"When——"

The following choice bit of literary criticism is from the pen of the anonymous funny man who writes the "Echoes of the Streets" in the St. Louis Globe-Democrat:

Readers of periodical literature will have noticed that certain forms of stories, poems, etc., appear epidemically, and after raging with more or less severity for a time, disappear to make way for new forms. At present we are suffering from a virulent attack of dialect rhymes, which might be classified under the head "When Verses," since they all begin with the word "when," and can be traced back to Riley's really meritorious "When the Frost Is on the Punkin" rhymes. Not a day passes but we have a case of "when"—"When Cindy Sweeps the Floor," "When Dad Blows Out the Gas," and all the remarkable things that be or occur "when——." This school of poetry threatens to become as distinct as the "Limerick," with its "There was an old," etc., or the "Oh, Come-Yes" ballads of forty years ago. And this is but the beginning, perhaps, of a long line of similar schools for—

When the why is on the wherefore,
And the which is with the whence,
And the what has lost the wherewith,
And the whoso hath gone hence,

Then the how will woo the whichness,
And the whom shall swat the then,
And the wheres and hows and whoses
Take the burden of the when.

Long Hair and Pianism.

The Musical Messenger quotes from a musical contemporary the following story of the sorrows of a pianist who was not blessed with the abundant locks which the popular virtuoso is expected to possess:

"Among my professional acquaintances is one who, in his own opinion, deserves sympathy more than any other one in the world. He is very short and very thin, his eyes are weak, and his head very bald. He earns a poor living by giving piano lessons and by playing at a cheap dancing school.

"When Paderewski first came to this country and created such a *furore*, my friend was extremely anxious to hear him play. He saved from his scanty income enough to get a good seat near the stage, and being somewhat timid, asked me to go with him. I consented, as I was anxious to note the effect on my friend, whom I knew to be impressionable. The minute Paderewski appeared on the stage my companion turned his gaze on him as if forgetting all else in the world. As soon as the first sounds rang through the hall he trembled from head to foot, and sinking his head, slowly laid his hand on his bald spot.

"Thus he sat during the whole concert. When that was over he was still so absorbed that I had to attract his attention. When he turned to me I saw that his eyes were filled with tears. In order to cheer him up a little I went to his home with him, trying to interest him by talking about the concert and the great player we had heard.

"As soon as we entered his room, small and dingy, my friend went to the only ornament he had, a small mirror, and made a careful inspection of his bald head. Then he turned to me, and in a voice choking as with incipient madness, grief and despair, exclaimed: 'O injustice! Horrible injustice! One is endowed with a great talent and a head covered with splendid hair, while another is denied both.'

"Then he threw himself on his bed and wept. Despite the pathos and tragedy of the affair to my friend it was with difficulty that I could refrain from laughing. Presently, when he had partly recovered himself, I asked what there was in common between hair and talent.

"'Ah, my friend, had I the hair of Paderewski I would be considered a far better pianist than I really am, and, as for him, he would not suffer if he had my bald head, for he has a great talent.'"

The Lonely Grandparents.

Do you younger people always think of the loneliness of the aged? They are provided with a pleasant room, with the necessities, and even the luxuries of life, but many of their friends have passed onward into the other life, and their circle of acquaintances has narrowed, too. Also they have fewer interests, and occasionally they are dependent. When this is the unfortunate case, every possible pains should be taken to show them that the reasons for gratitude are on the side of their children and grandchildren, who are only paying a just debt when scrupulously caring for their parents.

With the return of each anniversary there is the opportunity to draw them into the good cheer, to give them unobtrusive attention. Is the old lady a little deaf, the old gentleman perhaps almost blind? Some younger ears must hear, some younger eyes see, for both. Please them by gifts which convey some sentiment, not by those which are too strictly utilitarian.—*Margaret E. Sangster, in Good Housekeeping.*

Farmer Jones (1 A. M.): "Clear out, ye varmint, or I'll shoot ye!"

Josh Medders (desperately): "Shoot then! I come here to elope with your darter Sal—and, by gum, I'm a-going to!"

Farmer Jones: "Oh! excuse me! I thought ye had come to serenade her."

Bridget—"Have you seen this, Pat? It sez here that whin a mon loses wan av his sinses his other sinses get more develyuped. F'r instans, a blind mon gets more since av hearin' an' touch, an'—" Pat—"Shure an' it's quite thrue. Oi've not'ced it meself. Whin a mon has wan leg shorter than the other, begorra, the other leg's longer. Isn't it now?"

A New Departure.

A New, Effectual and Convenient Cure for Catarrh.

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve and the washes, douches, powders and inhalers in common use are very little, if any, better than the old fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat or stomach, an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver and bowels.

Wm. Zimmerman, of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me and then I realized that I must get rid of catarrh or lose my position, as I was clerk and my hearing was absolutely necessary.

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets, and bought a package at my drug store. They benefited me from the start and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it.

They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel I cannot say enough in favor of Stuart's Catarrh Tablets."

A little book on cause and cure of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

As the steamer pitched and rolled in the waves, the traveler heard, through the thin partition, a wailing voice in the next stateroom, exclaiming:

"Oh, mamma, it's coming on again, worse than ever!"

Then he heard a sleepy voice in reply:

"Marie, why don't you follow the directions you told me about before we came on board?"

"Because I've forgotten whether I ought to breathe in as the vessel rises, and let the breath out as it moves downward, or whether it ought to be the other way, and oh! oh! I wish I was dead!"

Rastus: "What yo' tink is de mattah wi me, doctor?" Doctor: "O, nothing bu the chicken-pox, I guess." Rastus: "I 'clare on my honah, doctor, I ain't been no whar I could ketch dat!"

With the Children.

J. Breckenridge Ellis.

The Runaways.—VI.

Harry and Emily perched themselves on the bank to see what would happen. For a long time nothing happened. Zep had fastened a rock a little way above his pin-hook, and farther up, still, he had tied a piece of wood as a cork. The rock was his "lead." On the pin-hook was a very small worm which had been found with infinite patience. No wonder it had been hard to find, for it was so small it was fairly yellow. At last Zep "got a bite." The piece of wood fastened to his string began to shake and dip just as if it had been on a week-day. Zep braced his knees and suddenly jerked up his line while the children held their breath to look. All they saw was the pin-hook. They had seen it before, so they felt rather disappointed. Emily did not wish her brother to fish on Sunday; she knew it was wrong, but if he *did* fish, there was no use in not catching anything.

"Zep," whispered Harry presently, "I wouldn't fish, if I was you!" This was his way of stating his moral scruples.

"Maybe you wouldn't but I would," was the impatient and natural retort.

"Harry," whispered Emily, "get him to stop. It looks so wicked! Don't you know the boy we read about that fished on Sunday, and it was a deep, deep river and he fell in—"

"Keep still!" whispered Zep. "I've got a whale, here!"

"I'm going to see that whale," whispered Harry, creeping to the very edge of a high bank that looked directly down into the stream.

"Some I," whispered Emily, keeping close behind him. They paused on one of those dangerous looking projections that older people warn you to keep off, for fear of its caving in—the only spot you really care to stand upon. Zep's piece of wood was darting here and there.

"I believe it's a minnow," said Harry.

"If you can't believe any better than that," returned Zep, " 'sno use to believe a-tall. Look out!"

At that moment his "cork" disappeared with such violence that his "pole" bent.

"Pull 'er out! Pull 'er out!" shouted Harry, beginning, as was his custom when greatly excited, to jump up and down. "Pull her, Zep, she's a whale!"

The next moment two whales were to be seen in the stream, but neither was fastened upon Zep's pin-hook. When they were on land, these whales went by the name of Harry and Emily Lamont. This is what had happened: Harry and his sister had taken up their position on a point of the high bank which was already separated from the mainland by a deep crevice. When Harry jumped up and down there was a land-slide; everything went one way—and that way was toward the deepest part of the branch. When they felt the earth dissolving under their feet, the children had enough presence of mind to jump. The water came up to Harry's shoulders and to Emily's neck—of course I do not speak of the water that splashed, for *it* came as high as the top of the bank. Emily was so frightened by the suddenness of her leap, and by the coldness of the tide which threatened to roll over her, that she uttered scream after scream and tried to clutch her inseparable brother for support. But it happened that Harry had leaped farther than, in her half-blinded condition, she supposed. She stretched out her hands, clutched for Harry and caught only two handfuls of air. Then she stumbled and fell. The next moment all that was to be seen of poor Emily were two little bare feet some distance apart, with their soles turned up toward the treetops.

Wild with alarm, Harry waded toward her, when the feet disappeared and something struck him in the stomach, sending him backwards in the water. It was Emily's head that struck him, as she was returning to her natural position. In the meantime Zep had quit fishing. His first impulse had been to become angry on account of the noise and splashing—one would not wish to catch the kind of fish that would bite in the midst of all that tumult. But in a moment he saw there was great danger of his sister's being drowned. He leaped into the water, and came up to Emily just as her head rose above the water. He caught her and with Harry's help the girl was dragged out upon the shore. She was coughing, crying, choking, and in other ways manifesting unmistakable but painful evidences of still being alive. When they had recovered a little from their fright, Zep said, "What did you want to get on the edge for, *anyhow?*" He was ashamed to let them know how his heart was rejoicing over the rescue, so he tried to hide his feelings by brusque speech. But there were tears in his eyes.

"It all come from your fishin' on Sunday," sobbed Emily.

"Did you catch that fish?" asked Harry, suddenly. "It all come from Harry dancin' up and down like he *always* does," said Zep, scorning to answer the last question. "I do know Harry is the most unfortunate person, always getting us into trouble!"

"It was fishin' on Sunday," cried Emily. "Oh, it is so co-o-old!"

"I believe it *was* the fishin', *myself*," said Harry, who was not disposed to take the blame. "But what can we do about our clothes?" They decided upon the following plan: Emily would retire to the box-car, undress therein, and "poke her things out the door." The boys would spread them in the sun, and, in the privacy of the woods, divest themselves of their own garments and dry them in the same manner. The plan was carried out. Presently Emily was sitting dismally alone in her car through a crevice of which she could see her clothes spread out in the sun. The boys were whiling away their waiting-time by swimming in the branch. It was pretty cold, but they "stayed in" as long as they could because neither wished to "come out first." As they drew on their half-dried clothes with much shivering and chattering of teeth, Zep said suddenly,

"Listen!"

"Yes," said Harry, "I heard it first, though. Horses coming!"

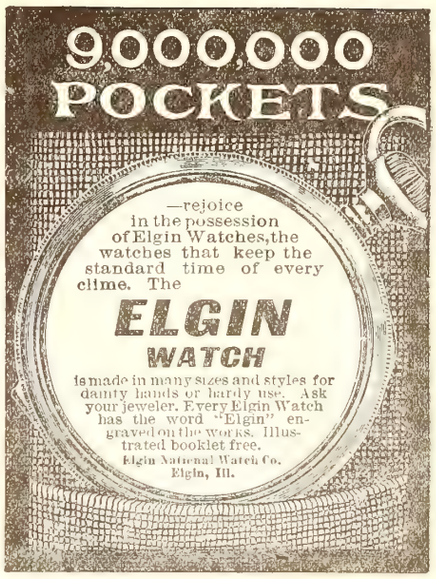
" 'Tain't but one horse," said Zep, dressing in such haste that he missed the leg of his trousers. The sound galloped nearer and nearer.

"Let 'em come," said Harry boldly, "who keers? They can't see *us!*"

"It's a-stoppin' up!" said Zep suddenly. "Harry, you're more dressed than I am; sneak out and see what's up." Harry crept to the edge of the wood, buttoning things as he went.

He was in time to see a horseman bring his steed down to a walk. "Whoa!" said the man. The horse stopped and the man leaped to the ground and began to tie the animal to a small tree near the railroad. Harry ran toward him as fast as he could. When the horse was tied, its master started toward the box-car. "Hi! Hi!" shouted Harry. "Don't you go in there!"

It is said that a young preacher once, desiring to get the opinion of Professor Jewett as to a sermon he had preached, asked him what he thought of it. The professor looked at him a moment and then slowly said: "Edward, if you would pluck a few of the feathers from the wings of your imagination and stick them in the tail of your judgment, you would make better sermons." That is a criticism not likely be forgotten.



LIFE SIZE DOLL FREE "Baby's clothes will now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write to-day and we will send you the tablets by mail postpaid; when sold send us the money ($1.00) and we will send you this Life Size Doll which is 2½ feet high and can wear baby's clothes. Dollie has an Indestructible Head, Golden Hair, Rosy Cheeks, Brown Eyes, Kid Colored Body, a Gold Plated Beauty Pin, Red Stockings, Black Shoes, and will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address,

NATIONAL MEDICINE CO., Doll Dept. 273 L, New Haven, Conn.

Hour of Prayer.

Frank G. Tyrrell.

The Old Paths.*

TEXT:—Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, we will not walk therein.—Jer. 16:16.

In many sections of Palestine paths were the only thoroughfares. When through neglect they became obliterated, then travel was exceedingly slow and difficult. But as long as they were used, they offered far easier means of travel than the unopened wilds. There is a sense in which we may speak of moral and religious avenues as paths. The way along which men's thoughts travel, the way they permit their emotions and desires to go, the way they conduct their religious exercises—these are paths; and the prophet is calling the wanderers of his day back to the old paths, the good way.

Timely Advice.

What could be more timely for this beginning of the twentieth century? There is a veritable rage for novelty abroad. Material progress is extraordinary. There is no checking of the march of invention; indeed, it is so swift as to be almost dizzying. In some minds this forward movement in industry, this desertion of old machinery and old methods, calls for a similar movement in religion. And so Dowieism and Eddyism and all manner of fake religions are invented, and sweep some sections like a contagion.

But the fact is, that the wonderful march of industry and commerce is possible not because of the new, chiefly, but because of the old. Our boasted inventions are mere mechanical devices, which enable us to take advantage of powers and principles that are as old as the law of gravitation. Man has not created an ounce of energy or an atom of matter since time began. He has simply changed its form. And so in the higher things, the beneficent forces are old; the ways that have proved themselves are the old ways. It is always safe to walk in the way over which generations have passed with songs of triumph to the New Jerusalem.

How Construed.

But how are we to understand this? To cling to the old is not always wise. The old way may be an old rut. This advice might be made a defense for extreme conservatism, and a barrier to progress. But consider the circumstances that called it forth. The Hebrews had forsaken the living God to serve idols. They had wandered into pernicious error. This was not progress; it was retrogression. Progress could be found only in a return to the pathway of the fathers. And it is thus we are to interpret this passage. It is not the cry of conservatism, but the clarion call for advance. If a train is ditched, it can go forward only by going back to the track.

And so it is well, even when a new way seems to open up which promises safe and rapid transit, to recall the wise couplet,

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

But in all questions of religious faith and life, the world will agree that the best way is the old way; the trouble is, men do not get the oldest of the old ways. The prophet calls the nation back to the law of Jehovah; and the conquering cry, the winning plea to-day, after so many defections, must be a repetition of this cry of Jeremiah, summoning the people "to the law and to the testimony;" to the living oracles; to him in whom both law and prophet find their fulfillment.

This has been the work of the reformers in all ages. It was the work of Wickliffe, and Huss, and Luther, and Knox. It was par excellence the work of the Campbells and Stone and Scott, of Pendleton and Errett and Rogers. And it is the unique distinction of the Disciples of Christ to-day that they carry on this work.

The Good Way.

The way is good. It is good for feet that have grown weary wandering in sectarian labyrinths. It is good because it is plain; because it leads to Jerusalem the golden; because over it passed the apostles and martyrs, all the early church, and indeed, the whole company of the redeemed. If you would know this way, hear the Master saying, "I am the way." Peace is promised to all who traverse it. The old way of becoming a Christian is not only a good way, it is the best. It is the way pointed out by Peter on Pentecost; the simple, unmistakable way of repentance and obedience, of confession and baptism. It is the way along which Philip guided the Ethiopian and Paul, the jailer. It is therefore better far than the way of priest or bishop or even mitred cardinal or pope. The old way of serving Christ is the best way; it is a way of sacrifice, of toil, of heroism. The old way of ordering life is the best way. "As Thou wilt" is its keynote.

Prayer.

We seek with eagerness, O God, the way of life. We seek to summon a world, tired of sin and bewildered with jangling voices, forward to Christ. Bless the work of restoration; send us valiant, wise, godly leaders. Crown the veterans whose arduous toils have whitened their heads and furrowed their cheeks. Make an end of sectarian strife and confusion and bring us to see eye to eye, in the freedom and joy of the truth, as it is in Christ the Lord. Amen.

*Prayer-meeting topic for Nov. 20.

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scrip ure difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

FOR SCHOOL TEACHERS

New Wall Map, Free.

The Louisville & Nashville R. R. has just issued a most complete Wall Map of the United States, Mexico, and the West Indies. This map is printed in colors, mounted on linen, with rollers at top and bottom, ready to hang on wall. Size is 36x36½ inches. We will be pleased to send a copy FREE to every teacher who will send name and address to

C. L. STONE
General Passenger Agent,
Louisville, Ky.

AGENTS WANTED—MEN and WOMEN
For the splendidly illustrated and wonderfully popular new book
THIRTY YEARS IN WASHINGTON
By MRS. GEN. JOHN A. LOGAN. It portrays the inner life, wonderful activities, marvels and mysteries of the Capital as a famous and highly privileged woman sees them. Beautifully illustrated (50 Plates) by Government consent and aid. ☞Sold by agents only. 51st thousand. ☞A few more reliable agents wanted, but only one agent in a place. ☞Some of our agents are making $100 a month. ☞*Distance no hindrance, for we Pay Freight, Give Credit, Extra Terms,* and *Exclusive Territory.* Address
A. D. WORTHINGTON & CO., Hartford, Conn.

The Reformation of the Nineteenth Century is the most important contribution of the year to our Christian literature. The work is both historical and expository. It deals with the rise and progress of the great Reformatory Movement under seven distinct headings, as follows: Introductory Period, Period of Organization, The Turbulent Period, The Transition Period, Period of Revival of Home Missions, Period of Foreign Missions, and Period of Woman's Work. To these is appended a supplemental chapter of Lessons from Our Past. The book is printed on fine, heavy paper, and substantially bound in cloth. Price, $2.00 Christian Publishing Co., St. Louis, Mo.

Travel Cheaply to Kansas Oklahoma

Texas, Colorado, New Mexico, Arizona.
One fare plus $2 round trip.
November 19,
December 3 and 17.
Crops sure and profitable; climate healthful; choice locations for general business, stock ranches and fruit farms.
The place to make money.

Santa Fe

Address A. ANDREWS,
General Agent A. T. & S. F. Ry.
108 N. Fourth St., St. Louis, Mo.

THE SCENIC ROUTE

Its rails penetrate the fertile States of

MISSOURI,
ARKANSAS,
KANSAS,
OKLAHOMA,
INDIAN TERRITORY,
TEXAS and the SOUTHWEST,
TENNESSEE,
MISSISSIPPI,
ALABAMA and the SOUTHEAST

It reaches the rich farming lands of Kansas and Oklahoma, the mineral fields of Southern Missouri and Northern Arkansas, the cotton fields of the South and Southwest, the oil fields of Kansas and the Indian Territory, and hundreds of other industrial places of interest and profit to the home-seeker and investor. And last, but not least, it will carry you to the famed health resorts of the Ozarks,

Eureka Springs AND Monte Ne

Send your friends in the old States one of our illustrated pamphlets, to be had by addressing Room No. 726, Century Building, St. Louis:

"The Top of the Ozarks."
"Feathers and Fins on the Frisco."
"Fruit Farming Along the Frisco."
"The Ozark Uplift."
"There is Something to See Along the Frisco Line."
"Oil, and where to find it."

The most comprehensive railroad literature for the home-seeker, traveler or investor ever published for gratuitous distribution.

Sunday-School.

W. F. Richardson.

World's Temperance Lesson.*

For the lesson of "Temperance Sunday," the lesson committee has selected a striking passage from the early prophecies of Isaiah, wherein the evangelical prophet sounds the trumpet of warning to his people, in language that applies perfectly to the conditions confronting our own nation. It would be well if the American people could be persuaded to unite in a candid study of this scripture, as a commentary upon their own life, and the possible fruit of their national and individual sins.

Isaiah was born during the latter half of the reign of Uzziah, king of Judah, whose rule extended over more than half a century of time. His son, Jotham, followed in his footsteps, and gave to the kingdom of Judah sixteen years more of comparative prosperity. At his death the throne was ascended by his son Ahaz, who turned away from the examples of his grandfather and father, to plunge into all the excesses of the idolatry of his day. The downward tendency of the nation, which had been in some degree checked by the efforts of his predecessors, now was accelerated, and it seemed about plunging over the very abyss of ruin. Indeed the day of its calamity was near at hand, and Isaiah becomes the herald of the approaching storm. God was about to abandon sinful Judah, and let her enemies triumph over her, until she should learn the lesson she had refused to read from the pages of his kindly providence, that righteousness alone can give to a nation permanent prosperity and peace.

The message of the prophet was of course unwelcome. It doubtless seemed rank heresy to many that he should foretell the abasement and distress of his people; and above all, that he should declare this to be their rightful heritage from the hand of God. It angered them that he cared more for their sins than their sufferings. "Other prophets have wept to sing their country's woes; Isaiah's burden is his people's guilt." He would have them know that God cares little for a people's material power or prosperity, but everything for its virtue and lofty ideals. Where tears would have dropped over their afflictions, suffered for righteousness' sake, burning words of rebuke fell like coals of fire upon their wayward hearts and hardened consciences. All true patriots have been censors of their people. Cromwell faced the victorious English Parliament, and instead of feeding their vanity with praises of their victory over the tyrant, exhorted them to address themselves to the matter of repentance and reformation. Such was the spirit of the great prophet of Jerusalem, Isaiah. He spared not to denounce the sins of his nation, and warn them of the impending ruin. And when hope of repentance and deliverance was past, he kept not still, but portrayed the coming calamity in colors that were fairly lurid with the flame of retribution.

Our lesson is selected from such a passag of his prophecy. Under the figure of a vineyard which had, despite the care and labor of the owner, brought forth only wild grapes, and was therefore abandoned to the wild beasts, he tells Israel that the Lord has despaired of them, and is about to withdraw his protecting hand, and suffer them to be destroyed. The causes of this abandonment are then set forth in graphic language Injustice, greed, intemperance are the three prominent sins which had brought the nation to this low estate. The last named is emphasized in our lesson. The drunken feasts of the rich and mighty, with their accompaniments of music and dancing, had stultified their minds and hearts till "they regarded not the work of the Lord, neither considered the operation of his hands." Even the multitude had become depraved, until the whole nation were in bondage to ignorance, and consumed with never satisfied thirst. Amusement palled upon their taste, and life was but a daily effort to devise some new and gratifying diversion.

Does this not afford us a faithful picture of the present condition of society? Luxury abounds among the rich, and the wanton display of wealth in the service of sensual pleasure fills the soul of the poor with envy and unholy desire. The world seems bent on a carnival of pleasure seeking, and men are becoming amusement mad. Gambling is permeating social life to an alarming degree, and the home circle is invaded by the pleasure-monger till the quiet of the family hour about the evening lamp gives place to successive nights of revel. In all this work of demoralization, the saloon is easily leader. In its work Satan finds his chief delight, and society its supreme danger. The insatiable appetite of the liquor traffic calls for more young men and women, year by year, whose money enriches its treasury, and whose honor and promise are wantonly sacrificed upon its bloody altar. When our judges tell us that nine-tenths of our crime and pauperism are from drink; our physicians, that total abstinence would banish half our sickness; our statesmen, that intemperance numbers more victims than war, pestilence and famine combined, we do not wonder that the prophet says, "Hell hath enlarged her desire, and opened her mouth without measure," to receive the mulitudes who are overcome by this arch foe of our race. "The mean man is bowed down, and the great man is humbled," for all classes are alike the objects of rum's deadly power. Except this enemy is speedily faced and fought unto victory, our nation has darker days before her than we have ever yet seen. This is not pessimism, it is simple and awful truth, which God is seeking to burn into the consciousness of a nation whose history has shown so large a measure of divine providence as to make her people fatally confident of her future.

In this emergency we look in vain to many of the great and mighty of our nation, to lead in the work of reform. Many of them are themselves "mighty to drink wine, and men of strength to mingle strong drink." They are blind to their own danger, and indifferent to that of others. The interests of party or policy shut their lips against the utterance of any protest, when they do see the evils, and in some cases they become so subservient to the giant evil as to even "justify the wicked for reward, and take away the righteousness of the righteous from him." The people need to be aroused, until their leaders shall be forced to take a stand for or against the saloon. Many good men are waiting only for opportunity to strike the blow which shall free us from this curse. Let no man or woman keep silence, until the victory is won.

*Lesson for November 24. Isaiah 5:11-17, 22, 23.

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

AULT & WIBORG COMPANY

Manufacturers of Printing Inks.

CINCINNATI. NEW YORK.
CHICAGO. ST. LOUIS.

This Paper Printed with Ault & Wiborg Ink.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

OIL--SMELTER--MINES.

DOUGLAS, LACEY & CO

Bankers, Brokers, Fiscal Agents.
Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal. Stock Exchange.

66 BROADWAY & 17 NEW ST., NEW YORK.

Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Specialty.

Booklets giving our successful plan for realizing the large profits of legitimate mining, oil, smelter investments, subscription books, full particulars, etc. sent free to any interested on application.

BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Baltimore, Washington, Pittsburg, Buffalo, Los Angeles, Cal.; Halifax, N.S.; St. John, N. B., Montreal and Toronto, Can.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.

IRON AND WOOD PUMPS OF ALL KINDS.

Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and Fairbanks Standard Scales. Prices low. Get the best. Send for Catalogue.

FAIRBANKS, MORSE & CO.,
ST. LOUIS, MO.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St. Louis? This is a question that is very difficult to answer. We can supply you with any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

The Christian Publishing Co., St. Louis, Mo.

Concerning New Books.

We are unable, because of lack of space, to publish one-twentieth of all the complimentary notices and reviews of our later publications which we have received. The most we can do is to select a few that seem to fairly express the average appreciation of these new volumes.

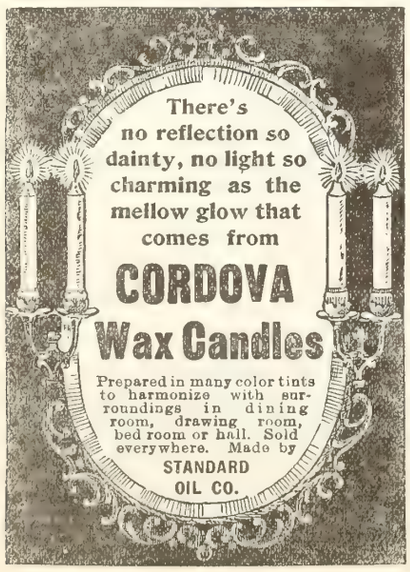
The Spiritual Side of Our Plea. W. B. Harter, of Wilbur, Neb., writes: "It has been a pleasure to me to read this book. It is timely and should be widely read. You should be proud to be the publishers of such a book."

Elijah. J. W. Lowber says: "*Queen Esther* (by the same author) was good, but Elijah is better. One reason, doubtless, is the fact that Elijah is one of the most interesting characters to be found in the Old Testament, and I am glad to see that the author enters so fully into the spirit of Elijah. Practical lessons in Elijah are interesting and valuable."

J. B. Sweeney said, in the Christian Courier: "I have just finished reading *Elijah*, by M. M. Davis. To say that I was instructed and greatly pleased, expresses it very mildly. It is a better book than 'Queen Esther,' by the same author, and that is a very high commendation. It is a good volume for every Christian home, interesting and profitable for young and old alike. Secure a copy It will more than repay you."

The Witness of Jesus. Following a short description of this work, the Christian Index says: "It is a book in neat and attractive form of 400 pages. Price $1.25. It is a book that will arouse thought. You may not always agree with the preacher, but you remember he was a kind, good man, and you may be greatly benefited by reading these stirring sermons. We are especially interested in the 'Remarks at the Communion Table,' together with the thanksgiving offered. It is evident that the observance was not, with Bro. Procter, a mere form; he thought of this beautiful Lord's Supper and expressed these thoughts with beauty and power when the moment came to give thanks for the emblems."

What Is Your Life? From the Young People's Paper we clip the following: "This is a book that one dare say to every young man and woman, read it. It will help you to be better men and women in every way. It is neither too heavy nor too light, but strikes the medium that good literature should. It deals with the physical, intellectual and moral sides of life—and from each view point makes a logical and substantial stand. The multiplication of such books cannot be too fast."



The American Revised Bible.

Since receiving a copy of the American Revised Bible, I have been thinking how pleased I would be if I could only do or say something that would be helpful toward increasing its popularity. For that the Revised Version is still unpopular cannot be denied, and it is a fact greatly to be deplored.

Possibly I may be wrong, but I have the best of reasons for believing that there is no one thing that will begin to do so much toward hastening the popularity of the American Revised Bible as its publication in our Sunday-school quarterlies; especially if it be printed in large type, and in what is called the "interwoven" text, a combination of the King James and Revised Versions. When printed in this manner, it is almost impossible to read the lesson from one version without at the same time noticing the different renderings of the other; and in this way it will be read by many who would not, if printed by itself, give it so much as a glance.

To ignore the Revised Version in Sunday-school quarterlies and lesson papers, seems to me all wrong, for as in the day school we are anxious that our children have the best text books possible, so it is just as necessary that they study the scriptures from the best version of the Bible. Why should they be obliged to study their lessons each Lord's day and memorize passages of scripture from a version which will soon be numbered with those of the past? If we pick up a quarterly in which the King James Version only is published, we will not read far in the notes on the lessons before coming to the words, "Better in the R. V." Now, what puzzles me is, if they think it so much *better*, why is it not published?

Why should a version be used of which nothing can be said in its favor except that it is more familiar? But for all its familiarity now the King James Bible twenty-one years after its publication was even less popular than is the Revised of to-day. There are those who talk as though the King James Bible existed from the creation; they do not seem to know or realize that the first edition was published in 1611, only 290 years ago, and that during the 229 years prior to its publication, we had no less than ten translations and revisions.

Again, I may be wrong, but I believe the words of Paul, when he says, "Prove all things, hold fast that which is good," are just as applicable to a study of the different versions of the Bible as to anything else; and it is my belief that, if people will lay aside their prejudices and with unbiased minds will commence to read and compare these versions, the vast majority will soon be ready to accept the American Revised Bible.

When studied in this way they cannot help seeing that owing to incorrect translations and the use of words that have so changed as in some cases to mean the exact opposite (as "by and by," Luke 21:9, for immediately); the King James Bible contains many passages which are offensive to many; others, like Gal. 1:10, that are ambiguous; some, like Luke 3:13, that are meaningless; and a few, like John 5:39, that are untrue.

And may God hasten the coming of the day when Christ's farewell prayer will finally be answered—when there will again be but the one church with its one article of faith, and when from the pulpit of this church with its divine creed, will ring out the glorious gospel of Jesus Christ, preached from the one version, the American Standard Edition of the Revised Bible.

W. P. CADWELL.

Deer Harbor, Wash.

Is Your Brain Tired?
Take Horsford's Acid Phosphate.

Dr. Y. S. TROYER, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

Barnes Business College
Library Bldg., 911 Locust st., St. Louis, Mo. A Strictly High Grade Business School. Thorough instruction in all Commercial Studies, including Shorthand, Touch Typewriting, etc. Established 20 years. Send for 50 page illustrated catalogue.

Cash for REAL ESTATE
no matter where it is. Send description and cash price and get my wonderfully successful plan. W. M. OSTRANDER, North American Bldg., Philadelphia, Pa.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

These trade-mark crisscross lines on every package.
Gluten Grits AND BARLEY CRYSTALS,
Perfect Breakfast and Dessert Health Cereals.
PANSY FLOUR for Biscuit, Cake and Pastry.
Unlike all other goods. Ask Grocers.
For book or sample, write
FARWELL & RHINES, Watertown, N. Y., U.S.A.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

WINTER TOURIST TICKETS
NOW ON SALE VIA
Louisville & Nashville R. R.
TO
Florida
and
Gulf Coast Points
Finest Dining Car Service in the South.
Write for folders, descriptive matter, etc, to
C. L. STONE,
General Pass. Agent,
Louisville, Ky.

Marriages.

KARR—KARR.—Married, at the home of the bride's father, John Karr, near Bloomington, Ill., Oct. 22, 1901, at 7 P M., Mr. Homer G. Karr and Miss Mary Iris Karr. C. A. Heckel, pastor of Athens Christian church, officiating.

PAYNE—ALLEN.—Married, at the residence of the bride's mother in Independence, Mo., Oct. 30, 1901, by Frank W. Allen, assisted by R. Lin Cave, Judge George V. Payne, of Georgetown, Ky., and Miss Margaret B. Allen.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

OWSLEY.

Dr. Henry Owsley, of this city, passed over the river Oct. 31, 1901, aged 84 years and 27 days. He had been a disciple of our Lord more than half a century, having joined the Baptist church in Johnson county, Mo., in 1847. He heard Alexander Campbell in a series of sermons while attending medical lectures at Jacksonville, Ill., and was ever after a drm believer in the principles of the reformation. In 1865 he united with the Christian church in Lake county, Cal. He was born in Kentucky in 1817. His father removed to Boone county, Mo., in 1819, and to Johnson county a few years later where he was reared to manhood. He was married to Miss Louisiana Mansfield, in Caldwell county, Ky., March 11, 1847, who survives him. To them were born four children, three of whom are living. The eldest son lives in Idaho, while two, Hon. Alvin C. Owsley and Sister McGintie, are members of this church. There are 19 grandchildren and one great-grandchild—death never having entered any of the homes of his family, except as mentioned, until it claimed the aged father. His was a long and eventful life. He crossed the plains in an ox wagon in 1849, and again with horses in 1863. S. K. HALLAM.

Denton, Tex.

WALLACE.

Died, in Carthage, Mo., Oct. 17, Victor A. Wallace, a prominent banker and citizen of Carthage Mr. Wallace was a man of great force of character, yet so far as known to the writer, without an enemy. He was a constant attendant upon the services of the Christian church, gave freely to support it, was a man of prayer, "continuing instant in prayer"—a Christian in all things save in name. His character was evidently the product of Christianity. For some reason, however, Mr. Wallace never connected himself with the church. We have always supposed this was because of early religious impressions. We hope for the best for so good and so noble a man. His wife is widely known and loved and will have the sympathy of many hearts. The family so broken now will soon be reunited to be broken no more forever. W. A. OLDHAM.

WILLIAMS.

Miss Maud Lucile Williams, daughter of T. A. and Amanda J. Williams, was born at Golden, Col., Oct. 4 1883, and died at Albany, Mo., Oct. 26, 1901. She was baptized while in her tenth year by her father, during his pastorate at Roseville, Ill During the last two years she was a student in Central Christian College. As a musician she possessed more than ordinary ability. Miss Maud was the oldest of three children, the pride of her home and a favorite with all who knew her. She loved the church and lived a beautiful Christian life. It is now the fond hope of all who knew her that she is now well and at home with her God. May the promises of God and the hope of meeting again, comfort the heart-broken family.

G. W. TERRELL.

Albany, Mo.

WOODY.

Mrs. A. P. Woody was born in Hanover Co., Virginia, in 1834, and died at San Antonio, Tex., Aug. 24, 1901. She moved with her parents to Barren Co., Ky., in 1835, and united with the Christian Church at the age of fifteen. Moved to Milton, Ill., in 1852, and to Texas in 1878. She was a good and faithful Christian wife and mother. Our home is lonely without her. She suffered so much and wanted to go home. She was a widow for more than thirty years. She leaves three children; Mrs. G. A Lynch and Mrs. M. Johnson, of San Antonio, and J. S. Allen, of Lytton Springs, Texas. Funeral was conducted by Bro. Geary Ranshaw.

J. L.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

Christian Cleanliness

Why do you permit a custom at the communion table which you would not tolerate in your own home? Would you like to know where Individual Communion Cups are used? *Send for our free book—it tells all about it. Circular on it sent free.*
SANITARY COMMUNION OUTFIT COMPANY, Dept. 35 Rochester, N. Y

The Spiritual Side of Our Plea

By A. B. JONES

This new volume is a notable contribution to a better understanding of the spiritual significance and value of our Reformatory Movement. It accentuates a side of our plea which has been too much neglected by many. It deals in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," and "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in our ranks.

Cloth ✕ 394 Pages ✕ Price, $1.50

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

A NEW CHRISTMAS SERVICE.

THE DEAR CHRIST-CHILD, by H. P. Danks, is the latest addition to our list of Concert Exercises for the holiday season. Mr. Danks is one of the best and best-known musical composers in the United States. The Music of "The Dear Christ-Child" is not the miserable trash so often found in Christmas programs, but is really good, and is simple enough to be handled by any Sunday-school.

THE DEAR CHRIST-CHILD is a neat pamphlet of 16 pages, containing nine songs, several recitations, responsive readings, etc. It is just what you want, if you are looking for "something good and something new."

PRICE is five cents for single copy, fifty cents for one dozen and three dollars for one hundred. Send five cents for a sample. It is about time you were beginning preparations for Christmas. See our catalogue for complete list of Christmas services, cantatas, etc.

Address **THE CHRISTIAN PUBLISHING CO. St Louis.**

"THE ONLY WAY."

ST. LOUIS TO CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY.

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Book Notes.

We urge our friends and patrons to remember that the business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to the works listed in our catalogues, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any desired volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to The Christian Publishing Company.

Send us ten cents in stamps, and you will receive, by mail, a small bottle of our unfermented Communion Wine, bearing a label showing prices we charge for this pure, delicious grape-juice. We have sampled a great many varieties and brands of Communion Wine, and have selected the very best to offer our customers. *Remember*, prices have been much reduced, and those quoted in our current catalogue are no longer correct. The new price-list is:

	Single	Half-Dozen	Dozen
Quarts	$ .65	$ 3.50	$ 6.00
Pints	.40	2.00	3.50
Half-Pints	.30	1.50	2.25

At these prices the wine is sent, securely packed, by express, not prepaid. We recommend our patrons to purchase by the dozen bottles. Each dozen is packed in a separate case.

Our trade in song books is very lively, a wagon-load of packages of *Gospel Call*, *Silver and Gold*, *Popular Hyms No. 2*, *Christian Hymnal*, etc., leaving our establishment every day, in lots of from a single copy to six hundred copies. The churches seem to be equipping themselves for good work during the fall and winter months. Books for use in revival meetings are often ordered by telegraph. In this way an order can be sent one day, from nearly any town within 500 miles of St. Louis, and the books received the next.

One reason for our present immense trade in song books is the fact that we have put prices down just as low as possible, so that no church is so poor it cannot afford to purchase good books. *Tidings of Salvation*, for example can be bought at $10 per hundred or $5 for fifty. This book has 117 songs. Either Gospel Call, Part I, Gospel Call, Part II, Silver and Gold or Popular Hymns No. 2, each containing far over 200 hymns, can be had in the flexible, limp cloth binding, known as "evangelists' edition," for $15 per hundred. At such prices there is no excuse for any church to fail to supply the people with books, that they may "make a joyful noise unto the Lord."

The Origin of the Disciples of Christ, by G. W. Longan, is a book that altogether too few of our people are familiar with. It is a clear, able, distinct setting forth of the causes leading to the inauguration of "our movement," and the origin of the Disciples of Christ. The book was reduced in price some time ago, and now sells for fifty cents.

Prof. Clinton Lockhart, of Drake University, writing of *How to Understand and Use the Bible*, by J. H. Bryan, says: "I have seen no better help to the study of the Bible than this, for the busy worker IT IS A GEM." From such a source, this is indeed a high testimonial to the value of this work. One splendid thing about the book is its cheapness. At fifty cents per copy, it is within the reach of every one. It is a little book—only 116 pages—that can be carried in the pocket, but it contains more matter of real value than many a larger book. It is handsome in appearance, bound in cloth. Price, postpaid, only 50 cents.

Speaking of Prof. Clinton Lockhart reminds us that not for some time have we called attention to his latest book—*Principles of Interpretation*. This is a work for every student of the Bible—for every person who desires to rightly interpret and understand the scriptures. Those who have secured and read the book speak of it in words of highest praise. Price, $1.25.

We are just mailing to the several divisions of Australasia—Australia, New Zealand and Tasmania—over four hundred copies of our Sunday-school Lesson Commentaries for 1902. Therein is a first-class testimonial to the superiority of our Sunday-school helps. Our antipodean brethren have carefully canvassed the several commentaries published among us and have chosen the best. No wonder that our cause is prospering in Australia, if the brethren there show the same excellent judgment in other matters that they do in the selection of S. S. helps.

Have you ordered your *Christian Sunday-school Lesson Commentary* for 1902? You may as well get it now, and be enjoying it in advance. Always conspicuously the best of all aids for teachers and advanced pupils, it is better than ever this year. We have told in the preceding paragraph of the heavy orders from the other side of the world. Here is another large fact: *One publishing and book-selling firm has already ordered 2,100 copies for 1902!* These facts prove the truth of our claim that the *Christian S. S. Lesson Commentary* is best of all but the chiefest endorsement of it comes from the great mass of our best S. S. workers, who unite in declaring that our commentary is in a class all by itself.

BETHANY BEACH DELAWARE

Bethany Beach needs a first class hotel. No opposition. A most excellent opportunity for a splendid investment. Write us.

Local agent scan make good money by selling our lots to persons of their own acquaintance.

Bargain offer:—20 lots at $50 each, $1 per week payments, 10 lots at $75 each, $1.25 per week. A lot makes a good Xmas gift.

Bethany Beach Improvement Co.,

Bethany Beach,

Ocean View, Delaware.

DR. PRICE'S Cream Baking Powder

The difference of cost between a good and a poor baking powder would not amount for a family's supply to one dollar a year. The poor powder would cause doctors' bills many times this.

Dr. Price's Cream Baking Powder is the most economical in the end, because it goes further in leavening and insures perfect, wholesome food.

Used always in making the biscuit and cake it saves both health and money. Made from pure, grape cream of tartar, most healthful of fruit acids.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade baking powders. They are mostly, in spite of the pure food laws, made from alum, which endangers the health. All physicians will tell you that such powders in food are injurious.

25 CTS. PISO'S CURE FOR 25 CTS.

CURES WHERE ALL ELSE FAILS. Best Cough Syrup Tastes Good. Use in time. Sold by druggists.

CONSUMPTION

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii November 21, 1901 No. 47

Contents.

EDITORIAL:

Current Events....1475
A Groundless Fear....1477
Of Such is the Kingdom....1477
Blessed are the Poor....1478
Books That Die....1478
"The People's Forum."....1478
Notes and Comments....1479
Questions and Answers....1479

CONTRIBUTED ARTICLES:

Shall We Help Them?—J. W. McGarvey.1480
Conservation (poem).—Olney Bondurant....1481
The Pulpit of a Century Ago and To-day.—S. C. Humphrey....1481
B. B. Tyler's Letter....1482
Kurdistan and the Kurdish People.—M. George Daniel....1482
New York Letter—S. T. Willis....1483
The Immortality of the Unseen.—George H. Combs....1484
A Hoosier Boy and his Colt.—Alex....1485
A Modified Imperialism.—J. N. Jessup.1485
The Faith in Peril.—J. H. Wright....1486
The People's Forum....1487

CORRESPONDENCE:

At Osaka, Japan....1490
The Magic City....1491
Kansas Notes....1491
Ohio Letter....1492
Los Angeles Letter....1492
Convention in China....1493
Missouri Mission Notes....1493

MISCELLANEOUS:

Current Literature....1486
Our Budget....1488
Evangelistic....1494
Family Circle....1496
With the Children....1499
Hour of Prayer....1500
Sunday-school....1501
The Japan Bible College....1502
Marriages and Obituaries....1503
Book Notes....1504

Subscription $1.50

IF THIS WERE FAITH

IF to feel, in the ink of the slough
And the sink of the mire,
Veins of glory and fire
Run through and transpierce and transpire,
And a secret purpose of glory in every part,
And the answering joy of battle fill my heart;
To thrill with the joy of girded men,
To go on forever and fail and go on again,
And be mauled to the earth and arise,
And contend for the shade of a word and a thing not seen with the eyes:
With the half of a broken hope for a pillow at night
That somehow the right is the right
And the smooth shall bloom through the rough:
Lord, if that were enough.

—Robert Louis Stevenson.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

J. H. Garrison.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

A Fortune Waiting For You

In the fertile valleys of sunny Kansas, beautiful Oklahoma and magnificent Texas, or in the irrigated fields and mines of Colorado, New Mexico and Arizona.
It's there!—Dig for it!
To see the country join homeseekers' excursions December 3 and 17.
Only one fare for round trip plus $2.00.

Santa Fe

Address A. ANDREWS,
General Agent A. T. & S. F. Ry.
108 N. Fourth St., St Louis, Mo

The Spiritual Side of Our Plea, by A. B. Jones, is a book for the spiritual-minded—for those who can "discern spiritual things." The author is a Christian minister of Missouri, who has filled a large place in the building up of the church in the State which has been the chief field of his activity, and is by no means yet superannuated. 394 pages in cloth. Price, $1.50 Christian Publishing Co., St. Louis.

Burlington Route

FOR

KANSAS CITY, ST. JOSEPH, OMAHA, DENVER, ST. PAUL. COLORADO, CALIFORNIA, MONTANA, WASHINGTON.

Ticket Office, S. W. Cor. Broadway and Olive Street.

Christian S. S. Quarterlies.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

Terms.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual Explanitory Notes.

Terms.—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the Senior Classes. Its popularity is shown by its immense circulation.

Terms.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

Terms.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

A SERMON OUTLINE

THEME

OUR SPECIAL RATE OF ONE DOLLAR.

WE WILL TREAT THE SUBJECT UNDER THREE HEADS AS FOLLOWS:

FIRST—New Subscribers may secure THE CHRISTIAN-EVANGELIST for one year by remitting ONLY ONE DOLLAR.

SECOND—Old Subscribers with subscription PAID TO JAN. 1, 1902, OR BEYOND may have subscription extended one year by paying ONLY ONE DOLLAR.

THIRD—Those in Arrears may pay to Jan. 1, 1902, at regular rates and send ONLY ONE DOLLAR for the year 1902.

(A) The first division of our subject may be explained and emphasized by means of sample copies, exhibits of what THE CHRISTIAN-EVANGELIST for 1902 is to be (we will furnish printed folders on application), and by impressing upon the prospective subscribers the necessity of a Christian paper in the home. It should be further urged that the paper be the very best obtainable, which is another way of indicating THE CHRISTIAN EVANGELIST.

(B) Such homely admonitions as "A word to the wise is sufficient," "Make hay while the sun shines," "Now is the accepted time," "Opportunity has a forelock but no back hair," etc., may be used to illustrate and fix the importance of the second division.

(C) The third division naturally suggests a reference to the Twentieth Century and the awfulness of lingering in a century from whence one's friends and associates have departed. The Scripture admonition to "owe no man anything" may be used effectively.

CONCLUSION—Sin not away the day of grace. Accept the present opportunity. NOW IS THE TIME TO SUBSCRIBE.

Christian Publishing Co. 1522 Locust St., St. Louis, Mo.

THE
CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, November 21, 1901. No. 47.

Current Events.

Nicaraguan Vs. Panama Route. The Isthmian Canal Commission has completed its report which will be presented to the President within a few days and to Congress when it convenes. The main facts of the report have already been given out. After considering the two possible routes, the Nicauraguan and the Panama, the commission concluded that only the former was practicable. It is true that the Panama route is so much shorter that a vessel could pass through it in perhaps twenty-one hours less than the time required to pass through the Nicauraguan Canal. But its greater distance from the ports of the United States more than counterbalances this advantage. A very large proportion of the ships which will pass through the Isthmian Canal, wherever it may be constructed, will go south to enter it and go north on leaving it, so it is important to have it as far north as possible. Millions of dollars have already been spent by the Panama Canal company and, although most of it was swallowed up by the famous frauds, there has been an immense amount of actual work done toward the digging of the ditch. The company which owns this route is naturally desirous of selling out to the United States. No definite proposition has been made but from what has been said it is apparent that the company intends to ask about $109,000,000. This, in addition to what it would cost to complete the canal, would make the total cost by the Panama route $253,000,000. The commission estimates that the Nicaragua Canal can be built for $189,000,000, a saving of $11,000,000 over the former estimate and $64,000,000 less than the cost of the Panama route. This estimate is for a canal 35 feet deep and 150 feet wide at the bottom. The most potent objection to the Nicaragua route is the necessity of constructing artificial harbors at the ends under conditions which render such work particularly difficult. The Panama people will bring their case before Congress and will use every artifice to secure delay in action upon the report of the Commission, in which effort they will, of course, be joined by the anti-canal element in this country. It is a desperate case with the owners of the Panama ditch. Their property represents an investment of millions which will be absolutely valueless if the United States government constructs a canal through Nicaragua and Costa Rico.

Privileges of Naturalization. While the old motto, "America for Americans," would be a hopeless anachronism if taken in the narrower sense, to exclude foreigners from the privilege of acquiring citizenship in this country, it seems evident, nevertheless, that a judicious application of the principle might be fruitful of good results. The privileges of American citizenship, including the right to demand protection in any just cause in any part of the world, even at the cost of calling out the entire army and navy, ought to be enjoyed only by those who are Americans, either by birth or by sincere and loyal adoption. The naturalization of the un-American rabble, which finds entrance at our ports only by grace of our too lax immigration laws, is a menace to our domestic security. But these at least intend to live here; they have cast in their lot among us and are entitled to protection. But what shall be said of the many who seek American naturalization only that they may return to their native lands or to other foreign countries and demand protection by our government from all their real or fancied grievances? Great Britain has recently, to avoid a quarrel, paid an indemnity for losses to American citizens in South Africa. These so-called "American citizens" were, without exception, foreigners who had taken out naturalization papers after a minimum of residence, for the sole purpose of being able to go abroad again and demand the protection of our government. Citizenship was, for them, only a sort of accident insurance, and their loyalty to our government was of about the same quality as one's loyalty to his insurance company—a purely commercial relation, The same is true of many of those whom we are called upon to protect in Turkey. If we wish to protect the oppressed of all nations against the injustice of their own governments, well enough. But we might, by some alteration of our naturalization laws, have done with this fiction of American citizenship as applied to cases which are practically nothing but the protection of British subjects against Great Britian, Turkish subjects against Turkey, Russian subjects against Russia, and so on. Great Britain knew enough two centuries ago to avoid such complications. Political, social and commercial disabilities were removed from the Jews in England earlier than in any other country in western Europe. But England long refused to naturalize Jews, because all the Jews of Spain, Portugal and France threatened to rush to England to secure naturalization and then rush back to flaunt the protection of their British citizenship in the faces of their tormentors.

Business Men in Government Lord Rosebery enjoys nothing so much as to issue from the semi-retirement in which he waits the summons of a Liberal majority, and to drop a thunder-bolt into the midst of the present administration. And he is very good at dropping thunder-bolts. He can say such bitter things in such a pleasant tone, and can utter revolutionary sentiments with such an air of innocence. The other day he remarked that for an experiment he would like to see the British government run for awhile by business men like Andrew Carnegie and Sir Thomas Lipton, and raised the query, "are we getting our money's worth," for the enormous sums that the government is now expending? The remark and the query both suggest that Lord Rosebery, like the rest of England, is weary of a regime which puts lineage above competence as a condition of holding office, and spends money lavishly without knowing how to get the worth of it. It cannot be said that this system pervades the whole British government, but it has recently been officially admitted that there is a great deal of it and that some very important places in the army and navy are controlled by favoritism. The fact is that any aristocratic system is more decorative than practical, these days. In the old times when a king and a few nobles ruled a nation it was not so very expensive, but the growth of the British constitution has diminished the royal prerogative and has made it necessary to maintain a double system—the king and the lords for decorative purposes and to preserve historic continuity unbroken, and the commoners for practical service in effective government. Taking them together they are too expensive. No wonder there is a complaint that the British people are not getting their money's worth. It may be remarked that the aristocratic favoritism which vitiates the British system of government, is paralleled by the political favoritism of our own. It is not easy to say which is worse.

A New Trust. An immense combination of railway interests is said to be nearly completed. According to reports, it will involve the Union Pacific, the Great Northern, the Northern Pacific, the Southern Pacific, and the C., B. & Q. These roads together own 34,231 miles of track, and the combined value of their stock and bonds is over one and a half billion dollars. The financiers most deeply interested are J. Pierpont Morgan, James J. Hill, Harriman and the Vanderbilts. The Northern Securities Company was incorporated a few days ago in New Jersey, with James J. Hill as President, to serve as the instrument of this consolidation. The "community of interests" plan already in operation has brought all the important railroads of the country into five or six groups, each of which is a unit so far as all matters of general interest are concerned. The new consolidation will be a long step toward that general railroad trust which has been anticipated ever since the full significance of the "community of interests" idea began to dawn upon the public mind. The governors of the northern tier of states, especially Van Sant of Minnesota, are much agitated over this combination, which will put their entire railway system in the hands of a single group of men. It is not improbable that the gov-

ernors of the states from Minnesota to Washington will call special sessions of their legislatures to enact new anti-trust legislation if the present laws are deemed insufficient.

The Alabama Constitution. The amendments to the Alabama Constitution are reported as adopted at the recent election by a majority of about 20,000, but the methods by which this majority was made to appear in the count are worse than doubtful. The most important feature of the amendments was that disfranchising illiterate negroes. Gen. Shelley, who was chairman of the Anti-ratification Campaign Committee, says that forty white counties voted against the amendments, but that the wholesale frauds in the black counties make it appear that the negroes voted in favor of their own disfranchisement. Those who opposed the amendments have not yet given up the fight, but will continue their organization, not as a separate political party, but as an organization within the Democratic party, and will attempt to control the next Democratic state convention. Ex-Gov. J. F. Johnston believes they can do it. The negro disfranchisement amendment is practically identical with the famous "grandfather clause" already adopted by several states. Those who are interested in the preservation of the Solid South as a dependable Democratic asset in every election should certainly oppose the amendments which, by taking the negro out of politics, will put an end to the issue upon which the best people of the south have been by a vast majority Democratic. New issues will take first place, and the result can never be the same old certainty that has prevailed unbroken ever since the civil war.

A New Era of Reform. With Theodore Roosevelt in the presidential chair and Seth Low as mayor of New York, the coming winter promises to be a hard one for the needy politicians who have borne the heat and burden of many campaigns, and are looking for payment from the spoils of office. The two gentlemen named are both conspicuous advocates of the curious opinion that there are no spoils of office. Mr. Roosevelt, not having been elected to his present office, entered upon it with no campaign debts whatever to pay; he would have had none in any case. Mr. Low's first public utterance after his election was an assertion that the merit system would be rigorously applied and that political services would not be taken into consideration in making city appointments. This is what Mr. Low was elected for. The victory over Tammany was a non-partisan victory, and a campaign which rises above partisanship must find its complement and justification in an equally non-partisan administration. Mr. Low has before him a glorious opportunity. The corrupt government of New York has always had its stronghold in the police department and the local courts. Fortunately the New York police department is under the control of the city and not, as in the iniquitous system in vogue in St. Louis, managed by the state politicians independently of the city. The new reform administration will, therefore, have an opportunity to reform the police. Justice Jerome as district attorney can be relied upon to see that all criminals are prosecuted. President Roosevelt's devotion to the principles of civil service reform is well known. He has been a member of the civil service commission and is fully committed to it. There have been indications lately that he intends to apply the principle also to military and naval promotions. Senators have been warned that in making promotions only the records of the men will be considered and that recommendations will be useless.

Disputed Axioms. Mr. Breckenridge, of Kentucky, who never seems in the least embarrassed or cast down by the richly deserved disapprobation of all the moral people in the state, made an address of welcome last week to the State Federation of Labor meeting in Lexington. He criticised the management of last summer's steel strike, said that the day of successful strikes is over and that the unions must hereafter discard force and use reason. He stated that the unions gain nothing by trying to force employers to hire only union labor or to compel workmen to join the organizations. The whole thing must be voluntary. Such talk in the very camp of the labor unions was not welcome and almost precipitated a riot. And yet it was only a statement of the most commonplace truths. The labor unions do much good, but they will not be an unmixed blessing until they learn some truths that everybody else knows to be axiomatic.

A Unique Exhibit. The new campus of Washington University, St. Louis, immediately adjoining the site of the Louisiana Purchase Exposition, is to be used as a part of the Exposition grounds. The campus contains 110 acres of beautifully rolling ground, and buildings to the value of several hundred thousand dollars are now being erected. It was expected that the university would be ready to move from its down-town location to its new buildings about Jan. 1, 1902, but it was found impossible to have the buildings ready in time and it has been decided not to move until after the Exposition in 1903. The main university building will serve as an exposition administration building, and other permanent buildings will be erected with the money paid by the Exposition company for the use of the grounds. It has already been determined that the educational exhibits will be housed here. This is something both unique and fortunate. It is a rare combination of circumstances which permits a modern university plant to become at once a feature of a world's fair and a place for displaying the other educational exhibits.

Stateship for Oklahoma and Indian Territory. A convention was held at Muscogee, I. T., last week in the interest of the campaign for securing the admission of these two territories as a single state. The sentiment of the delegates was practically unanimous in favor of single statehood. A permanent executive committee of thirty members, fifteen from each territory, was appointed to raise funds to maintain a delegation of six members at Washington during the approaching session of Congress. The request of these territories for statehood is entirely reasonable and just. The two together have perhaps as ample qualifications as any state ever had at the time of its admission. Their united population is now but little under 900,000. There are sixteen states now in the Union, each of which contains fewer people. The assessed valuation of property is more than $100,000,000 and the actual value is probably three times that amount. No other territory ever had so many people or so much property before applying for admission. The people of this region are capable of self-government. The Indians of Indian Territory are not numerous enough to be a dominant element in the situation and they would certainly be as competent by this time to participate in local politics as are the ignorant negroes in the south and the illiterate foreigners in our large cities. The convention adopted a resolution recommending the division of all the remaining Indian lands into individual holdings with permission to sell all except a homestead. Gov. Jenkins, of Oklahoma, in his annual report to the secretary of the interior, recites the arguments for admission. There is no politics in the matter, but simply justice to a wonderful new section of our country which has already made marvelous strides of development and needs the privileges of statehood to enable it to develop its possibilities.

Brevities. During the past week the English coast has been visited by one of the most severe storms of recent years. Many wrecks are reported and large loss of life.

The common jest aimed at inventors of flying machines, that they can do everything with them but make them fly, will not hold against Santos-Dumont. The Deutsch prize of $20,000 has been awarded to him for his success in circumnavigating the Eiffel Tower, and now the Brazilian government has voted him $25,000 in compensation for the lustre which his exploits have shed upon his native country.

The man who would rather be right than President occupied high moral ground, but President Roosevelt occupies still higher. He would rather be both—and so he is, especially on such matters as trusts and civil service reform. His interpretation of the strenuous life is that the best thing to do with virtue is to use it, not to retire with it to a cloister and save it from contamination. The really heroic soul refuses to believe that there is any necessary incompatibility between being right and being President.

The Sultan's prompt acquiescence in the demands of France when backed up by a naval demonstration has established a dangerous precedent for him. England at once demanded $80,000 on an old account, and got it, and Austria-Hungary's demand for 90,000 francs has been granted. The Powers of Europe gave their consent to France's method of pushing her claims. Now we see why. When Admiral Gaillard loses his present position in the French navy, he ought to establish a collection agency. A man who can put the Sultan in such a debt-paying mood could collect back subscriptions on a religious paper.

A Groundless Fear.

The suggestion of co-operative effort on the part of our churches always arouses in the minds of some a fear of "ecclesiasticism." It was so when organization for missionary work was proposed, and it is so whenever co-operation is suggested for the discharge of any function which the churches can perform more effectively through a common agent than by individual effort.

The most recent instance is in connection with a proposition to use our state boards as the agents of the churches in investigating the character and qualifications of unknown applicants for pulpits. In view of the fact that among us, as among all other religious bodies, some unworthy men are masquerading as ministers of the gospel and are deceiving the churches in districts where they are not known, our state secretaries, at a recent joint meeting, resolved "that we urge our pastorless churches to call only such men as are favorably known to our state boards." The wording of this resolution is unfortunate. On its surface, it appears to imply that the favorable opinion of the state board is the only guarantee of ministerial worth and that none are genuine without this trade-mark. A strict construction of the resolution, making it call upon all churches, whatever might be their acquaintance with a man or their other sources of information regarding him, to hold him at arm's length until the state board had signified its approval, would be open to objections too obvious to need mention. Our New York correspondent has stated these objections clearly enough in his letter this week.

But, although it is not explicitly so stated in the resolution, we take it that it has reference only to cases where a church contemplates employing a man who is not well known to the congregation or its officers. It would, of course, be superfluous for a church which knows its prospective pastor better than the state board could be expected to know him, to apply to that board for information about him.

With this common-sense limitation understood, it seems to us that the resolution offers a feasible remedy for a very real evil. It is a fact that there are among us many preachers who are, by nature, habit or force of circumstances, wanderers. Some of them are worthy, some are unworthy. Some are stainless but incapable, some are immoral and brilliant, a few are criminal. It is also a fact that hundreds of our weaker and more isolated churches, knowing practically nothing of the men and churches outside of their own communities, fall an easy prey to the most vicious of these floaters, many of whom seek to explain their vagrancy by calling themselves evangelists, and thereby steal the livery of heaven to serve the devil in. These churches must have preachers. But they know no preacher to call when they need one. Two questions then arise:

First, Is it better to pick up an unknown preacher at random, or to seek reliable information about the applicants?

Second, If it is worth while to seek information, where? and how?

Assuming that the second alternative will be chosen in answer to the first question, it remains to find the best means of getting the desired information. There are various conceivable ways. One way is by letters of introduction, which a smooth rascal can always furnish in abundance from men, whom the officers of this little church do not know but whom the slippery preacher can easily make them believe that they ought to know. Still, the letter of introduction method is very helpful—if well lived up to—but it is liable to abuse. Some prominent and worthy men will give a letter of introduction to any chance caller just to get rid of him.

Another way of finding out about unknown preachers is to invoke the omniscience of one of your editors. Each of our papers serves as a bureau of information for its constituency, and seldom does a day pass, probably, in the office of any of our larger papers, without the receipt of one or more letters from churches asking that the name of a preacher be suggested, or that a confidential opinion of some man be furnished, and from preachers requesting that their names be mentioned to some church with a vacant pulpit. We do our best with all these matters and do it cheerfully, but we know our limitations. This is not our business and in many cases we are not able to give the information required.

Still another method would be to establish a bureau of information in connection with each of our state boards. This has already been done in Illinois and perhaps in other states. The boards are the creatures of the churches. The churches, as represented in their state conventions, have a right to instruct the boards to gather the necessary data about all preachers in the state, especially the stragglers and floaters; or the boards might legitimately do it without instructions. When it is known that such information is on file, the churches ought not to require much urging to use it when they are confronted with the proposition of employing an unknown preacher. And we do not see that their congregational autonomy would be in the least impaired by this arrangement—especially as it would leave them at full liberty to go it blind if they really prefer that way, or to engage a rascal after they find out that he is a rascal, if it turns out that way.

Of Such is the Kingdom.

The author of a recent volume entitled, "The Conversion of Children," undertakes to show that a deep and genuine religious experience is not impossible to those of very tender age, and that the youthful converts in real life do not necessarily die young, as is the habit of the preternaturally perfect heroes and heroines in Sunday-school books. He illustrates and enforces the point by citing numerous cases that have come under his own knowledge where "conviction of sin" and a thorough and lasting conversion have occurred at ages varying from four to ten.

The recital of these moving episodes inevitably arouses doubts as to whether many of these infantile religious experiences were not the result of the sincere but shallow imitativeness of childhood, rather than of an apprehension of the realities of religion. But however that may be, the contention that it is not necessary for a person to grow old in sin before he can be converted is entirely justified. In our staunch individualism, we have sometimes been afraid of unduly influencing children in the matter of religion. They have been allowed to grow up like little pagans without religious education so that they might be able to "decide for themselves" on reaching the age of discretion. The Sunday-school, of course, has been of untold value in correcting this error, but even this has not been able wholly to counteract the tendency to postpone conversion until such time as the child may have become an obvious and habitual sinner so that he may have a substantial supply of sins to repent of. There is no reason why a child should not, with the dawn of consciousness, begin to grow in grace. Just as he grows gradually into a realization of his relation to his parents and the family, so he should grow into a realization of his relation to God and the people of God. There is no more need for a preliminary period of alienation and rebellion in one case than in the other.

But how about those recorded cases of precocious children who at the age of four or five are overcome with despair at the thought of their own sinful and lost condition, fear that they are going to hell and when, after a period of anxious "seeking," they find peace, labor earnestly with their parents to renounce their evil ways? We have no hesitation in saying that such cases, where an infant of four exhibits symptoms of a violent emotional experience and such sorrow for sin as would be appropriate to a hardened sinner of forty, are abnormal and pathological. For a four-year-old to be represented as smitten with a violent sense of his own iniquity—not merely regret for particular shortcomings in the way of disobedience to his mother, unfraternal conduct toward his little sister and forbidden excursions to the pantry, but an overwhelming consciousness of his sinful nature, alienation from God and consequent impending doom—this, we say, borders upon the absurd. It is an attempt to fit the old doctrine of original sin into the new conception of the possibilities of childhood, and the two do not go together.

When Jesus called the little ones to him and blessed them, we do not recall that he endeavored to arouse in them a sense of their lost condition. Passing by what would have been to some theologians a glorious opportunity to discourse upon original sin and the necessity for these children to renounce their inherited guilt, grieve over their hereditary wickedness and find the joyful experience of forgiveness,—passing by this splendid chance to effect some marvelous infant conversions, he looked upon them and said simply: "Of such is the kingdom of heaven." And the children smiled back at the kindly face of the stranger, and then went on with their play.

Better than the conversion of children is the training of them from the very first to love God and good things, and to hate all forms of wickedness. They will not be sinless, as a Christian after conversion is not sinless, but having been started on the right road at the beginning of their pilgrimage they will have no need for the sort of conversion which consists in suddenly turning around and going the other way.

Blessed are the Poor.

A Catholic priest has been lecturing in St. Louis, expounding the faith for the edification of Protestants and answering, as best he could, their questions and objections. Some one, referring to the general poverty in Italy, Spain and other Catholic countries, asked: Why is it that Catholic nations are much less progressive and prosperous than Protestant nations? The priest answered: "Jesus Christ never made wealth or material greatness a mark of his true church. He declares that no man can serve God and Mammon, and denounces riches as one of the greatest obstacles to the kingdom of heaven."

This reply was more true than judicious. Grant that it satisfactorily defends Romanism against the charge that the question implied—which it does not, because the question refers to intellectual progress as well as to material wealth, and because it has reference to prosperity and wealth as the mark of a nation and not as the attributes of a church. But grant that the question is answered by this reference to the blessedness of poverty and its significance as the mark of the true church. In the light of this answer, let us ask some more questions: Why is it that the Roman Catholic Church is the richest religious body in the world, if wealth and material greatness are not the mark of Christ's true church? Why is it that its prelates receive, from the contributions of the poor, princely stipends upon which they live in princely state? Why does the head of that church enjoy an income which makes him the richest subject in the world, and maintain the court and style of a king with all the pomp and circumstance of "wealth and material greatness" that is possible to one who has been divested of temporal sovereignty—if "riches are one of the greatest obstacles to the kingdom of heaven"?

The priest who apologized for the poverty of Catholic Italy and Catholic Spain by inveighing against "material greatness" and pointing out the conflict between riches and spirituality, was not ignorant of the worldly possessions of the head of his church. Neither was he ignorant of the fact that that same head of the church, in his increasing senility, preserves but one thing unimpaired—his hatred of the Italian government, because it now holds sway in Rome, where his predecessors in the papacy ruled as independent sovereigns from the eighth century until the middle of the nineteenth. He knows that the dominant party in the Roman Catholic Church to-day has for its dearest wish to reinstate the Pope in that independent sovereignty which is the only element of "material greatness" which he now lacks. On the whole, this attempt to explain the backwardness of the Catholic countries by saying that the Catholic Church does not approve of wealth and implying that it voluntarily renounces it for the sake of the kingdom of heaven, is an insult to thinking men. It lacks the most primary essential of profitable religious controversy—truth.

The fact is that the Catholic countries are generally poor, not because the Catholic Church is too spiritually-minded to care about wealth, but partly because the rulers of that church are, for the most part, too worldly-minded to care about anything else. The avarice of the church has impoverished the countries. Acting upon the principle, perhaps, that riches are a burden to the soul, the church has cheerfully lifted that burden from the laity, easing thereby both their souls and their pockets at a single stroke.

We would not be understood as saying that the poverty of Italy and Spain has no other cause, or that all priests and prelates work simply for their own pockets. Many of them, especially many parish priests, are models of unselfish devotion. But the policy of the Catholic Church is determined by men who make the welfare of the people a consideration secondary to the interests of the church, who act on the principle that "wealth and material greatness" *are* marks of the true church, and who are not at all averse to receiving in compensation for their services all the wealth and all the insignia of material greatness that they can lay their hands on for their personal enjoyment.

John Alexander Dowie, who levies tithes upon his dupes and lives like the millionaire that he is—thanks to the extreme credulity of this so-called skeptical age—says: "The Pope of Rome lives in luxury upon the offerings of the faithful; why should not I?" Why, indeed? He has an equal right—and that is none.

Books That Die.

A recent writer in a literary magazine discourses upon "books that die," and mentions a list of works which, although popular half a century ago, are to-day forgotten by all save those whose delight it is to blow the dust from the tops of long unopened volumes. True it is, that there is a long list of books by no means lacking in respectable merit that have ceased to be a part of our common heritage and have become the peculiar possession of those literary antiquaries who pride themselves on their superior taste in choosing to remember what other men choose to forget.

Yes, they are gone, from the juvenile imbecilities of "Sanford and Merton" to the swollen and ponderous eloquence of "The Castle of Otranto." But what a time they took in going! It is not so to-day. It does not take a book half a century to die now. We read and forget with a facility born, perhaps, of the limitless supply poured forth by the publishers and forced upon our attention.

This habit of hasty reading and equally hasty forgetting may be as vicious as Mr. Howells says it is, but it is not without its advantages. If we could make men do our bidding, we would be inclined to order them, for their own good, not to read at all many of the books which they now feel compelled to read to keep up with the latest literary fashion. But if they will read them—and read them they will, such is the ingenuity of publishers and the convenience of libraries—how much better it is that they should speedily forget them.

When one thinks upon the immense sales of recent novels, first editions of a hundred thousand copies, half a million sold in a year, and all that sort of thing, and compares this with the smaller sales of better books a generation ago, one is moved to cry out at fate as most unjust. But one may find comfort in the certain assurance that most of these fast-selling books will disappear so much sooner than those earlier works which, having run their course, are now classed as "books that die." And these latter candidates for oblivion may—let us hope in the case of most of them and fear in the case of a few—earn the title of books that die young. They will never even live to be old enough to interest the antiquary. After all, if a book does not contain the seeds of immortality, perhaps it is better that it should sell its hundred thousand or quarter of a million copies at once and be done with it. The author gets his royalty when he needs it most, and still has time to reform and accomplish something in life worthy of a reputation that may be longer than that of his book, even if not so wide.

"The People's Forum."

In this issue of the CHRISTIAN-EVANGELIST will be found (page 1487) the first installment of a new department which we hope to make a permanent feature of the paper, namely, THE PEOPLE'S FORUM. As explained in a note on that page, this is everybody's opportunity to express his opinion on any sensible topic. The only limitations are that offensive personalities must be avoided and that the length of each communication must not exceed two hundred words.

The reason for the latter limitation is obvious. There are plenty of long articles in other departments of the paper where important subjects can be discussed at length, but we want to make the People's Forum a place where everybody can make his two-minute speech on any subject which the needs of the hour render important in his estimation. In any parliamentary body when a subject is broached upon which every one will want to speak, it is customary to limit the speeches in length—not that each member of the assembly could not make an able speech of one hour, but that it is desired to give every one a chance. Only the United States Senate, where the principle of unlimited debate prevails, is exempt from this practice. But a religious paper is not the United States Senate, and we therefore make the two-hundred-word limit as a protection for those who would otherwise be crowded out entirely. The space limit will therefore be rigidly enforced upon all alike.

In the nature of things, an editor can give space for long articles only on subjects which he considers important. He will, of course, permit the presentation of views with which he does not agree, but not unless he considers that the subject discussed has a degree of importance commensurate with the space devoted to it. The People's Forum will be free from this form of editorial control. It will indicate what subjects our readers consider important. If a note on any topic arouses interest and calls forth other comments, then it may seem wise to give space for a long article on the subject, but the People's Forum is the place for brief suggestions, comments, criticisms and commendations.

We especially invite the laymen to make use of this department. We believe that our religious papers would be more fully representative of all phases of thought among us if the ministerial element prevailed less exclusively in them. This department is "the committee of the whole."

Notes and Comments.

Attention is often called to the subject of unattached church members who move to a city and never "put their membership" in any church—as if membership were a thing that a person could carry around with him and deposit at will either in a congregation or a pigeon hole. The church member who has never "put in his membership" has no membership. It is estimated that in nearly every one of our larger cities where we have one or more churches there are more former members unattached than present members on the church books. It might be worth while to abate our anxiety about making room for the pious unimmersed, and consider methods of dealing with these impious immersed who have allowed their membership to expire by limitation.

A certain church member did not believe in paying the preacher. It was not stinginess with him but principle, he said. When he gave this as a reason for not contributing to the support of the church the wise old elder said:

"Do you believe in having fire in the church in winter?"

"Oh, yes."

"All right. You pay for the fire and the rest of us will pay the preacher."

This fable teaches that when a man does not believe all that you think he ought to believe, the best course is not to get up a debate with him, but to encourage him to live up to what he does believe, and await developments. Faith comes by doing as well as by hearing.

There was one episode at the Minneapolis convention to which, through oversight, we failed to call attention in our report of the convention. This was the suggestion made by President J. B. Jones, of William Woods College for Girls, Fulton, Mo., that provision be made for the free education of the daughters of our foreign missionaries. The suggestion is good. Most of the countries in which our foreign missionaries are at work afford no adequate facilities for education, and in some of them, notably India, the climate is such that foreign-born children cannot safely endure it. President Jones proposes to make an effort to raise a special endowment fund in connection with the institution of which he is at the head, to be used for the free education of the daughters of foreign missionaries at William Woods College. The school is now on a permanent basis and in prosperous condition, with property amounting to nearly $100,000 in equipment and endowment. The plan is a worthy one and should meet with prompt encouragement.

We call special attention to the article in this week's paper by President J. W. McGarvey entitled "Shall we Help Them?" We need ministers and we especially need educated ministers. The number of ministerial students in most of our colleges is actually falling off. But, as Bro. McGarvey says, "the men who want to come and can't are as numerous as ever." After eliminating, by some judicious process of selection, those who have not the natural qualifications for the ministry, there are still many who need and deserve help, and with assistance properly administered would make useful preachers. Read the article and consider whether there is not here an opportunity for an important educational work.

One of the unwise things which churches with a vacant pulpit sometimes do is to get several candidates before the church at the same time, each having his coterie of friends, and no one of them able to receive a unanimous call. The art of changing preachers is one that needs to be studied much more thoroughly—especially in a religious body which practices it so constantly. The candidating theory has been thoroughly tried and found wanting. No up-to-date church should resort to that method. A church should select its man on his record and then seek to get him. If it fails let it try another, but only one at a time and all unanimously.

The Christian Observer (Presbyterian) of Louisville, Ky., suggests that Christians in this country would do well to add to their accustomed prayers this patriotic petition: "May thy kingdom come into the United States and thy will be done by all our citizens." It is an appropriate suggestion. It would be well, too, if in our public prayers we would more frequently remember the President of the United States and others who occupy high and responsible offices. The Episcopal Church should not be alone in offering special prayers for those whose station gives them need for special strength.

The problem of the down-town church can be solved only by endowment. A church among the crowded poor, who need its ministrations most, can no more be self-sustaining than a university or an orphans' home. The Centenary M. E. Church of St. Louis, an old organization with a magnificent building dating from the period when its site was in a fashionable residence district, has recently decided not to move westward with the tide of urban emigration, but to hold its ground as a down-town church. A prominent Baptist minister put his approval of this decision into concrete form by pledging $100 toward an endowment. It is remarkable how slight becomes the significance of denominational lines when churches begin practical work among the most needy.

In the article on "England's Greatest King" in our issue of Nov. 7, the author, referring to the schools established by King Alfred, wrote: "Oxford was not one of these." By a typographical error the "not" was omitted, thus making him reaffirm the false tradition that Alfred was the founder of the University of Oxford. As a matter of fact, the great universities which came into being in the Middle Ages can scarcely be said to have had founders. They did not begin with incorporations and endowment, but with some teacher of ability—always an ecclesiastic and generally lecturing in a cathedral church or monastery—whose fame drew students from distant parts. Other teachers would take up their abode close by to win for themselves the patronage of as many students as possible out of this gathering throng of roistering seekers after knowledge. The teachers received no salaries, for there were no institutions to pay salaries, but the fees of the students made a good living for those teachers who could draw the biggest crowd, and the rivalry was therefore often intense. Sometimes a newcomer would arrive and by his superior brilliance draw all the students and drive the former professor away in disgrace, as Abelard drove William of Champeaux from his chair at Notre Dame in Paris two centuries after Alfred's time. The courtesies of academic life were not then what they are now, and the organization, or lack of organization, was such that there could scarcely be any talk of "founding" a university at that period. Universities then did not spring full armed from the head of Jove, like Minerva and the University of Chicago. They grew.

Questions and Answers.

1. Can a minister or an evangelist who has never been ordained for either position though he has preached for seven or eight years set apart elders for a congregation?

2. Has a congregation the right to set apart elders? *A Learner.*

1. The Disciples of Christ do not consider that the clergy form a distinct order with special powers, prerogatives and graces not shared by the laity and they have therefore never insisted upon ordination. It is coming to be more generally practiced among us, however, as we learn that the ceremony does not necessarily imply any such special class distinction, but is merely a formal assurance of the confidence of one's brethren and of their belief that he possesses the requisite qualifications for the work of the ministry. Unless we wish to set up a theory of apostolic succession, we cannot insist that every one who ordains must himself be ordained and so on back.

2. The congregation, and the congregation only, has the right to set apart elders. The minister who may conduct the service is only a representative of the church.

As you are doubtless aware, the Outlook insists that there are too many preachers If I do not misunderstand, it holds that preachers ought to be paid about as doctors and lawyers are. True to its own principles, it refuses to give preachers any special rates. Am I bound as one who loves his fellow men to do what I can to hinder young men from entering the ministry? *Enquirer.*

We are not sure that the Outlook position is correctly represented in regard to the over-supply of ministers. In any case, however, you are bound as one who loves your fellow men to do what you can to hinder young men from entering the ministry if you think there are too many preachers. We think that opinion is a very erroneous one and we therefore encourage young men to enter the ministry. We would be glad to see ministers paid about as doctors and lawyers are. They deserve it. But it will probably not soon come to pass.

We think the Outlook is right in not giving special rates to ministers. A newspaper is not a charitable institution and few religious papers more than pay expenses even with the full rate from everybody. The special rate to ministers means a loss on every preacher's paper. This may be a worthy form of benevolence, but its whole burden ought not to fall on the publishers. They would gladly contribute liberally to a fund for supplying ministers with religious literature below cost, but we do not see why they should be expected to bear the entire burden.

Shall We Help Them?

By J. W. McGARVEY, President of College of the Bible

Some months ago, in answer to a courteous note from the CHRISTIAN-EVANGELIST I promised to write an article on the subject of aiding young brethren who desire to preach the gospel to obtain an education for the purpose. I now, after too long delay, attempt to comply with the promise.

A special cause for interest in this subject is the recent falling off in the number of young men who are studying for the ministry in the various colleges and seminaries of our country. If that falling off is not checked, and a reverse movement substituted for it, the churches will soon suffer a severe loss of power, and unbelief and iniquity in all forms will be proportionately advanced.

I am myself moved to deep interest on this subject, though not to a fresh interest, by the many letters which I have been constantly receiving through a series of years from indigent young brethren who long for a college education, that they may preach the gospel, and long in vain through want of means. They write to me that they are willing to work their way through college, if possible, at any kind of honorable employment. I have kept no accurate account, but I think that I receive such letters from fifty or seventy-five young men every year. If I could answer favorably all such letters, I think I could add fifty in one month to the number of students in the College of the Bible. I have no doubt that the presidents of our other colleges have similar experience, and I should be glad to see an expression from every one of them on this as on other points which I shall touch in the course of this article.

It is an undoubted fact, attested by universal experience, that, as the gospel at the beginning was preached *to* the poor, it has ever been, and will continue to be, preached *by* the poor. I once took pains to get the financial status in early life of 200 preachers in Kentucky, and I found that only two of them were sons of wealthy men. Nearly all of them came up from the depths of poverty. Rich men's sons and the sons of men whose hearts are set on riches, are notoriously exempt from the temptation to lead the life of a preacher; and when, as occasionally occurs, such a youth is seized with this aspiration, the father shakes his head and says, "There is no money in that, my son."

For the purpose of illustrating my subject, I have recently interrogated fifty of our Bible students, with the following result. The number who are now being supported at college by their parents is nine. The number who are paying their expenses out of money earned by themselves before they came to college is fourteen. The number who are paying their way wholly or in part by what they obtain for preaching is twelve. The number who are making their expenses wholly or in part by various kinds of manual labor is fourteen. And the number who are receiving help from societies or benevolent individuals is fourteen. The figures would be proportionate if I had canvassed the whole college.

It thus appears at a glance that but for these various methods of helping poor young men, our faculty would have to close the doors and resort to some other kind of work, while the hundreds of churches that have learned to look to our colleges for their supply of preachers would look in vain, for none but educated preachers are now acceptable to the churches, and the same

causes, whatever they are, which prevent young men from being educated for the ministry would much more deter them from giving themselves to the work without education. A disastrous check upon the growth of churches and the spread of the gospel would be the inevitable result.

If we turn now to the question, How shall we increase the number of aspirants for this holy calling? I think the answer will be found, not in offering more facilities for the manual labor of students while at college, for these are necessarily quite limited in the vicinity of every college. Farming, factories and other devices have been tried again and again, and failure has been written on every one; and even if such devices could be made successful, the amount of capital required to procure and to operate them could be used more successfully in another way.

There is a possibility that by a greater concentration of the power of preachers in arousing the consciences of men of means on the subject, a few more of them might be induced to encourage their sons to be preachers, and to give them the needed education. Something can surely be done in this way, but not much. Many a rich brother can be persuaded to give freely to educate a poor man's son for the ministry, who would yet be indignant at the suggestion of making a preacher of one of his own sons. The poor boy is going to be a poor man anyway, and he might as well be a preacher; but my son is made of different clay, and is destined to always eat with a silver spoon. Our only resort, as the experience of the past in all religious bodies demonstrates, must be, as it has been, to help talented and pious young men to the education which fits them for this work of the Lord.

The brethren in Kentucky, more than forty years ago, realized their duty in this respect, and, under the leadership of such men as William Morton, Philip S. Fall, John T. Johnson, John Rogers, George Williams and others, the Kentucky Christian Education Society was organized, and in the course of a few years it was endowed with a capital of about $30,000. The interest on this sum is expended in the support of young men at college, and without making an exact count I think it has helped to an education about three hundred preachers. Among these are quite a large number of the most distinguished and useful men now before the public. The policy of the society is, and has been for many years, to furnish every beneficiary with only the sum which he lacks of being able to live at college in the most economical manner. This sum varies all the way from $100 per session down to $25. The extremely economical method of club boarding, which has been worked out by long experience in the College of the Bible, usually enables the poorest student to get through a session on a loan of $100.

Originally the charter of this society forbade loaning money to its beneficiaries, on the ground that a young man just out of college without a dollar in his pocket should not be burdened with a debt. The money appropriated was a free gift, to be refunded only in case the recipient should ever voluntarily abandon his calling. In recent years this provision of the charter has been changed, and the trustees are empowered to loan the money for a term of years without interest. The change is an experiment, and it will be continued or not according as it shall work favorably or unfavorably to the great purpose aimed at. Collections on the loans have thus far been very slow and meagre. The work of the society has been successful from the beginning. Its management has been in the main above criticism, and it enjoys the utmost confidence of the Kentucky brethren. Its benefactions are not confined to Kentucky students, but have been shared freely by brethren from all the states and from foreign countries. If the fund were $100,000 or even double that sum, it could all be used and its use would go far toward solving the problem of an increased supply of competent preachers.

In conclusion, I can say with the utmost confidence that a common objection against extending such help, based on the idea that it lessens a young man's self-reliance, has been thoroughly refuted by our experience. I have been officially connected with the management of the fund for thirty-eight years and in not a single instance has this objection been supported by facts. I think that all of my associates in the management, including some of our best and wisest men, agree with me in this judgment.

I think it would serve a good and great purpose if the CHRISTIAN-EVANGELIST would call out an expression on this whole subject from the presidents of all of our colleges.

Lexington, Ky.

Conservation

By Olney Bondurant

I passed through the ripened woodland
In the hush of an autumn noon,
And saw how 'neath the branches
The frost-kissed leaves were strewn.

'Twas yellow beneath the walnut,
With a gleam like mellowed gold,
And the long, white leaves of willow
Were like silver ribbons rolled.

Where the grape enwraps the oak trunk
And boughs with tendrils entwine,
Was mingled the gloss of the oak leaf
And the crimson of the vine.

I passed again through the woodland
In the spring's awakening hours,
And tints of vanished leaf forms
I found again in the flowers.

For the buttercup grew 'neath the waln ut
Where the yellow drifts had lain,
And a purer white than the willow's
In the lily I found again.

The russet hollyhock nodded
Where the oak leaves fell in showers,
And a softer tint of the grape leaves
Blushed from the wild rose bowers.

'Twas not the compact leaf stems
Endured the winter's length;
But the mold gave back to the sunshine
A beauty stronger than strength.

Then I thought of another woodland
Where men like dead leaves fall,
And lose both form and substance
In the mold that covers all.

Perhaps in another springtime
They shall brighter spring from gloom;
And the flowers in the gardens eternal
With the colors of earth shall bloom.

Dodson, Mo.

The Pulpit of a Century Ago and To-day

By S. C. HUMPHREY

To preach a sermon is not an uncommon thing, though to do so is to perform a very indefinite act. Sermons have their characteristics, and in differentiation are so markedly well defined that often one hearing a sermon, having no previous knowledge of the denominational connection of the one delivering it, is easily able to locate him.

A still wider gap in the general characteristics of sermons may be observed in the different ages of the Christian Church, but I believe that no such radical change has come to the matter of preaching since the days of Paul as has come within the last half century or less.

President Hadley, of Yale University, has recently made this statement: "The ministry has been more radically affected by certain changes of modern life than has been the case with any other profession. . . . The attitude of the public mind towards sermons has been changed." Whether we may be able fully to account for the fact or not, I believe the statement to be true.

Let anyone take up a volume of sermons that were published a generation ago, representative of the best sermonic literature of that day. Let him examine them in the light of present-day experience and observation and he will see that the whole underlying conception of the sermon has changed. Let me set forth, as best I may be able, the separate purposes of the sermon then and now, and then try to find the reason for the difference. We first inquire as to the respective attitudes of the preacher and his audience. Then—a half century ago and less—the presence of an audience suggested and was the evidence to the preacher (1) of religious interest, (2) of religious information sought, (3) of bewildering confusion of mind brought about by different religious teachers, (4) of a hungering after truth, (5) of a readiness to act on conviction, and (6) of a general power of logical discernment that constituted every auditor a juror.

Now to meet all these requirements upon the part of the preacher, gave him great concern. With great gravity and ponderous logic he builded up his theme, based upon a scriptural text two or more times repeated and perhaps critically analyzed, by arguments so convincing and overwhelming that no flaw or opening was left as a possible entrance of an adversary. Moreover, when he was through, the question he had so elaborately and logically discussed was settled for all time to come with that audience.

Nothing but prejudice, inexcusable and wicked, would even question his conclusion. Most questions had only one side to them and he showed that up, and made no account of any other source of information than that of the pulpit. The time honored office and power of the orator had scarcely then begun to decline.

But what of the present attitude of preacher and audience? Again we are to suppose the preacher is asking, "Why are these people here?" After reflection he answers:

(1) Very few have any interest in a doctrinal sermon. If I should attack or defend any of the old questions, once so divisive, I awaken no interest. I know that I compromise my distinctive creed to the extent that I cease to preach doctrines, but I cannot afford to send this audience away *bored*—they will not come back. (2) Some have come here sad and are wanting comfort. (3) Some have come from a sense of duty and need enthusiasm—a spiritual uplift, a rekindling of the flame of divine love, which gives the soul new life and joy. (4) Some have come to hear and perhaps to take part in the music. There is intoxication to them in the harmony of song and organ. (5) Some have come to meet and greet their friends—to enjoy the social fellowship, which in some communions used to be disallowed and forbidden because it quenched the spirit.

Now to meet all these, and probably other unenumerated reasons which have brought together the audience large or small which he faces, is the problem before the present-day preacher. He may or may not be in sympathy with the situation before him, as he knows it to be if he is sensible, but *nolens volens*, adjustment or failure is before him with all the force of a decree from God.

In his study and decision of what to do, we will try to find the reasons for the change noted.

He noted first, that in general the orator is no longer what he used to be. His office is not gone yet, but it is greatly modified. With the highest gifts and graces of the art, he is, on occasion, still a great power to move men, when his genius enables him to speak as the one voice of the multitude. But these occasions are rare, and to be at their best should arise suddenly. When reaction has taken place and men have had time for calm consideration and sober second thought, the orator's opportunity has gone. The editor, printer and summarist now take up the whole matter in the light of the facts of the case. Now, while there is enough in the facts of the gospel of Christ to profoundly move, as well as save, the world, yet they have become too familiar to be used as their original proclaimers used them. He is not a wise man that expects even the great theme of the gospel to be endued with perpetual freshness.

When Jesus said, "Go preach the gospel," and when Paul said, "It pleased God by the foolishness of preaching to save them that believe," the word preach must not be restricted to the orator or confined to the ministrations of popular oral address. Christ is preached by any and every means by which he is made known as the Savior. Hence through any of the modern agencies and methods of reaching the people, young and old, with the gospel, even though there should be no minister to publicly proclaim the gospel in the popular conception of the term preach, Christ's command and will is obeyed.

If, therefore, the present-day minister has the skill and wisdom to organize the church over which he is called to preside, as is the superintendent of the public schools in a city, and will avail himself, also, of all the efficient and improved methods of teaching as exemplified in our public schools, whose perfection is the highest exponent of our civilization, he will efficiently do his church work in very much the same way as the successful teacher does his work. As the teacher often finds it profitable to supplement the class work by lectures, applying the principles and lessons learned, so ought the minister with brevity and skill to enforce the lessons involved in the work of all departments of the church. The church a half century ago had one teacher or preacher and in some communions a board of elders for government. The church of to-day has subordinate teachers and helpers in every Sunday-school teacher and Endeavorer, thereby distributing and systematizing the work of the church, as the work in a great factory is systematized and carried on under the superintendency of one directing mind and manager.

Modern agencies and instrumentalities that have proved effectual in all the great departments of education and industry may and ought to be used in the work of the church. The man who holds on to the old methods of preaching is a twin brother to the man who refuses to travel or farm in any other way than his father did "fo' the wah."

There are evidently some conscientious

good men who see the devil in all modern methods of church work, but their number is growing less as the time goes by. I would not speak harshly of them nor condemn them too severely, but to me it seems evident that God cares everything for results—little or nothing for methods, provided always that the means employed are in themselves not vicious.

To conclude: Christian work,as exemplified in missions, in benevolences, in sacrifices for Christ's sake, is in great demand, while the demand for fine orators is generally low.

Celina, O.

B. B. Tyler's Letter.

"OMAHA, NEB., Nov. 10.—The Nebraska conference of the Colorado mission, Church of Jesus Christ of Latter Day Saints, convened in this city to-day. Meetings were held morning, afternoon and evening, with a fair attendance. There were present 18 elders of the Colorado mission. Over all the sessions President Joseph A. McRae, of Colorado, presided, and was assisted by President Peterson, of the Nebraska district. President McRae spoke of the work in Colorado, Wyoming and Utah, in which states he said the mission work had been very successful. He reported the financial conditions of the entire mission of six states the best for years."

The numerical increase of Mormons in the United States is one of the wonders of this wonderful age and country. When you hear a man say that ours is an age of unbelief, call his attention to the origin and progress of "the Church of Jesus Christ of Latter Day Saints" in our own time and country. The present is not an age of unbelief; it is an age of extreme credulity. Every well read person knows the fraudulent character of the beginning of the Mormon delusion, and those who live where the Mormon emissaries are at work and who are acquainted with their methods, know that they are conscienceless sneaks. Their methods are anything but manly. They shun the open. They creep into houses and first lead silly women astray, and then lead, if possible, sillier men. They are as quiet as kittens when they are in the presence of intelligence; they are as bold as a herd of African lions when with their own kind.

Not long since I met a female who had the appearance of a lady—a woman who is a Mormon. Of course she denied it. She spoke of the piety of the Mormons—at the same time stoutly and repeatedly averring that she was not a Mormon. It did not require a special spiritual gift to see that she was not telling the truth. A Mormon virtue is to lie for the good of the cause.

A young woman with whom I am acquainted is learning by experience the meaning of hell. The thing called a man to whom she is married is a Mormon. During the courtship preceding the marriage, on account of pleasant things he said concerning the "saints," she accused him of being a Mormon. This he promptly and with emphasis denied. He said, as did the woman spoken of above, that the Mormons have good points; but he could not be one of them. His disclaimer was accepted in good faith. As the time for the marriage approached she named a minister whom she desired to officiate. He said that to the gentleman named he had no objection; but he had promised an old schoolmate that when the time came for his nuptials he, the old friend, should officiate. This seemed reasonable and the girl consented, only to find herself in the presence of a Mormon elder as the officiating minister, when she stood up to plight her troth for life to the man whom she loved and who had deliberately deceived her. She had not the courage then and there to refuse to marry the man. His guise, as soon as the innocent girl was in his clutches, was cast aside, and he proved to be a full-grown "saint"! His parents are Mormons. To their home he carried his victim. She knew now the meaning of torment. She knows it all. She is not permitted in the place called home to even speak of religion. This is a sample of the piety of "the Latter Day Saints."

The Mormons are industrious. They are frugal. Almost a miracle has been wrought by them in Utah in bringing the land into a high state of cultivation. This region was popularly supposed to be worthless when the Mormons took possession of it. They have made the wilderness to bloom, the desert to become fruitful. As a social, economic organization the world probably never saw anything equal to the Mormon settlement in Utah.

The rise and progress of Mormonism is a study more fascinating than any romance. Its history is stranger than fiction. Mormonism is not dead, nor is it dying. President Joseph A. McRae, of Colorado, "reported the financial conditions of the entire mission of six states the best for years." See the quotation with which this letter begins. Do not comfort yourself with the thought that it will soon pass away. Mormonism is broken up into a number of warring sects; but this fact will not kill it. There is too much money in it for the leaders to permit us to entertain the hope that the delusion will soon cease to be. Tammany has suffered defeat; but only for a season. Why? There are "millions in it" for the bosses. Tammany is not dead. Mormonism, here and there, now and again, suffers defeat; but the defeat is only temporary. Millions of dollars are in it for the leaders. They will not let it die. The child is not yet born that will see the last of Mormonism in the United States.

The missionaries of "the Church of Jesus Christ of Latter Day Saints" are at work, two thousand of them, here, there, yonder, everywhere—and *they are at work*. They go from house to house. They know how to reach the masses. The houses of the neglected and ignorant are visited. A systematic canvass is made. Tracts are distributed. Conversations are engaged in. Small meetings are held in the homes to which they can gain admission. At first the teaching of the New Testament is presented concerning the way of salvation. It is in this way that converts are made. The things that make men Mormons are later presented. The diligence of Mormon missionaries is worthy of praise and imitation. But, their handling of the Bible is cheap and mechanical. Their exegesis is of the multiplication table character. Those who do not know what the Bible is, nor its sublime purpose, nor how to use it, are liable to be caught in the adroitly handled net.

Your hope is that a general diffusion of intelligence will be the death of Mormonism. Be not deceived. Only intelligence in the Bible will save the people from this modern delusion of Satan. Some of the most ignorant men concerning the literature that the world agrees to call the Bible, i. e., *the* book, are to be found among persons of general intelligence. They are as easily duped in matters of this character in some instances as are those whom we characterize as ignorant. The remedy is biblical information.

Mormonism as a political force must, in time, be reckoned with by the people of the United States. The aggregate population of Utah, Wyoming, Colorado, Idaho, Montana, Nevada, Arizona, New Mexico and Oklahoma is 2,075,902. The territories here named will soon be sovereign states in the union. These nine states will elect eighteen United States senators. A small number of persons in any one will hold the balance. The Mormons are doing their best work in these states and territories. And they will stand as a political unit. Do you think the Roberts episode in the House of Representatives was a final victory? Not a bit of it! Some think that polygamy has been given up. Have you forgotten a letter that I embodied in one of my letters a few months ago, written by Mormon elders in Denver, advocating plural marriages? The Mormons of the Utah branch have not given up polygamy.

It will not surprise me to find a mutilated copy of this letter in a Mormon book one of these days. This is one of their ways. They will say: "B. B. Tyler, in a letter published in the CHRISTIAN-EVANGELIST, comes out in favor of *the Church of Jesus Christ of Latter Day Saints*. He says:—" I have been quoted by Mormons in this way; why not again?

Denver, Col.

Kurdistan and the Kurdish People.

By M. George Daniel, Ph. D.

The name Kurdistan is sometimes applied to the Kurdistan mountains, and sometimes to the whole country inhabited by the Kurds. The area is estimated at 50,000 square miles, extending from Mount Ararat on the north to the Plains of Tigris on the south, and from the Plains of Oroomiah on the east to parts of Armenia on the west. The land is divided into four parts, three of which belong to the Sultan of Turkey, and one to the Shah of Persia, but most of these people are independent, paying tribute neither to the sultan nor to the shah.

The Kurds are descendants of the ancient Corduchi, with whom Xenophon and the ten thousand had so long a struggle. The region which they occupy is as rugged as their character. They are by far the most turbulent of the subjects of the shah. Apparently they have no relationship with any other race and, like Ishmael, their hand is against everyone and everyone's hand is against them. They themselves claim that they are descendants of Esau. They speak a mixed language, called Kurmanji, which is made up of Persian, Syriac and Arabic languages. It has never been reduced to writing, so they are without books and schools. If any writing is done, it is with Persian or Arabic characters. The Kurds number about 6,000,000 of whom 700,000 are subject to the shah and the rest under the sultan's rule. A Kurd is very decided and independent in spirit, he would rather live in a cave under a projecting rock and be unmolested, than to dwell in a palace and be subject to

higher authority. Their houses are made of stone and clay, and usually under projecting rocks, or on the slope of a hill. The roof is so low that a man cannot stand erect.

The Kurds are cattle-keepers, and travel from place to place, wherever they may find pasture for their flocks. The herdsman goes before his sheep, having a staff in his hand, and on his shoulder hangs a bag in which he has provisions for the day. He gives names to his sheep, and when he calls a certain sheep it comes to him. He often may be seen sitting singing and playing his flute with his fond flock gathered around him.

The principal occupation of the Kurds, aside from raising cattle and sheep, is robbery. Many may be seen asleep during the day but they rise at sunset and start on their robbing expeditions, with a spear in one hand, a sword at the side, a pistol and dagger in the belt with many cartridges, and a gun in the other hand. By the next day at nine o'clock, a. m., they return with their booty of flocks, herds and valuable goods, and then they rest for a time.

During the greater part of summer they live in tents in the cool places on the mountain slopes and in the valleys. They have one room in their houses, which is divided into a bedroom, parlor, kitchen and stable, with one or two holes on the top for light. In daytime all inmates are out, but toward sunset they come dropping in one by one—at least a score of them, men, women and children. After night has fairly fallen, coarse stale bread and sour milk are brought in for supper. Two spoons and one big dish are all the plate, and the spoons are passed to each in turn, all in the dark, as they have no lamps. It is now bedtime, and one after the other finds his place under the same quilt, without a pillow or bed, except perhaps some hay spread on the floor. In a few minutes all are fast asleep.

Parents teach their children how to become successful thieves. A father will give his son, six or seven years old, a pistol, dagger and shield and play robber with the child, showing him how to use these deadly instruments.

The Kurds' religion is Mohammedan. They are very religious; pray five times a day—always before leaving their homes, so as to have success in their robbery. Before each prayer they perform the ablution. When a man is praying no woman can touch him, lest she might get the benefit of his prayers, as woman, according to their belief, has no soul, and if she touch a man during his prayer she would get his soul. If a woman come near to him during his prayers, the man stops.

Their chief priests are called sheiks, and are honored as gods. The people kneel before a chief priest and kiss his hands, clothes and shoes, and ask for his blessing. To penitent ones, he promises that he will ask God to forgive their sins. He has absolute power over laymen; they believe his words are inspired truths and obey implicitly. Every village has one chief sheik and one who is called the mollah-babah, or the Father of the Village. Every morning and evening the mollah will stand on the top of a high house, and call, "Allah Ochogher" (God, true one). When the people hear the call all kneel down and pray.

New York Letter.

By S. T. Willis.

"Whereas, It is a deplorable fact that in our ministry, as all others, there are unworthy men who impose upon weak churches especially; and in order to elevate the standard of the Christian ministry,

"Resolved, That we urge our pastorless churches to call only such men as are favorably known to our state boards."

In a publication just to hand in which the above quotation is made, it is not quite clear whether this resolution was adopted by the meeting of missionary secretaries at the Minneapolis convention or at the last meeting of the New York Christian Missionary Society. But it matters little which, the principle is the same and is certainly wrong. What is the legitimate business of our state and national missionary boards? Is it their work to plan and carry forward the enterprise of Christian missions, or is it rather to form themselves into committees of state and national censorship to settle the question of fitness—intellectual, moral and spiritual—of preachers, and arrange the "churchless preachers" in grades according to whether known "favorably" or "unfavorably" to the state or national board? The time has come to call a halt. The boards mentioned have no right to deal with this question except in so far as it bears immediately and directly upon their legitimate work as such—that is, the work for which they were severally selected—that of Christian missions. If we expect to maintain congregational government pure and simple we had better leave this question of supplying churches and pastors for the separate congregations and the individual preachers to deal with. That is where the whole matter properly belongs. The churches should let state and national missionary boards understand that they will confer a favor by attending strictly to their own business and by keeping their hands off other people's. Missionary boards are not dictators to, but servants of, the churches. Each congregation is supposed to know its own needs and desires better than any missionary board, be that board ever so wise and good. Brethren, let the "churchless preachers" and the "preacherless churches" attend to their own affairs

[See editorial, "A Groundless Fear."]

About three months ago the Rev. A. C. Dixon, the famous Baptist evangelist-pastor of the Hanson Place church, Brooklyn, resigned to accept the Ruggles street church duties in Boston. And Chicago will have to give up her famous Dr. P. S. Henson, who for twenty-five years was pastor of the First Baptist church in that city, to supply the needs of Hanson Place church. Dr. Dixon labored in Brooklyn for ten years and rendered a great service, not only to the church, but to the whole city at large. In fact, the outside demands on him were so exacting that he felt he could not do justice to all sides of his work, so he decided to go to Boston. But while New York regrets to lose Dr. Dixon she is pleased to have Dr. Henson, from Chicago, as she is to gain Dr. Lorimer, of Boston. New York lays the whole country under tribute to supply her wants. Another noted preacher who has recently accepted a pastorate in the metropolis is the Rev. Dr. Robert Mackenzie, of San Francisco. He goes to the Rutgers Presbyterian church, where Dr. Henry M. Booth rendered distinguished service through so many years. Dr. Mackenzie is to receive an annual salary of $6,000 and is to begin work within a few weeks.

The Methodists are leaving no stone unturned in their effort to raise $20,000,000 to liquidate the indebtedness on their churches as a thank-offering fund. Their churches in Manhattan and the Bronx were apportioned $1,000,000 of this fund, and they have raised $400,000 already, which is more than half the amount needed to pay all the debts on their churches in these two boroughs. Some very handsome personal donations have been made toward the lifting of mortgages and the endowment of homes for deaconesses and others. About $13,000,000 has been secured on the general fund of $20,000,000, and many believe that the other $7,000,000 will be raised without difficulty.

But another question of serious import now confronts the Methodists, and that is the shortage of bishops. The death of Bishop Parker and the sickness or impaired strength of Bishops Hurst, Bowman, Foster, Taylor and Thoburn entails more work upon the others than they can perform. Three of those in active service are past seventy-five years of age. The entire staff of bishops for the world is twenty-four. Bishop McCabe has suggested that thirty more bishops be added to the list, making fifty-four in all; likely it will be done.

Dr. George F. Pentecost, of Yonkers, N. Y., has resigned from his large pastorate to accept the position of special representative, under the Presbyterian Board of Foreign Missions, in preaching the gospel to the English speaking peoples of the Philippines, China and Japan, something after the manner of his tour of India a dozen years ago. It is believed that Dr. Pentecost's evangelistic campaign through India did much for the cause of Christ in that land; so it is hoped that he will enter open doors, large and effectual, in these countries further east. In Japan and the Philippines the prospects are especially encouraging, because Japan appears to be on the eve of a great revival, and the Philippines, coming into the hands of the American people, are especially susceptible to the appeals of the gospel proclaimed by American preachers. Would not our society do well to send one of our strongest preachers on a like mission to these same countries? If it is a good thing for the Presbyterians to do, would it not also be a good work for the Disciples of Christ?

"I can forgive, but I can not forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a canceled note, torn in two and burned up, so that it never can be shown against the man. There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills.—*Beecher.*

We watch with wonder the apparent flight of the sun through space, glowing upon dead planets. But that is not half so wonderful as the passage of a human heart, glowing and sparkling with ten thousand effects, as it moves through life. The soul, like the sun, has its atmosphere, and is over against its fellows for light, warmth and transformation.—*N. D. Hillis.*

The Immortality of the Unseen

By GEORGE H. COMBS

(CONCLUDED.)

Accept that latest and most important revelation of science—the doctrine of the correlation of force, by which is meant that heat, magnetism, electricity, gravitation, all the forces of nature, are but manifestations of one primordial force, but variant expressions of this one force—call this force what you will and ask if it be mortal. When

"The moon is old
And the stars grow cold"

will this mysterious power be ready for burial? It is inconceivable. This something, this omnipotent force filling all things, upholding all things, do we not already begin to veil our faces in its presence as we remember that in this mysterious presence all things move and live and have their being? Have we not already spelled *God?* And do we not remember the startling question of the old negress: "Is God dead?" Can God die? Nay, the things which are not seen are eternal.

But not only does this principle that the seen is mortal and the unseen immortal hold good of this world but of all worlds. *All* seen things are temporal. We have long since recognized the truthfulness of this as applied to the world in which we live. We have read in our sacred books that the earth and the works that are therein shall be burned up. And such will be the fate of all worlds. Science has shown that worlds pass through the same changes as things here below. Spring, summer, autumn, winter, bud, bloom, fruit, decay; so change the worlds. Worlds have their birth, their youth, their maturity, their death. You can as confidently predict the time of the death of the world as an oak tree. The universe is already full of dead worlds. Yes, the visible, the material, must die. Not a brilliant star in the heavens but must meet the same fate as the fragile flower. The light of the sun will go out as the life of the humblest peasant, proud Mars as the firefly must cease to shine. Not in apocryphal speech, but in scientific truth, may we say, "The sun will be darkened and the moon shall not give her light and the stars of heaven shall fall and the powers that are in the heavens be shaken." The worlds that are seen will pass away. But is there not an unseen world—a world beyond the mutations of the seen, a world which ages not, a world never to be shadowed by darkening sun because the Lord God giveth it light?

This is our dearest hope. We feel that it must be so. That there is this unseen world man has always believed. It is a universal persuasion. Some happy hunting ground far away, some happy valley, some far off, wondrous elysian plain "where the Eidola, the shadowy images of the dead, move in a world of shadows," some islands of the blest where Achilles and Tydides "unlaced the helmets from their flowing hair," some vale of Kashmir, some "Island valley of Avillon,

"Where falls not hail or rain nor any snow,
Nor ever wind blows loudly,"

some new Jerusalem, has ever greeted the eyes of wandering, worn and weary men, and as they pushed aside for the moment the iron curtain which hangs between the seen and the unseen and gazed upon the glorious visions they forgot their toils and cares and heavy sorrows and burst into glorious song.

Well, this universal instinct must be true. God would not implant this longing in every heart, to mock it from his high heaven. Says Joseph Cook, "God makes no half hinges." He creates no such longing without its corresponding gratification. Humanity's heart cannot lie. There is an unseen world which to all the generations of men has been blessedly real and, believing that in its love-lit fields "the innumerable dwell" and that in a little while when we have grown tired of life's burdens we too shall pass over the river and be at rest, we wait and are content.

Look for but a moment at the application of this truth to man. Here again we meet with the dual. Here is flesh and spirit, the outward, the inward, the seen, the unseen, and here also it is the unseen which is eternal. "Our outward man perisheth but the inward is renewed day after day."

The outward man perisheth, that we know. This body is made to wear out. The eye will lose its brilliancy, the step its elasticity, the voice its power, the cheek its bloom, and the yellow grave gaps. Up to the cradle in which, under dainty coverlet, smiles your baby boy in happy dreams, comes ugly Death and leaves his mark upon his brow. "Aha! You are mine. I may wait eighty years before I claim you; I may come to-morrow." None escape.

Even of beauty, sleeping in the arms of love, may we say, only a little while and "the silver cord will be loosed, the golden bowl be broken, the pitcher be broken at the fountain, the wheel be broken at the cistern," and the dust shall return to the earth as it was. "As a flower of the field so he perisheth." "For what is your life? It is even a vapor that appeareth for a little while and then vanisheth away."

We feel this. We do not need to be told that our bodies are mortal, that death is sure. We know it. The iron has already entered our souls. All the generations of men have stood with whited lips at new-made graves. We too bury our dead every day. The silent cemeteries are everywhere about us. The toll of funeral bells is no unfamiliar sound. By our homes almost every day the hearse, with nodding plumes, creeps slowly, bearing its burden to the tomb. We die. The dead are more than the living. In dying we join the great majority—"our outward man perisheth."

But, blessed truth, "the inward man is renewed day by day," never ages, never wastes away, knows no death. It is of the unseen things which are eternal. Our inner man is not of this world. It has not the scent of mold, no earth stains upon its garments. It is not earth born. It is no child of pain and travail. It is from God.

"Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Has elsewhere had its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

From the earth we did not come, of the earth we are no part, to the earth we will not go.

This soul that "cometh from afar" is not to taste of the bitterness of death. For death cannot touch the unseen. Death can strike down my body, but it cannot strike *me;* only that which belongs to me. Death has no power over the unseen. Death can not harm the soul. It takes away the body, the old garment, but God giveth it a new. It breaks to pieces the old instrument which ever marred the music, but God giveth a new instrument, attuned to the melodious lays of the immortals. This assurance of immortality is the priceless treasure of our faith. Before the coming of the Nazarene the wise men of old had *guessed* this inner man immortal. The heathen mind had what Addison terms an "intimation" of immortality. They reasoned from the incompleteness of this life, from the soul's capacity for growth, from the deathlessness of certain qualities. A noted illustration of this last clause occurs to you. You remember that the Greek going to his death is asked by his beloved if after death they shall meet again, to which he responds, "I have asked that question of the hills, which look eternal, of the clear streams which flow on forever, of the stars among whose azure fields my raised spirit walks in glory. All are dumb. But as I look into thy face I feel that there is something in love which cannot wholly die. We shall meet again, Clemanthe." Truly says Mr. Ingersoll, "Immortality is a word which hope through all the ages has been whispering to love."

But these "intimations" are unsatisfactory. This hope of immortality is too precious, too vital, to rest upon golden sands of fancy and of dream. We would rest upon the rock. We would know. Thank God we may. Across the soundless centuries comes the cry, "I am the resurrection and the life; he that believeth on me though he were dead yet shall he live again, and whosoever liveth and believeth on me shall never die." Jesus Christ has risen and become the first fruits of them that slept. Because he rose we shall rise. We conquer through him. We live on. The "end" has no terrors for us. Fear is banished. We are immortal. "O death, where is thy sting, O grave, where is thy victory?" "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

The Human Seasons.

Four seasons fill the measure of the year;
There are four seasons in the mind of man:
He has his lusty spring, when fancy clear
Takes in all beauty with an easy span:
He has his summer, when luxuriously
Spring's honeyed cud of youthful thought he loves
To ruminate and by such dreaming high
Is nearest unto heaven: quiet coves
His soul has in its autumn, when his wings
He furleth close; contented so to look
On mists in idleness—to let fair things
Pass by unheeded as a threshold brook.
He has his winter too of pale misfeature,
Or else he would forego his mortal nature.

—*Keats.*

A Hoosier Boy and His Colt.

By Alex.

When autumn days are golden, and the rivulet of cider flows from the press, then the farmer's boy thinks life worth living. John Smith, aged fifteen, with his two younger brothers, Hi and Edd, were returning home one autumn afternoon with the juice from ten bags of apples which they had squeezed out in a neighbor's cider press. They were riding in an old-fashioned one-horse spring wagon, the "irons" for which had been bought in "town," while all the wooden parts had been dressed and the whole thing put together and painted by "Uncle Vaton," the farmer, John's father. If it was not so smooth nor so elegant as a Pullman palace car, it was enjoyed quite as much by the boys as is the mahogany-cased compartment by the globe trotter. This conveyance was used to carry the farmer's family to "Uncle Jim's," who lived among the rough hills of Big Creek, where they frequently went for a day of visiting; or eight miles away to church at Lancaster during big meetings, and to many other similar occasions; and it was no less serviceable in cider-making time.

The farmer's house stood back several rods from the main road. It was reached by a fenced lane, on the right of which was a meadow, and on the left the "woods pasture," a large gate opening from the lane into the barnyard. To-day John drove down this lane with a very proud heart. At this moment he had little thought of the cider or of his younger brothers: the horse in the "shavs" was absorbing his thoughts. Teddy was now past three years old. During the summer, beside old Queen, he had been "broken" to work to the plow and the wagon. He had never worked "single," but had behaved himself admirably "double." He had become the very apple of John's eye. He was sleek and strong, showing the good effects of a little oats and corn and plenty of blue-grass, together with just enough real work to make him sober, which, however, in no way had broken his spirits. This afternoon John had persuaded his father to permit him to drive Teddy to the spring-wagon.

When it was discovered that the boys were coming home, John's sister Emma, his senior by two years, ran into the yard to watch them.

Teddy was pulling on the bits just as a green colt of spirit does when he realizes for the first time that he is becoming a horse. And John was just a human Teddy, fed and worked much as Teddy had been. For it is the man who knows how to raise a colt who is most apt to bring up the most sensible and serviceable boys. Both may exhibit "pranks," but they are never mean. If Teddy was just awaking to the first consciousness of his horsehood, John was having a realization of manhood which he had never known before; for his nerves were tingling with the sense of his mastery over the beautiful, spirited horse who was now drawing the wagon no longer by his shoulders and the "tugs," but by his mouth and the "lines."

As John was speeding Teddy at his best trot, a strong breeze began to fan the face of the driver. He wore a broad-brimmed straw hat, the brim of which had become limp with a summer's wear. This brim was fanned close over John's eyes, so that he found himself unable to see the road. At the same time, the motion of the lines and the bounding of the wagon informed him that Teddy had "broken" and was now in a swift gallop. He is no longer the docile colt, but the strong horse, fired as by magic with the spirit inherited from a thousand generations of wild life on the plains, struggling to free himself from the firm hand of his master, and from the ignoble trappings of his harness. Unable to see an inch before him, John lives an age in a moment, and that age ends with a crash. Teddy had attempted to leap the gate opening into the barn-yard, but, unable to carry his load with him, had instead landed upon the gate and broken it down. By plunging and kicking he immediately freed himself from the driver and the wagon, and was away with a spirit and a speed undreamed of before; and John, soon free and unhurt, hastened after him.

When the boy reached the hilltop overlooking the lower parts of the farm and the old "bend-field" orchard, he saw the colt come to a stop under the old rambo apple tree. After a moment's pause, with head and tail high in air, he uttered a snort which was inherited from some wild steed on Arabian deserts. Teddy, however, was soon "cornered" by the farmer and the boys, and mounting him John rode him at full speed back to the house. The colt was again hitched to the wagon, and the remainder of the afternoon was spent in driving him into all sorts of difficult places in order to eradicate, if possible, the memory of those moments of wild freedom, and to firmly impress upon him that man is his master. Your true horse-trainer is a practical psychologist.

That evening the family knelt around the great old-fashioned fireplace, and, after the tender prayer had been uttered and the dear old hymn had been sung, John and his sister Emma lingered for a moment. When all the others had retired she said, "John, God is so good, that no one was hurt." And John replied, "Do you know what I thought as we were all spilled out of the wagon? It was this, 'Pride always comes before destruction, and a haughty spirit before a fall.'"

A Modified Imperialism

By J. N. JESSUP

While we are glorying in our great conventions and our general expansiveness it is well for us to be reminded of a few things, "lest we forget." There is a pitiable, not to say criminal, condition among us. The need of most urgency among us is not for more missionary zeal and money, nor for larger educational facilities, great as these are. Missions, colleges, benevolences, a deepened spiritual life, are ends devoutly to be sought. What we need now most is an adequate means to these glorious ends.

The picture is not quite so touching in the strong states, although it exists painfully enough, as in the outlying territory. The spirit of independency has gone to seed and brought forth a fearful crop of incompetency, popery of the two by four measurement, stagnation and death. For example, in a certain state there are said to be 35,000 Disciples. (No one has been able to number this Israel accurately because most of them refuse the right of any one to count them!) These people worship largely at the week's camp meeting once a year and in schoolhouses at rare intervals when a traveling preacher (without recommendation, record, church membership, authority or precedent of any kind) comes by. These 35,000 church members are scarcely mentioned or reckoned with among the religious forces of the state. They are not felt as a religious force. They have no academies or colleges. They give about $300 to foreign missions, $200 to home missions, $2,000 to state missions. There are four or five settled pastors. The churches are without preaching, many of them engaged in civil strife and disrupted by party factions when, even if they were united, they are scarcely strong enough to stand alone. When a church gets into trouble and develops a fight there is no one, no one in all the United States with recognized authority to disinterestedly help settle the difficulty and put the church on its feet. The church must fight to its death, as it usually does, or receive such a knockout as will put it twenty-five years behind.

I have no hesitancy in saying that I would rather have five thousand well organized members in churches subject to the wise care of a central committee or presbytery or conference or elders or bishops chosen for piety and common sense, than to have these 35,000 "wild roes upon the mountains."

But these 35,000 are being saved as individuals even if they are not prominent in religious work? That is an open question. Are these babes in Christ? But babes must be looked after by parent or guardian. For lack of proper guardianship half a million of our babes will never get out of their swaddling clothes or come to manhood in Christ.

This is not alone true in the wilds, it is true of many in the central states. In one of the six states of our largest numbers our church was planted in a town before any others. It had every chance to get and keep the leadership there. The Methodists have far outstripped it. The Presbyterians, beginning many years later, are ahead of it. The Baptists are building up. Our church has been merely "holding on" for years. That church needed a guardian years ago. That help and oversight ought to have been ready in the form of a state committee of supervision.

Imperialism? Yes. I am an imperialist to the extent that people who need governing ought to be governed. A good many of our people need governing. We are coming to the time (if we have not already reached it) when we must have a closer organization, a more compact, well ordered and wisely governed people. It will create some agony and the cry of popery will be raised, but out of those birththroes will be born a people to whom we will be doubly proud to belong. How shall we begin this modified imperialism?

Little Rock, Ark.

The Faith in Peril.

By J. H. Wright.

The faith has ever had its perils. Whether we view it as a system of truth to be believed, or as a life to be lived, it has had its secret and open dangers. As to Paul, personally, there befell, "perils of waters, perils of robbers, perils by his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea and perils by false brethren," so "perilous times" come to the faith.

1. Peril from false teachings. "Faith comes by hearing and hearing by the word of God." To supplant the word of God is to imperil the faith. The Savior declares that "when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." "Elymas, the sorcerer, withstood Paul and Barnabas, seeking to turn the deputy from the faith." Any doctrine or any individual whose influence is subversive of the word of God is a menace to individual faith and a peril to the faith.

And if we may learn from Paul's example we may not be indifferent either toward false teachings or teachers. False teaching jeopardizes the soul and imperils the faith. Paul was not indifferent in the days of his Jewish faith, and so he tried to stamp out Christianity. After he became a Christian his spirit was stirred within him at Athens in the presence of Pagan idolatry, at the blindness of his own nation in its failure to recognize in Jesus the long expected Messiah, and at Peter when Judaistic influences led him to dissemble. Startling, indeed, was his indictment of Elymas as "full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness," because, by his perversion of the word of God, he tried to "turn aside the proconsul from the faith."

Nor should we be indifferent. Doubtless there are "fads" which have their brief run and are perhaps better unnoticed, but when error comes in the guise of greater truth, then, because of its pretentious appeal to deeply religious minds, it is our duty to unmask it lest it deceive the very elect.

2. Peril from persecution. What a falling away when persecution sets in! Paul persecuted the church and probably many gave up the faith. Others were imprisoned, slain, and the faith was in peril. The awful persecution of the Diocletian period bade fair to sweep the faith off the earth. The heart grows sick as it scans the pages of history. In France, England, Scotland, Madagascar, China, the islands of the sea —everywhere—the red torrent of blood has flowed.

Should such persecutions befall us to-day how rapidly would our lists decrease! And it needs not confiscation of property nor peril of life to reveal this. A sneer, a rebuke, a threat, and Christianity often vanishes. But it is a poor type of Christianity after all. "The blood of martyrs is the seed of the church," has been true in all the ages. Amid such perils a heroic faith is developed. God has not withheld his strengthening grace,else the faith had been lost amid persecution.

3. Peril from covetousness. "The love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith." This danger is first personal, then it becomes a menace to the local church, and then it cripples the great agencies of the church at large, for these cannot exist save as a Christ-incited liberality exists. It is insidious in its approach. The sufferer may not realize his danger. It is not well, as a rule, to "measure ourselves by ourselves," nor by our brethren, as the standard is too unsafe, but a comparison of our offerings for God's work with those of others may sometimes help us. Widow Two Mites still lives among us to remind Bro. Almighty Dollar of his privilege and duty.

When the local work is handicaped by covetously withheld offerings; when the cause of missions or of Christian education languishes because the money of Christians is hoarded or grudgingly, meagerly given, who can fail to see that the faith is in peril from covetousness?

4. Peril from unholy living. If you wish to have this thought sink into your heart, sit down and slowly, meditatively read the book of Jude. It is cyclonic in its intensity. I once read, "Contend earnestly for the faith," as a challenge to my indifference and as a rebuke to those who were lax in perceiving and emphasizing the doctrinal features of "the faith which was once for all delivered unto the saints." But to-day I see in it another thought. It is a shrill, penetrating, agonizing cry uttered because the faith was in peril from unholy living. "Ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ," had "crept in privily," and the faith was in peril. And this same peril threatens the faith to-day. It may change its form; it may assume the grosser or the seemingly more refined forms of sin, but it is a menace. A recent Ram's Horn cartoon illustrates this. A well-dressed man, carrying in his hand a valise labeled, "Pride, Covetousness, Envy, Self-love," meets a miserable tramp carrying a bag labeled, "Intemperance, Profanity, Lawlessness, Vulgarity, Violence," and under the caption, "A Distinction without a Difference," this is recorded:

"*Respectable Man:* 'Why don't you brace up, reform, and renounce your sins?'

"*Vagabond:* 'What's the use of talking, we are all sinners, ain't we?'

"*Respectable Man:* 'Perhaps we are, but my sins are all respectable.' "

Of course there are sins and sins, and some are grosser than others, but any sin that robs God of a holy, consecrated life, is a peril to the faith. What can so deaden the message of salvation as the presence in the church of the intemperate, the licentious, the slanderer, the religious wire-puller, or those who, like Hymenæus and Alexander, having "thrust a good conscience from them make shipwreck of the faith"?

And what is our duty amid these perils? "Contend for the faith." When false teachings prevail, when persecution threatens, when covetousness or unholy living menaces, ever and always, "Contend for the faith." The sword we may not use, "for the weapons of our warfare are not of the flesh," but "the sword of the Spirit, the word of God," is ours; ours "for teaching, for reproof, for correction, for instruction in righteousness." Let us wield it.

Shenandoah, Iowa.

Current Literature.

A Short History of the Hebrews to the Roman Period is the title of a new text book of Hebrew history by R. L. Ottley. The author attempts to keep the history of the people separate, as far as possible, from the history of their religion, and he accomplishes this to the extent at least of keeping clear of the more troublesome problems of Old Testament theology. He recognizes, at the same time, that the history of the Hebrew people was in a sense the history of their religion, since religious motives governed their development, and since all of their own historians explain the nation's career by constant reference to its close relation to Jehovah. The writer does not go out of his way to introduce disputed points of biblical criticism, and indeed often goes out of his way to avoid them. His own attitude is that of a moderate liberal.

The narratives of the patriarchal age are taken as giving the opinion of the Hebrews about the origins of the race—an opinion, however, which was not contemporary with the events described by hundreds and thousands of years, and which has not been to any appreciable extent confirmed by archeology, and never can be. These accounts can be accepted with confidence as trustworthy history, says the author, only if we assume that the inspiration of their writers was of a sort which insured them against historical and scientific errors, and this assumption he declines to make. He shows a disposition to regard the accounts of the Old Testament miracles as vivid presentations of the Hebrew conviction of Jehovah's special concern for the nation—and, as such, entirely correct—rather than as necessarily *bona fide* history. In other words, he believes that the Hebrew writers were right in asserting Jehovah's special care for their race, but that the incidents which they used to illustrate this religious principle—the stories of the miraculous deliverances, like the parting of the Red Sea and of the Jordan and the halting of the sun in the Valley of Ajalon—are not necessarily trustworthy as history.

The arrangement of the volume is convenient as a text book. There is an appendix containing citations of authorities and some discussion of disputed points for the benefit of students, and chronological tables and bibliography. The author's constant reference to the text of the Old Testament and his encouragement of its use by students will make the book almost as useful to those who disagree with his view of Hebrew history as it is to those who occupy the same ground. (Macmillan, $1.25.)

One of the fruits of the Ecumenical Foreign Missionary Conference, held in New York in April, 1900, was a new impetus to the systematic study of foreign missions, and one of the fruits of that new impetus is a new introduction to the study of missions entitled **Via Christi**, by Louise Manning Hodgkins. It is a little book giving an outline history of missions from the apostolic age to the beginning of the nineteenth century, and is arranged in such form as to be especially convenient for the use of mission study classes. It cannot be called deep philosophical history, but it affords not only an outline of the main facts regarding the external growth of the

church, but also some insight into the religious condition of various ages. Illustrative extracts from the religious literature of different periods exhibit the type of devotion which was prevalent in each and the ideal of Christian life as each conceived it. In connection with each chapter there is a list of suitable subjects for themes and class exercises, with references to other books. Missionary societies which wish to study missions seriously in the light of their history can use this book to advantage, especially in connection with some such book as Prof. Clark's "Introduction to the Study of Christian Missions," which deals with the principles upon which missionary activity is based. (Macmillan. $.50.)

Does the command "Love thy neighbor as thyself" apply to states as well as individuals? By what rules is the moral quality of the acts of nations to be determined? Or should the acts of nations be governed only by considerations of expediency without regard to morality? These are the questions considered in Politics and the Moral Law, a little volume containing the address by Gustav Ruemelin, late Chancellor of the University of Tuebingen, delivered in 1874, and now for the first time published in English. The author's conclusion is that the law of love cannot be applied to nations, but that, instead of turning the other cheek, a government "does and must endeavor to anticipate even a threatened blow with an energetic counter-stroke." This is an exact application to politics of David Harum's principle: "Do to others what they want to do to you—and do it fust."

Again, in the matter of assisting a neighboring state which may be afflicted by famine, invasion or uprising, a state should determine its course without regard to the welfare of its neighbor and solely in view of the effects of such action upon itself. "In short, the entire chapter of the duties of love, which is the chief doctrine of the moral law, has no application to the conduct of the state. A nation depends upon the love of self." Yet the author condemns the principles of Machiavelli as immoral, and believes that nations should at least deal justly, even if they do not deal lovingly, with their neighbors.

As a description of things as they are, the author's statements appear reasonably correct. His principles are those upon which states actually do act, but whether they are defensible by any system of political ethics is another question. We have our doubts. (Macmillan. $.75.)

Strong Food.

Having the Longest Staying Powers.

It is a good thing to know how to select food that will so thoroughly feed and nourish the body that there is no indication of hunger or faintness from one meal to another.

Grape-Nuts Food will carry the user longer, probably, than any other food known. A young lady attending business college writes from Atlanta, Ga., saying, "Before I began using Grape-Nuts I got so hungry before the dinner hour that I was faint and almost sick, but since I have Grape-Nuts Food for breakfast I study harder, and wait longer for my dinner without experiencing any of the former trouble.

One great advantage is that it requires no cooking or preparation. I wish every one knew of the value of Grape-Nuts Food for children in school." I. Parkhurst.

The People's Forum

This is a new department of the CHRISTIAN-EVANGELIST. While our columns have always been open to our readers for the expression of their sentiments at any reasonable length and on all reasonable topics, it has seemed desirable to emphasize this fact by setting apart a distinct space as a Forum in which all who wish to speak may be heard. If you have a comment to make, be it critical or commendatory, make it here. If you have a suggestion to offer, offer it through The People's Forum. If you wish to take exception to anything in the CHRISTIAN EVANGELIST editorial or otherwise, here is the place to file your objection. We ask only that all communications be courteous in tone, and *not exceeding two hundred words* in length. They must be brief because we wish them to be numerous. Much can be said in two hundred words. Lincoln's Gettysburg address contains only a trifle more. Preachers and laymen are especially welcome to the floor in this Forum. In fact it is a splendid chance for the pew to get back at the pulpit. The following letters are from brethren who had a hint in advance that the Forum was about to be opened.

The People's Forum is only one of several interesting features which will be contained in the CHRISTIAN EVANGELIST for the coming year.—*Editor.*

Patronize Our Own Enterprises.

I commend the CHRISTIAN-EVANGELIST for its new policy of stopping a subscriber's paper when the time is out. That *is* business

If one of our papers is not sound or has an unholy relationship, as some may think, just stop taking that paper, but don't publish it.

All our people should take *our* own papers. Our people should send to *our* colleges. Our Sunday-schools should take *our* Sunday-school literature. It is the best, the purest and the most helpful. Every church among us should take all our missionary collections, and thus educate the church to give.

I like the idea of having the *Forum*.

N. E. CORY.

Mt. Sterling, Ill.

Wanted—Sunday-school Methods.

Readers of the CHRISTIAN-EVANGELIST have found in its Sunday-school department much valuable information. Prof. Willett's articles were a delight and an inspiration to every student, and Bro. Richardson, as his successor, has maintained the same high standard.

However, it has seemed to me that if half the page was given over to the presentation of methods to ensure best results in Sunday-school work the page would be even more valuable than it is. My suggestion is that articles on the teacher's meeting, outlines of Bible and map articles, suggestions as to Sunday-school apparatus, etc., be allowed to divide the space with the weekly comment. J. P. ROWLISON.

Oakland, Ky.

[Good suggestion. We will think about it. Meanwhile we invite readers who have ideas about Sunday-school methods to write them out briefly and send them to us. —EDITOR.]

The Call to Apostolic Duty.

"As for them [the eleven] they went out and proclaimed the tidings everywhere, the Lord co-operating with them." The common people heard them gladly as they had him who spake as never man spake. Churches sprang up as if by magic. "The word of God grew; and the number of the disciples was greatly multiplied." "Daily in the temple and from house to house they declared the good news, that Jesus is the Messiah."

As compared with the ripeness of the field now the multitudes then were but as the first ripe sheaf to the ingathering. Then there was an innumerable host that had an aversion to the gospel; to-day the people are eager for it. Then there were but a few heralds of the cross; now there are thousands. Then the synagogue, the riverside, the forum, the official palace were used by the ambassadors of Christ; now every school-house, village, hamlet, city and town are open doors bidding us enter with the plea for the restoration of the early church.

Opportunity is but another word for duty. To ignore the call to apostolic service—which may be answered—merits divine disapproval. "Let us go up at once and possess the land, for we are well able to overcome it." A. C. ROACH.

Wyoming, Ill.

What Bible Should I Use?

Thos. Nelson & Sons have just brought out the American Standard Revised Bible in one style, but varying in quality of paper and binding and in prices. This enterprising firm will doubtless issue some other styles to meet the demand for different sizes and editions, with Nelson's "Helps," which is one of the very best aids for the student and teacher to be had in reasonable limits.

This Bible represents thirty years of competent scholarship co-operating to produce the best possible English expression of the word of the Lord. It is a credit to American learning, which has been gratuitously bestowed on this labor of love. The English revisers disbanded as soon as the work was published, New Testament, 1881; Old Testament, 1885. The American scholars who worked so faithfully with English brethren to produce that great work, felt that they could prepare an improved edition. The American Standard Revised Version is their effort to realize that end.

First of all our Bible should give us the best English equivalent of the exact thought of the inspired originals. Secondly, it should so guard this thought by avoiding loose paraphrasing, in colloquial English, that error may not be suggested. This American edition meets these necessary demands better than any other English version meets them. Besides, it gives an exceptionally useful selection of references. Would that Bible readers appreciated their value.

Wise old Christians will find new meaning in their familiar passages as their reward for using this Bible. All young Christians should use it only, for it best expresses the word of the Lord. All preachers should study it, use it in the pulpit, and by wise talks about it help on its wide and speedy adoption. Talk it up everywhere. B. C. DEWEESE.

College of the Bible, Lexington, Ky.

[This is true—every word of it. Order the American Revised Bible through the Christian Publishing Co. Prices, $1.50 to $9.00.—EDITOR.]

Our Budget.

—S. S. Lappin, Atlanta, Ill., wants a singer for January.

—E. B. Redd, of Platte City, Mo., has accepted a call to the church at Jefferson City.

—L. S. Cupp has resigned his work at Huntsville, Mo., to take effect soon.

—W. H. Williams has been employed as pastor at Chanute, Kan., for the remainder of the year.

—An evangelist is wanted to hold a meeting at Ezbon, Kan., or a pastor for half time. Address, with recommendations, R. U. Mallory.

—D. F. Sellards has been compelled to give up the work at South Ottumwa, Ia., on account of ill health.

—J. W. Holsapple, of Sherman, Texas, has accepted an invitation to preach the Thanksgiving sermon at the union service at Howe, Texas.

—J. G. M. Luttenberger was in St. Louis Monday returning from his meeting at Litchfield, Minn. He begins at Shelburnville, Ill., next Sunday.

—Edwin Baker, evangelist, can be secured to hold special meetings or as pastor. He has had many years' experience. Address him at Rushville, Ill.

—T. A. Reynolds succeeds J. H. MacNeill at Muncie, Ind., and Bro. MacNeill succeeds J. F. Floyd at Kokomo, Ind., and Bro. Floyd goes to Washington, Ind.

—J. G. Encell, who has been serving as temporary pastor at Marion, Ia., is now in the lecture field again and Nelson G. Brown, of Burlington, Ia., has gone to Marion.

—The Church of Christ at Kalamazoo, Mich., was dedicated on Sunday, Nov. 17. Addresses were made morning, afternoon and evening by F. P. Arthur, of Grand Rapids, and Prof. G. P. Coler, of Ann Arbor.

—Our readers will regret to learn of the illness of J. H. Garrison, the editor of this paper, who has been confined to his bed for over a week with a severe attack of fever. Correspondents whose letters are not promptly answered will know the reason why.

—W. W. Hollett has resigned the pastorate at Perry, Okla., after 13 months with the church and has closed his work there. On Oct. 27 the church raised $550 to pay accumulated debts. The church is now in good condition. Bro. Hollett is going to occupy a claim in the new country.

—W. H. Harding, who recently came from New Brunswick, and became evangelist for the Fifth Illinois district, has moved his family to Carlinsville, Ill., which will be his permanent address. He is now in a meeting at Carlinsville. Churches desiring his services should address him there.

—Florida is almost destitute of preachers. Ministers are needed, especially in some of the good interior towns. The salaries are not large at first, but the possibilities are great. Ministers who are interested are requested to address C. W. Zaring, corresponding secretary of the state board, Jacksonville, Fla., sending references.

—The prospectus of Bro. John T. Brown's "Churches of Christ at the Beginning of the Twentieth Century," has appeared. It is to be a sumptuous volume (or two) containing pictures and write-ups of as many churches and ministers as can be induced to pay $10 for a quarter page cut, $20 for a half page or $40 for a full page. That such a project fills a long felt want there can be no question. Any preacher who has a burning desire to see his picture in a book will find in this as convenient and economical a way as he can expect. To quote the words of the prospectus, "the enormity of such an undertaking" makes it a matter of interest to the entire brotherhood.

—The church at Shenandoah, Ia., J. H. Wright, pastor, recently lifted a mortgage of over $1,000, placed about $250 worth of permanent improvements on the church building and parsonage, paid off a floating debt of $200 in addition to meeting all current expenses and making liberal offerings for special evangelistic services, missions, and local benevolences.

—M. S. Johnson, of Golden City, Mo., writes: "J. Windbigler and wife, of the M. E. Church, have united with the Christian Church during our meeting here. He is a preacher of ability. His standing in the M. E. Church was high. He comes among us from convictions of duty. He is unusually gifted and resourceful and will make a useful man among us. He should find work with one of our strong churches.

—The First Christian church, St. Louis, has decided to enlarge its building. Its present auditorium has become entirely inadequate to contain either the morning or the evening audiences. Bro. Brandt, as pastor, is ably assisted by his nephew, Mr. Helser, a former student of Butler College, who devotes his entire time to calling on persons who are, have been, or ought to be members of the church.

—Nov. 24 is World's Temperance Sunday. The Anti-cigaret League, through its general council, intends to make that day the culminating point in a great campaign to secure a million new members to the league in America. Statistics are said to show a great falling off in the quantity of cigarets made and sold and this is attributed to the agitation of the league, to the orders of many large business houses against cigaret smoking by employes and to the laws that have been passed in many states as the result of this agitation. Literature and plans for the crusade can be secured from the general headquarters of the American Anti cigaret League, 106 La Salle avenue, Chicago.

—We call attention to the letter published elsewhere from M. B. Madden, of Sendai, Japan, in reference to the Japan Bible College. Those who have studied Japan from the missionary standpoint agree that educational work must accompany evangelistic work to win success. The people are enjoying a new intellectual life, an awakening comparable to that which occurred in Europe at the time of the Renaissance. Just as the revival of classical learning at that time produced a revival of paganism, with pagan morals, so the intellectual quickening of Japan will work a moral and religious degeneration unless dominated by the ideals and ideas of Christian education. The Japanese are interested in education and can, therefore, be approached most effectively along that line, because it is with them the line of least resistance.

—The annual report of the executive board of the Chicago Christian missionary society shows that the work in that city is in a more hopeful condition than ever before. The Illinois C. W. B. M. at its last convention undertook to raise a special fund of $1,500 for a city evangelist in Chicago. The Church Extension Board has granted a loan of $3,500 to complete the building of the Irving Park church and of $1,100 on the Humboldt Park church, both of which are now secure. The American Christian Missionary Society co-operates with the Chicago churches by giving $2 for every $1 raised by the Chicago churches for city missions up to $1,500. During the year the Chicago churches raised $26,485 for buildings, indebtedness, lots and building funds and spent $1,074 in special evangelistic meetings; these, in addition to the current expenses of the several churches. Three mission Sunday-schools and two new congregations have been organized during the year and a union has been effected between the West Side church and the Union Christian church, which now become the Jackson Boulevard Church of Christ.

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

—At the close of the morning service at the Central Christian church at Springfield, Ill., Nov. 10, a call was made for volunteers to become charter members of the West Side church. Over one hundred persons who lived in the western part of the city responded. An organization was at once perfected and trustees were elected. The new church will continue to worship with the Central until January 1, when the handsome building which has been erected for it will be ready for dedication. The prospects of the new congregation are bright. This is the ideal way for increasing the number of congregations in the city.

—There is no way, it seems, for an editor to escape criticism of one kind or another. Here is a criticism from a preacher and pastor of national reputation that is of a kind which almost any old editor can bear with Christian resignation:

I have just laid down this week's CHRISTIAN-EVANGELIST, having gone through it from the cover-page poem to "Book Notes," feeling every moment that I ought to lay it aside till "a more convenient season." But I must confess that the uniform excellence of its contents, essays, editorials, news and publishers' ads, held me with a spell like the old salt's eye in Coleridge's "Ancient Mariner." Now you ought not to tempt busy, hard-worked people. But at your age, and with the habit formed through nearly forty years of the publication of the journal, I suppose you can find no place for repentance, though you seek it earnestly with tears Garrison is joined to his ideals! let him alone!

A BUSY PASTOR.

—During October the church extension receipts amounted to $4,752.12. This is a falling behind October of last year of $494.69; 282 churches sent $2,866.56 to church extension. This is a loss of eight in the number of contributing churches and 66 cents in receipts. The individual gifts amounted during the same time to $1,885.56, a loss of $493.93 over last year. It is to be remembered that the obligations of the Board of Church Extension are constantly increasing. The board promised 69 loans during the last missionary year, aggregating $76,000, and these buildings are now in course of construction. Ten loans were promised at the October meeting and 15 at the November meeting. In all, nearly 100 churches are now in course of construction where the board is obligated to pay loans within the next six months. People should continue to send individual gifts, the churches their offerings and those who have annuity money to give to our board should send it in early this year to help the board meet its obligations. Churches that we cannot accommodate with four per cent. money are glad to get annuity money at six per cent. Those that have annuity money to give to this fund should put their money to work building churches at once.

—We call the attention of all subscribers to the necessity of being careful not to pay their subscriptions to wandering "agents" who can show no credentials. All authorized traveling agents can furnish documentary evidence of their authority. We have reason to believe that more or less fraud is being practiced at the expense of subscribers who are induced to pay to a smooth-spoken person who represents himself as our agent, but has no authority and makes no remittance to us. Such apparently is the case with regard to one, A. B. Smith, who is reported to have made some collections in the vicinity of Morgan, Ky. He is either a fraud or woefully careless for the money has never reached us. In any case he was unauthorized. Pay subscriptions either direct to this office or to the local agent whom you know or to a traveling agent who can present proper credentials.

—A movement is on foot for the establishment of a Bible chair at Norman, Okla., in connection with the Territorial University. It is proposed to organize a stock company with a capital of $10,000 to build a rooming and dining hall for our students at the university. It will accommodate from 30 to 50 students, will be called the Disciples' Home for Students and will be so far as possible a real home. It will also be a center for the Bible chair work, will furnish to the community a feasible sign that the Bible chair exists and will pay its own way after it is started. The plan looks feasible. The stock company method, as the Oklahoma brethren probably know, has generally proved a failure when applied to colleges, but the conditions of this project are different and there is no obvious reason why it should not succeed here—if the stock can be sold. W. H. Matlock is secretary of the temporary committee.

"The Witness of Jesus."

This volume of sermons, by Alexander Procter (Christian Publishing Company, $1.25) has been before the public now for some months. The book contains 19 sermons from Mr. Procter, with a memorial address by T. P. Haley. It was edited by J. H. Garrison and is a handsome volume of over four hundred pages.

To those of us who knew Alexander Procter and were familiar with his methods of thinking and his style of preaching the book is no disappointment. It is a good representation of Mr. Procter's pulpit life. Had Mr. Procter consented to tax himself with the labor necessary to a careful writing out of these sermons, the book, from a literary point of view, would have been very different from what it is He could write with distinguished ability; but he seldom did so. While the style of these sermons is somewhat loose, yet the sermons are truly Procterian, and will give the reader a very correct idea of the preacher as he appeared before an audience—a correct idea of his manner and matter of thinking. In reading these discourses I often saw and felt the splendid personality of the man, as I was accustomed to see and feel his power when listening to him preach.

In writing of Mr. Procter after his death, Bro. J. W. McGarvey said he was an "idealist." This is true, and I am glad that I lived so long in touch with a man of such splendid ideals. No men contribute more to the good of the world than do the idealists. The greatest idealist the world has ever known was Jesus Christ. And his ideals are doing more to-day to lift up society and save men than any other force.

Bro. McGarvey and Bro. Procter, as thinkers and preachers, were so different as never to be able to understand and enjoy each other. And yet it is possible for other men to stand midway between them, and to understand and enjoy them both. The realist and the idealist each has his place in the world; and it is a fortunate thing that we have both these types of thinkers. They serve as the ballast and the sails of the ship; the one holds it level while the other propels it forward. It is sometimes amusing to the crew, however, to hear the sails call out to the ballast—"Hold up there, you are impeding our progress," and then to hear the ballast call out to the sails—"Draw in there, you are going too fast."

These sermons of Mr. Procter give assurance of his soundness in all the essentials of Christianity. No man can read these sermons without feeling an uplift and an expansion of mind and heart.

For the memorial address of T. P. Haley, and the editing skill of J. H. Garrison, which constitute an important part of this book, the public will be duly grateful.

A. B. JONES.

Liberty, Mo.

Chicago University Notes.

This fall the following disciples are here: C. G. Brelos, C. L. Waite, F. F Grim, Austin Hunter, J. P. Givens, L. R. Hotaling, G. E. Pike, C. S. Early, F. O Norton, C. A. Young, Mr. and Mrs. E E. Faris, our missionaries to Africa; W. W. Frost, John Kenyon, A. W. Place, F. W. Barber, F. N. Otsuka, Mr. and Mrs. H. B. Robison, C. L. Garrison, Thos. C. Clark, Chas. P. Clark.

Grant E. Pike has gone to Colorado, Texas, on account of his wife's health.

Reports from the fields show frequent additions to the churches where the men from the university are preaching.

Dr. H. L. Willett is giving a series of lectures to the Disciples' club on practical problems among us.

A Woman's Home, under the auspices of the disciples, in connection with the university has been opened. Its design is to provide a home for young ladies coming to the university, under the oversight of a head who will look after their social, intellectual and religious welfare. Miss Alice Lloyd, of Kentucky, has charge.

AUSTIN HUNTER.

PROGRAM

Missouri Christian Ministerial Institute, to be held in Columbia, Mo., March 16-19, 1902.

MONDAY, 8 P. M., MARCH 16.

"The Place of Christianity in the Progress of the World." W. F. Richardson, Kansas City.

TUESDAY 9 A. M., MARCH 17.

"Church Discipline." F. W. Allen, Chillicothe; T. H. Capp, Plattsburg.
Discussion. J. P. Pinkerton.

TUESDAY, 2 P. M.

"The Source of Authority in Matters of Religion." Edmund Wilkes, California; W. E. Garrison, St. Louis.
Discussion. Chas. M. Sharp, Kansas City.

TUESDAY, 8 P. M.

"The Adaptation of the Primitive Gospel to Modern Times." F. D. Power, Washington, D. C.

WEDNESDAY, 9 A. M., MARCH 18.

Discussion. A. W. Kokendoffer, Mexico.
"The Supreme Need of the Cause in Missouri." G. A. Hoffmann.
Discussion. C. M. Chilton.

WEDNESDAY, 2 P. M.

Book Review, "How Much is Left of the Old Doctrine?" H. A. Denton, Warrensburg.
Discussion. M. M. Goode.

WEDNESDAY 8 P. M.

"What is the Plea of the Disciples of Christ?" F. D. Power, Washington, D. C.

THURSDAY, 9 A. M., MARCH 19.

Discussion. J. B. Briney.
"The Methods of Securing Our Missionary Offerings." A. McLean, Cincinnati; B. L. Smith, Cincinnati.

THURSDAY, 2 P. M.

W. J. Lhamon. Lecture, "Ministerial Education."

Kidney and Bladder Troubles Promptly Cured.

A Sample Bottle Sent Free by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder, or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

A Query Answered.

DEAR EVANGELIST:—

"Who can tell us the name of the first preacher who proclaimed the primitive gospel as urged by the Disciples of Christ in the region covered by the Louisiana Purchase?"

In answer to this query of your Nov. 7 issue, I refer you to the autobiography of Elder Samuel Rodgers. Bro. Rodgers was a convert of Barton Stone (P. 16). He and James Hughes came to Missouri and preached at Ramsey's Creek, Pike county (P. 47). Another trip was made in 1822 when the first meeting was held here at Lexington. Bro. Rodgers and Bro. Hughes were at this time simply "Bible Christians."

E. J. FENSTERMACHER.

The Globe-Democrat of this city rejoices over the overthrow of Tammany in New York city, but adds that there is a St. Louis Tammany whose overthrow is yet to be effected. The Globe-Democrat must remember, however, that the New York Tammany was overthrown by a combination of the decent elements of New York city against that corrupt organization. It was not done on partisan lines. This is exactly what should have been done in St. Louis in our last city election. Because it was not done the defeat of the corrupt element in St. Louis was only partial, whereas it might have been complete. One ring was overthrown, but in order to accomplish that on party lines an alliance was made with a corrupt element which now handicaps Mayor Wells in his sincere desire to give the city a pure and businesslike administration. Let us profit by the example of New York city and combine the decent element of all parties in St. Louis to overthrow the boodlers and parasites which now infest our city government.

After A Day's Hard Work Take Horsford's Acid Phosphate.

It nourishes, strengthens and imparts new life and vigor, by supplying the needed nerve food. Relieves the worst forms of dyspepsia.

At Osaka, Japan.

This is a city of a million souls and is the chief manufacturing city in the empire of Japan. As you approach it and see smoke-stacks in every direction, you are reminded of Pittsburg, Pa. The number of factories is about 1,800. The city is growing at a rapid rate. The railroad depot is said to be the largest and finest in all of the East. It is about like the depot at Columbus, Ohio.

This is a great center in which to plant the gospel. Ten missionary boards are at work here, represented by about fifty missionaries. There are five mission schools and several hundred students. The number of Christians (of all names) in the city is over 3,000. The oldest missionary is Dr. A. D. Hale of the Cumberland Presbyterian Church, who has been here for twenty-six years.

The Foreign Society has been at work in this city only a little over two years. Already there are seventeen believers and two Sunday-schools. R. L. Pruett came here first. He is an excellent missionary and has the language well. He came to Japan as an "independent" missionary from Tennessee. The churches that sent him out did not provide sufficient support and he said he was soon the most "dependent" missionary in Japan. Since his appointment by the Foreign Society he has been doing most excellent work. He and his family live in the new mission home built by the Foreign Society. C. S. Weaver and wife are also stationed here. They have been in Japan only one year. They are working faithfully on the language. They came out from Illinois where they are well known. They are delighted with their new duties. Miss Bertha Clawson is also in Osaka, living with the Weavers. She is supported by the church at Angola, Ind. She has been here three years and says she would not exchange positions with any one in America. She has been a good student of the language and is doing a most useful service. Three buildings are needed in Osaka.

First, a home for C. S. Weaver and wife. They are now renting a house which belongs to the Church Missionary Society.

Second, we need a chapel where R. L. Pruett is doing work. The ground and chapel will cost about $3,000.

Third, a chapel is also needed for the work of the Weavers and Miss Clawson. Their work is about five miles apart. I hope some friend will give the money soon for these buildings. We have expended only about $12,500 for buildings in the whole empire of Japan. This is not enough for the great work we are doing.

We have enjoyed two very pleasant receptions here. One was tendered by the native Christians at the home of the Pruetts; the other was by all of the missionaries of the different boards at the home of the Weavers. The missionaries are all very cordial. Sunday afternoon I preached at the union services. The audience was made up of missionaries and their families. Missionaries on the field, away from home and native land, are eloquent listeners.

On Sunday I was present at two native services conducted by our missionaries, and spoke, R. L. Pruett interpreting for me. Hirai Yokichi is our Japanese preacher in Osaka, working with our missionaries. He is a fine looking man, twenty-eight years of age, and is said to be an orator. Miss Lavenia Oldham, of Tokyo, had him in training for about six years. I was told that he could preach as well as the average preacher in America, and sometimes preached really great sermons. He preaches four times every week and sometimes oftener. He speaks a little broken English and is very pleasant and genial.

A Pressing Need.

Our greatest need in Japan is a Bible-school or Bible college, in which young men may be trained for evangelistic work. The missionaries have waited long and patiently for such a school. Americans can never bring Japan to Christ. The Japanese must do this. There is a greater need just now for well equipped young Japanese evangelists than for missionaries from America. One missionary expressed the opinion that such a school would accomplish as much as ten new missionaries. A number of bright, consecrated young men are ready to enter the Bible-school. Some who are now preaching could be greatly helped by spending some time in the school. There are now little bands of our believers in different parts of the empire that need teaching but there is no one to go to them. Doors are wide open to us at many points but there is no one to enter them. The missionaries and about ten native preachers are already overworked. H. H. Guy is taking some special studies in America for this work. The missionaries all agree that he is *the* man for this important service. He is in every way well fitted for it. Of course he will need help, but the help will come when he gets started. Some of the great mission schools of Japan began with two or three students. The chief thing now is to start and the next thing is never to let loose. The land has already been selected. There are about three acres. It will cost about $4,500. The buildings will cost $5,000 or $6,000. In a word, it will require from $10,000 to $15,000 for the school. This is a very small amount when the importance of the work is considered. Some mission schools in Japan cost far beyond $100,000 and they are being enlarged all the time. If a Bible college is important in Iowa, Illinois, Ohio or Kentucky where we have strong men and large churches, how much more important in a land where we are just starting *The supreme need in Japan just now is this Bible-school.* Will not some generous friend provide $10,000 for this special object? The buildings must be started next year.

Leaving Japan.

We have been in this land about five weeks. We have traveled from one end of it to the other. The most interesting thing to be seen is the triumph of the gospel. The progress that has been made in the last forty years is a marvel. Everywhere you are compelled to recognize the law and order of the land. The people are quiet and civil, and kind and obliging. We have not heard an unkind word or witnessed an unkind act toward us in all our travels. The people invite us to their homes and treat us like lords. When we reach a strange city, the policemen come and inquire if there is anything they can do for our comfort. Everywhere and by all grades and classes we have been treated as guests. Not so fifty years ago. Then no Christian or foreigner was permitted to enter. Then there were no modern public improvements, nor were they wanted. Now there are 4,000 miles of railroads with over 40,000 men in the railroad service. The telegraph wires are stretched all over the land; the postal system is one of the best in the world. The mail is delivered free to every man in the whole land, on the farm, in the distant mines, on the mountains, in the forests; in a word, there is free delivery everywhere. The postal system is much more prompt and efficient than in the United States. You can write a letter and mail it at eight o'clock at night in a city like Tokyo and receive an answer to it by eight o'clock the next morning. Daily papers are printed in every city of the empire of 25,000 population or more. Public schools are open to all. High schools and universi-

$2.50 SENT FREE!

The Well-Known Specialist, FRANKLIN MILES, M. D. LL.B., will send $2.50 Worth of His Complete Treatment Free to Our Readers.

There never was a better opportunity for persons suffering from diseases of the heart, nerves, liver, stomach or dropsy to test, free, a well tried and Complete Treatment for these disorders. Dr. Miles is known to be a leading specialist in these diseases, and his liberal offer is certainly worthy of serious consideration by every afflicted reader.

His system of Treatment is thoroughly scientific and immensely superior to the ordinary methods. It includes several remedies carefully selected to suit each individual case and is the final result of twenty-five years of very extensive research and experience in treating this class of diseases. Each treatment consists of a curative elixir, tonic tablets, laxative pills and usually a plaster. Extensive statistics clearly demonstrate that Dr. Miles' Treatment is at least three times as successful as the usual treatment.

Thousands of remarkable testimonials from prominent people will be sent free. These show Dr. Miles to be one of the world's most successful physicians.

Col. E. B. Spileman, of the 9th United States Regulars, located at San Diego, Cal., says: "Dr. Miles' Special Treatment has worked wonders in my son's case when all else failed. I had employed the best medical talent and had spent $2,000 in so doing. I believe he is a wonderful specialist. I consider it my duty to recommend him." "For years I had severe trouble with my stomach, head, neuralgia, sinking spells and dropsy. Your treatment entirely cured me," writes Hon. W. A. Warren, of Jamestown, N. Y.

Mr. Julius Keister, of 350 Michigan Avenue, Chicago, testifies that Dr. Miles cured him after ten able physicians had failed. Mrs. R. Trimmer, of Greenspring, Pa., was cured after many physicians had pronounced her case "hopeless."

As all afflicted readers may have $2.50 worth of treatment especially adapted to their case *free*, we would advise them to send for it at once. Address, DR. FRANKLIN MILES, 201 to 209 State St., Chicago. Mention this paper.

"Save the Child!"

That is the heartfelt cry of many a mother who sees her beloved child wasting and fading day by day. Sometimes it's too late for medical aid to help the child. It is so weak, so lacking in stamina that there is no vantage ground of help.

One of the results of the use of Dr. Pierce's Favorite Prescription preceeding maternity is a strong, healthy child. Thousands of mothers testify to this. Frequently mothers write, "I was never able to raise a child before using "Favorite Prescription," or "All my other children are sickly except this one, and I took your 'Favorite Prescription' this time."

All the child's strength comes from the mother. "Favorite Prescription" gives the mother strength to give her child.

There is no alcohol in "Favorite Prescription;" it contains neither opium, cocaine, nor any other narcotic. It is a purely vegetable and perfectly harmless medicine in any condition of the female system.

Accept no substitute for "Favorite Prescription." There is nothing "just as good" for woman's ills.

Sick women are invited to consult Dr. Pierce, by letter, *free*. Correspondence confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

"I am so thankful for what Dr. Pierce's Favorite Prescription has done for me," writes Mrs. John T. Smith, of Slocan, British Columbia (Box 50). "It helped me through the long months of pregnancy and I have a big, strong baby girl, the most healthy of all my three, and it cured me of a disease which was taking away all my strength."

Free. Dr. Pierce's Common Sense Medical Adviser is sent free on receipt of stamps to pay expense of mailing *only*. Send 31 one-cent stamps for the book in cloth binding, or 21 one-cent stamps for paper covered. Address Dr. R. V. Pierce, Buffalo, N. Y.

ties rank high. The missionary has helped to bring all this about. When you travel, you find good potatoes and apples and grapes and other fruits and vegetables to eat. These are also due to the missionaries who told the people of better things and helped them to introduce better growths of vegetables and fruits. The work of the missionary is seen in everything; in better laws, in better literature, in improved schools, in architecture, in clothing and in all that relates to the social, political and religious well-being of the people. A prominent Japanese told me that Christianity now has more moral influence in Japan than Buddhism or Shintoism, and he was not a Christian. The number of Protestant Christians is nearly 50,000 and no doubt 500,000 have been touched in their social and religious lives by the gospel. Our own work is prosperous. Baptisms are frequent. The churches are growing in grace and liberality.

The missionaries have been especially kind to us. We have been in all their homes. We have not traveled a mile in Japan without their presence and help. They have bought every ticket, checked our baggage, paid the Kurumai, paid the hotel bills, etc. In their homes they have given us the best they could find to eat; the best bed has been ours; they have prayed for us; they have done all in their power to make us comfortable and to enable us to see and understand their work. They are diligent and faithful and doing all in their power to extend the kingdom of heaven among the heathen. They need and deserve the prayers of all the churches in the home land. They are isolated and lonely. Sometimes they do not see a fellow missionary or hear a prayer or a sermon in English in a whole year. They hunger for fellowship and sympathy. Their children grow up to speak a strange, heathen tongue. A happy American Christmas festivity or a joyous Children's Day, the children never know. My heart goes out to the children of the missionaries as never before. The women and children make even greater sacrifices than the men. They pray for each other, they pray for the churches and preachers at home. They live and walk with God. They go down into the slums of heathenism to lift up the women and children from filth and disease and vermin and wretchedness and woe. The copper-faced, stoical Japanese does not discourage them, the stench and grime does not repel them, temples and bells and gongs and great festal days do not overawe them. The love of Christ constrains them. Their lives have taught me a new lesson, their love and devotion for the outcasts of the world have given me a new vision of the Christ and his power over the hearts of men. May God bless these apostles of our churches, these heralds of the cross, these prophets of a new day in the sunrise kingdom. F. M. RAINS.

Osaka, Japan, Oct. 2, 1901.

The Magic City.

Thinking you might be interested in hearing of this twentieth century wonder, the city of Lawton, away out in Comanche county, western Oklahoma, in the shadow of the Wichita Mountains, I write you this Hallowe'en—and I can assure you the witches are all out and at work even in this far western city.

If I could draw a true pen picture of this wonderful place, you would not believe it, for it would read like a fairy tale. We Americans do things in a hurry, but this seems like magic. Where less than three months ago was a bare prairie with the picturesque Comanche and his pony and the coyote, now stands a beautifully laid out little city of six or eight thousand inhabitants, with a railroad and every branch of business represented, and hundreds of business and dwelling houses. It is as if a fairy had touched the prairie with a magic wand and a fair city had sprung up at the touch. While many are in tents, yet the sound of the hammer is heard on every hand and good business houses and nice cottages and residences are springing up. Whole streets are almost solidly built up. The many beautiful claims are rapidly being settled and homes established.

Our church services have been held in a large tent, but plans are about perfected for a good church home. The foundation is about completed. The great difficulty in building in these new countries lies in this, nearly every one invests his little in a business and small home, and that doesn't leave much for the church, so we must needs ask our friends to help us. We have a membership of about 200 and a fine class of people. We have a good Sunday-school, Endeavor society and a splendid aid society. Our church services are well attended—we have been told better than any others in town—and we have a very interesting, well attended prayer-meeting. Bro. Millard, our sweet singer, has a claim in this district, and has his membership with us and delighted us all with his singing at several services while here. The rock for foundation was kindly given us by the United States government from their quarry at Ft. Sill, and we are very anxious to see a commodious building erected before cold weather. It would never do for us to put up a "shack" in a town of so much promise. And a debt cannot be thought of with no crops in the next year. If our friends who are well housed would give us a little lift, we could build a house that would be a credit to this city of promise and to our brotherhood. Will you do it?

* * * * *

Since writing the above, before mailing this, we had a terrible wind storm, which blew down many tents and a few buildings among which were the tabernacle and our living tents, the tabernacle was badly damaged. You see the great need of getting housed before the season of northers advances much farther. MRS. A. B. CARPENTER.

Lawton, Okla.

Coffee Complexion.

Many Ladies Have Poor Complexions From Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

I formerly had as fine a complexion as one could ask for.

When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. ——, 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system and when that is in good condition, one can depend upon a good complexion as well as a general healthy condition of teh body.

Earning Christmas Presents

Between now and Christmas you can earn enough money to make all your family and friends handsome Christmas presents.

The work is easy and the reward is sure and large.

Getting subscribers, old and new, for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST is almost like selling gold dollars.

The Curtis Publishing Company Philadelphia

Kansas Notes.

In a Kansas town that was "open" in defiance of the state law, the citizens succeeded in getting the attorney-general to take action ordering the county attorney to close the joints. A few nights later, while the Methodist preacher, who had been active in the law enforcement effort, was away from home a mob of joint sympathizers went to his place and decorated the house with beer kegs, indulging in threats and vile language, to the terror of the preacher's wife and daughter, who were then alone. The mob was driven away but soon returned and egged the house. It is probable that the local authorities would have done nothing, but the attorney-general seems to have taken the matter up vigorously. In a letter to the county attorney, after having pointed out the law covering the case and spoken of the members of the mob as anarchists, he says: "It is bad enough when mobs take the law into their own hands to enforce it, but it is many times worse when a citizen and his family are subject to insult and abuse because he has been active in securing the law's enforcement." All good people wish that every member of the mob might be apprehended and punished. The liquor business in Kansas, as everywhere else, obeys no law except as forced to do so and has no regard for decency or the rights of others.

Bro. Matchett's meeting at Harmony moves on with good interest and some conversions.

The writer is assisting Bro Thomas and the church at Vining in a meeting.

The fifth district board met on Nov. 14 and commenced making arrangements for their convention next spring. They are planning to do some active mission work in the near future.

Bro. W. H Scrivner, of Girard, is in a meeting just begun with the church at Belleville, C. Henderson, pastor.

The church at Howard recently had a short meeting with sixteen additions, nine baptisms. Seven of them were from the Junior C. E., which the writer organized during his stay in Howard. Bro. Williams, of Fredonia, did the preaching.

H. A. Lemon is in a very successful meeting at Morrowville. Thirty-two added at last report.

News has just reached me of the death of our beloved brother, M. Ingels, of Leanna. He was a hero of the cross, a friend to every preacher in the state and one of the most useful men we had. In losing him our cause loses a valiant soldier and our young men lose a safe and trusted counsellor. Sister Ingels has the sympathy of the entire brotherhood of Kansas. ROBERT E. ROSENSTEIN.

Manhattan, Kas.

Ohio Letter.

Ohio has "gone" Republican. Geo. K. Nash was re-elected governor by about 70,000 plurality. The legislature will be about 35 of a Republican majority. What of the temperance outlook, did you ask? Very fine. The Anti-saloon League was defeated in only two counties in the state—Franklin and Mahoning. Thos. H. Clark, the father of the famous Clark local option bill, was defeated by about 350 votes. This cost the brewers $20,000. But they put all their eggs in one basket. They defeated Clark, but enough others were elected in other parts of the state to assure the passage of a local option law. The daily press says that Gov. Nash will not reappoint his brewer colonel on his staff. A wise man will not make the same mistake twice.

"More than our apportionment" is becoming familiar to Secretary Bartlett these days. The first week of returns from the Ohio offering was very encouraging indeed. Many churches went beyond their apportionment. Many others reached it. There never was so keen a conscience on Ohio missions as there is in this present year of grace. Many churches will take the offering later in the month. C. A. Kleeberger is already out in the field, personally looking after the churches that did not show any inclination to respond. That is right. Send for it, but if you can't get it, go for it. The results of Bro. Kleeberger's work thus far show the wisdom of this course. Help save Ohio! There is yet time to take the offering.

Will E. Adams is in a meeting at West Mansfield with home forces, that seems at the outset to promise well.

Wm. Harris is with the church at East Liberty in a meeting. He was pastor there for two years, and is drawing a good hearing in the meeting.

The Central church in Toledo began a meeting last Sunday, with C. A. Freer, of Columbus, as preacher. C. W. Huffer feels that the outlook for a successful meeting was never better in the history of the church.

I. J. Cahill, of Dayton, has been preaching for the church at Mt. Healthy for 10 days. Bro. Cahill is a good preacher and Mt. Healthy has a most excellent church, so the cooperation ought to be congenial and fruitful.

P. H. Welsheimer, of Millersburg, has held a very successful meeting at Killbuck. At last account there had been over 20 additions.

The above items indicate that Ohio churches are making an effort to save the world. Every church ought to plan for a good meeting at least once a year. A meeting of days is not only good for the people who may be won for Christ, but it is good as a revival. The average Christian is something like a storage battery—he needs recharging now and then. A meeting serves this purpose better than anything else. Then it does a preacher good. It increases his zeal for souls. He prays more. He studies the needs of men more. He studies his Bible more. Let every preacher hold at least one meeting a year. Preach the word. Knowing the fear of the Lord, persuade men. The kingdom of heaven is at hand. Repent or perish.

W. T. Groom was called from his meeting at Bellefontaine, to the funeral of his brother at Covington, Ky. The work at Bellefontaine is very prosperous under his ministry.

C. A. FREER.

Columbus, O.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer, and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home L. A. C.

Dr. Herbert L. Willett expresses himself freely as to the merits of

The Praise Hymnal

"DEAR BROTHER FILLMORE:—I am greatly pleased with THE PRAISE HYMNAL, which marks a decided advance in hymnology among the Disciples of Christ. The book has many features that place it on a level with the very best hymn collections of the time. There has been displayed a careful regard for the familiar hymns of the church, and indeed I am glad to note the fact that some splendid hymns which have received the approval of widespread portions of the Church of Christ, but have never hirtherto found admission to our own hymnals, are included in this collection. There is a large responsibility resting upon the shoulders of men who prepare the collections of music for a great brotherhood like our own. It is easy to mark the advance that has been made since our earliest attempts at hymn-book making. The standard of music has been rising, though not as rapidly, perhaps, as might have been desired. The musician who is conscientious and sincerely desirous of lifting the taste of those who depend upon him must be prepared to encounter opposition in his efforts. There is always a large demand for the so-called "popular music," which has certain helpful and "catchy" features, but which is only the music of a day. This, it seems to me, has occupied too large a place in our collections of church music hitherto, and even the amount of space you have given it in the present collection stretches somewhat the bounds of a just proportion. But there is adequate compensation here, as there has never been before in our church music, by the presentation of a large amount of thoroughly strong and enduring themes, for which I think you are to be emphatically commended. I am pleased also to see that you have incorporated the "Scripture Readings," which are grouped under appropriate heads, both topically and by sections. I am hoping that THE PRAISE HYMNAL will soon find itself employed in many of our churches, and that once employed, the best and most impressive themes in it may receive early recognition. HERBERT L. WILLETT."

Chicago, Ill.

AS TO PRICES.—The contents of THE PRAISE HYMNAL are of a permanent quality. It is false economy to ask for cheap bi g. We make a cloth bound book with leather back that will last ten years with any sort are. The price is as low as can be made on its superior material and workmanship, $75.00 per 100 copies. Specimen copies sent on approval.

FILLMORE BROS., - 119 W. 6th St., CINCINNATI, O 40 Bible House, NEW YORK.

Our CHRISTMAS MUSIC is now ready. Send for list. Why not order ALL your music from Fillmore Brothers? We are prompt, courteous, and are publishing new music of all kinds all the time. (4)

Los Angeles Letter.

The first of October the First church began a three months' campaign of enlistment, which is an effort on the part of evrey department of our church to increase its numbers and workers. The success attending our efforts has been gratifying. All lines of our church work are growing. It is believed that it will increase our workers in different lines almost 25 per cent. Last Lord's day 13 were received into our fellowship and another was baptized.

Los Angeles is experiencing a phenomenal growth. Within the past decade it more than doubled its population, thus showing the largest percentage of growth of any city in the United States of over 50,000 inhabitants. But it is growing now to beat all past records. Every incoming train is loaded with tourists and homeseekers from the east. The hotels are already filled. It is almost impossible to find a house to rent. The delightful and attractive features of the coast are becoming known in the east as never before and the people of the "effete" east are thronging hither. We give them a cordial welcome.

Our churches in all this section are experiencing enouraging growth. Many of these incoming disciples from the east soon forget their former religious affiliations and obligations and are lost to the churches. Others of them soon find their place in our churches and become our most successful and faithful helpers. Transportation is not always a means of grace. Especially is this true if the Rocky Mountains are to be crossed.

Ventura has recently dedicated a new church house, free of debt. F. M. Dowling, of Pasadena, was director-general on that occasion. They follow their dedication with a revival meeting, with H. E. Wilhite as evangelist. Redlands will soon dedicate a new house of worship and also install a new pastor in the person of W. G. Conley, of Lexington, Ky. George Ringo, recently of Falmouth, Ky., has located with the church at Riverside. The Baptists and Disciples at Oxnord have coalesced and formed a union church of Christ. They will call one of our brethren as pastor soon and will be in harmony with the Disciples of Christ. Knox P. Taylor, of Illinois, has been called by our missionary board to spend four months among our Sunday-schools, beginning about January, 1902. He will hold a week's institute with each school. Loren Howe, after a few months in Iowa, has returned to his pastorate with the Ontario church. L. O. Ferguson has recently held a meeting for the Eighth street church of this city. Thirteen were added during the meeting. H. E. Ward will assist him in a meeting at Modesta, beginning next Monday. Thus the campaign of enlistment goes on in every section of our southern California.

A. C. SMITHER.

Los Angeles, Cal.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Convention in China.

Our annual convention has just closed. Bro. Rains was with us and did us great good. He has just left us and we feel somewhat lonely without him. He was full of life and encouraged us by his hopeful words and manner. It is a good stroke of business policy on the part of the Foreign Society to send a business man like Bro. Rains out to see the field and the workers. It does not require miles of argument to make him see the needs of the mission. He takes the situation in at a glance. I am writing to you at this time to tell you some of our hopes and prospects. It has been decided, Bro. Rains acquiescing, to enlarge our school work in China. It is quite plain to the mind, even to a casual observer, that we must do this if we are to have any hope of keeping pace with the rapid strides that this old empire is sure of make from this time on. There is not a shadow of doubt that the most potent factor in this renovation will be schools. The missionaries now have their hands on this work, and it remains to be seen whether they will be able to hold their advantage or not. There seems to be no reason why they should not, other than the lack of the proper encouragement from the churches.

So far as our mission is concerned, we have only been limping along in this great branch of the evangelizing work in China. The time has now come when we must enlarge or be content to fall far behind. We must do something worthy of the great plea for which we stand, or yield the field to others. I believe we shall not prove recreant to our trust. The work we have already done has by no means been in vain. We have already turned out some men who are now, and will, I think, continue to be an honor to the cause. But we must not be satisfied with these small things, seeing that we are able to do more and shall be held responsible for larger results. So, as I have said, trusting in God and relying upon the brethren, who have never forsaken, we have decided to launch out into the deep for a larger draught. This is something of our plan: We already have a preparatory school This must be fully equipped for thorough work. Our apparatus in every department is all too limited. We cannot do good work without tools with which to work. We do not desire to grow beyond our ability to do good and thorough work. We now have capacity for 50 students only. There would be no trouble to double this number in a month if we had the room and the tools with which to work. These would pay their own way. But it is not our desire to so rapidly build up in numbers. We shall be satisfied to allow the growth to be gradual and only increase our buildings as we grow in efficiency and there is consequently increased demand for the work we shall be able to do. Our plan and our hope contemplate in addition to what we have already, an academic department, a Bible-school, a college of liberal arts and an industrial school. This, we are sure, is not too much to hope for in view of the great need and the liberality of the brotherhood. We shall proceed somewhat on this wise in the accomplishment of our designs: The land for a larger campus should be purchased at once. Nankin is now an open port and prices of land are advancing rapidly so that it will not be long until a very much larger sum will be required than now to buy land for our campus; $1,000 now will buy all the land we shall ever need for this purpose, but not so in a year from now. Then we shall need a science hall as soon as we can get it. It is of course useless to try to do work in these modern times without apparatus. The science hall will be made large enough at once to answer for all time to come in our work.

It is surprising too, what can be done with a little money in erecting buildings in China. Fifteen hundred dollars would put up as large a building as we need. This building would be as large as one which would cost nearly twice as much at home. Does it not seem that some of our philanthropic brethren ought to have buildings here when they can be had for so little? If we could succeed in getting some of our men of means out here to see for themselves there is no doubt that we should have some monuments in the way of buildings. Surely no better use could be made of a little money than in putting on its feet an institution of learning thoroughly Christian in this wonderful empire now struggling for the true light. We are all praying that God will put it into the hearts of some of the brethren to take up this enterprise. We don't ask for much: $5,000 this year and a little each year for a few years, and the foreign society will do the rest until the institution becomes self supporting, which time will not be far in the future. I shall be glad to correspond with any brother or sister who may think favorably of our enterprise, and give any details that may be desired. May the Lord put it into the hearts of the church to take an interest in this work is the prayer of your mission in China. F. E. MEIGS.

Nankin, China. Oct. 22.

Missouri Mission Notes.

The Central Christian Register of Nov. 14, calls attention to a very serious condition of things in south central Missouri. First, however, the writer says that, "sixty per cent. of the churches of Christ are giving to missions, but in Missouri the per cent. is only forty-eight." We have very serious doubts as to the truth of this; the fact is there is hardly a church in north Missouri that does not give either to county, district, state, state Bible-school, home or foreign missions. Few of them give to all, nearly all give to some. But aside from those giving to state Bible-school, state, home and foreign missions we have no record of their giving. But here are some. Every church in Lincoln county gave to county missions, while only eight gave to state missions. Every church in Laclede county gave to county missions, while only two gave to state missions. Nearly every church in the Nodaway valley district gives for district missions, but many of them give for nothing else. So you can go over the state and find these conditions. We have the numbers who give to state Bible-school, state, home and foreign missions, but no man knows how many of the churches give to these other interests which are as truly mission interests as any other. The condition is bad enough at best, let us not make it any worse than it is.

Then the peculiar condition in Franklin, Gasconade, Osage, Mauer and Cole counties is presented, and the implication is that it is far worse than it was years ago. For the last several years the state Bible-school board has had John Giddens and R. B. Havener working in that territory a good portion of their time. They are good men, they are strong men and they do good work. Up to Oct. 1, the state board had J. J. Limerick in Osage county for all of his time and we are sure he did as fine work as any man could do, as his report shows. One would think, reading the article, that this territory was being wholly neglected but these facts show that this is a mistake, we have done for it all we possibly could. With greater resources we could and would do greater work. We may not deserve much credit, but give us a little.

Is the condition of things in south Missouri worse than it was five years ago? Is there any justification for any one feeling like "surrendering the field and let others occupy"? We don't believe one word of it. The missionary giving of a church is a good index of its condition and we have *three times more contributing churches in south Missouri for state missions in 1901 than we had in 1896.* The cause has improved an hundred per cent. in the southwest district. Why? Because we have been able to keep one man all the time and two men part of the time. The same policy will save the south central and the southeast.

What then? The great remedy for it all lies in larger contributions to our state mission work. Give us the means and we can do the work. It is impossible to do the work without the means to sustain it. The editor's *first* remedy, which turns out also to be his last, is, "Send an evangelist among them." We are ready, we are willing, we can find the man for south central Missouri. Put the money in our treasury and the work shall be done at once. Missouri atmosphere is fine, but we have not yet found the man who can live on that alone.

Brethren, we appeal to you that you make this cause prominent as never before. Let us put an end to all talk of "surrender" once and for all. State mission day is close upon us, only a little over a month away. Your board is awaiting with great anxiety the outcome of that day. We have great enterprises in mind, we want to do great things for Missouri and you can make them possible. We crave your co-operation.

T. A. ABBOTT.

420 E. 9th St., Kansas City, Mo.

RESTORES EYESIGHT

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benefited by Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J. Reid, St. Augustine, Fla., writes: "Actina removed a cataract from my son's eye." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used Actina." A party of prominent citizens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful invention. Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 203, 929 Walnut street, Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and its Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

HACKLEMAN'S GEMS OF VOCAL MUSIC

HACKLEMAN'S Gems of Vocal Music No. 1

HACKLEMAN'S Gems of Vocal Music No. 2

Sheet Music Size.

Best of AMERICAN AUTHORS represented. Words in GERMAN and ENGLISH.

PRICE OF EACH BOOK

SINGLE COPY, - - - - 50c. postpaid

Send for our 40-page Catalogue of Song-books for Church and Sunday-school, Anthem Books, Male Quartette Books, Anthems and Sheet Music.

HACKLEMAN MUSIC CO., Indianapolis, Ind.

Evangelistic.

ILLINOIS.

Blue Mound, Nov. 16.—Meeting here three weeks old with 12 added, two by statement, two from Cumberland Presbyterians, the rest from the world. Meeting continues with interest. H. M. Barnett, of Rantoul, is doing the preaching. He closes his pastorate there in January, 1902. Here is a chance for some church to secure a fine preacher of large culture, experience and ability.—J. R. CRANK, pastor.

Kansas, Nov. 11.—There were two immersions at Windsor last night. All sitting room taken at evening service.—E F. KERAN.

Macomb, Nov. 12.—Three were added to the church by letter, Sunday morning. Conditions favorable for a good winter's work. Will observe boys and girls' rally day.—GEO. W. BUCKNER.

Robinson, Nov. 11.—The Princeton, Mo., meeting closed Nov. 5, 62 added to the church. Never have we been associated with a more earnest and thoroughly consecrated pastor than J. E. Davis, who did the preaching through the entire six weeks. He will continue with the church there another year. Our meeting here with Walter Kline, pastor, starts off well.—GUY B. WILLIAMSON AND WIFE, singing evangelists.

Watseka, Nov. 18.—The church enjoyed the "roll call service" yesterday, and a large per cent. of the congregation was present. Am preaching a series of chart sermons on "Steps to Pardon and Victory," to good audiences. A father and mother were added to the church yesterday.—B. S. FERRALL.

Williamsville, Nov. 15.—I followed the dedication of the new church at Georgetown, Ill., with a series of meetings which were closed last night, result 35 additions. A permanent organization was entered into by electing three elders and seven deacons The prospects before this enterprising church are very flattering. Bro. L. V. Barbre, of Terre Haute, Ind., will soon take charge as pastor. Bro. S. S. Jones, the pastor of Danville, Ill., rendered valuable assistance during the meeting.—W. W. WEEDON.

Windsor, Nov. 12.—Baptized two, and two additions by commendation at Arthur last Sunday. Baptized one last appointment at Humboldt. The church at Humboldt is putting in new lights and at Oakland they have ordered new seats at cost of $350.—A H HARRELL.

Woodhull, Nov. 12.—One made "the good confession" and one came to us from the Primitive Methodists at Kewanee last Lord's day; good audiences and good interest; we are getting ready for a meeting.—CHAS. W. MARLOW.

INDIANA.

Vincennes, Nov. 15.—We began a meeting here on the evening of Nov. 3. C. E Millard, of Maysville, Mo., has charge of the music. Thus far we have 37 additions. The writer is doing the preaching.—WM. OESCHGER.

Logansport, Nov. 17.—We began our meeting here two weeks ago to-day, 9 added to-day, 20 in all to date. Mrs. J. H. Powell, of Greencastle, is our excellent soloist and faithful leader in song. House is too small, nearly 400 turned away to-night on account of no room.—A. M. HOOTMAN

Rushville. Nov. 18.—196 additions up to date. Sunday-school doubled. Will continue. —WILSON AND HUSTON, evangelists.

INDIAN TERRITORY.

Durant, Nov. 11.—Beginning a good meeting. Three additions yesterday. Arthur W. Jones is with us for two weeks.—JOE S. RILEY, pastor.

IOWA.

Albia.—Four confessions at prayer-meeting and one last Sunday. Baptized 13 last night. —R. H. INGRAM.

Bedford, Nov. 14.—Our meeting with home forces almost a week old, with good interest, fine audiences and seven added to date.—LEE FURGESON, pastor.

Clarksville, Nov. 12.—Our meeting here is two days old. Five additions, two from the sects, two by confession and one reclaimed. Sunday-school attendance doubled and new Y. P. S. C. E. working fine. Our large house is taxed to its utmost capacity.—A. R. ADAMS.

Sioux City, Nov. 15.—Our meeting at Onawa, closed Nov. 10, a general reviving of the membership and 14 added to the church, four by letter and 10 by confession. I join Bro. E. W. Darst in a meeting at Big Springs, Tex., beginning Nov. 20. My permanent address is Sioux City, Ia.—JAS. S. HELM, singing evangelist.

KANSAS.

Carneiro, Nov. 10.—We are in a meeting here three weeks old; 15 additions to date, 13 by confession and baptism, one by statement and one from the Methodists.—G. C. ARDREY.

Chetopa, Nov. 14.—Our meeting goes well; 28 in the second week, 12 confessions the last two evenings. House too small for our audiences. I go next week to Shawnee, O. T. W. G McQuerry is pastor.—D. D. BOYLE, evangelist.

Winchester, Nov. 9.—Six baptized at Round Prairie since last report; also one from the Baptist church at Winchester.—H. E. BALLOU.

KENTUCKY.

Cynthiana, Nov. 13.—We have been in a protracted meeting here for ten days and will continue twelve or fifteen days longer. I am doing the preaching This is the last month of my seventh year here.—J. J. HALEY.

Pineville, Nov 11.—We begin a meeting at Pineville to-day. This is the prettiest little city on this side of the state, with a handsome Christian church in its center. We have arranged to hold a month's meeting at Middlesboro and to try to pay off their debt and get them a preacher.—T. M. MYERS.

LOUISIANA.

Jennings, Nov. 15.—Evangelist J. L. Haddock, of Tennessee, has just closed a five weeks' meeting here. The results were: 43 additions as follows: from the Baptists, 5; Methodists, 8; Congregationalists, 7; United Brethren, 1; Catholics, 2; Christian Science, 2; world, 10; by statement, 8. A splendidly situated lot valued at $500 was donated, $1,700 was raised for a church, $600 and board for a pastor, all departments of the work thoroughly organized and a church procured in which to worship until the new building is completed. Bro. Haddock's success here and at Crowley exceeds the most sanguine expectations of all. The two congregations organized here at Crowley expect to have a great time in about three months dedicating their new churches. Bro. Talmage Stanley, cornetist, assisted Bro. Haddock materially in his efforts.—W. O. STEPHENS

MASSACHUSETTS.

Worcester, Nov. 15.—At our regular services on Lord's day there were three confessions. The audiences have been very large lately and last Lord's day evening the house was crowded in every part. We are all feeling hopeful for the future.—J. M. VAN HORN.

MEXICO.

Monterey, Nov. 11.—Our work prospers. School is growing. All children are instructed in the Bible. There have been eight additions to the church during the last month.—A. G. ALDERMAN.

MINNESOTA.

Truman.—Our meeting in Truman closed last evening with baptisms and the reception of Elder and Mrs. Reeves from the Free Baptists. It was a hard struggle, but we leave a faithful band of 33 members. We are arranging a co-operation between two or three churches which will make the work permanent. Churches in Illinois desiring meetings should address us at Bloomington, care of Sec. J. Fred Jones.—J. ORVILLE WALTON, BELLE FORD WALTON, evangelists.

MISSOURI.

Albany, Nov. 12.—We just closed a three weeks' meeting at Bedison, with 27 additions as follows: 24 confessions, 1 from M. E., and 2 by statement. E. B Harris did the preaching.—CHAS. L. BEAL, C. C. College, Albany, Mo

Bethany, Nov. 17.—Closed a two weeks' meeting at Mt. Olive with 5 baptisms.—ENOS OATMAN.

Breckenridge, Nov. 12.—Closed a meeting at Farmersville, Nov. 9, with 11 additions; 10 by confession and baptism and 1 from the Baptists, Bro. Luther Terrill leading the song service. The writer preached at Tindall (where Bro. Stevens held his great meeting) over Sunday, Nov. 10; 2 confessions. We begin a meeting in a few days at home.—W. E. BATES.

Buffalo, Nov. 10.—Our meeting of 18 days at Cross Timbers closed Nov. 6, with 22 added to the church; 21 by primary obedience and 1 reclaimed. Three confessions the last night. Meeting ought to have continued longer. Bro. J. B. Jeans, of Springfield, Mo., did the preaching. Those wanting meetings would do well to employ him. I begin to-night at Prairie Grove, six miles from Buffalo.—S. E. HENDRICKSON.

Carthage, Nov. 11.—The church at Diamond

SORE NECK

Take Scott's Emulsion for scrofula. Children often have sores on the neck that won't heal up. The sores may come and go. Parents may not know what's the matter nor what to do. Scrofula is the trouble and Scott's Emulsion is the medicine.

Scott's Emulsion heals the sores. But that is not all. Scrofula leads to consumption. This is the real danger.

Scott's Emulsion is the "ounce of prevention" that keeps off consumption.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

HACKLEMAN'S Sacred Male Quartette Book.

HACKLEMAN'S Concert Male Quartette Book.

NOT Gospel Songs, but QUARTETTES.
PRICE OF EACH BOOK
SINGLE COPY, - - - - - 25c. postpaid
FIVE COPIES, - - - - - $1.00 postpaid
Send for our 40-page Catalogue of Song-books for Church and Sunday-school, Anthem Books, Male Quartette Books, Anthems and Sheet Music.
HACKLEMAN MUSIC CO., Indianapolis, Ind.

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., Dept A, 42. 8d st., Cincinnati, O.

Grove, Jasper county, Mo., a country place 10 miles east of Joplin, closed a meeting Friday night, Nov. 8, with 39 additions; 32 baptized; 3 from the Baptists and 4 reclaimed. The preaching was done by W. S. Deatherage, of Newton county, a bright young man of ten years' experience in the ministry. This meeting was continued four weeks and followed one held at Granby of 40 additions; 27 baptized.—P D. V.

Faucett, Nov. 12.—Began a meeting here last night with Bro. Jno. P. Jesse. Good outlook.—A. R. HUNT.

Faucett, Nov. 18.—Meeting here seven days old with 20 additions.—A. R. HUNT.

Harris, Nov. 11.—We closed a three weeks' meeting at Richland, Mo., Nov. 4, resulting in 17 accessions; 8 by baptism, 2 from Baptists and 7 took membership. R. W. Blunt did the preaching. I am now holding a meeting for him at his home church at Harris. The meeting here has started off well—J. R. BLUNT.

Harrisonville, Nov. 15.—Meeting closed at Blairstown. Added to the church 11, 4 of them by baptism. I continue the first Sunday each month next year. The C. P. preacher, Bro. Goodwin, was very fraternal in his attendance and services. Blairstown is suffering from drug stores, so-called.—S. W. CRUTCHER.

Hickory Grove.—H. Warner Newby, an evangelist of Guthrie, Okla., has just closed a meeting here with 12 added. He is now at Barry, Mo., where we hope from his larger audiences and more sinful place he may add many more.—H. E. BALLOU.

Kirksville, Nov. 12.—Our meeting at Hazel Dell, in Knox county, with only home forces, resulted in 16 additions, 12 baptisms; 2 from the Presbyterians and 2 from the Methodists. I have labored for this church most of the time for 12 years and have a unanimous call to continue another year. Our three weeks' meeting with the Cherry Box church in Shelby county, resulted in 37 added; 36 baptisms; 7 were from the Methodists. Three years ago the writer organized this church and has been with them ever since. They now number 175, in a good house, with no debts, an evergreen Sunday-school and prayer-meeting.—J. W. DAVIS.

Liberty, Nov. 14.—I am assisting J. H. Hardin in a meeting in this town. Thirty additions to date.—H. A. NORTHCUTT.

Moberly, Nov, 12.—We had 11 more accessions to the Central Christian church last Sunday.—S. B. MOORE.

Montgomery City, Nov. 3.—Our 30 days' meeting closed Oct. 28 with 38 additions and the church greatly strengthened. The expense of the meeting threatened to be a burden, but it paid for itself and left $50 in the treasury. J. Will Landrum, singing evangelist, was a great help, both as soloist and chorus leader. We recommend him.—W. D. ENDRES.

Nashville, Nov. 11.—Just closed our meeting at Nashville with home forces, 3 weeks; 21 additions, 12 confessions, 2 from Presbyterians, 2 from Baptists; 1 reclaimed, 4 by letter and statement. Will continue my work next year at Nashville and Liberal, moving to Nashville.—O. W. JONES.

Taskee, Nov. 15.—One confession and 1 reclaimed at Brunot; 3 confessions also at Chaonia. We have a membership of 22 at the last named place, and they are going to try to put up a church building.—W. R. WARBURTON.

Stanberry, Nov. 12.—I closed a three weeks' meeting Sunday evening with home forces. Results, 80 additions.—W. H. HARRIS.

Springfield, Nov. 18.—Ninety-one additions to date at the First Christian church; 13 yesterday. We close here Wednesday night and begin at Blackwell, Okla., next Sunday.—W. E HARLOW, evangelist.

St. Louis, Nov. 18.—Additions yesterday were as follows: First church, 3 by letter; Second, 4 yesterday, 17 in all so far in the meeting; Central, 2 by letter and 1 confession; Mt. Cabanne, 3 by letter and 1 from Baptists; Compton Heights, 3 not before reported; Fifth, 2 confessions and 2 by letter; Beulah, 3; Ellendale, 1 yesterday, 4 altogether in the meeting which has just closed; East St. Louis, 1 addition. A Sunday-school was organized at Old Orchard by O. A. Bartholomew.

Warrensburg, Nov. 15.—One confession at Hughesville last Lord's day, a prominent physician of the town. Received a call from the church for the fourth year.—PHIL. S. STARK.

OREGON.

Albany, Nov. 9.—Our meeting is one week old with 14 added. Mrs. Hazelrigg, of Kansas, is helping us. We are delighted with her work. Prospects are fine.—J. B. HOLMES.

Salem, Nov. 3.—We began our work here Sept. 8. Four letters have been received, also one letter from Freewill Baptists, another by statement from the Presbyterians, formerly a Christian and one confession. Seven in all. Letters have been granted to 11 persons, however 9 of these were gone from Salem before we began work here. Good audiences. All very hopeful.—GEO. C. RITCHEY.

OKLAHOMA TERRITORY.

Perkins, Nov. 7.—Seventeen have been added to the faithful. Since our last report, 15 at Coyle, and two at Olivet, a mission point, where we have been preaching once a month. —J. W. GARNER.

PENNSYLVANIA.

Beaver, Nov. 8.—My daughter and I have just closed a meeting here with 29 additions; 21 by confession and baptism, and 8 by letter Next meeting at Charleroi, Pa.—A. MARTIN.

TENNESSEE.

Nashville, Nov. 11.—On last Thursday night Bro. S. F. Fowler, of Murray, Ky., closed a meeting of 13 days at the Woodland St. church this city. Results, 21 confessions and one from the Baptists. Last Sunday three more were added. Total, 25. Our people were very much pleased with Bro. Fowler and his clear, forceful presentation of the gospel. He can be secured for other meetings if communicated with at once.—J. W. HARDY, pastor.

TEXAS.

El Paso, Nov. 11.—Five additions here lately.—VOLNEY JOHNSON.

Houston, Nov. 11.—B. B. Sanders preached for us at one of our missions yesterday afternoon and at Central at night. During the day we had two strong accessions and gave our brother $120 for state missions.—E. W. BRICKERT, pastor Central church.

UTAH.

Salt Lake City, Nov. 11.—Four added here since last report; one by baptism.—W. H. BAGBY.

Changes.

E. H. Williamson, Hunnewell to Clinton, Mo.
W. L. McIlvaine, Farmington to Hatton, Wash.
W. W. Burks, Creston, Ia., to Quincy, Ill.
D. A. Wickizer, Bloomfield, Ia., to Beatrice, Neb.
Edward Owers, Omro to Richland Center, Wis.
Charles Reign Scoville, Butler, Ind., to Gainesville, Tex.
Oliver M. Olds, Sheldon, Ia., to Ellendale, N. D.
George W. Cline, McComb, O., to Mount Pulaski, Ill.
R. S. Smedley, Judson to Homestead, O. T.
William Worsdell, Clarence, N. Y., to Vermont, Ill.
H. W. Laye, Colorado to Sabinal, Tex.

To Cure a Cold in One Day.

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

WANTED SOLICITORS

In every community to sell a splendid, beautifully bound, well illustrated, two volume edition of that well known and standard work

Prince of the House of David

in connection with subscription to

THE CHRISTIAN-EVANGELIST

FOR 1902.

A fine opportunity is offered to the energetic to do much good and to realize considerable financial profit between this time and the holiday seasons.

For particulars write to

The Christian-Evangelist
1522 Locust St.,
Subscription Dep't. **St. Louis, Mo.**

THE SCENIC ROUTE

Its rails penetrate the fertile States of

MISSOURI,
ARKANSAS,
KANSAS,
OKLAHOMA,
INDIAN TERRITORY,
TEXAS and the SOUTHWEST,
TENNESSEE,
MISSISSIPPI,
ALABAMA and the SOUTHEAST

It reaches the rich farming lands of Kansas and Oklahoma, the mineral fields of Southern Missouri and Northern Arkansas, the cotton fields of the South and Southwest, the oil fields of Kansas and the Indian Territory, and hundreds of other industrial places of interest and profit to the home-seeker and investor. And last, but not least, it will carry you to the famed health resorts of the Ozarks,

Eureka Springs
AND
Monte Né

Send your friends in the old States one of our illustrated pamphlets, to be had by addressing Room No. 726, Century Building, St. Louis:

"The Top of the Ozarks."
"Feathers and Fins on the Frisco."
"Fruit Farming Along the Frisco."
"The Ozark Uplift."
"There is Something to See Along the Frisco Line."
"Oil, and where to find it."

The most comprehensive railroad literature for the home-seeker, traveler or investor ever published for gratuitous distribution.

Family Circle

Thanksgiving.

By W. S. Whitacre.

Our Father, we thank thee for blessings unnumbered,
For manifold mercies, unstinted, untold;
For riches transcending the value of rubies,
More precious by far than silver and gold.

We thank thee, our Father, for food and for raiment,
Without which our bodies would perish indeed;
But far above all of thy temporal blessings,
We thank thee for those that supply the soul's need.

For love of thy children unmeasured and mighty,
We thank thee, our Father, from day unto day.
A storehouse of riches as boundless as heaven
Is open to all who will walk in thy way.

We thank thee, dear Father, for Jesus our Savior,
Our hope of salvation when time is no more,
Our Captain and Guide o'er life's stormy ocean,
Our anchor, through faith, to the heavenly shore.

Mt. Vernon, Ill.

The Christian Manliness of Roosevelt.

By Jacob A. Riis.

Author of "The Making of an American," etc.

The Sunday-School Times prints the following copyrighted incidents of Theodore Roosevelt, by Jacob A. Riis.

In the newspapers that told of the President's death, I caught among the messages of faith and confidence in the new executive, once or twice, a note of timid inquiry, an echo, as it seemed, of the old days in Mulberry street: "Yes, we know he is courageous and strong; we know his high ideals, his fearless purpose, his spotless honor,—we own it all, and we are proud of it; but is he—quite—safe?" The answer was there, in the new President's public declaration that he would make no change, that things should remain as if the old chief had not died. There was no occasion for the inquiry. In fact, there never had been. The bitterest critics of his administration of the police in New York know now, if they were capable of learning, that his practical wisdom in dealing with that task was as great as his unhesitating courage. That task was to rescue the police from its partnership with corruption, and with unerring instinct he struck at the slough in which the corruption grew—the saloon. In no man's hands that lives and owns American citizenship to-day are the country's honor and welfare safer than in Theodore Roosevelt's. And the country knows it well.

Men who called him hasty in the old days have lived to heartily wish that they had spent their energies pushing on the load he dragged almost alone, instead of trying to persuade him from doing his duty in the interest of expediency, or denouncing him for not heeding them. Not that the one thing or the other made any difference to him. That the load was there to be dragged up the hill was enough for him. He stopped neither to consider the size of it, nor how steep was the hill. Above all, he did nothing hastily, but of deliberate purpose, most carefully weighed and thought out. In those days I was with him every day, almost every hour, and I knew not only what he did, but how he did it. One difference between him and his critics was that he had given his life to the patient study of the problems upon which they jumped with such headlong haste, anxious only to prevent "trouble," and hence that he was able to see clearly where their fears made them blind; another was that, foreseeing clearly, among other things, the consequences to himself, he was not afraid, for beyond and behind them he saw ever the duty he had sworn to do faithfully.

So it came about that during those turbulent times Mr. Roosevelt's appeal was ever to the moral forces of the community, to the forces making for decency and order, and it was their support that was his backing. The direct way to a thing was always his. When there was trouble with labor he sent for its leaders, and put the question straight—what they wanted; and when, not knowing the manner of man they had to do with, they tried blustering, he put them right in ten words, showing them clearly that they were their own worst enemies in fomenting trouble, and that, meeting him on that ground, they would lose the fight, —then turned back to the subject under advisement as if nothing had happened. And they applauded the man, and showed that they themselves were men in doing it. When he was governor, and wanted to see how the laws regarding sweating were carried out, he sent first for the labor men, told them what he wanted, and asked them to help him. Afterward he went himself, and saw what was done and what was not done. It was so always. It was thus that he, as a very young man serving in the Legislature, went to the bottom of the tenement-house cigar-makers' grievous troubles, and, having made out their side very clearly, took it without hesitation, to the amazement of the cynics, who, speechless, beheld a "silk stocking" take up the cause of the poor because it was the cause of right. And it was so that as police commissioner and governor, he gave his nights, as his days, to personal inspection of the wrongs he was asked to right. Having ascertained the facts, he went to the men who ought to help, and told them so. During the deadlock in the police board his appeal was constantly to the churches and the clergy, that of his opponents as constantly to politics and the politicians. The result we see in New York to-day: the police force, since his grip upon it was loosened, is deeper in the rut of politics and corruption than ever, but in the battle against the conspiracy, which is bound to win, the clergy and the churches lead. They are fighting Roosevelt's fight to-day, with the Bishop of New York at the forefront of battle.

That is the alliance which he brings with him to the White House. If there be any yet who believe him "hasty," they will find themselves disappointed in that, as always before. Roosevelt has persistently disappointed his enemies from the very beginning. Seeing his rapid rise, they compared him to a rocket, and said that he would come down a stick presently. And so he would have done had he been, as they thought, a politician. But he was a statesman—a man of destiny because a man of duty.

That is the keynote of his life. It was his father's, one of the most useful and public spirited men who ever lived in New York, a man whose life was, and is, a lesson to us all, and whose death moved the metropolis to such sorrow as it has seldom felt for any citizen. His high ideals of citizenship he got from him; his sanity, too, I fancy, for it was a distinguishing mark of one, and is of the other. So was his fairness, his sober sense of justice, for which the policemen in Mulberry street love him yet in secret. They dare not mention his name openly in these days of Tammany rule. For once, and once only, the honest policeman who did his duty, but had no pull, had an equal chance with the schemer. Neither kind will soon forget the two years of Roosevelt. I well remember the time I clashed with all three of the qualities in him which I have mentioned. It was when a woman was condemned to death for the foul and wicked murder of her step-daughter, and he, as governor, was beset by an endless array of more or less maudlin petitions praying for pardon. I too, labored with him. I did not like the execution, but more—I never owned it before, he would have been the last man to bring that argument to—I feared the effect of it on his career. I was weak and foolish, I know it now. I went to Albany, and all that evening and night, till the 1 a. m. train went back to the city, I argued it with him in his study. I pleaded on every ground I knew how, and I saw in his face the yearning to see it as his friend did. But he could not. He had pardoned others before, and I knew it was his dear delight to temper justice with mercy where it could rightly be done. Roosevelt is farthest from being a hard man; his heart is as tender as a woman's where it may be, as hard as steel where it must be. In this case he was absolutely right. Every consideration of fairness and justice demanded that the law take its course if the prisoner was responsible. That fact he ascertained by the strictest scrutiny, and then stood aside, heedless of the clamor. It was with something almost like awe that I saw him do it, for I knew what it cost him.

BIGGER BOX
SAME PRICE

Enameline

THE MODERN STOVE POLISH

Brilliant, Clean, Easily Applied. Absolutely Odorless.

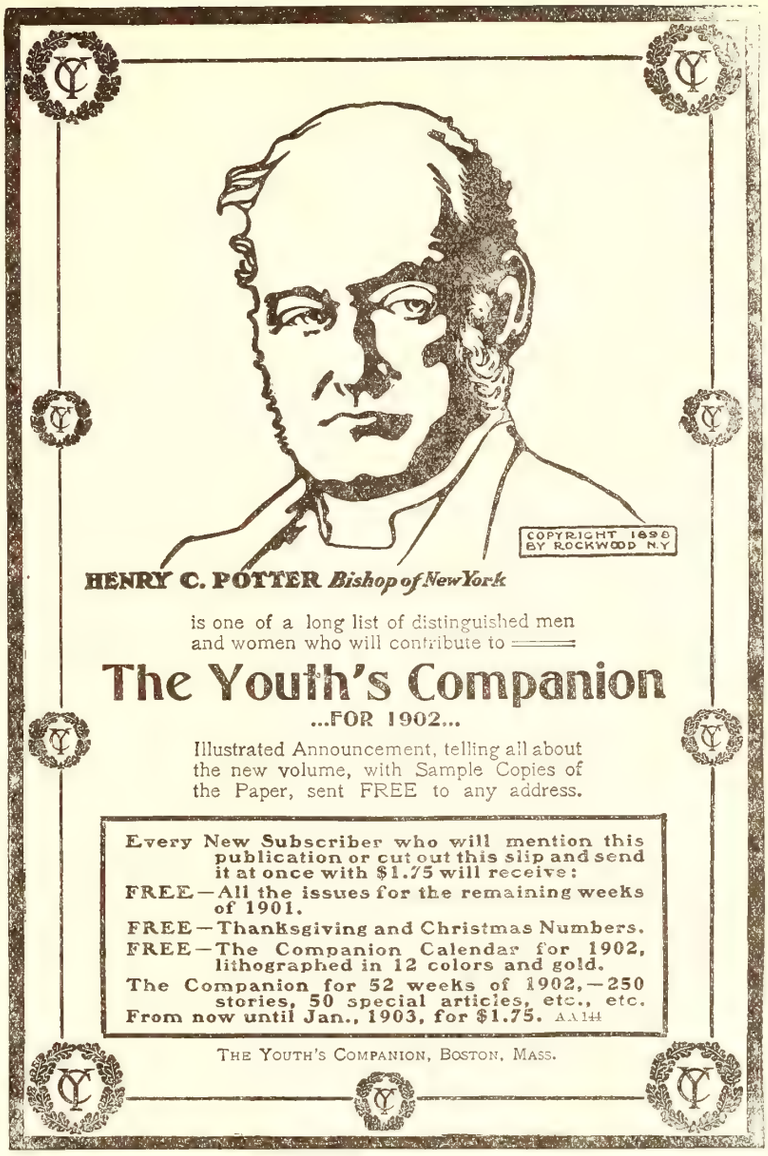
LIQUID-
BETTER
YET!
FIRE PROOF!!

Theodore Roosevelt loves children as William McKinley did. When he was a police commissioner, we would sometimes go together to the Italian school of the Children's Aid Society, or some kindred place, and I loved of all things to hear him talk to the little ones. They did, too. I fancy he left behind him on every one of these trips a streak of little patriots to whom, as they grow up, the memory of their hour with "Teddy" will be a whole manual of good citizenship. I know one little girl out on Long Island who is to-day hugging the thought of the handshake he gave her as the most precious of her memories. And so do I, for I saw him spy her—poor, pale little thing, in her threadbare jacket—way back in the crowd of schoolchildren that swarmed about his train, and I saw him dash into the surging tide like a strong swimmer striking from the shore, make a way through the shouting mob of youngsters clear to where she was on the outskirts looking on hopelessly, catch and shake her hand as if his very heart were in his, and then catch the moving train on the run, while she looked after it, her face one big happy smile. That was Roosevelt, every inch of him.

Realization.

There was a man who worked all day
  And sat up late at night
And toiled and planned and schemed away
  To gain the dizzy height;
  He longed to have the right to stand
High o'er the crowd and hear men say,
As, looking up, they saw him there:
  "How great he is, how grand!"
At last, when he was bent, when care
  And toil had marred his visage, when
The mold of time was on his hair,
  He stood high up o'er other men
And, listening, heard the passers-by
Say lightly: "What a queer old guy!"

—*Chicago Record-Herald.*



HENRY C. POTTER *Bishop of New York*

is one of a long list of distinguished men and women who will contribute to

The Youth's Companion

...FOR 1902...

Illustrated Announcement, telling all about the new volume, with Sample Copies of the Paper, sent FREE to any address.

Every New Subscriber who will mention this publication or cut out this slip and send it at once with $1.75 will receive:
FREE—All the issues for the remaining weeks of 1901.
FREE—Thanksgiving and Christmas Numbers.
FREE—The Companion Calendar for 1902, lithographed in 12 colors and gold.
The Companion for 52 weeks of 1902,—250 stories, 50 special articles, etc., etc.
From now until Jan., 1903, for $1.75. AA144

THE YOUTH'S COMPANION, BOSTON, MASS.

History of Thanksgiving Day.

The earliest record which we have of an American Thanksgiving Day is found in the New England annals of 1621. In the autumn of that year Governor Bradford, so saith the chronicler, sent out men to procure some game, in order that the New England colonists might properly enjoy a day of thanksgiving in remembrance of the fruits of their labors during the year that had passed. Another day of rejoicing was set apart and "solemnized" as "a day of thanksgiving unto the Lord," after an abundant harvest in 1622. It is stated that, on this occasion, Massasoit and his council of braves were invited to participate in the festivities, and that they did so, spending three days in feasting. Evidently the Indian friends of the colonists found Thanksgiving Day a day to be made the most of.

These thanksgiving days were not, however, of official character. The first official public Thanksgiving Day was not until the year 1631; and even this day was not at first intended to be a day of rejoicing and thanksgiving. It had been set apart as a day of fasting and prayer for relief. The colonists were in great distress; famine was imminent; a vessel laden with provisions, and long at sea, had not arrived. But just before the day of fasting came, the ship made port; and the day was then officially changed by the authorities from a day of sorrow to a day of thanksgiving. This was the first real Thanksgiving Day of the American people. Thanksgiving days were occasionally observed also in New Netherland after this date; but it was not until February, 1644, that another official Thanksgiving Day was proclaimed. That year Governor Kieft proclaimed "a day of general thanksgiving," the occasion being a victory of the colonists over the Indians. At the conclusion of peace, in 1645, another Thanksgiving Day was proclaimed. We are not told that the Indians were invited to this ceremony.

Occasional days of fasting, prayer and thanksgiving were kept by the various colonists, at different times; but no general Thanksgiving Day was set apart until 1775, when the Continental Congress adopted the practice of designating such days. The first was Thursday, July 20, 1775. The following Thanksgiving days were also suggested by the Continental Congress: Friday, May 17, 1776; Dec. 11, 1776; Wednesday, April 22, 1778; Thursday, May 6, 1779; Wednesday, April 4, 1780; Thursday, May 2, 1781; Thursday, April 25, 1782. These days were suggested in the form of recommendations to the states, whose governors were asked to issue proclamations to their peoples for days in thanksgiving. Business with one exception was suspended on these occasions. Washington also issued a proclamation to the colonial army for a general Thanksgiving Day on Thursday, Dec. 18, 1777; and again on May 7, 1778.

The first national Thanksgiving Day was, by proclamation of President Washington, set for Thursday, Nov. 26, 1789. The second was set for Thursday, Feb. 19, 1795. The honor of the first suggestion seems to belong to Representative Elias Boudinot, who moved, in the house, that the president be requested to recommend "a day of thanksgiving and prayer, to be observed by the people of the United States." There was some opposition to the motion, the objections advanced being that such a thing might tend to imitation of the frivolities and pomps of kingdoms and other harmful doings; but the motion prevailed, and Thursday, Nov. 26, 1789, became the first national Thanksgiving Day of the American people.—*Harper's Weekly*

First Automobile Girl—You don't seem much put out by your automobile breaking down.

Second Automobile Girl—No! I am always so nervous expecting it to break down that I am actually relieved when it does.

"No, I'm not very well impressed with the house," said the prospective tenant. "The yard is frightfully small; there's hardly room for a single flower-bed." "Think so?" replied the agent; "but—er—mightn't you use folding flower-beds?"

If IT'S A "GARLAND,"
That's all you need to know about a stove or range.

Leah.

[The following poem was sent to us by C. A. Freer, of Columbus, O., who says he ran across a pen copy of it some time ago in an artistically wrought handwriting and signed Eliza Poitevent Nicholson. He does not know whether this is the name of the copyist or of the author. Whoever wrote it, it is a classic. Can any one tell us about its authorship?—EDITOR.]

Nay do not speak, my lord, there is no need,
I know too well what thou hast come to say;
My sister, whom thou lovest has been here,
And she has told me all—My father gives
Rachel to thee also, to be thy wife,
And thou wilt take her unto thee this night.
She told it to me, laughing, with no thought
Of how each word fell like a stinging lash
Upon the sorest and tenderest
Of sore and quivering things—a woman's heart,
Sore with the soreness of unserved for love.
And she did show me then the little box
Of precious ointment and the fragrant rolls
Of cassia, cinnamon and calamus
From far Ceylon, that thou didst give to her.
And from her neck she took a string of beads
And laid it in my hand, that I might count
Ten beads for every year that thou didst serve
So gladly and so patiently for her,
That all the years seemed but one day to thee,
As all the beads were strung on one short string.
In all those seven years there was no flock
That thou didst watch with shepherd's patient care
For love of Rachel, morning, noon and night,
That I would not have watched for love of thee;
And yet, my lord, thou gav'st no gift to me.
And when thou camest late unto thy tent,
From seeking some stray lamb on Aram's hills,
They were not Rachel's eyes that watched for thee,
But Leah's. When the hot Assyrian sun
Didst smite thy brow with fever on the plains,
They were not Rachel's eyes that wept for thee,
But Leah's.
Ah, my lord! when thou dost look
Upon my sore infirmity, and say—
"Leah, the tender-eyed," say thou as well,
Leah, the tender-hearted, and the true.
And I have thought, if thou couldst only know
How heavy was the burden of my love,
That thou wouldst reach out kindly hands to me
And help me bear it. But I had no way
To tell thee or to make thee understand;
Thy love for Rachel made thee deaf and blind
To any word or sign by which I tried
To tell thee how I suffered. Ah, my lord,
There is no weed that grows in all the earth,
That would not be a flower if it could;
And sometimes I have almost hated God
Because he did not make my face so fair
As Rachel's. I have stood and looked
Into her sparkling eyes and felt that I
Could tear them out in quick and jealous rage!
But my true love for thee was tenderer
Than jealousy was fierce, remembering
How thou didst love her, I would turn away
With swift remorse, and love her well again,
Because she was so near and dear to thee,
And thou, my lord, so near and dear to me.
'Tis always so with perfect love like mine;
It is not love that hurts the thing it loves,
But selfishness.
And as the years wore on,
My love did grow so vital and so strong,
It seemed a separate and conscious thing
Apart from mine own self, and I have tried
To make its softness hard and cold with pride,
And failing, in hot anger I have laid
Rough hands upon the faithful thing and sought
To murder it. But always did it prove
Even its weakness stronger than my strength;
And when my rage was spent, then I did look
Upon its drooping head and pale, wan face,
And pity it because it was divine.
And could not die.
Ah! 'tis a fatal gift
To love like this, my lord, even the gods
Can feel no keener pangs of agony
Than women feel to whom they sometimes give
Such power to love. In all the seven years
That thou didst serve for Rachel did this love
Eat like a hidden cancer in my breast,
Blighting my youth and poisoning my blood
With passion and with burning jealousy.
My lord, I would have cut the very core
From out my heart, and laid it at thy feet,
For one sweet word or look of love from thee!
But when my father led me to thy tent
With stern command to enter, I did shrink
And tremble like the shy mimosa plant
That shuts its frightened leaves at every touch.
My lord, forgive me that I did obey!
It was no thought, nor was it wish of mine
To thrust myself in Rachel's place—and yet—and yet—
'Tis hard, my lord, to find the words
That would be soft and delicate enough
To paint the timid, little, wav'ring hope
That didst persuade me that if thou couldst know
How much I loved thee, then my love might win
One faint but answering sigh of love from thee,
As distant echo faintly answering sound.
But when the morning light showed thee my face,
And thou didst scorn me and humiliate
My holy love into the very dust,
As if I were the sandals on thy feet,
Then I did hate thee with a sudden hate!
Nay, do not frown; 'tis gone; that hate, that sore
Heart-breaking hate that is the twin of love.
I have no life apart from thee;
As sometimes from the sky the thirsty sun
Stoops down and drinks the water from the sea,
So didst thou drink me up with one sweet kiss,
Thinking my lips were Rachel's.
Zilpah! Come!
My lord has gone, come thou and take
This wedding girdle from about my waist,
The wedding feast was not prepared for me.
The oleander and the myrtle green,
The figs and citrons and white mulberries,
The wine, the big pomegranates and the grapes
Were all for Rachel. There was ot one bud—
One little faded bud in all the flowers—
And there was not one taste of all the fruit,
Or one small sip of all the wine for me.
'Twas all for Rachel! Zilpah, dost thou hear?
'Twas all for Rachel! all! ah! there was not
Even one morsel of the wheaten bread,
Or one drop of honey or of oil for me.
And soon, within the space of one short hour,
My sister will be here to take my place
Within this tent—my lord did tell me so
And I must go, and thou must go with me.
And we must dwell together in the tent
He has prepared for me beyond the brook.
Come, Zilpah, thou must lead me to the door,
For I am blind from weeping all the day,
And still my weeping eyes are overcast
And heavy with a cloud of unshed tears.
Here, take my hands and hold them close and warm.
See how they tremble, feel how cold they are—
Wait, Zilpah, kneel with me before we go,
Knee lower, Zilpah, so! now help me pray
That God will give me children ere I die,
To nestle in my bosom and to ease
My heart of this mad love I bear my lord.
If God should hearken to thy prayer and mine,
And give me children, it might happen then
That in some hidden and mysterious way
A wave, or little ripple from the flood
Of tender love my lord would feel for them,
Might flow from them to me. Zilpah, I faint!

I Will Cure You of

Rheumatism.

No pay until you know it.

After 2,000 experiments, I have learned how to cure Rheumatism. Not to turn bony joints into flesh again; that is impossible. But I can cure the disease always, at any stage, and forever.

I ask for no money. Simply write me a postal and I will send you an order on your nearest druggist for six bottles of Dr. Shoop's Rheumatic Cure, for every druggist keeps it. Use it for a month, and if it does what I claim pay your druggist $5.50 for it. If it doesn't I will pay him myself.

I have no samples. Any medicine that can affect Rheumatism with but a few doses must be drugged to the verge of danger. I use no such drugs. It is folly to take them. You must get the disease out of the blood.

My remedy does that, even in the most difficult, obstinate cases. No matter how impossible this seems to you, I know it and I take the risk. I have cured tens of thousands of cases in this way, and my records show that 39 out of 40 who get those six bottles pay, and pay gladly. I have learned that people in general are honest with a physician who cures them. That is all I ask. If I fail I don't expect a penny from you.

Simply write me a postal card or letter. Let me send you an order for the medicine. Take it for a month, for it won't harm you anyway. If it cures, pay $5.50. I leave that entirely to you. I will mail you a book that tells how I do it. Address Dr. Shoop, Box 582, Racine, Wis.

Helpful in Case of Accidents.

By S. H.

There is nothing sadder than to see a family wholly without the power or knowledge to help in cases of accidental poisoning, to see a loved member of the family on the verge of dying—yet no one able to give relief. Prompt action in such cases has often saved life and to have some knowledge of the best methods of treatment is a great comfort in a household. My father being a physician impressed it upon our minds to inform ourselves, and perhaps the following simple antidotes given me by him may be found useful in emergencies. The first thing to do is to produce vomiting so as to eject the poison from the stomach.

Mustard and salt and water (a cup of lukewarm water) with a little soda in it may be given, or an active emetic.

For external poisons such as poison oak, Virginia creeper poison or other plant poisons, you can bathe the affected parts in a strong solution of borax water, then apply a poultice of tansy leaves moistened with sweet cream. The borax is cooling, a sedative and kills disease germs or poison. Corrosive sublimate or poisons from alkalies, lead or mushroom, give vinegar and oil freely. Where the cause is not known give an emetic followed by sweet milk.

School Board Inspector—Who is it that sits idly by doing nothing while everybody else is working? Bobby—The teacher.

LADIES WANTED to work on SOFA PILLOWS. Materials furnished. Steady work guaranteed. Experience unnecessary. Send stamped envelope to Miss McGee, Needle Work Department, Ideal Co., Chicago, Ill.

With the Children.

J. Breckenridge Ellis.

The Runaways.—VII.

The man turned and stared at Harry. "Why shouldn't I go in that box-car?" he demanded. "I have rented that box-car, and it holds my furniture!" He was a large man with heavy black whiskers. He had a kind voice, and his face was so pleasant you could not but feel how good it would be to have him for a friend. "My little sister is in there," said Harry, "and she is a-drying. See—them's her clothes." He pointed to the vari-colored articles that were spread upon the grass. "All of us fell in the branch, and we've had a time of it, I tell *you!*" And he smiled confidingly at the sun-browned face with its twinkling blue eyes. Zep was now seen hurrying toward them from the woods. "He's the other," said Harry. "See, he's got on his shirt wrong-side out!"

"You say your sister is—er—" The man paused doubtfully.

"A-drying," Harry explained. "The bank caved in and we caved in a-top of it and Emily—that's my sister—she's twelve—she like to of drown-ded. You won't mind to wait awhile, will you, sir?"

"Oh, not at all," said the man, slowly seating himself upon the end of a railroad tie where there was a scrap of shade from the box-car. "Miss Emily, take your own time," he called cheerily. Then he added, "But how did you know the box-car was unlocked? I forgot to lock it yesterday evening, and I happened to think of it a while ago, so I rode over to lock up."

"We slept in it last night," said Harry.

"Oh!" said the man who did not seem to like this very well. "Where's your father?"

"We are orphans," said Harry. "We have uncles and aunts but I guess they would get out of *being*, if they could—all but aunt Mary; she's the best woman I ever saw; but just as *poo-oo-oor!* You don't know how poor aunt Mary is! Good thing we slept in your car last night, cause this morning, early, they was two tramps—" and Harry told all about frightening Jake and Gregg away. By the time he had finished Zep came up, and without knowing what Harry had been saying, he told about the tramps—giving the same particulars; so if the man doubted Harry's story, Zep proved it true.

"I certainly owe you a good turn for this," said the man when Zep had finished. "There are valuable things in that car which those rascals would certainly have stolen. When I realized that the door had been left unfastened, I was so alarmed, I galloped here all the way. But is this all there is of your party?"

"It's every one, counting Emily in the box-car."

"Of course we count *her*," said the man. "Would you mind to tell me where you are going?"

Zep laughed. "We wouldn't mind to tell you, if we knew," he said. "What we want is a job."

The man looked at Zep and then at Harry. "I see," he said, nodding solemnly. "Take your sister her clothes, and we'll talk it over." By the time Emily was dressed, Zep and Harry, entirely won by the fatherly manner of Mr. Dayton, had told him all their story.

BORDEN'S
EAGLE BRAND
CONDENSED MILK
40 YEARS THE WORLDS FAVORITE
SEND FOR "BABIES" A BOOK FOR MOTHERS
BORDEN'S CONDENSED MILK CO., NEW YORK

"So you meant to spend this day guarding my property in the box-car!" he exclaimed at last. "Now I call that a good, American sort of style. It wasn't right though, to go fishing. Fishing is fishing, be it with seine or pin-hook, and the better luck we have on Sunday, the more demoralizing it is. However, I think nature paid you up very handsomely for that sin—though, as usual, she paid a good part of it to people who were not actively engaged in the sport. Children, how would you like to go home with me? There's a big yard and a well, where you can sit in the shade the rest of this day, with no temptation to fish."

"Come on," said Emily, "le's go at once!"

"Can we get a job on your place, Mr. Dayton?" inquired Harry. "We want to make money."

"Yes," said Emily, "Oh, we want to make money so bad!"

"Plenty of jobs," said Mr. Dayton, nodding his head. "There'll be a big dinner that must be got out of the way in about two hours."

"Mr. Dayton," said Zep, "will you try to send us to our uncle Tom's?"

"Upon my word," said the farmer, laughing, "I see no use in sending such nimble persons anywhere, when they may get off the train at any moment! Why do you carry your shoes instead of walking in them?"

"That's economy," said Harry. "We don't know how long these will have to do us."

"I never saw such grasping for wealth!" cried Mr. Dayton, smiling. "What are you going to do with all your money when you get it?"

"Give it to aunt Mary," said Emily promptly.

"Yes," said Harry," everything we make is for her, but she don't know nothin' about our plans. You see she has five children, and the rent is so high in St. Jo', and people don't buy her pies much any more, and uncle Ben—that's her husband—he's thin, not a bit like aunt Mary—he has a different kind of back from us, so he can't do hard work of any description."

"No," said Emily, "any description of work puts him to bed. So when we make our money, we'll send it in a letter ever' week from different post offices so aunt Mary won't know where it's from. One day—"

"One day," chimed in Harry, "we'll step into the baker-shop and say, 'Hello, aunt Mary, WE sent you all that money!' "

"Then aunt Mary'll jus' hug an' *hug* us—" said Emily—but she could say no more, for she began to sob, which was a great surprise to her. Harry rubbed his knuckles in his eyes and put his arm about Emily.

"Harry and Emily are the most dreamy people!" said Zep with the calm superiority of an oldest child. "They are always thinking of things that ain't likely. But all the same, we want a job awful bad, we just *must* get one. But, Mr. Dayton, *are* you going to do anything about our uncle Tom?"

"I never like to discuss uncle Toms before dinner," said Mr. Dayton. "Come to my house, and we'll see what can be done. I think I can assure you that everything will be for your interests. Now, Miss Emily, if you'll get on that fence, I'll ride up and you can get on behind. You boys will have to walk behind us."

"Then I will have to get on a-straddle," said Emily, " 'cause I ain't used to horses. And will you mind if I hold to you pretty tight?"

"Bless your heart, no!" said the farmer in his hearty voice. "Tight as you please! Steady now. One-two-three. There you are, safe and sound and straddle, Miss Emily. Here we go!" Mr. Dayton walked the horse up the road, while Harry walked beside Emily as she rode behind their new friend. Zep kept opposite the farmer.

(TO BE CONTINUED.)

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR PIPE ORGANS.
637-641 S. Ewing Avenue, St. Louis, Mo.
Please mention this paper when writing.

STARKS' HEADACHE POWDERS
ARE THE BEST ON EARTH.

Dr. Chas. E. Herr, Lexington, Ky., writes: Your HEADACHE POWDERS are the best on earth; they have entirely relieved me of the old sick headache which has troubled me for years.

John Duffield, Minneapolis, Minn., says: I would not be without your HEADACHE POWDERS if they cost one dollar a package. Have tried everything, but got no relief until I tried yours. 10 cent package at all druggists. Sent by mail, postpaid.

STARKS & CO., MIDWAY, KY.

Hour of Prayer.

Frank G. Tyrrell.

The Gifts of God.*

(Thanksgiving Service.)

TEXT:—Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.—Jas. 1:17.

God is the great Giver! Though there be a thousand different channels pouring benefactions into your life, God is the source of them all. "Every good gift and every perfect boon" is from him. He may choose many servants to bring them, but they all wear the stamp of his beneficence. Let this truth be heralded anew at Thanksgiving time. Away with your secondary causes and vain conceits. The electric telegraph has flashed forth the truth for all the time of this industrial and commercial revival. While cities are a-building and ships a-sailing and the world a-throbbing with energy, read again the significant words: "What God hath wrought!"

Good Gifts.

Mark, it says, "Every good gift, every perfect boon." There is nothing evil, there is nothing imperfect, flowing into the world from that Source. God made man upright; but he has sought out many inventions. The hurts, the wounds, the shadows, the imperfections, are from the erring will, the stubborn blindness of man. Men are prone to look upon the good things by which they surround themselves, with a feeling of immense pride, as if by the cunning of their brains and the might of their hands they had gotten them. They forget that their very strength and cunning are gifts from God.

God is unchangeably good; with him there can be no variation. He never casts a shadow by turning. The center of the universe is a throne, and on that throne sits Benevolence. "The heart of the eternal is most wonderfully kind." Learn to recognize this fact. Learn to discriminate between the good and the bad. Many things that we esteem evil as they come into our lives are good; they are disguised blessings. Therefore cease repining. Clouds and showers are as merciful and beneficent as the sunshine.

Thanks in Everything.

"In everything give thanks; for this is the will of God in Christ Jesus to you ward" (1 Thess. 5:18). We can give thanks in prosperity; we can thank God for full granaries and loaded orchards and big bank balances; but who has learned to thank him for blasting and mildew, for devouring locusts, for loss and insolvency? Are we thankful for sickness and sorrow? Do we give God thanks for malicious enemies? Do we greet persecutions with a psalm of thanksgiving? "In everything give thanks!" "Everything" is a comprehensive term. If we were wise, if we could see the end from the beginning, if we could forecast final results, then we would readily and cheerfully obey this mandate.

"For this is the will of God"; that is, it is God's will that we should have a grateful heart. Nothing is more conducive to peace and contentment. In the waves of woe and the wilderness of doubt, trust him who "doeth all things well."

"Love divine has seen and counted
Every tear it caused to fall;
And the storm which love appointed
Was its choicest gift of all."

Thank Offerings.

Malachi exhorts the nation to bring all the tithes into the storehouse, and so prove the Almighty. His appeal is to awaken the consciences of the people. He accuses them of robbery; they have robbed God. He knows how the actions influence the thoughts and the emotions. Hence he pleads for the recognition of divine beneficence in offerings of their substance. The tithe belonged to God, according to the old regime; but according to the new, all that we possess and all that we are belong to him. "Ye are not your own; ye are bought with a price."

But we are more than paying a debt when we come to God with our poor gifts. We are acknowledging our stewardship. We are expressing in some measure our gratitude. A loving, grateful heart will overflow with thanksgiving, and it will prompt many a thank offering. Go to your pastor and say, "God has been good to me. He has raised my child from a sick bed, and I want to make a thank offering in recognition of his mercy. Take this and use it to bless them that sit in darkness and the shadow of death." This is a grace which needs cultivation. Why are there so few thank offerings? Is it because there are so many solicitations that there is no time left for spontaneous giving? Or is it because hearts are hard and unresponsive? Let the united prayer of Christ's church be—

"Thou that hast given so much to me,
Give one thing more, a grateful heart.
Not thankful when it pleaseth me,
As if thy blessings had spare days;
But such a heart whose pulse may be
Thy praise."

Prayer.

We bless Thy name, O God, for the wonders Thou hast wrought, the mercy shown, the gifts bestowed. Wilt Thou mightily increase in us the impulse of praise. Make our voices songful and our faces radiant. Bless with us all the ends of the earth. Send Thy gifts abroad, but especially, O God, wilt Thou bless with salvation the sin-sick multitudes; with the bread of life, the famishing throngs, for Christ's sake. Amen.

*Prayer-meeting topic for Nov. 27.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only. BUCKEYE BELL FOUNDRY, THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

How to Understand and Use the Bible

By J. H. BRYAN.

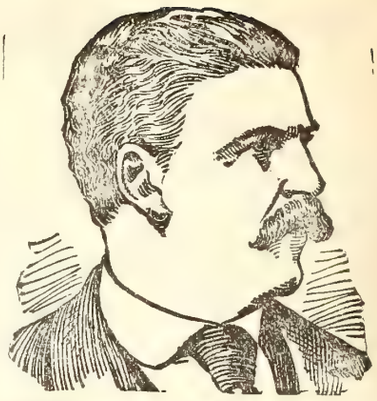
This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages o' BIBLE READINGS on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.



Suffered 20 Years. Cured of Piles.

A. L. Husung, Alma, Va., writes: "I suffered frightfully for twenty years from itching, blind and bleeding piles. I tried many remedies without relief. The first application gave blessed relief, and part of a 50-cent box cured me completely." For sale by all druggists. Little book, "Piles, Causer and Cure," mailed free. Pyramid Drug Co., Marshall, Mich

B & O S W

BEST LINE TO THE EAST.
3 DAILY FAST THROUGH TRAINS.
DIRECT LINE TO CINCINNATI AND LOUISVILLE.
ONLY $21.00 TO NEW YORK.
STOP-OVERS WASHINGTON, BALTIMORE AND PHILADELPHIA.
DINING CARS A LA CARTE.
NEW ROADBED, TRACK AND EQUIPMENT.
SCENERY UNSURPASSED.

For Information Address,
F. D. GILDERSLEEVE,
Dist. Passenger Agent,
St. Louis, Mo.

WINTER TOURIST TICKETS

NOW ON SALE VIA

Louisville & Nashville R R.

TO

Florida

and

Gulf Coast Points

Finest Dining Car Service in the South.

Write for folders, descriptive matter, etc, to

C. L. STONE,
General Pass. Agent,
Louisville, Ky.

The Reformation of the Nineteenth Century is the most important contribution of the year to our Christian literature. The work is both historical and expository. It deals with the rise and progress of the great Reformatory Movement under seven distinct headings, as follows: Introductory Period, Period of Organization, The Turbulent Period, The Transition Period, Period of Revival of Home Missions, Period of Foreign Missions, and Period of Woman's Work. To these is appended a supplemental chapter of Lessons from Our Past. The book is printed on fine, heavy paper, and substantially bound in cloth. Price, $2.00 Christian Publishing Co., St. Louis, Mo.

Sunday-School.

W. F. Richardson

The Call of Moses.*

As the adopted son of Pharaoh's daughter, the position of Moses in the Egyptian court would be peculiar, and probably not altogether agreeable. Foreigners were not in favor with the Egyptian people, at this period of their history, least of all the Hebrews, who were naturally despised as a subject race. It would not be strange if among the courtiers of Pharaoh's court there would be some who looked with envy and hatred upon the popularity of this favored Hebrew. Josephus says that more than one attempt was made to assassinate Moses, doubtless from jealousy of his growing power. It is probable, as the same historian says, that Moses was given prominent place in the Egyptian army, for Stephen tells us, in his address in Acts, seventh chapter, that Moses, even before he fled from Egypt, was "mighty in words and deeds." If the story of his leading an Egyptian army to victory over the Ethiopians is true, it would evidence such military skill as was afterwards shown in his direction of the host of Israel through the wilderness.

What were the struggles through which this man of God passed, during his early manhood, before he finally decided to cast in his lot with the people of his own blood, we do not know. That such a struggle was his, we cannot doubt. To turn from the palace to the hut, from ease to toil, from royalty to slavery, from honor to contempt, was not possible without strenuous effort. Nor could the issue have been what it was, had Moses not been supremely a man of faith. "To scorn delights and live laborious days" is only possible to the true hero. It speaks volumes for our poor human nature that such a choice could have been made, even under the supervising grace of God. Doubtless Moses as a child had learned well the story of the pilgrimage of his fathers, and knew the purpose of God to make a mighty nation of Israel, but how easy it would have been to make himself believe that this purpose had been abandoned, in view of the awful and continued oppression under which his nation groaned. How natural to have sought to secure, through his own position at court, some favors for his own family, and leave the rest of his people to endure what he seemed powerless to prevent. But it was "by faith," as the writer to the Hebrews tells us, that "Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward."

Thinking, therefore, that his brethren would understand his purpose to defend and deliver them, he one day took the part of a Hebrew against his oppressor, and in the struggle slew him By this act he proclaimed his purpose to ally himself with the Hebrews, and Pharaoh sought to put him to death. Fleeing for his life, he naturally sought the wilds of the wilderness of Sinai, and there found a home in the house of Reuel, the chief sheik of the Midianite tribe which inhabited that part of the Sinaitic peninsula. The Midianites were descendants of Abraham, through his second wife, Keturah, and were, of course, worshipers of the God of Abraham. Here Moses found a peaceful abiding place for forty years, and might, perhaps, have remained there till the day of his death, had not God appeared to him, to remind him of the mission for which he had raised him up and fitted him.

It is probable that Reuel had died before the date of our lesson, and that Jethro was his son, and therefore the brother-in-law of Moses, instead of his father in-law. The word so rendered is used for any relative by marriage, and is used indiscriminately for father-, brother-, or son-in-law, in the Old Testament. The son succeeded to the headship of the tribe, and Moses served under him, as he had under his father before him. One day, while he watched the flocks of Jethro in the near vicinity of Mount Horeb, which was known to all the tribes of that country as "the mountain of God," his attention was arrested by a strange sight. One of the acacia trees, a thorny shrub common in that vicinity, seemed to be flaming with fire, and yet was unconsumed. Moses drew near to discover, if possible, the cause of this strange phenomenon, and heard a voice from out of the bush, saying, "Moses, Moses!" His daily communion with God, in the quiet of the wilderness, had prepared him for such a voice, and he humbly answered, "Here am I." He is instructed to remove his sandals from his feet, in token of the sacredness of the place where God has met him, and, as he obeys, he hears the marvelous and gracious words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." No wonder Moses hid his face, and waited in silence for the further message of the Infinite. Perhaps he had often, during these forty years, wondered if God had remembered his promise, and would ever deliver his people. When weary years had passed, and no sign of his deliverance appeared, did Moses' heart sicken from long-deferred hope? If so, he is now rebuked, while he is filled with unspeakably joy. At last his people will be remembered, and their bondage ended. While he yet can scarcely believe for joy, the Lord assures him anew of his purpose, telling him that he has seen the affliction of his people, and has now come to deliver them, and bring them again into the land promised to the fathers. In this great enterprise, Moses is to be the chosen instrument of the Lord. His patience and faith are about to be rewarded with a glory that endless ages cannot dim.

Moses doubts his own ability to fulfill the trust committed to him. He possessed the modesty that characterizes all great souls. "Who am I?" is the question ever on the lips of those whom God calls to vast moral enterprises. The answer is ever the same. "I will be with thee." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." God gives Moses the assurance of his constant presence and aid, and promises him that he shall bring his people to worship at this very mountain where he has appeared to him so mysteriously. One by one, Moses' doubts are dispelled, his courage strengthened, his zeal rekindled, till he sets his face steadfastly toward the court of Pharaoh, where he is to stand, not as a culprit, to answer for crime, but as an ambassador of God, to demand submission. He had endured, as seeing him who is invisible, and he had now been permitted indeed to behold him, and to be his chosen savior.

*Lesson for December 1. Exodus 3: 1-12.

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

WHAT SHALL WE EAT

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed et of grains, fruits and meats is undoubtedly the

best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make a daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.

IRON AND WOOD
PUMPS
OF ALL KINDS.

Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and **Fairbanks Standard Scales.** Prices low. Get the best. Send for Catalogue.

FAIRBANKS, MORSE & CO.,
ST. LOUIS, MO.

The Japan Bible College.

Our first missionaries reached Japan just eighteen years ago. They were good men. They came out to preach, and most faithfully did they perform that work. In a remarkably short time many stations were opened, chapels built and regular evangelistic trips taken. The whole of the provinces of Akita and Yamagata heard of the Lord through the zealous work of these first missionaries. But their numbers were too few and reinforcements did not even come fast enough to occupy the wide opened doors. There was no one to devote himself wholly to educational work; that is, the work of training evangelists and preachers. This condition has existed practically throughout the entire eighteen years. Although spasmodic attempts in school work, both for men and women, have been made, no one has stepped forth to prepare himself and devote his whole thought and life exclusively to Bible-school work. No one has felt called of the Lord or by the condition of the work to become a teacher of preachers and teachers. We have had no buildings, no land, no equipment, in fact, nothing to attract students, or to encourage any one to devote himself to the work of management. So that for this long period, we have had to depend upon other ways of securing our teachers and preachers than of training them ourselves. Our work all this time has been one-sided. It has not been so successful as it would have been had the co-ordinative work been carried on. Of the eight regular preachers we have to-day not one of them was converted from heathenism by us, and only one has received regular biblical training from us. We cannot expect the plea of Christ to take rapidly with the people as long as we do not have men trained in that plea. We do not have workers for most needy places. We have stations where there are several missionary workers and not a single Japanese preacher. This is radically wrong. The proportion should be just the reverse, at least four Japanese preachers to one missionary.

But we are going to solve our difficulty. Bro. H. H. Guy will devote himself to the work of training Japanese preachers and teachers. He is in Chicago University now preparing for this most needful work. He has the Japanese language well. He knows the people and their customs. He knows the Japanese field well, having taken long trips on preaching tours, both to the north and south. He is well beloved by his Japanese brethren. Then the Foreign Christian Missionary Society have given their hearty sanction to the speedy opening of the Japan Bible College. Secretary F. M. Rains has been here and has seen a desirable location and has recommended it for purchase. Buildings will be put up and a well organized and equipped school will be started upon Bro. Guy's return to the field. About $10,000 will be needed to begin this great undertaking. Oh! that some one of God's noble stewards would come to the help of Japan to that extent. It is the NEED of Japan now. In the next twenty or thirty years it would become to our work in Japan what Bethany, Hiram, Drake, Eureka, Butler, Lexington, Cotner, Add-Ran and other schools have been to our cause in the United States.

Who are to enter this Bible College? What kind of men have we who are desirous of studying and devoting themselves to the ministry of the gospel? I will speak now of the Sendai district alone. Mr. Mitsui is a teacher in the public school in Fukushima. Mr. Sawaki is a teacher in one of the largest public schools in Sendai. Mr. Suto is a graduate of the Japan Military College and a truly reformed man. Mr. Kokubun is an official in the provincial capitol in Fukushima. Mr. Kon, from the country district, has served seven years in the navy of Japan and is in receipt of a pension from the government. Mr. Tatebe has been an assistant and has been preaching at Haranomachi now for nearly three years. There are others still in this district alone, but this will suffice to show the character of the young men who are wishing to be trained for preachers. These are all well approved of by their brethren and are faithful workers. They come from different parts of the district and their education would have a wonderful effect on our future work in their home towns and cities.

The Japanese brethren have been praying for the opening of a Bible College for several years. Substantial members and churches have made a bona fide offer to establish two scholarships for the school and in other ways to support this undertaking. If there is anything which might be called the prayer of the Japanese brethren to the American brotherhood, it is this school. We can now hold the land and property in our own name.

Are there not many brethren who will help to make this school a success? Will not some one help to endow it? Will not some one build a building? Will not some one provide the library or some part of the equipment? Will not many establish scholarships, that they may soon have a well trained man as their representative in Japan? Will not every one who reads this appeal pray for this school? Brethren, we lay this most needful work upon your consciences; we ask your careful attention, your interest, your help; we ask your prayers. "The Japan Bible College!" The name signifies our lack and indicates our need. M. B. MADDEN.

Sendai, Japan, October, 1901.

No Person Should Die

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from bladder and prostate inflammation and from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the CHRISTIAN-EVANGELIST may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys, inflammation of bladder, and enlargement of prostate gland.

There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle.

SUBSCRIBERS' WANTS.

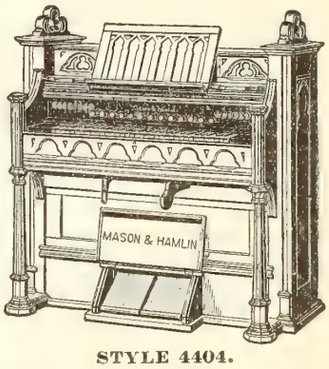
FOR SALE cheap for cash. Office, instruments, furniture, etc., of deceased dentist. Western capital. 10,000 population. Unexcelled winter climate. Cal, Ogburn, 158 E. 6th. St., Riverside, California.

SPECIAL agents wanted to sell Painine, profits 300 per cent., sales steady year round. Send 10 cents for particulars and secure territory. D. T. Lurry, Genoa, Arkansas.

GOVERNMENT POSITIONS
YOUNG MEN for Railway Mail Clerks.
Inter-State Corres. Inst., Cedar Rapids, Ia.

A Striking Example

of the result of nearly a half century of experience in organ manufacture is here shown.



STYLE 4404.

This model is one of our new designs for chapel use, and is already a favorite. Catalogue of all styles free.

Mason & Hamlin Co.
BOSTON. NEW YORK. CHICAGO.

Barnes Business College
Library Bldg., 911 Locust st., St. Louis, Mo. A Strictly High Grade Business School. Thorough instruction in all Commercial Studies, including Shorthand, Touch Typewriting, etc. Established 20 years. Send for 50 page illustrated catalogue.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., $ Galveston, Tex., Ft. Worth, Tex., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

MISSIONARY ADDRESSES

By A. McLEAN, Corresponding Secretary of the Foreign Christian Missionary Society. A volume of 292 pages, illustrated with half-tone portaits of about 75 missionaries. Contains fourteen addresses by the author. No other book in existence contains so much information about foreign missions. This book has been extensively sold at One Dollar, but we have recently greatly reduced the price.

PRICE, SIXTY CENTS.
THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

HACKLEMAN'S Special Anthems No. 1.
HACKLEMAN'S Special Anthems No. 2.
Contains Anthems for CHRISTMAS, EASTER and THANKSGIVING.
Best American Authors Represented.
PRICE OF EACH BOOK
SINGLE COPY, - - - - 35c. postpaid
DOZEN COPIES, - - - $3.60 postpaid
Send for our 40-page Catalogue of Song-books for Church and Sunday-school, Anthem Books, Male Quartette Books, Anthems and Sheet Music.
HACKLEMAN MUSIC CO., Indianapolis, Ind.

Marriages.

WALKER—SHOUP.—Married, on the evening of Oct. 26, 1901, at the home of the bride at 157 Shawnee Ave., Fort Wayne, Ind., Miss Grace D. Walker to Mr. Charles B. F. Shoup, of Zanesville, Ind., the bride's father, Elder N. A. Walker, officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

THOMAS.

Gilson Berryman Thomas passed away at Kansas City, Nov. 14, at the home of his son, William L. Thomas, 920½ Garfield avenue. The remains were laid to rest in the cemetery at Independence, Mo., where his parents, William and Martha Thomas, and the most of their descendants who have crossed the river thus far, are resting until the resurrection morn. The sickness which terminated fatally came upon him at Red Mountain, Col., in which isolated spot, high up in the mountains, he made his home with his youngest son, G. B. Thomas, Jr., postmaster at that point. The approach to the river of death was for him such as one who had lived in the faith could expect. The crossing was peaceful. Of his generation, but a single member of the once large family, so well known in western Missouri since 1843, when they emigrated from Owen county, Ky., yet survives, namely, Mrs. H. R. Gray, of Kansas City. Numerous nephews and nieces, and other kindred and friends, drop a tear with the two sons and the sister referred to, over the grave of one who was a courtly gentleman, a good man, a kind father and brother, uncle and friend.

B. M.

WALKER.

Left his daughter Mrs. Sarah Boman's, home, near Zanesville, Ind., Aug 29, 1901, after a short unconscious waiting from paralysis, in a winged flight with the waiting angels for his long expected home in heaven, Elder William Walker, in the 96th year of his earthly life. He had lived in constant readiness for over 62 years. His faithful companion, Sarah—or "Aunt Sally"—Walker, had preceded him after a completed, well-fought battle, in her 85th year, about 13 years ago. They raised one minister for the Lord and kept "the preachers' hotel" for over fifty years, all free. To sing, to pray, to work for, and to give to the Lord's blessed cause was their chief delight while on the earth. They leave six sons and two daughters, all in the church of God but one. One Christian daughter and little son with them in heaven. Many grandchildren, mostly in their Lord's happy service. He was among the first abolitionists, also among the first and most radical prohibitionists to the day of his death; was a Bryanite, free silver Populist; wanted to live to see Bryan president; was a devout Bible disciple and Christian elder; versus slavery, rum, plutocracy, imperialism and sectism; bold as a lion and gentle and loving as the lamb-like child; never was defeated in a Bible controversy; a model parent, Christian husband and citizen. God bless him forever.

HIS SON, NOAH.

FOR SCHOOL TEACHERS

New Wall Map, Free.

The Louisville & Nashville R. R. has just issued a most complete Wall Map of the United States, Mexico, and the West Indies. This map is printed in colors, mounted on linen, with rollers at top and bottom, ready to hang on wall. Size is 36x36½ inches. We will be pleased to send a copy FREE to every teacher who will send name and address to

C. L. STONE
General Passenger Agent,
Louisville, Ky.

AGENTS WANTED—MEN and WOMEN
For the splendidly illustrated and wonderfully popular new book
THIRTY YEARS IN WASHINGTON
By MRS. GEN. JOHN A. LOGAN. It portrays the inner life, wonderful activities, marvels and mysteries of the Capital as a famous and highly privileged woman sees them. Beautifully illustrated (50 Plates) by Government consent and aid. ☞Sold by agents only. 81st thousand. ☞A few more reliable agents wanted, but only one agent in a place. ☞Some of our agents are making $100 a month. ☞*Distance no hindrance for we Pay Freight Give Credit, Extra Terms* and *Exclusive Territory* Address
A. D. WORTHINGTON & CO., Hartford, Conn.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

The GREATEST SONG-BOOK of the 20th CENTURY

—BY—

Chas. H. Gabriel, J. E. Hawes & W. E. M. Hackleman

192 PAGES—201 SONGS AND HYMNS.

Best American Authors Represented by Valuable Copyrights.

This book contains 125 NEW SONGS and a large collection of Popular Songs, together with many Standard Hymns. Its editors have edited books that have reached a sale of many million copies. Their songs are sung around the world and their latest and best appear in this book. Send 25cts. for Sample Copy.

PRICES AND EDITIONS.

Full Cloth (*Postpaid, Per Copy*, $6.50)	*Per Doz.*	$3.00	*Per 100*	$25.00
Board " " " .25	" "	2.50	" "	20.00
Flexible Cloth " " " .25	" "	2.25	" "	17.50

UNLESS NOT PREPAID.

Send for our 40-page Catalogue of Song-books for Church and Sunday-school, Anthem Books, Male Quartette Books, Anthems, octavo form, and Sheet Music.

Address..... HACKLEMAN MUSIC CO., 712 Majestic Bldg., Indianapolis, Ind.

The Spiritual Side of Our Plea

By A. B. JONES

This new volume is a notable contribution to a better understanding of the spiritual significance and value of our Reformatory Movement. It accentuates a side of our plea which has been too much neglected by many. It deals in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," and "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in our ranks.

Cloth ✕ 394 Pages ✕ Price, $1.50

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

COMMUNION WINE

We are glad to be able to announce to our readers that we have just closed a contract with one of the largest grape-juice establishments in the United States, which will enable us to supply our patrons with a much better quality of unfermented grape-juice than we have hitherto sold, at a much lower price than has been asked.

This grape-juice is bottled especially for us and bears our label. It is intended for use in the Communion Service, and also for medicinal use. Pure grape-juice, such as this that we offer, is a most excellent drink for invalids, for convalescing fever patients, for children, etc., etc. Care should be taken, however, to avoid the many impure and adulterated brands of grape-juice now on the market.

PRICES. The prices we quote are for goods sent by express, not prepaid. We have put the prices as low as possible, that every church may be able to secure this *non-intoxicating wine*—the only wine that should be used in the celebration of the Lord's death. We especially urge patrons to buy in dozen lots. The price is less, the cost of transportation is proportionately less, and the trouble of frequent ordering is avoided. *This grape-juice will keep in perfect condition for ten years.*

	SINGLE.	HALF-DOZEN.	DOZEN.
QUARTS,	$1.65	$3.50	$6.00
PINTS,	.40	2.00	3.50
HALF-PINTS,	.30	1.50	2.25

Send Ten Cents in stamps, for sample bottle of this superior grape-juice—sent prepaid.

The Christian Publishing Company, St. Louis, Mo.

Book Notes.

N. B. The business of the Christan Publishing Company is by no means confined to the books which we ourselves publish, or to those listed in our catalogue, or to those which we advertise, from time to time, in our periodicals.

We do a general book business, and can supply, AT THE REGULAR RETAIL PRICE, almost any book in print, no matter where or by whom published. If you see anywhere a review or advertisement of any book and desire to purchase it, send us a money order or draft to cover the regular retail price, and we will forward the volume postpaid.

We desire to call the attention of our patrons to the preceding paragraph, and particularly to the announcement that we will supply any desired volumes *at the regular retail price.* We are at all times anxious to serve our friends and patrons, and will gladly take any amount of pains to secure any desired volume, even if there is practically no profit for us in the transaction, as is often the case. If you really want to buy any volume we will do our best to get it for you, and we generally succeed in such endeavors. But do not expect that we can supply you with standard works at one-half the publisher's price. It is evident to us that the following method of procedure is frequently carried out: Bro. Z. sees advertised, somewhere, a book, the price of which is given at $2 00. He thinks he would buy it if he could get it for 60 cents. "Perhaps," he says to himself, "the Christian Publishing Company will get me the book for 60 or 75 cents." So he writes to us and asks: "Please tell me the price of ——." He knows the price and where the book is published, because he has happened to run across it, but we have to look it up. We spend an hour, perhaps, in investigation before we secure the desired information. Then we write him that we can send him the volume for $2.00. That ends the story. Bro. Z. never had any serious notion of buying the book, but he has, unintentionally of course, put us to a great deal of trouble for nothing. If Bro. Z. had written: "Please send me—— " or if, seriously intending to purchase the book but not knowing its value, he had inquired the price, that he might know what amount to remit for it, the case would have been different. We *wish* to be "bothered" with inquiries from people who mean business. But we can save our patrons as well as ourselves much unneccessary trouble and correspondence by stating that when we supply a book not in our catalogue and not published by us, it is always at the regular retail price. The only exceptions to this rule are the special bargains that we specifically announce.

We are already receiving a gratifying number of orders for our new stock of Communion Wine, at the reduced prices. As our churches come to know the excellent quality of this pure, unfermented "juice of the grape" and realize the moderateness of the prices we ask, we must inevitably do a vastly increased business in this line. Twenty years ago it was a common thing for our churches to use in the communion service alcoholic wine, purchased at a convenient saloon. Even yet, we regret to say, this practice is not entirely obsolete. But now that we are offering so excellent a quality of unfermented wine at so reasonable a price, there is no excuse for any congregation tolerating a fermented wine. Remember, *prices in our present catalogue are canceled,* and the following greatly reduced prices are now in force:

	Single	Half Dozen	Dozen
Quarts	$ .65	$ 3 50	$ 6 00
Pints	.40	2 00	3.50
Half-Pints	.30	1.50	2.25

Again do we urge the wisdom of ordering in dozen lots, for several good reasons. Each dozen bottles, in all three sizes, is packed separately, and the purchaser of a dozen gets an "original package" The cost, per bottle, is much less when a dozen is ordered, and transportation charges are proportionately less. There is no danger that this grape-juice will spoil, if kept too long. It is hermetically sealed, and will keep ten years, if necessary.

Stand by the Standard!

Price's Cream Baking Powder is everywhere the acknowledged standard, the powder of the highest reputation, greatest strength, and absolutely pure. It renders the food more healthful and palatable, and using it exclusively you are assured against alum and other dangerous chemicals from which the low-grade powders are made.

Dr. Price's Baking Powder is sold on its merits only — never by the aid of lotteries, gifts, commissions or other schemes. The entire value of your money comes back to you in baking powder—the purest, most economical made.

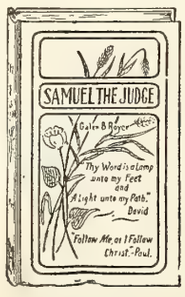
PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Alum baking powders are low priced, as they cost but three cents a pound to make. But alum leaves in the bread or cake glauber salts, sulphuric acid and hydrate of alumina—all injurious, the last two poisonous.

It is our privilege to announce this week something entirely new, and as valuable as it is new. This is a series of little books, five in number, on the leading heroes of Old Testament history, written especially for young folks—those from twelve or fourteen to twenty years of age. The titles are as follows:

David the King.
Joseph the Ruler.
Daniel the Fearless.
Samuel the Judge.
Moses the Leader.

These five volumes are from the pen of Galen B. Royer. The narratives are in story form and may almost be styled historical novels, save that the events and incidents in the careers of the heroes are, in the main, fact and not fiction. We can most heartily commend these books to parents who wish to interest their sons and daughters in Bible study, or who desire to supply their children with reading matter that is wholesome, and at the same time interesting and attractive. The price of these books is very low—only 35 cents per volume. The five books average about 150 pages each. Each volume is beautifully bound in white "Art Vellum" cloth and is stamped with a tasteful design in red and green, making a very handsome appearance, indeed. This series is on a somewhat different order from anything we have ever published, and we are confident that it will be favorably received by our patrons. We repeat the prices (postpaid):



Any single volume.....$ .35
Complete set, five vols.....1.75

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Ce tury.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii November 28, 1901 No. 48

THANKSGIVING

THE UNSOUGHT BLESSING

I thank Thee, O my God, for answered prayer;
For dreams come true I thought too good to hold;
For gifts so precious and for scenes so fair
That they shall never vanish or grow old.

And more I thank Thee for the gifts of Thine
I did not hope for in my wildest thought;
The sweet surprises of thine oil and wine
Poured out when I had never dreamed nor sought.

Yet, giving thanks for answer and surprise,
It is for this Thy goodness I would boast;
That Thou has sent, despite my pleading cries,
The thing I did not want, but needed most.

Jessie Brown Pounds,
in the King's Business.

CHRISTIAN PUBLISHING COMPANY
1522 Locust Street, St. Louis, Mo.

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

A SERMON OUTLINE

THEME

OUR SPECIAL RATE OF ONE DOLLAR.

WE WILL TREAT THE SUBJECT UNDER THREE HEADS AS FOLLOWS:

FIRST—New Subscribers may secure THE CHRISTIAN-EVANGELIST for one year by r mitting ONLY ONE DOLLAR.

SECOND—Old Subscribers with subscription PAID TO JAN. 1, 1902, OR BEYOND may ha subscription extended one year by paying ONLY ONE DOLLAR.

THIRD—Those in Arrears may pay to Jan. 1, 1902, at regular rates and send ONLY O DOLLAR for the year 1902.

(A) The first division of our subject may be explained and emphasized by means sample copies, exhibits of what THE CHRISTIAN-EVANGELIST for 1902 is to be (we will furni printed folders on application), and by impressing upon the prospective subscribers t necessity of a Christian paper in the home. It should be further urged that the paper be t very best obtainable, which is another way of indicating THE CHRISTIAN EVANGELIST.

(B) Such homely admonitions as "A word to the wise is sufficient," "Make hay whi the sun shines," "Now is the accepted time," "Opportunity has a forelock but no back hair etc., may be used to illustrate and fix the importance of the second division.

(C) The third division naturally suggests a reference to the Twentieth Century and t awfulness of lingering in a century from whence one's friends and associates have departe The Scripture admonition to "owe no man anything" may be used effectively.

CONCLUSION—Sin not away the day of grace. Accept the present opportunity. Now THE TIME TO SUBSCRIBE.

Christian Publishing Co. 1522 Locust St., St. Louis, M

Splendid Teachers' Bibles
AT
One-Fourth Regular Price

4 | $5.00
$1.25

ONE-FOURTH REGULAR PRICE

This is an age of record-breaking. The other day Henri Fournier sent an automobile at the rate of 70 miles an hour. Last summer the trans-Atlantic steamship time was reduced to five days, one hour and a few minutes. Bicyclists and trotters are clipping one second after another from their respective mile records, until they now stand very close to one minute in the former and two minutes in the latter case.

We have broken some records in the way of Book and Bible Bargains, heretofore, but now we propose to make a new record in the way of a Bible Bargain that will never be equaled or excelled. If any reader of this announcement knows of any other Bible offer as good, or anywhere near as good, we would like to know of it.

WHAT THIS BIBLE IS.

One of the Finest Teachers' Bibles ever printed. Alsatian Levant (beautifully smooth, soft leather). Divinity Circuit, Round Corners, Leather Lined (this is important; the various "cheap" Bibles are lined with black paper). Silk Sewed, Red under Gold Edges. There are 1000 pages of text and 324 pages of helps, including splendid Concordance, Maps, Index of Names and subjects, a Summary of the books of the Bible, Comprehensive Treatises by world-famous scientists, scholars and specialists, on such subjects as:

Parables and Miracles.
Prophecies Concerning Christ.
Mountains and Hills of the Bible.
Rivers and Lakes of the Bible.
Coins of the Bible.
Animals of the Bible
Music of the Bible.
Weights and Measures.
Ethnology of the Bible.
The Bible and the Monuments.
Jewish Sects and Orders.
Poetry of the Bible.
Etc., etc., etc., etc.

The Type is a beautiful clear, plain, Minion. The Paper is of fine quality. The appearance of the Bible, as a whole, is remarkably fine and handsome. In fact, there are very few Bibles, at any price, that equal this book.

THE REMARKABLE PRICE!

ONE DOLLAR AND TWENTY-FIVE CENTS is all that we ask for this fine Bible *without* marginal thumb index, or One Dollar and Fifty Cents *with* thumb index. This is a regular Five Dollar Bible. Tens of thousands have been sold at that price, and that is the publisher's list price. We habitually sell things lower than others, and consequently we have sold the book for $3.50, but never until the present time did we offer it for *less* than $3.50. At that rate there was a very small margin of profit for us. At the price of $1.25 the book is sold for *less than one-half the actual wholesale price.* This is a plain statement of *fact*, and is absolutely true. There is no "catch" to our offer; there is nothing concealed; there is no undesirable feature of the book that renders it unsalable. We have a reason for making this extravagantly low price—a reason which the more shrewd of those who read these lines will divine, and which will make them all the more eager to take advantage of the offer.

THIRDLY AND LASTLY.

We can sell you *one* of these Bibles for One Dollar and Twenty-five Cents (or $1.50 if you wish the thumb index), or we will sell you *two* for twice that amount; but we cannot sell you *one thousand* for $1,250.00. Strange? Not a bit. We haven't a thousand copies, by a good many, and this offer is good only while our present stock lasts. If you want one thousand copies we will supply them, but the price will be $3,500.00.

The Christian Publishing Company is an old established concern. It has a reputation for fair and honest dealing. It guarantees this Bible to be just as represented. If you buy it, and are dissatisfied, you can get your money back by asking for it.

THE CHRISTIAN PUBLISHING COMPANY, - ST. LOUIS, MO.

THE
CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, November 28, 1901. No. 48.

Contents.

EDITORIAL:

Current Events.....1507
Thanksgiving.....1509
Our Early History.....1509
The Christian Evangelist for 1902.....1509
A British View of Americanism.....1510
Notes and Comments.....1510

CONTRIBUTED ARTICLES:

Why Should Young Men and Women Go to College?—John Henry Barrows....1512
Uncle Tobe's Thanksgiving (poem).—Will H. Dixon.....1513
Some Pilgrims' Love Stories.—W. H. Rogers.....1514
B. B. Tyler's Letter.....1515
The Individuality of Books—A. M. Growden.....1516
The Observance of C. W. B. M. Day....1516
The Channels of Life: Habit—Edward Scribner Ames.....1518

CORRESPONDENCE:

Texas Letter.....1522
The Investigation of Ministerial Character.....1522
New Jersey Letter.....1523
From the New Country.....1523
An Old Church.....1523
The Sunday school Lessons for 1902.....1524
An Abridged Bible.....1525
Iowa Sunday-school Work.....1536

MISCELLANEOUS:

The People's Forum.....1519
Our Budget.....1520
Evangelistic.....1526
Family Circle.....1528
With the Children.....1531
Hour of Prayer.....1532
Sunday-school.....1533
Book Notes.....1534
Marriages and Obituaries.....1535

Current Events.

Reciprocity Convention. Last week there was held in Washington a convention of business men to consider the question of reciprocity. Over two hundred delegates were present representing all the important manufacturing interests of the country. The purpose of the convention was to harmonize the interests of the various industries and present a fairly complete statement of what the manufacturers of the country want in the way of reciprocal trade concessions with other countries. Such a conference as this prior to the opening of Congress deserves hearty approval if it can prevent the assemblying of lobbyists in the halls of the capitol, outnumbering the members of both houses and fighting the battles of their conflicting interests whenever there is a prospect of tariff modifications. The reciprocity convention, however, proposes not to encourage tariff agitation, but to forestall it. The weight of its influence will be directed toward maintaining the present tariff scale, modified only in particular cases by reciprocity treaties. A resolution was passed favoring the creation of a Department of Commerce, with a cabinet member at its head, and of a Bureau of Reciprocity within that department to study the vast mass of facts in the light of which treaties of reciprocity must be made.

Protection of Native Races. All good citizens should remember that Secretary Hay has appointed Dec. 6 as the day on which the state department will receive petitions for the enactment of the Gillett-Lodge bill for the protection of uncivilized native races against the white man's alcohol and opium. If Congress acts favorably upon this bill at the opening of the session, the United States will be allied with those civilized nations which are seeking by legislation and treaty to prevent the introduction of the vices of civilization among the Pacific islanders in advance of its blessings. The Gillett-Lodge bill forbids any American citizen to sell intoxicants or opium to the uncivilized races in the Pacific islands not under any civilized government. The bill was endorsed by President McKinley, was passed by the House of Representatives at the last session of Congress and was favorably reported by the committee of the Senate, but was crowded out in the closing days of the session and failed to become a law. Dr. John G. Paton, whose eminent services to civilization as well as to Christianity in the New Hebrides are universally recognized, has made two tours in the United States chiefly for the purpose of urging such legislation. At present American traders sell the natives rum and guns; the combination is not a safe one. Great Britain already has such prohibitory legislation in force. It is important that our government should place similar restrictions upon those of its citizens who are attracted to this form of trade because of the money there is in it. Petitions and letters should be sent to congressmen and senators, and further petitions "To All Civilized Nations" asking for treaties to insure the protection of the native races from liquor and opium traders of all nationalities, may be forwarded to the Reform Bureau, Washington, D. C.

Penny Postage. Among the questions which will come up at the approaching session of Congress is that of a one-cent rate for letter postage. Some congressmen have already declared their intention of advocating such a measure and there is no doubt but that it will have strong support. A reduction of $40,000,000 in the war tax has failed to wipe out the surplus and there is still an embarrassing excess of receipts over expenditures. Might it not be as well to spend some of this on a reduction of the rate of letter postage as to wipe out the surplus by reducing the tax on beer and tobacco? The question of preventing the abuses now practiced in regard to second-class mail matter always comes up at every session of Congress. Thousands of tons of matter, which is either books or practically pure advertising matter, are sent annually at the newspaper rate. The government is willing to lose a little in circulating newspapers, but there is no reason why it should be asked to bear the expense of circulating advertisements. There are dozens of papers in this country claiming weekly circulations of from 200,000 to 1,000,000 copies, which are published solely for what can be made out of their advertisements. No effective way has yet been found to debar these publications from second-class rates. There are a great many merchants who think that the one-cent letter rate need not wait upon this reform in the second class, and that, if the government is going to lose money in circulating advertisements for the benefit of a comparative few, it might as well lose a little more in carrying letters for the benefit of the many. Besides, it is not so certain that a one-cent letter rate would mean a permanent decrease in receipts. The reduction from the three-cent to the two-cent rate turned out to be a good business move.

The Capture of Colon. The fact that there is a rebellion in progress in Colombia had almost slipped from the minds of most of us until the unexpected capture of the important port, Colon, by the insurgents, or Liberals, recalled the fact. Colon is the Atlantic terminus of the Panama railway and its capture comes dangerously near to interfering with the only business which our government has in Colombia, i. e., a treaty obligation to keep the line of communication open across the isthmus between Colon on the Atlantic side and Panama on the Pacific. There has been no attempt as yet on the part of the Liberals to interfere with traffic on this road, but it is easy to see that such a state of affairs—the termini of such a short road in the hands of mutually hostile forces—is not conducive to the best commercial conditions. A Colombian gunboat has arrived at the port and its commander has notified the commanders of the American, British and French warships in that harbor that he intends to bombard Colon at noon on Monday. The foreigners residing in the town are seeking refuge on the ships of their respective countries. To bombard the city it will be necessary, it is said, to fire across the railroad tracks and yards, and it is scarcely possible that this can be done without virtually stopping railroad traffic. In that case it may be necessary for our representatives to take a hand in the matter.

Indian Affairs. In his annual report, a document of 300 printed pages, the Secretary of the Interior deals at length with the Indian question. In regard to education, he recommends that non-reservation schools should not be further extended and that industrial and manual training for both sexes should be introduced into all schools where it is not now practiced. The whole legislative policy of the government toward the Indians is summed up in the Curtis act, which imposed upon the Dawes Commission, created in 1893, the following duties: to make correct rolls of citizenship of the members of the five nations and, when this had been done, to divide the tribal lands into individual holdings among the members whose names appear on the roll, "giving to each so far as possible his fair and equal share thereof, considering the nature and fertility of the soil, location and value of same." Though much has been done, this work has not been completed and it is Secretary Hitchcock's opinion that it will take considerable time to accomplish what remains to be done before the tribal governments can be dissolved and the territory be ready for admission to statehood. This plainly indicates that the Secretary of the Interior, whose opinion on this question is naturally important, considers the movement for the admission of Oklahoma and Indian Territory as a single state to be premature.

Rebellion in the Klondike. A picturesque plan "ganged a-gley" when the project of throwing off British sovereignty and establishing an independent republic in the Klondike was prematurely disclosed. An oath-bound secret society had been organized, according to the reports, and, after the close of navigation had cut off communication with the outside world, the republic was to be established and it would have had six months in which to get into running order before any one outside could learn of its existence. The plan has been betrayed and is probably off. The grievances of the miners upon which they based their desire for independence are: ineffective and unequal mining laws, an excessive royalty tax on the product of the mines, unlicensed liquor and gambling traffic, official favoritism in disposing of timber and mining lands, and the unyielding attitude of Great Britain in regard to the Alaskan dispute.

The W. C. T. U. Convention. The Woman's Christian Temperance Union has been holding its national convention at Fort Worth, Texas. Among the many resolutions passed by the convention were those protesting against the removal of the restrictions upon selling liquors to Indians, in case statehood is granted to Indian Territory and Oklahoma, and against the Sunday opening of saloons in New York city, as is being proposed by some of the Fusionists who helped win the victory for reform, but are afraid the city will not endorse the reform program unless some compromises and concessions are made. Both of these resolutions commend themselves to the judgment of all right-minded persons. The scope of the Woman's Christian Temperance Union has been broadening ever since the beginning of the organization, until now it includes not less than forty-five departments of work, all of which are reforms of one sort or another, but some of which have no visible bearing on the question of temperance. It has seemed to many that the organization would have been an even more powerful agency than it is if it had confined itself strictly to temperance reform, without taking up other matters upon which the most zealous advocates of temperance develop radical differences of opinion. But whatever may be said in this direction, the fact remains that the W. C. T. U. with its 300,000 members in the United States, is one of the most effective agencies for reform that this country has ever known.

The Bandits Still Resist. The news that comes from Bulgaria regarding the ransoming of Miss Stone from the bandits is chiefly a vain repetition of unconfirmed rumors. What is certain is that Miss Stone is still in the hands of her kidnapers and that they are still standing out for the full amount of the ransom which they originally demanded. Mr. Dickinson, the United States Consul, has officially requested the Bulgarian government to desist from its attempts to capture the bandits, since such attempts drive them farther into the mountains and endanger the lives of the captives. This request may be a diplomatic blunder, since it will destroy any claim upon the Bulgarian government for indemnity—we cannot very well hold it responsible after asking it to let the robbers alone—but it may ultimately save the life of Miss Stone. The latest report is that Mr. Dickinson has delivered an ultimatum to the robbers, fixing a date by which his offer must be accepted, and is on the point of returning to Constantinople.

Workmen in Politics. Lord Rosebery's suggestion to put business men in charge of the government is being carried one step farther, and that, too, in actual practice, by the election of workingmen to office in one or two notable instances. It is reported that San Francisco's mayor elect is a musician who plays in the orchestra in one of the theaters in that city. Of course we cannot tell whether to class him as skilled or unskilled labor until we have heard him play, but in any case this is not his sole occupation for he is a business man outside of theatre hours. But Bridgeport, Conn., has elected as its mayor a man who came from Ireland at the age of thirty, and has ever since been shoveling coal in the Wheeler & Wilson Sewing Machine factory. He is now 58. With wages which have never risen above $15 a week, he has supported his family and made some good investments in real estate. Six years ago he was elected alderman and at the recent election his candidacy for mayor overthrew the usual Republican majority and resulted in his election by a majority of over 3,000. It was another case of honest man against a machine. The policy which he will follow as mayor is outlined in these words, which we quote from the Outlook:

> I'll serve all the people.
> No politicians about me.
> Public expenses must be reduced.
> No junkets.
> No secret sessions. No committee meetings behind closed doors.
> I know the value of money. I have had to work for it. The taxpayers' money shall be used as if it were mine own.

If shoveling coal for twenty-eight years is the proper regime by which to develop such an idea of the duties of municipal office, then let us put all candidates through that curriculum. The job may look a little grimy from the outside but the chances are that a man will come out of it cleaner on the inside than if he had spent those twenty-eight years acquiring an extensive acquaintance with practical politics. Mr. Mulvihill, the new mayor of Bridgeport, might not be the best man for the place if there was need for the city to launch out upon new enterprises and inaugurate an era of municipal expansion, but that is not what Bridgeport happens to need at present. She needs a man to show her how to live within her income and to get her money's worth for every dollar that goes out of the city treasury—which is the same thing that most of our other cities need—and that is what the new stoker-mayor is qualified to do. His salary will be $3,000 a year, which is probably four times as much as he ever received before in his life, but if he comes up to the popular expectation he will earn it.

A Busy Governor. A recent dispatch from Santiago de Cuba read as follows:

> Gen. Wood to-day gave directions for the construction of the sea wall, half a mile in length, which will cost $50,000, and of a custom house building. He issued instructions, also, for harbor dredging, for the completion of the sewer system and waterworks, for the repair of roads and for the transfer of prisoners from the jail to the old Spanish barracks, in order to make a courthouse of the jail, which is one of the oldest and most famous in the West Indies. During the afternoon he inspected the troops of the 8th cavalry and to-night he gave a public reception at the palace.

A pretty full day's work, that might fairly be called. With such a vigorous governor it is no wonder that Cuba is being transformed into a fit abode for civilized man. For the first time in her history Cuba is now passing through the throes of a presidential campaign. Palma and Masso are the two prominent candidates and, although the excitement has not yet become intense, the contest will probably be hot enough before the election, which occurs in February.

Admiral Schley, whose personal fortune, which was not large, has been all spent on attorneys' fees and the other expenses incident to the naval court of inquiry, has declined to allow his friends to bear any part of this expense for him. It was being quietly suggested that the amount might be raised by subscription among his friends and admirers, but he promptly put a stop to that movement. His attitude is correct and admirable. The investigation was not forced upon him. He asked for it and had a right to expect to pay for it. On such a delicate point of personal and financial honor, Schley is incapable of perpetrating any loop.

On December 20, ground will be broken for the first building of the Louisiana Purchase Exposition of 1903. Suitable ceremonies will mark this point at which the work of planning and designing becomes a work of construction.

Thanksgiving.

"Some hae meat but canna eat,
And some na meat that want it;
But we hae meat and we can eat,
So let the Lord be thankit."

"It is sweet, when on the great sea the winds trouble the waters, to behold from a cliff the deep distress of those who toil on the sea; not that it is a pleasure and delight that any should be afflicted, but because it is sweet to see from what evils you yourself are exempt."

The Lowland singer and the Latin philosophical poet have both voiced the thought that in contemplating the misfortunes of others we should find new occasion for rejoicing in the blessings which are ours; and the Roman at least, materialist though he was, and speaking of pleasure without thought of thanksgiving, has taken pains to guard against the inference that another's disaster should in itself be a source of delight.

It is inevitable as the season of Thanksgiving recurs—if sports and gluttony have not quite concealed the meaning of the day—that one should take stock of those things which ought to make him grateful, and that in doing so he should be aided by a comparison of his own lot with the circumstances of others. It would seem at first glance that such a process could not be productive of the desired result except in the case of the comparative few whom we are in the habit of considering as constituting the favored class. Persons of exceptional talents, of pre-eminent learning, of great wealth, of high social position and popularity might well find reason to rejoice at such comparisons. But how about the vast majority who have no such exceptional gifts? Can every one find reason for thanksgiving by comparing his lot with that of every one else?

Certainly, if the comparison be conducted by the proper method. Let an effort be made, not to prove one's complete superiority to others, but to appreciate the value of those gifts which have been bestowed by noting those individuals who have been deprived of one or another of these gifts. A visit to an asylum for the blind will give any man a new appreciation of the value of the gift of sight and of all the realm of beauty which is unlocked to us by the marvelous mechanism of the eye. The blind may value more highly his hearing and his quickened senses if he considers the eternal silence that surrounds the deaf. It is a common saying that one does not appreciate the blessing of a home until he is deprived of it, but a visit to those parts of a great city where overcrowded and squalid conditions make the very name of home a mockery, would help one to appreciate his own.

Each one of these classes—the blind, the deaf and the homeless—can be helped to a positive appreciation of what each one has by noting its absence in one of the others. For Thanksgiving should not be associated with rejoicing in superiority over one's fellows, but with recognizing the full value of all one's gifts.

The world is full of men and women who have learned to prize the blessings God has given by losing part of them. There is much meat in the old story of the Sybil who brought to the Romans her nine golden prophetic books and offered them for sale. When her offer was refused, she burned three of the books and tripled the price. Again refused, she burned three more and again tripled the price. The last offer was accepted. Men are not rich by having but by appreciating. And as thanksgiving springs from appreciation, it may be said that gratitude is the true measure of one's wealth. As with the Romans who bartered with the Sybil for her golden books, losses often give a deeper realization of the value of what remains. So sometimes one who was poor when he was rich, grows rich when he becomes poor. Thrice blest is he who can learn from the losses of others and can grow rich in human sympathy, rich in deeds of charity and rich in grateful appreciation of all that has been given to him.

The man with one talent had less than the man with ten, but he had one talent to be thankful for. And so one must give thanks, not for what one has in excess of others, but for all that one has. This truth is fundamental, and only by recognizing it can one be saved from that most gross perversion—the substitution of a pharisaic complacency for the spirit of devout and humble thanksgiving.

Our Early History.

The organization of the Historical Society of the Disciples of Christ recalls a thought which has long been in many minds: that systematic measures ought to be adopted without delay to secure reliable data in regard to the early history of our movement before it is too late. Every year there pass from us men whose memories were rich storehouses of historical data that have never been committed to writing. The death of Dr. W. A. Belding, of Troy, N. Y., last week, is a case in point.

The first generation of our pioneers is gone. There remain representatives of the second generation, who knew the men of the first generation, were their intimate, though younger, contemporaries, and were themselves pioneers in the newer country. Even men of this second generation are now passing away rapidly, and steps ought to be taken, while some of them are yet with us, to secure a permanent record of the facts at their command. The Historical Society will do this, but it would be well if the matter could be taken up also by the various states severally, and especially by those states in which our pioneers labored most extensively.

As an example, take the case of Iowa. That state early became the scene of a series of remarkable and heroic efforts for the restoration of primitive Christianity. The record of those labors, so far as we know, is found only in the memories of some of the oldest men, together with scattered items in old church records, many of which are not preserved with that care which as historic documents they deserve. The death of Brother Nelson McConnell removed one whose contribution to the early history of our movement in Iowa would have been invaluable. But it is not yet too late. We believe it will be agreed that no state has a man who has known its affairs more intimately or during a longer period than Brother Allen Hickey, of Des Moines, has known the affairs of Iowa. Would it not be an enterprise worth considering for the Iowa brethren to commission Brother Hickey to collect, arrange and record all the important data which he can find, either in his own memory or in the documents which are preserved in various places throughout the state? A volume could be prepared which, without being large or expensive, could contain a vast amount of information which the churches in Iowa ought not to allow to fall into oblivion, and which in a few years it may be too late to collect.

We offer this as a general suggestion to all the states, with particular reference to Iowa by way of illustration, because in that case we think at once of the name of the one man best qualified for the work.

The Christian-Evangelist for 1902.

We are promising to our readers that the CHRISTIAN-EVANGELIST for the coming year will be better than it has been during the current year. Some have been flattering enough to consider this an absurd promise, impossible of fulfillment. We appreciate their incredulity, but shall endeavor to show them that we can make good the promise of improvement.

We shall, for example, make an improvement in the CHRISTIAN-EVANGELIST as a *newspaper*. Realizing that it is the function of a weekly paper to deal chiefly with the events that are now transpiring, we shall devote more space to articles, both descriptive and narrative, regarding those events which are most important from the Christian point of view. We shall try to make the CHRISTIAN-EVANGEIST such a paper that by reading it one may gain that view of the world and its various activities which a Christian man ought to have, and that one may gain it here better than in any other paper published. The CHRISTIAN-EVANGELIST will be not only a newspaper, but pre-eminently a *religious* newspaper, because it will bear in mind that the highest standard by which events can be estimated is their bearing upon the advancement of the Kingdom of God. Just as the writer of religious history must treat of many topics which are usually called secular, so the writer of current religious history—and that is the function of the religious newspaper—must treat of the events which some call secular. In each case, the point of view, the emphasis and the interpretation of events make the difference between the religious and the non-religious treatment.

In addition to presenting a Christian view of the world's events, we shall continue to advocate the principles and exhibit the spirit of the Christianity of Christ, so far as in us lies.

Another improvement which we propose to make is in the use of illustrations. A few centuries ago it used to be said that "pictures are the poor man's book"—because the poor man could not read. To-day pictures are the busy man's book, for the busy man often has not time to read. A picture will often tell at a glance what a column of description could not convey. The CHRISTIAN-EVANGELIST for 1902 will be printed on heavy, super-calendered paper and will be copiously illustrated.

In addition to many articles upon timely subjects suggested by important events from week to week, we announce the following special features:

A Year of Missions: Not a series of appeals, but a presentation of the personal and picturesque side of missions, both home and foreign. So far as possible, every foreign missionary field of the Disciples of Christ will be represented by a separate article, and many of the home fields. It would be interesting to visit these many lands and see for yourself what is going on, would it not? These articles will be the best substitute for such a trip. The missionaries themselves will be your guides. The articles will be fully illustrated. A. McLean says of the plan for this series of articles that it is "the wisest suggestion respecting the missionary cause that has been made for some time."

Movements for Social Betterment: Concrete studies in the problem of poverty will be written by men who have made it a life study. Social settlements, institutional church work and other methods of helping "the other half" will be described. Descriptions and stories of the work that is actually being done. Many illustrations.

Dangerous Elements in Society: The Ignorant Foreigner, the Ward Politician, the Monopolist, the Saloon in Politics, etc. With illustrations.

The Liquor Problem: Articles on the various methods of dealing with the liquor problem: Prohibition, the Dispensary System, the Anti-Saloon League, Substitutes for the Saloon.

Methods of Church Work will be discussed by the pastors of some of our most successful churches.

Church News: All the important news of our churches while it is fresh; not all the gossip, but all the news. The CHRISTIAN-EVANGELIST does not attempt to pose as the *only* simon-pure, orthodox organ of the Disciples of Christ and the author and finisher of all good works among us, but it is loyal to the plea for the restoration of primitive Christianity and, believing that work to be the greatest work of our time, it is interested in the men and churches who are carrying on that work. Send us your news.

Current Literature will be touched upon in book reviews and signed articles. A good book is an event which a newspaper cannot ignore.

Fiction of high moral tone and general interest will be furnished from time to time for both young and old.

National Questions will be treated by men high in public life.

Education: Several articles will be written for us by leading educators.

The People's Forum: A column in which any reader who has a criticism, a grievance, an opinion, an exhortation or a commendation, and can state it briefly, will be permitted to speak.

Editorials: Reviewing and interpreting the most important events of the day, advocating the principles of apostolic Christianity, discussing the current problems which arise in the work of restoration, and discussing the application of the teachings of Jesus to the concrete conditions of modern life.

The price of the CHRISTIAN-EVANGELIST for 1902 to all alike will be one dollar, and it will be discontinued at the end of the time for which it is ordered. This business policy will, we believe, commend itself to business men. We will rely upon the readers' interest in the paper to hold them on the subscription list when the time for renewal comes. How we can do it for one dollar is our secret, but we will do our share if you will do yours.

A British View of "Americanisms."

The London Evening News recently delivered itself of a most astounding piece of literary criticism, which has a bearing on the ever interesting question of the differences between American English and British English. In commenting on the Twentieth Century New Testament, the third part of which was issued a few days ago, it says: "In Chicago even the masterpiece of literature is not sacred. Twenty misguided inhabitants have just issued a translation of the New Testament into modern American. Such an atrocity almost makes one sigh for a few hours of the Inquisition."

One would think it must be very bad, very Chicagoese indeed, to call forth this trenchant criticism from our British contemporary. One thinks at once of George Ade and the like, and has visions of the New Testament hashed up in the form of "Fables in Slang." Yes, it must be very bad, very vulgar, very American, and western American at that, for every one knows that the *lingua Chicaginiensis* is a fearful and wonderful dialect, the flavor of which the mere babe in criticism can distinguish from any other perversion of the king's English as far as—well, as far as the odor of the stockyards will float to leeward on a breezy day.

But what is this that some captious objector says? The "twenty misguided inhabitants" who made this translation are not inhabitants of Chicago and not inhabitants of this country. They are, as a matter of fact, inhabitants of Great Britain and most of them occupants of chairs in her great universities. Oh! And this translation by the "twenty misguided inhabitants" (of Great Britain) is "into modern American." Strange! And it calls for a rehabilitation of the Inquisition in Chicago. Stranger and yet more strange!

We had always supposed it impossible for any Englishman to acquire our peculiar American language and especially the Chicago dialect. But here is the testimony of a most worthy journal that a group numbering twenty, the first of their kind, have acquired such fluent and idiomatic command of the vernacular that they are capable of writing Chicagoese like the most misguided inhabitant of that irreverent town. In fact, since the most arrant Chicagoisms of the native writers have hitherto escaped censure from our transatlantic contemporary, it must be concluded that these twenty eminent Britons have carried the literary style of our western metropolis to a peculiarly odious extreme—that they have, in fact, out-Chicagoed Chicago.

But this theory, while it covers some of the facts, leaves other and equally important phenomena unexplained, the chief of which is this: That all previous reviewers have found that the work in question leans to the side of British English rather than American English, whenever it departs from the purest standards of the Anglo-American language. Our readers will remember that in an article in this paper B. B. Tyler criticised the book as being too British in its diction and that a correspondent who signed himself "John Bull" defended it as being pure enough for anybody. It has remained for the London News to discover that those characteristics which others have considered distinctively and colloquially British are in reality Americanisms, and that the spirit of sacrilege which motived the enterprise had its source in Chicago.

All this is one on the London News, of course. But it has a wider significance. Is it not a typical instance of the common misconception of the American people and their ways by foreigners, even by those cousins over seas—we would rather call them brothers—who are so closely allied to us in birth and speech and common interests that the term "foreign" seems a harsh misnomer? We love our British brothers collectively and many of them individually, but it must be confessed that it has grown to be a national failing with them to fancy that they know the American—singular number, for they conceive of only one type—like a book. The American's knowledge of English characteristics may be equally superficial and fragmentary, but he recognizes that it is not perfect. That is the difference. As a curious instance of facile and confident use of misinformation about American speech may be cited a passage in a book by a reputable British author who chances to allude to somebody's rubber overshoes—he calls them "galoshes"—and adds parenthetically "(or 'gummies,' as our American friends would say)." Would they, indeed! "Gummies!" Well, that is not so bad as the blunder of the London daily which mistook the composite colloquialisms of twenty English professors for a particularly outrageous specimen of "the American language."

Notes and Comments.

"The sermon reminded me of the motion of a squirrel in a cage: the repetition of a single idea with scarcely a variation of words, without natural beginning and without natural end, and capable, if necessary, of going on forever." The historian Froude thus describes a sermon which he once heard by a minister whose identity he charitably conceals. Have you ever heard one of the sort? Of course we know you never preached one.

The editor of this paper who has been somewhat seriously ill for more than two weeks, wishes it stated that he is convalescent and hopes to be able to approach the festal board on Thanksgiving day at least close enough to view it as from Pisgah's heights with wistful eye—observation without participation. The editor's chair has not been easy enough during the past two weeks to justify even an attempt at a continuance of the Editor's Easy Chair. It will re-appear after another week or two.

"Holy Angels' Euchre" is a headline which recently appeared announcing a mammoth euchre party to be given by and for the "Church of the Holy Angels." Not to mention the question of morals and the ethics of euchre parties, certainly no one with a sense of humor could ever perpetrate such a monstrosity as this heading. The very headline has the same crass grotesqueness that one finds in the Cafe de Ciel in Paris, where white-robed and paper-winged servitors with tin halos serve beer in a

room built to look like a church for the delectation of those maudlin spirits who consider that sort of thing entertaining.

A Holland submarine boat underwent an endurance test last Saturday night which showed its ability to keep its occupants under water in comfort for a considerable time. The boat with its full crew was sunk in New York harbor and remained on the bottom fifteen hours. At the end of that time the electric apparatus put the pumps to work, emptied the reservoirs and the boat rose to the service. The crew reported that they had suffered no inconvenience from this novel experience of spending a night under water.

A Congregational minister in Chicago has drawn up a new catechism, with which he proposes to indoctrinate the young people of his church. So far as we are acquainted with it it appears to be an improvement upon the old, especially in that it leaves the rarefied atmosphere of theological explanations and comes down to the practical duties of the Christian life. Such a catechism might be a very useful and unobjectionable instrument. No one will deny that there is need for instruction, and the question-and-answer method has its advantages. Moreover, a catechism gotten up by one minister for the use of his own congregation would not be likely to usurp a fictitious and creedal authority over the popular mind, as the old catechism did for many generations.

Again the question has come up regarding the appropriation of public money for sectarian schools—which means Catholic schools, since all Protestant bodies have now ceased to desire it. The Catholics are again trying to get money from the government for their Indian schools by the same old argument: that the Indian children are being educated in Catholic schools at the request of their parents and that the schools should therefore be supported by the funds which the government holds in trust for the Indians. The argument is practically the same as that for supporting parochial schools on public school funds raised by taxation, for tax money constitutes a fund held by the government in trust for the people. Instead of taxing the Indians, the government gives them credit for certain sums in return for land. The case is virtually the same. Rome has never been able to reconcile herself to the free public school system which is the corner stone of our institutions.

Newspaper dispatches indicate that there has been a row in Jerusalem between certain Roman Catholics and members of the Greek Church. The quarrel occurred at the Church of the Holy Sepulchre where both worship together, glaring at each other meanwhile out of the corners of their eyes, while Turkish Mohammedan soldiers keep the peace. But even the Turkish soldiery on this occasion could not restrain the zeal of these two groups of Christians, and their jealousy over the honor of sweeping the court of the sanctuary brought on blows. With such a situation as this, Mohammedan soldiers trying with only partial success to quiet brawling Greeks and Romanists, one reflects with satisfaction that the spot desecrated by the turmoil has really less sanctity than is generally imputed to it. The claim that this is the place where the body of Jesus was laid in the rock-hewn sepulchre has probably as little historical foundation as most of the pedigrees of the miracle-working relics. But any place on God's earth is too holy to be a fit scene for a religious fight.

As the opening of the new session of Congress approaches, the citizens of St. Louis are beginning anew to wonder what the House of Representatives will think of the twelfth congressional district of Missouri sending to it "Two Frolics Daily" Butler, an individual whose career thus far in life has been brilliant only by the reflected radiance of the footlights of his vaudeville theatres. As a theatrical manager, Mr. Butler has accomplished a double success. He has apparently made some money, and he has given his theatres such a reputation that even their names cannot be mentioned in any circle of respectable society. When this eminent statesman presents himself to be sworn in as a member of the United States Congress, he will be protested and evidence will be presented to the committee on elections to prove that he was elected by fraud. It will be no trouble to show that there was fraud at the election, but it may be hard to demonstrate that the fraud was greater than his majority. But in any case he ought to be voted out as one whose character is a stench in the nostrils of all decent people. Roberts was a polygamist, and polygamy is a crime, but he may have persuaded himself that his religion justified his practice. But Butler's moral perversity is not even a matter of false religion, but just simple nastiness.

An outbreak at Athens is reported as the result of a proposal to translate the gospels into modern Greek. A popular meeting in the field surrounding the columns of the ancient temple of Jupiter Olympus passed resolutions calling on the synod to excommunicate any one who undertakes such a translation, and it is reported that a ministerial crisis in the government is imminent. The site of an old pagan temple is certainly an appropriate place for such a demonstration of superstitious zeal. There is still some uncertainty, however, as to the exact cause of the trouble, which is stated in the dispatches as simply a protest against the translation of the gospels into modern Greek. As a matter of fact, the gospels are already translated into modern Greek and copies of the translation have for years been on sale in the book stores in every Greek city that has a book store. The writer has a copy of the New Testament in modern Greek which he bought in Corinth. It was printed in Cambridge and from the price at which it was sold, had evidently been sent either for free distribution or to be sold at less than cost for missionary purposes. An enterprising peddler, however, was selling them at the railway station, cheaply enough but doubtless to his own profit, knowing full well that such foreign travelers as could read modern Greek would be glad to have a copy that they might read Paul's epistles as they journeyed along by the Gulf of Corinth. It may be that the present protest arises from a proposal to issue a revised translation or one under the sanction of the orthodox Greek Church.

However helpful and necessary it may be to preserve "the form of sound words," it should be remembered that nothing is easier than to preserve the form and lose the substance. J. H. Wright illustrates that important principle with the following:

"A member of the Christian Church was insistent upon leaving it that she might become a Christian scientist. She was asked if she were not in danger of surrendering her faith in Christ and neglecting his positive commands. She most earnestly resented this idea, claiming that the Bible was more precious to her than ever. Being asked if the Lord's supper was observed by them, she said, hesitatingly, 'Well, no; not in the sense you observe it.' 'Why not?" Well, you do it 'in remembrance.' Now Christ is ever with us. We can't 'remember' one who is with us, hence we do not observe it as you do.' And this is a fair sample of the false teachings of Christian Science. By its theories it obliterates the Lord's supper as a memorial institution. Sin is robbed of all its biblical significance. Bible words they still retain, but not in their biblical usage. And any theory that leads one away from the plain teachings of the word of God must fall under the same condemnation as did Elymas who 'perverted the right way of the Lord.'"

The combination of the northern railways, through the agency of the newly incorporated Northern Securities Company, is becoming more and more an assured fact, and the opposition to the combination is at the same time taking definite form. The governor of Minnesota has reiterated his determination to fight the combination to the last ditch and says he will spend his private fortune in the work if a sufficient amount cannot be secured otherwise. The leaders of the combination, of course, assert that their procedure is perfectly legal. Of course there is nothing inherently illegitimate in the existence of a state of peace between competing roads instead of a state of war, as most of the anti-trust legislation unfortunately seems to assume. There is an obvious need for federal legislation to cope with the growing dangers with which the trusts threaten the commercial world. As regards railroads, one is sometimes tempted to think that they are of necessity too large an affair and too closely connected with the welfare of the whole country to allow a few persons to own and control them. If the drift is toward public ownership, then these combinations which are now the objects of so much dread, may be only the preparatory stages of a larger combination under governmental ownership and control. One may not view that prospect without forebodings of other dangers, yet on the whole it is a more comforting outlook than any logical termination of the trust question which we can conceive. One thing is certain: that the industrial world will never go back to the old method of competition unrelieved by any sort of agreement, understanding or combination. Nothing short of sheer confiscation of all that one may accumulate in excess of a certain amount can prevent some men from acquiring great wealth, and, since this is not Turkey, that method is scarcely available.

Why Should Young Men & Women Go to College?

By PRESIDENT JOHN HENRY BARROWS, D. D., of Oberlin College

I have seen many answers to this question, and they cover usually the same ground. A college course enlarges manhood and womanhood; it is the best means of developing thought power; it enables one to make the most of himself; it gives knowledge and discipline; it makes one more effective for whatever work in life he has to do; it makes a man capable of filling a larger place in the world.

President Seelye, of Smith College, says, "The chief reason why a young woman of average ability should take a college course is to gain most surely and quickly the truest knowledge of herself and the world in which she lives, in order that she may become the perfect woman she was designed to be." President Taylor, of Vassar, has said, "College training is the best preparation for any line of life to which one may be called." Monsignor Conaty, rector of the Catholic University of America: "A college training gives thorough discipline of mind and will, and makes the student's own life fuller for humanity." Commissioner William T. Harris, of the Bureau of Education, has written: "A college course gives the survey of human knowledge presented in the light of the unity of all knowledge." President Eliot, of Harvard, writes: "It gives a wider outlook over the world of human society. It shows the young man his own powers, and teaches him to use them for his own good and the good of others." Senator Depew remarks: "I never met a millionaire who had not the equipment of a thorough education whose regret was not profound and deep that he had not this training." These testimonies might be indefinitely multiplied.

But let us now consider the question, "Why one should go to college," more analytically and carefully. Let us ask ourselves, What are the advantages of the educated life, and especially of a college education? Of course we might limit these to secular advantages; and these are not to be underestimated. It certainly pays to take a college course, from the business point of view. The statistics show that "college bred men and women earn upon an average three hundred per cent. more than those who do not have a college education." The chances for success in life are greatly enhanced. Even in business pursuits, investigations show that a college training multiplies a man's chances of success about twenty-five times. The college-trained man knows how to apply himself systematically, and he has greater intellectual resources. The late Ex-Mayor Strong, of New York, said that if he had to choose between two applicants for a position, the one a college man and the other a smart young fellow with only a common school education, he would engage the college graduate if he displayed an equal capacity for work. It is a great misfortune that the formal education of so many young business men ceased when they were boys. In their competition with college men of equal natural ability and faithfulness, these persons are eclipsed and outstripped. President Depew, of the New York Central Railroad, has said that hundreds of college men have begun at the bottom of railroad work and have soon distanced the uneducated boy and man.

If one's idea of success in life is to achieve reputation, to rise to a position of eminence, the college training is of immeasurable service. President Bashford has said that "while only one person in fifteen hundred is a college graduate in this country, still, over fifty per cent. of the leading representatives of our government in all the high offices are drawn from this mere handful of our citizens." Under the dome of the new House of Representatives in Boston, Massachusetts has inscribed the names of fifty-three of her most eminent citizens. Of these fifty-three, forty were college men. In Appleton's Encyclopedia of American Biography, there are fifteen thousand names, over one-third of which are of college men. It is estimated that of those without college training, only one in every ten thousand has risen to an eminence sufficient to have his biography written in this encyclopedia—one in ten thousand. But of the college men, one out of every forty has reached this recognition. Of the thirty-two speakers of the National House of Representatives, sixteen have been college trained. Twelve of the twenty-four presidents have been college graduates, and some of the others have attended college. Of the thirty-six secretaries of state, twenty-eight were college bred. Our greatest poets, historians, philosophers and theologians represent, with hardly an exception, a college training. Of the twenty-eight most eminent English authors of the present generation, all but two have been trained at the universities.

But I do not wish to confine the thoughts of my readers to this kind of an education. Let us inquire what education does for the mind. Aristotle was once asked, "In what respect do the educated differ from the uneducated?" and he answered, "As the living differ from the dead." In these days we are referring everything more and more to life. We are asking of literature what it does for life; of science, what it does for life; of the family, of the government, of the school, what they do for the enlargement and ennoblement of human life. The Christian college may say justly in the words of the Savior of mankind, "I have come that ye might have life, and have it more abundantly." The college of the earlier days may have had for its purpose to make ministers. The American college of a later day may have had for its purpose to make statesmen, servants of the country. The college of the present has for its highest purpose to make men and women of the best quality, the greatest strength, and the noblest purpose in life. We may say of a person that he is what he thinks; that he is what he feels; that he is what he wills. Accurate and enlarged thinking, noble feeling called forth by the great variety of objects and ends; strong, virtuous, unselfish, willing, choosing; these make character, these fashion manhood and womanhood.

I do not deny that some persons have gained a true and valuable education outside the college. So men have crossed the Atlantic slowly, perilously, in small sailboats. But the college is like the ocean steamship. It is the accepted and best way of accomplishing a great thing. What does the college life, properly pursued, do for one? First, it gives the student a wide general culture. It makes him familiar with the chief domains of knowledge. He learns to live in several of the chief spheres of human thought. He has wider intellectual sympathies; he is delivered from narrow-mindedness, from moving in one small groove. How is it accomplished? By the application of the mind, in a vigorous and liberal way, to the chief departments of the world's knowledge. Spaciousness is its fundamental characteristic; roominess. There are wide outlooks. History, poetry, science, various forms of literature and philosophy, have built this mansion; and they inhabit it as gracious companions. We come to the college life after our preliminary training with partial possession of our powers, and with some definite knowledge of the more important things to be known. But in the true college, limitations are removed, walls are broken down, we get out into larger thought, the ampler conception of truth. Take history, for example. Imagine the effect on a mind like that of young Abraham Lincoln of his reading the life of Washington and the story of the American Revolution. Here was a hungry soul with very limited advantages, hungry for knowledge. Among his ignorant neighbors he was not satisfied. He learned what little they could teach him. But this book made him know America, and the pure, strong, rounded character of the Father of his Country. And from that beginning he went out into the ever-enlarging spheres of knowledge and of interest. It is well for us to read carefully and thoughtfully the story of what is going on in many lands to-day. But how pitiful the mind of him who, reading the events of Great Britain this very year, has no knowledge of what lies back of them; who has no conception of the development of English history through two thousand years. I have traveled with people who were intensely interested, for example, in Winchester and Winchester cathedral in England, associated with King Alfred, William the Conqueror; a cathedral filled with memorials of English history for eight hundred years. My fellow-travelers admired the architecture, but they had scarcely any knowledge of great events and great names. This knowledge cannot be gained to any considerable extent in the hurry of travel. One must have had leisure to read whole books, to have become familiar with epochs and great men. Travel is a valuable means of education; but it is enormously enhanced with those who have had proper preparation for it.

Now, through history one lives over a man's past life. He makes himself at home in remote lands and epochs, or in those closer to himself. He develops memory, and gets the ages of human development sorted out, as it were. He does not confuse epochs. The larger spheres of human history are separated in his mind. He does not think of confounding the great empires of pre-Christian history with the later de-

velopments of the world. Nothing is more pitiful than the narrowness and ignorance which lump together things near and things remote in time and place. A little girl in a Unitarian Sunday-school in Boston was asked what she knew about Luther, and when he lived. She replied, "In the time of Moses." Another scholar replied, "I don't know when he lived, but I know he wrote the whole of the Bible." Such extreme cases help to make plain the value of that knowledge which separates and distinguishes, and places things in their proper order.

Another advantage of knowledge of the past is that it develops imagination, that imperial faculty by which one puts himself into the lives of others. I am not now referring to creative imagination; that of a Shakespeare or a Dante; the poetic creativeness which belongs to the supreme minds. I am referring to the imagination which reproduces to the mental vision the characters of human life, the scenes and events of human history. It is hard to exaggerate the enlarging power upon the young mind of the study of some great epoch or some great character. One lives over again the struggles of the civil war in England; he puts himself in the place of Cromwell or Hampden. He endeavors to think the thoughts of all the chief movers in that mighty drama. He feels once more what was in Milton's heart when he came back from his Italian travels to play a man's part in saving his nation from political and ecclesiastical despotism. And so with studying the French Revolution or the American Revolution, or the civil war in our own country, and so with the study of Athens against Asiatic despotism and barbarism. The same liberalizing potency belongs to a real, true study of the great poets, of the literature bibles of mankind, the real kind of poet like Tennyson. The modern method of studying the Christian scriptures leads to the best educational results. And I might mention other sorts of books which exercise this disimprisoning power, taking us out of ourselves into the great free world of life. And therefore I mention this as the first advantage of a true college training, that it enlarges not only our mental horizon, but our intellectual mansion. We not only see more and farther and wider, but become more and greater and better. Of course this enlargement goes over into the feelings as well as into the perceptions and the imagination. We come to care for more things.

A main purpose and result of education is the enlargement of one's sphere of life, the calling forth of our latent powers, which have in them the prophecy of immortality. It is a sad spectacle which once in a while we witness, the paralysis of a human arm. Inactive and useless, it shrivels. Now, intellectually, man is a Briareus. He has a hundred arms. And the uneducated man goes through life with most of these in a sling, shriveled, unused, unstrengthened, and hence valueless. The supreme blessing of a thorough college training is this: that it lets loose the latent forces of the human soul. It gives them air and exercise and development; not singly, but in their relation one to another.

But, besides all this, a second service which a thorough college training is fitted to furnish is equally important. It gives us possession of ourselves, not only by enlarging the sphere of our thoughts, providing a wonderful outlook over mankind, it also teaches us to command and utilize our mental possessions, to concentrate our mental powers on special objects, to give us ease and accuracy of expression. One may have an enlarged mind filled with much knowledge, but resembling a spacious mansion with all its furniture badly arranged; with all its articles of adornment and usefulness misplaced, that is, placed where they cannot be found or brought out when needed. The object of education is not merely knowledge or mental enlargement, it is also discipline, and for effectiveness in life, discipline is quite as important as knowledge. All educators confess that the college trained man can apply himself and master more quickly than others difficult tasks and problems, whether in law, medicine, business, or other forms of practical life. A college course, faithfully pursued, gives a wide discipline of the powers of expression. Language is by no means the smallest part of a true education. It is the hall-mark of academic gentility. I have no space to set forth another important service which the college renders. It is this: It enlarges the sphere and the means of a noble happiness. He who utilizes faithfully the advantages of a good college has multiplied the sources of joy and gains a new and deeper conviction that life is well worth living.

Written for THE CHRISTIAN-EVANGELIST.

UNCLE TOBE'S THANKSGIVING.

By WILL H. DIXON.

I'se a-feelin' pow'ful t'ankful on dis T'anksgibin' day,
Dat de good Lawd's not forsook me, but still guides me on mah way.
I kain't understan' de reason why some folks am allus sad,
When de good Lawd's sun am shinin', an' all de worl' am glad.
Ob co'se de drout hab done some harm, an' de tater crap am small,
But Lawsy! da's a plenty—da's a plenty foh us all;
Co'se all de days ain't sunshine, an' life am not all fun,
Da's got ter be some clouds obscu' de brightness ob de sun.

So while I'se feelin' t'ankful, yit I pause to drap a teah,
Kase little Tobe an' Dinah am not wid me heah dis yeah;
'Peared lak Dinah dess kerflumixed when little Toby died,
She tuk a tuggin' at de heaht, an' a mizzry in de side;—
Yit when dey laid dem bof away out dar up on de hill,
I know'd de Lawd was wid me, an' His lub was roun' me still;
An' so I'se t'ankful heah alone, wid my ole heaht sobbin' teahs,
But I'se had dere sweet companionship, froo all de long pas' yeahs.

An' so I'se not complainin' 'bout de t'ings I hasn't got,
I'se t'ankful foh de t'ings I *has*, an' contented wid my lot;
T'ankful foh fruits an' harvest, foh de plenty in de lan',
I'se t'ankful foh de sunshine, an' de Lawd's own guidin' han'.
Co'se, Boss, dat muley cow, done died, an' I dess near 'bout gib up,
But w'at's de use to mo'n foh dat? I still has de brindle pup!
An' ef dar ain't so many blessin's dat I has upon my list,
Den I'se t'ankful foh de curses froo de Lawd's good help I'se missed.

Co'se, Ben, dat ole blind mule, done died, but Lawsy! w'at o' dat?
I'se not a-gwine to mo'n foh him, when I has de ole gray oat.
Den dat little yaller roostah, he took de pip an' died,
An' de red one he kerflumixed, de one I meant to fried;
But Unc' Jerry brung me possum, an' he mighty good an' fat;
Wid co'n-pone an' sweet pertaters I dess hab a feast on dat.
An' so I'se not complainin' 'bout de thorns from day to day,
An' I'se t'ankful foh de roses dat I finds along mah way.

An' ef de good Lawd gibs de birds an' beasts His lovin' care,
Ain' He gwine keer fer His chilluns no mattah whar dey are?
Co'se de roof ob de house hab done cabe in whar de raftahs use ter be,
But Lawsy! it'll last awhile, plenty long enuff foh me;
Foh I'se not-a gwine ter be heah only dess a little while,
An' so instead ob cryin', I dess fairly has to smile.
I keeps a-lookin' at de flowahs dat my pafway heah adorns,
An' while lookin' at de posies, I forgits about de thorns.

An' when I takes dat fiddle down an' 'gins to softly play,
Dess 'pears lak Dinah am wid me heah on dis T'anksgibin' Day,
An' I heah's her voice a-singin' in de music sweet an' cleah,
An' little Toby's prattle sayin', "W'y, daddy, I is heah!"
Den I draws de bow mo' sof'ly, as a voice dess seems to say:
"Feah not, Toby, I am wid thee, Lo! I'm wid thee all the way."
Den I knows de Lawd's a-speakin' an' He'll lead me, by an' by,
Up to little Tobe an' Dinah, to T'anksgibin' in de sky.

Peoria, Illinois.

SOME PILGRIM LOVE STORIES

Sidelights on the History of Plymouth Colony

By W. H. ROGERS

The career of Israel under Moses is reproduced in the lives of the pilgrim fathers. Says a distinguished civilian: "Never since Moses led the Children of Israel into the promised land, has there been such an epic as the voyage of the Mayflower, and the landing of the pilgrims at Plymouth Rock."

The history of the latter event, as written by Bradford and Morton, reads strangely like the former as written by Moses. Their enthusiasm over the signal demonstration of God's providence in their behalf never failed. They claimed for themselves the mercies of God to Israel and repeated psalm 107 as their own experience:

"They wandered in the wilderness in a solitary way. They found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And he led them forth by the right way that they might go to a city of habitation."

They noted the hand of God in the formation of Plymouth Harbor where the Mayflower lay at anchor as their home, pending the construction of their rude huts on the land. And here the historic vessel was protected from raging sea billows as by the strong loving arms of two great headlands, which stretched out from the mainland on either side, overlapping each other with just sufficient space for the exit and the entrance of the vessel. And when they would have sailed farther south, they were intercepted by a sand bar and driven into this harbor which God had prepared for them in the ages before.

They noted God's hand in the mild winter and in the coming of an early spring. It was God who, by an epidemic, wasted the savage tribe of Indians, just previous to their coming, leaving such gentle spirits among the red men as Hobbarnock, who welcomed the Englishmen and assisted them.

It was God's judgment that William Butten, the blasphemous servant of William Fuller, died of a grevious disease at sea; and God's providence that a son was born to Stephen Hopkins on the voyage, who was fittingly named Oceanus. So the vessel which left Plymouth, England, with one hundred and one souls aboard, reached Plymouth, America, with the same number.

They spent the winter building their log cabins (seven in number "which they daubed with mud"), and four other buildings. They were visited often and often that winter by a heavenly visitant, "the beautiful angel of death." He came six times before they had been here two weeks; he came eight times in January, seventeen times in February, thirteen times in March, and six times yet did he visit them before the year ended.

But to their faith the death angel never came except on a kindly errand of God. God wanted them to build their new world in America very close to the eternal world of which he gave them frequent glimpses. So real was the unseen world to them, that in entering it their friends were even nearer to them than before. Death united them. It did not divide. Bright gleams from heaven relieved the gloom of earth, and not until we ourselves have become more spiritual shall we know what lasting strength has come into our American civilization as the result of the fifty persons who died the first year, at the end of which they were fifty on earth and fifty in heaven, but all one family.

And so they greeted the spring with glad hearts, and rejoiced in the singing of the birds. Cheerfully they sowed their peas and barley, and planted their beans and corn. Stiff work. All done by hand. No plows or cattle. Their harvest was good, the peas alone being a failure.

The writer has often visited Plymouth. He has talked with the lineal descendants of Bradford and Carver and Alden and Peregrine White. A few months since, I had the privilege of sitting at a dinner-table with a lineal descendant of Alden on my right, and a lineal descendant of Peregrine White on my left. The former was Daniel Webster's pastor in his last days, and preached his funeral sermon. I think I have had some opportunity of knowing the spirit of that famous colony. I know positively it was not the intolerant, gloomy crowd that it has been often painted.

Their religion too, was relieved by pleasurable romance. Their piety was mingled with pleasantry. Their weeping was interspersed with hearty laughter. The pilgrim colony was a graceful blending of light and shadow, of earnestness and cheerfulness, of a rational enjoyment of this world with a glad hope of the next.

Of the survivors remaining in the country after the deaths of the first year, the average length of life was 37 years. If I remember right, there were no more deaths for three years. And this first year there were births as well as deaths, and weddings as well as funerals. Little Peregrine White was born on the Mayflower. His father died a short time after—Feb. 21, 1621, and on the following 12th of May his mother was married to Edward Winslow, a gentleman of some means, whose wife had died only seven weeks before. Let us not be shocked at these hasty marriages of widows and widowers. There was wisdom, not to say necessity, in the case, and the circumstances under which they took place could provoke no scandal. The battle of life was before them with scant accommodations, and they made the best of circumstances and the most of one another. But it seems to illustrate that their sorrows were sweetened with joys, and their joys tempered by sorrows.

I fancy we may poorly appreciate the quality of their love, and the richness of their joy, for faith and submission brought them near to the God of joy and the God of love.

Death plucked the dear Rose from the bosom of Capt. Miles Standish on Jan. 24, 1621. In less than one month the doughty captain had sent John Alden as his messenger to William Mullins to ask him for his daughter, Priscilla. This sending of a messenger to "pop the question" was a custom of the times, and some of us have seen the time when we would like to have had that one good old puritan custom revived.

Notwithstanding the very recent death of Rose, Mr. Mullins was willing that Priscilla should marry the captain, but he told John that Priscilla herself must be consulted. Priscilla was called in, and John, the stripling who first leaped on the rock when the Mayflower landed, a young man 22 years of age, of excellent form, of fair complexion and ruddy countenance, delivered his address in a very courteous and prepossessing manner. Priscilla, a very beautiful maiden, listened with respectful and captivating attention, and after quite a pause she fixed her eyes on John, and with an open and pleasant countenance said, "Prythee, John, why do you not speak for yourself?"

He blushed and bowed, and took his leave, but with a look which indicated more than his diffidence would permit him otherwise to express. He renewed his visit, very soon, however, and it was not long until the nuptials were celebrated.

Just what sort of an interview young Alden had with Standish after this, we do not know, but tradition says the captain never forgave him, and I should not wonder if tradition were right for once. The captain was not shrewd to send such a fine looking fellow as Alden to do his courting for him, and those pilgrim fathers and mothers were none too pious and none too sad, I venture, to have many a laugh at the captain's expense.

I fancy, too, that Standish often muttered to himself: "Fool that I was! Why didn't I have sense enough to go myself!" In less than thirty days after Alden asked for Priscilla for Standish, Priscilla's father died, and doubtless did not live to see his daughter married.

Another touching romance of the heart was that between William Bradford and Alice Carpenter, which began while as yet they were both in England. Bradford loved Alice passionately, and she loved him in return with equal ardor, only that she carried her coquetry too far. She took delight in holding him off, hoping, as I imagine, to see the man upon his knees, a pleading suppliant for her hand in marriage, as he believed he had her heart. The story is, that he claimed her too soon and put a kiss upon her lips which she resented with a slap in his face. Well, Alice held Bradford off one day too long, and to her grief and disappointment he did not come again. Alice was soon married to a Mr. Southworth, not so much because she loved him, as because she hated herself, and partly also to conceal her dis-

appointment from her friends.

Bradford remained single until he heard of the marriage of Alice Carpenter to Mr. Southworth, then he married an estimable woman in Miss Dorothy May; not because he loved her, for he told her that he loved another, but because Dorothy persuaded him that she could love him with a devotion that would ultimately heal his wound.

Bradford and his wife came to America. Alice and her husband remained in England until Mr. Southworth died. When Bradford heard of the death of Alice's husband, the old passion was revived, if indeed it had ever been dead. Bradford was a devoted husband to Dorothy so far as conscientious attention to her every want could go. Do his best, however, he could not conceal from Dorothy the fact that he was only a conscientious husband. She craved the devotion that springs spontaneous from the heart, and she craved in vain.

One day after Bradford and his friends had returned to the Mayflower from a recconnoitering expedition, while the vessel was still in Cape Cod Harbor, he was told that Dorothy had fallen overboard. This was December 7, 1620. Alas! her drowning was not accidental, history fears. Bradford became governor after Carver's death.

In two years he renewed his suit for Alice. Her coquettish spirit still manifested itself, but was kept well within bounds. She came to America and they were married. They lived together thirty-five years, and children were born to them. Four daughters and four sons were also born to John Alden and Priscilla.

East Milton, Mass.

B. B. Tyler's Letter

Judge Clarkson, of Omaha, is the author of a small volume entitled, "The A. B. C. of Scientific Christianity." Mr. Joseph Russell Clarkson, commonly called Judge Clarkson, was a disciple of Mrs. Mary Baker Glover Patterson Eddy. He was a practitioner, teacher and lecturer in the Christian Science church for a year and a half preceding the first of January, 1901. He was active in all the branches of Christian Science work. His income was from five hundred to a thousand dollars a month. He went to Boston as one of Mrs. Eddy's counsels in the famous libel suit in which she was defendant. He knows the doctrine and practice of Christian Science as only a few know it. The time came when he became morally satisfied that the faces of the Christian Scientists were turned in the wrong direction. When he abandoned the movement he canceled twenty lucrative lecture engagements. In "The A. B. C. of Scientific Christianity," Judge Clarkson gives freely his opinion of Mrs. Eddy and Christian Science. There is no bitterness in his writing. There is a sweetness of spirit in all he says that is really charming. All agree, who are acquainted with him, that Judge Clarkson is a brilliant man. He is a good man, too. No unpleasant moral taint attaches to him. He has occupied an important judicial position. There are those who say he is erratic. The same was said of Paul of Tarsus and of Martin Luther. His abandonment of Christian Science, he says, was not the result of an impulse, but of long and careful consideration. So far is he from denouncing Christian Science in a wholesale way, he says he wishes the world at large to understand that as it is presented in "Science and Health with Key to the Scriptures" it is the most wonderful exposition of truth that came during the nineteenth century. He believes that Mrs. Eddy, and those in her fellowship, have, to a large extent, abandoned in practice the doctrines contained in the text-books of the cult. He says that he would not have withdrawn had he not concluded that under existing conditions any radical reform could not be effected. The financial feature of Christian Science seems to have been the first thing that disturbed the conscience of Judge Clarkson. This is what he says:

"I have never been able to satisfy my best conscience that it was right to take a dollar or two in direct return for a prayer to God that he would heal the sick or sinner, and I have brought to bear upon that conscience all the specious arguments that I or others could frame to mold its instinctive sense of good into a different shape. It has steadily refused to acquiesce, and I am to-day thankful that its pleadings have at last been heeded, and the exchange of a dollar for a prayer, so far as I am concerned, stopped.

"If the action of Jesus in scourging the money changers out of the temple has any significance to the people of this generation, it applies with awful potent to the practice and methods of the Christian Scientists. I feel with reference to the lecturing much the same as with reference to the praying; the intimacy between money and the work is too close."

He says that it is in the teaching of Mrs. Eddy and her followers subsequent to the publication of "Science and Health" he sees a steady departure from the truth. This has come, he thinks, from an attempt to conjecture the causes for failures to heal. Here are some of the things that Judge Clarkson says about Mrs. Eddy and her following:

"They are a self-deceived, self-hypnotized, self-mesmerized people, and are to be pitied from one's heart."

"I call attention to the sixth chapter of Matthew and ask whether the Wednesday evening meeting, the testimonials in the Sentinel and Journal, the work of the publication committee and the general custom of trumpeting what one has done by way of demonstrating God's power and love, are not a departure from Jesus' cautions as to almsgiving and praying and are not decidedly pharisaical in their tendency?"

"The function of the Christian Science movement up to its present stage has been to call the world to justly estimate religious science; to show to a limited degree that Christian faith and character enable one, God working through him, to heal the sick."

May not the same be said for John Alexander Dowie and his Christian Catholic church? May not the same be said for Mormonism? and for the sacred shrines of the Roman Catholic Church? They show cases of healing quite as pronounced as does Christian Science.

But Judge Clarkson thinks that a function of Christian Science is also "to prove once more the uselessness of all attempts to establish the church of Christ on earth through human leadership, organization and congregations swayed by creeds or tenets."

If there is a movement in existence swayed by human leadership it is Christian Science. Mrs. Eddy is its Alpha and Omega. It is true, also, that the rivals of Christian Science in the healing of the sick, namely, the Christian Cathoicl Church, Mormonism and the Roman Catholic Church, are remarkable specimens of compact organization. Nor is Christian Science itself lacking in effective organization with Mrs. Eddy as its recognized head. I do not think that Mrs. Eddy has shown the world how to establish the church of Christ on earth. The sweet-spirited author of "The A. B. C. of Scientific Christianity" thinks that this she has done—apparently. Jesus Christ said, "I will build my church," and this he has done. He established his church in Jerusalem centuries ago and the gates of hell have not prevailed against it, as he said they would not.

Judge Clarkson, in his book, indulges in the use of words in a way peculiar to Christian Science. Words are used, I am more and more coming to believe, by Christian Scientists with unusual and unwarranted significations. They do not use the English language, it is certain, as it is employed by the best speakers and writers.

This is clear: The judge believes that with a return to the faith of the Christ and the life that he enjoined, and in himself perfectly illustrated, there will come the power to heal the sick as the Master and his disciples healed. Is this the teaching of the Bible?

The miracles of the Bible are found in three groups. There are the wonders wrought by Moses; there are the miracles of Elijah and Elisha; and there are the supernatural works of Jesus and his apostles. Now the chief characteristics of these times are unbelief and a consequent disregard of God and his authority. From the facts recorded in the Bible I would say that if signs and wonders similar to those of Moses, Elijah, Elisha, Jesus and the Twelve, are ever again seen, it will be when there is a terrible spiritual deadness among men—not when there is an unusual abundance of spiritual life. Paul's exposition of spiritual gifts in the First Epistle to the Corinthians is in harmony with this view. It seems to me, therefore, that these good people exactly reverse the Bible teaching on the subject of miracles.

The suggestion made by Dr. W. T. Moore for a meeting of old preachers calls out favorable comments. N. A. Walker writes enthusiastically about it, suggesting that fifty years be the lower limit of age and that the meeting be held at Louisville, Ky. A special effort could be made to have as many as possible of the veterans who were present at the organization of the F. C. M. S. Bro. Moore and Bro. Walker were both on the committee which drew up th plans for that organization.

The Individuality of Books.

By A. M. Growden.

Books may be individualized. The books which have survived because through them a golden purpose runs. In certain conditions men call for a particular book. The dying Scott called for the Bible. The soul of man craves congeniality in literature. In the most serious passes in life, books have been man's solace—even where the voice of friend could not penetrate.

There is a literature of instruction. In this class would be all the text books of the sciences, arts and philosophies. These are fundamental. The superstructure is built upon them.

Then there is the literature of rest. When summer days come, when weary brain demands change and rest, "light" (not frivolous) reading is in demand. We find the readers in sheltered nook, on sea beach sand, under cliffs where waves dash snowy spray, in rustic camp, in elegant yacht,—everywhere. Man at rest, and man traveling to find rest, but all providing for mentality's needs.

The literature of travel is a boon to the many who cannot flee, they are stay-at-homes. Here is a splendid field for mental growth. If the mercury stands at 100, a perusal of Arctic narratives will be refreshing. De Long, Greeley, Nansen and Peary will conduct us over fields of ice—and through icy mazes to warm retreats. Or, when winter winds blow, then balmy breezes may be wafted from Indian seas and Pacific isles. The one who abides at home may, by books of travel, visit the ends of the earth. This is the inexpensive way of doing it.

In the literature of power the real students will find delight in "Beacon Lights" and Plutarch's "Lives" and among "The Nations of the World" and with "Makers of History." Power, literary power, is to be cultivated only by method, studious, meditative and persistent. It is one thing to accumulate books—some buy them by weight and measurement—but quite another to have a library. The first requires money—the second, mental insight, literary discrimination. After all is said, it is not quantity read but quality assimilated that makes the mental man.

The literature of pathos is akin to the literature of power. "Oliver Twist" will always be read, for the same reason that men read the parable of the Prodigal Son. Both touch chords of sympathy—one touch of pathos makes the world kin. The avenue to many hearts is the way of tears. Tears are good if turned to practical ends—if hearts are touched only to relapse again, the last state is worse than the first.

There is the literature of devotion. Great men are oft "Alone with God." They spend many "Half-Hours at the Cross." Great characters are found near to the heart of Christ. John was not the equal of Paul mentally, but his closeness to the Redeemer made him "the beloved disciple." Lubbock in a list of one hundred books places the Bible first. In it all classes are met, all conditions seen, all true principles of life found, for he who is its central figure, its motive and its inspiration, declared, "I am the truth." The universe cannot dispense with the king of books, for we cannot have a mental and moral kingdom without the king.

Findlay, O.

The Observance of C. W. B. M. Day

FIRST LORD'S DAY IN DECEMBER

The great growth of the work of the Christian Woman's Board of Missions, the new fields it is entering this year and the need of larger equipment in fields already entered, makes the observance of C. W. B. M. day in all our churches very important.

The national convention has decided that the first Lord's day in December shall be set apart for learning of the work of this organization, securing recruits for its ranks and taking an offering for its treasury.

The Christian Woman's Board of Missions works both in foreign and home fields. It gladly co-operates with the American Christian Missionary Society, the board of church extension and the various state organizations in missionary endeavor in the home land, while its relations with the Foreign Christian Missionary Society are cordial and pleasant.

Churches are sustained or Christian schools maintained in thirty states and territories in our country. Work is also conducted in Jamaica, India, Porto Rico and Mexico.

The forms of work are evangelistic, pastoral, educational, industrial, medical, orphanage, zenana, village, railway, colportage and leper.

There are one hundred and six missionaries in the United States, seventeen in Jamaica, thirty-five in India, seven in Mexico, and two in Porto Rico. The total number of missionaries and assistant missionaries is one hundred and sixty-seven—a gain of sixty-one over last year. Besides these workers, there are native evangelists, teachers and helpers.

The stations in Jamaica are Kingston, Torrington, Mt. Olivet, Bloxburgh, Mt. Zion, Bushy Park, King's Gate, New Bethel, Carmel, Providence, Chesterfield, Flint River, Mamby Vale, Oberlin, Manning's Hill, Lucky Hill, Bethel, Airy Mount, Fairy Hill, Berea, Branch, and Hazel Grove. The new missionary for Jamaica is Mrs. Neil MacLeod, formerly Miss Lois A. White, so well known to our sisterhood during her long term of service as corresponding secretary of our board.

The stations in India are Bilaspur, Deoghur, Bina, Mahoba, Calcutta, and Pendra Road. School work has this year been opened at Sakri, in connection with Bilaspur. The new missionaries in this field are Mr. and Mrs. Menzies. The new assistant missionaries are Miss Kate Brown, Miss Alice Gantzer, Miss May Gantzer, and Mr. and Mrs. DeMonte—in all, seven.

The station in Mexico is Monterey, with an out station at Topo Chico, which has been opened this year. Five of the missionaries at this station are new—Mr. and Mrs. A. G. Alderman, Miss Lucile Eubank, Mr. G. E. Hawes and Mr. A. Flores.

The station at Porto Rico is at Bayamon, where we conduct the first Protestant orphanage opened in the island. Miss Nora Collins has been added to the list of workers in this field.

The new enterprises for the year in the various fields are as follows:

In Jamaica, the building of the King's Gate Mission House and the Manning's Hill Chapel.

In India, the opening of the Sakri schools out from Bilaspur; the Mission Home and Chapel at Pendra Road; the Dispensary and Gospel Hall at Deoghur, and the enlargement of the orphanage at Mahoba.

In Mexico, the opening of the out station at Topo Chico, and the publication of the Gospel Call.

In Porto Rico, the thorough fitting of the orphanage building and grounds for their intended use, and the supplying of a teacher for the orphanage school.

The greatest enlargement of the year has been in the home land. Last October the work of the board of negro education and evangelization was placed in the charge of the board, and among the new enterprises are to be numbered the schools at Edwards, Miss., Louisville, Ky., Lum, Ala., and Martinsville, Va., also evangelistic work in Missouri, Arkansas, Kansas, Illinois, Kentucky and Florida.

Wallace C. Payne and wife have been located at Lawrence, Kan., and regular Bible work for the State University students undertaken. Palo Alto, Salinas and Hanford, in California north, and the state organization of California south, have been assisted. The Tidewater district, Va., and Parkersburg, W. Va., have also been given help. A new dormitory has been erected at Edwards, Miss., and a school building purchased at Louisville, Ky. The new workers for the year are Mr. and Mrs. J. B. Lehman, Mr. and Mrs. A. T. Ross, Miss Jennie Brittain, Miss Effie Haines, Miss Carrie Taylor and Mr. J. O. Baker, Edwards, Miss.; Robert Brooks, Miss Maggie Brayboy, Miss Julia E. Williams and Miss Estelle Carson, Lum, Ala.; Mr. A. J. Thomson, O. Singleton, Louisville, Ky.; Mr. J. W. Thomas, Martinsville, Va.; James S. Hughes, Missouri; William Alphin, Kansas; H. Martin, Arkansas; A. Peddiford, Kentucky; J. H. Rogers, Florida; W. B. Taylor, Chicago, Ill. (for city missionary board); T. H. Lawson, Hanford, Cal.; D. A. Russell, Palo Alto, Cal.; O. G. White, Parkersburg, W. Va.; Mr. and Mrs. W. C. Payne, Lawrence, Kan.; Liss Liccie Beazley, Morehead, Ky., and Miss Mae Davenport, Hazel Green, Ky., besides others in states assisted through the missionary boards.

The enlargement of the forces, sixty-one missionaries being added during the year, and the plans for new work during the year make it very necessary that the C. W. B. M. day offerings shall be generous. We bespeak the cordial help of each pastor in the observance of this special day. The watchword for the year is "Information, Inspiration, Realization; 15,000 Subscribers for the Missionary Tidings, 50,000 women and $150,000." The realization of these aims will mean a deepening of the spiritual life of the church, an enlargement of the missionary spirit and more generosity toward all lines of Christian activity. We hope the day will be more generally observed than ever before.

W. B. M. Homes, Oberlin, Jamaica.

Miss Nora Collins, Orphanage Teacher, Bayamon, Porto Rico.

Orphanage Babies of the C. W. B. M., Bilaspur, India.

Group of C. W. B. M. Missionaries, Mahoba, India.

The Channels of Life: Habit

By EDWARD SCRIBNER AMES

The streams of life, like the rivers of the earth, cut for themselves channels according to their volume and power. The currents of thought and feeling and of physical activity flow in certain definite courses within each individual. The figure of a stream with its bed and banks is suggestive of the emphasis which has been given recently to the relation between mind and body. Just as the gentle rivulets wear tracks in the soil and rocks, so the subtlest wishes, worries and intellectual achievements furrow the delicate substance of the brain and nervous system. In either case when the currents have made their grooves, they never flow quite so easily anywhere else. It is the property of many material things to preserve traces of impressions once received. The corner of a page turned down yields more readily in the same line afterward. Not only shoes, but all kinds of apparel have to be "broken in," and like well trained servants, retain their early lessons through life. Tools and instruments fit themselves to the hand and the hand responds to them, so that in pitching hay, writing letters, or playing croquet each one wants the fork or pen or mallet which has the familiar feeling. A new instrument is therefore apt to be disagreeable and disappointing. Now if these objects of wood and iron are molded to the tasks they are used in, it is not strange that brain cells and fibers should be fashioned by and in turn determine the mental life which is intimately, though mysteriously, related to them.

The Variety of Habits.

A rough classification of habits may be made into bodily and mental, but no act is exclusively the one or the other. Any action which is acquired is a habit, as standing, walking, writing, rowing, shooting, playing a musical instrument, or mastering the technique of any art or craft. The habit may of course be entirely unimportant, as the preliminary clearing of the throat before speaking, or the maneuvers of a baseball pitcher before each throw of the ball. The little tricks of gesture, posture and inflection often observed in public speakers, furnish ample illustrations. The daily rounds of the toilet, the routine of the kitchen, the shop, the office, are for the most part machine-like in their uniformity, and run themselves off with a rhythm and order which sometimes seem to leave little need for reflection and spontaneity. The mental life is likewise held within the banks of custom. A good illustration of mental habit is the very bad habit of punning. An individual may with little practice become addicted to puns so that even strangers like Mr. Boots, Foot, Shanks, Green, Black, or Newcomer are not exempt. All association of ideas is due to habit. One can experiment with himself as to these fixed tendencies of mind by noticing where his thoughts fly to at the mention of certain words or objects. Emotional moods also settle themselves upon some persons, so that they are constantly irritable or fearful or hopeful and confident. Some people never can hear a categorical statement without feeling impelled to dissent or at least to note exceptions. On the other hand, some people have grown to the function of praise and approval so that they cannot be critical in any case.

It is interesting to see how groups of people, religious denominations or political parties for example, move habitually within certain sets of ideas, expressed in characteristic phrases or catch words. Most of the readers of these lines expect to hear their minister talk of the Lord's day and not of the Sabbath; of our people, not our denomination; of our plea, not our creed. If their minister should some day appear in the pulpit gowned and surpliced, they would be outraged. But if another minister were to appear before *his* people without the gown and surplice there would be even more commotion. Both cases would illustrate the power of habit.

Forming Habits.

The first condition is the plasticity of the brain, and since this is greater in childhood and youth, these are the periods which give the bent and determine the whole course of the after life. Up to the age of fifteen or eighteen the predominantly physical habits are established. Then is fashioned one's gait, speech, penmanship, sports and technique. Musicians, sculptors, painters, wood-carvers, and all the rest must gain an early start in order to achieve notable results. The intellectual life, its scope, quality and direction is determined for the most part by the age of thirty. After that plans and hopes for new pursuits may be plentiful, but they seldom reach fulfillment. New languages, sciences, studies of all kinds may *seem* as possible as ever, but the fact that they are seldom won shows how far away they lie. It may be pathetic and discouraging, but it is true, and the best comfort will be found not in trying to disprove it, but in moving with full sails within the channels already made.

Among the means serviceable in forming habits, repetition is often emphasized on the ground that practice makes perfect. The old-time school teaching put great stress upon the "drill" for this reason. But mere repetition does not state the whole case, for there is nothing selective about it, and it fixes bad acts as well as the good. To set a copy before a child with the injunction to reproduce it so many times is senseless and fruitless, for the essential thing is to modify and correct each effort with a view to the ideal. Reflection upon the end sought is therefore a vital and indispensable element in forming right habits. The child should be taught to review carefully and intelligently the details of his work, and to compare it at every point with the pattern and the process of its production.

As another proof of the unwisdom of mere repetition may be cited the cases in which the proper adjustment is gained at a single stroke, by what has been called the "happy hit." In learning to whistle, or to whistle through the fingers or teeth, a boy tries to get an idea of the way it done, and then in the midst of variously i different attempts suddenly fin the secret. The wave of satisfa tion, the sense of discovery a achievement which runs throug the experimenter fixes the operation in h mind and muscles so that it never escap him so long as he lives. To get t "knack" or the "hang" of the thing, "catch on," are pat phrases of comm speech for this experience.

There is one other curious feature in t formation of habits. The nervous syste seems to build itself up in line with the d sired activity. For example, in learning skate, one may quickly become fatigu and nervous after a few trials so that it no use to try any longer at that time. B one may be surprised at the beginning the second lesson to find that he can do much better than at the end of the first. What has happened in the meantime? It seems plausible to to say that during rest and recreation the physical centers involved have been reinforced and made more capable of the n task. In that way the encouraging vi may be entertained that we learn to things while we sleep or while we refre ourselves by sports and pastimes, provid we properly set about doing them while work.

Value and Importance.

Habits bring economy, precision a consequent power to their possessor. T can be appreciated by contrast in the ca of the baby whose movements represe abundant energy but small results. T profitless way in which an infant tries bring its hand and mouth together oug to make grown-ups swell with pride being able to feed themselves. Hab once achieved work so freely and easily is difficult to believe one did not alwa possess them. Many persons well reme ber their experience in learning to rid bicycle. After the first attempts the wh body, every muscle and nerve ached fr the effort. It was only by degrees that t muscles directly involved were separat to their task and hardened for the exerti so that they could endure a "century" ru Transition from rigid strain to careless laxation is another statement of the sa achievement. When the art is master the power goes straight to its mark, givi grace and beauty with success. Awkwar ness is nature's confession of unco-or nated effort.

Consciousness is constantly at work simplify its tasks by turning them over the control of hab where they need l direct attention. T accomplished pian converses while plays, as though responsibility for music were delega to the fingers. The lady's knitting takes care of itself v

Concluded on Page 1525.

The People's Forum

The People's Forum seems to meet a long-felt want. Our invitation to readers to contribute to it has been promptly and heartily accepted. Even a casual glance through this column will convince anyone that it is possible to give forcible expression to some large and living ideas within the limit of two hundred words. Remember that all are invited to contribute on any subject of interest. We suggest for the benefit of several, that we must consider all pointed criticisms of our contemporaries as barred from our columns by the canons of journalistic courtesy. If you wish to criticize any other paper, write to that paper. If you wish to criticize the CHRISTIAN-EVANGELIST, write to us about it.—*Editor*

God's Way.

Our success as a religious movement in the days to come, as in the days past of our work, depends on our loyalty to the word of God. We want to know God's way in all the work we attempt to do for Christ and his church, and then to follow in this way in the spirit of the Master with all the zeal and earnestness we can summon. We have no right, neither has any church the right, to compromise God's way of saving sinners and strengthening saints. What God says that we must do. If God says that sinners must enter his church by believing on his Son, repenting of their sins and being baptized, we must not compromise one iota of this way. When we commence to compromise God's way, if we ever do, then our glory as a movement will begin to wane. If we remain true to the word of God and loyal to our Savior, our increase, in the coming days, will be by leaps and bounds such as the world has never hitherto known.

J. H. SMART.

Winchester, Ill.

What Name?

By what name should we be called? That depends upon circumstances. It depends upon the standpoint from which we are viewed. If as followers of Christ, then are we *Christians*. If as learners of the doctrine of Christ, then are we *disciples*. If as to our relation to our heavenly Father, then are we *children*. If as to our relation with each other, then are we *brethren*. If in our relation to holiness, then are we *saints*. If we refer to the "body of Christ," the church as organized, then in God's word we read of "churches of Christ," "the church of God," "the church of the living God," "churches of God." Individual believers are called disciples of Christ, Christians, etc., in the living oracles; but we never read of a "disciple church," a "disciple preacher," nor yet of a "Christian church." These names are not employed by the inspired writers when referring to the body of Christ.

Hence, brethren, let us be admonished, that we may not be guilty of forgetting our own name given by our Lord. We are "disciples of Christ," "Christians," "brethren," etc., and are members of the "church of Christ," "church of God," "body of Christ," etc."

R. H. BOLTON.

Findlay, O.

Belief and Baptism.

I wish to commend your answer to "A Friend," in the CHRISTIAN-EVANGELIST of November 7, on "Belief the only condition of church membership." Especially apposite and timely is this thought: "Faith, the desire to be a Christian, the purpose to turn away from evil, must have embodiment in some concrete act which means all that, and such is baptism." I hold it as certain that one cannot be fully, certainly and consciously committed until committed in action. The act of obedience is the complement of the mental state, intensifies it, shows it is controlling us. It is reasonable that it should refer the mind definitely to the authority of Christ, as a mere moral obligation between man and man cannot so evidently do; and that it should symbolically indicate the facts that underlie our faith—the death and resurrection of Christ—and at the same time express the ethical change taking place in our own minds, dying to sin and rising to a new life.

The effort to class baptism and the Lord's supper—symbolical and monumental institutions—with those temporary and changeable regulations that grew out of the customs of the country, and the incidentals of Christian activity, such as washing feet, the holy kiss and methods of work, must have come from studying the Christian religion from some other source than the New Testament.

E. C. BROWNING.

Little Rock, Ark.

Greater Publicity.

Not prompted by a spirit of pride but for the purpose of allowing the world to know of our existence as a people, what we teach and what we accomplish, greater pubicity should be given the proceedings of our conventions, state and national. The press is not at fault. The managers of a convention should select beforehand a competent brother, in touch with the press, and remunerate him for his time and labor in preparing each day a readable report of the session. Those compelled to stay at home from Minneapolis looked in vain in the dailies for a line concerning our great convention there. The only line that appeared was a three-line note saying that the foreign board attributed their small receipts to the work of Mark Twain.

Let the Cleveland committee for our congress in March and the Omaha committee for our next national convention bestir themselves, or in words of understanding, "get a move on themselves." It is not enough to enlist the local press. The Associated Press should be used.

RUSSELL F. THRAPP.

Jacksonville, Ill.

The Preacher and the College.

One of the crying needs of to-day is a greater appreciation of the responsibility of the membership in general toward Christian education. The people have become so accustomed to the free school system or have so long witnessed the endowment of colleges by the very wealthy that they do not feel called upon to do anything themselves. The Christian Church can never have any well endowed schools until the masses of the membership learn to contribute. The remedy is the preacher. The gospel of systematic giving, including giving to Christian education, must be preached. The Iowa Christian convention this year recommended the giving of ten per cent. of all missionary offerings to Christian education—a step in the right direction, but the step must be lengthened. The small colleges are doing great good and must continue. But if the cause of Methodism, Baptistism, Congregationalism, etc., requires great universities with several million dollars' endowment, then surely the great and important work being done by the Christian Church needs such a force.

JOEL BROWN.

Des Moines, Ia.

A Conspiracy to Promote.

Our supply of preachers is short. Never mind about the Year Book. When Bloomington, Winchester or Pittsburg finds the right man another church loses him. There are not enough rollers for all the hot mills. The Bible colleges can only grind out the grist that comes. Persuading young plumbers and harness-makers is a doubly doubtful expedient and insufficient, at any rate. Why not fall back on the Master's suggestion and organize a conspiracy of prayer? Let the committee on uniform midweek topics give us a service. Let every pulpit consecrate one Lord's day to the perpetuation of the gospel ministry, especially by striving to enlist all Christians in this prayer. Encourage their prayers to the fervency that will consent to the calling of their own children. Enlighten the best families to receive the evangelist as their most honored guest, instead of entertaining him grudgingly and of necessity. And thou, oh man of God, stir up the gift which is in thee. Glorify thy ministry. Let thy gentle greatness in God's might and grace convince the young that thine is a greater office than Morgan's, Schley's or Roosevelt's. The ministry will reproduce after its kind, if it be the right kind.

WM. R. WARREN.

The Sunday-school and Christian Work.

Why cannot the time which in most Sunday-schools is wasted upon the general review of the lesson be used to interest the members in practical Christian work? Granting that there is scarcely enough time as it is to do much thorough studying of the scriptures, is it not true that far too little attention is given in our churches to present-day life with its needs and opportunities? No Sunday-school does its work well unless it dwells upon the *application* of Christian principles as well as their *origin*. This could easily be done by giving five or ten minutes of the school's time, now spent on aimless review or tedious "secretary's report," to the consideration of some bevevolent work, either public or private. The local hospital, the care and reform of criminals, work for the unfortunates in county and state institutions, the visiting of the sick, the nearest rescue missions, the city charity organizations, the Red Cross Society, the Anti-saloon League and a dozen other topics could be taken up by an assigned speaker one Sunday after another. Information is easily accessible and interest is aroused at once. I look for a twofold result from such a movement, increased vigor and more representative attendance in the Sunday-school and a greater, broader Christian work in the community.

C. B. COLEMAN.

Our Budget.

—Be ye thankful.

—Be as thankful next week as you are this.

—A thanksgiving spirit that finds expression only one day out of three hundred and sixty-five is worth a little less than one-third of a cent on the dollar.

—The churches of Coffey county, Kan., held a convention at LeRoy, Nov. 13-14.

—R. H. Ingram, of Albia, Ia., has accepted a call to Creston, Ia., where he began work Nov. 24.

—H. E. Monser writes that he knows of places for two good preachers at $800 a year. He may be addressed at California, Mo.

—Bro. White, of California, preached at Cool Brook, Ill., Oct. 27 and at Cameron, Oct. 30, in the absence of the pastor, O. D. Maple.

—Homer T. Wilson has been called to the pastorate of the church at San Antonio, Tex. It is a strategic point of great importance.

—And a thanksgiving spirit which does not find an outlet in kindliness toward man, as well as gratitude to God, is worth just a little bit less than that.

—W. E. M. Hackleman lost his house at Irvington, Ind., and all its contents by fire Nov. 20. The loss is estimated at about $3,000, with $2,300 insurance.

—The church at Berwick, Ill., has bought the M. E. church building at that place. This church was organized only a few months ago with forty-five members.

—P. B. Hall has resigned the pastorate at Harriman, Tenn. His work there is well spoken of and it is said that he was leading his people to a higher spiritual life.

—The new church at Buffalo, Kan., was dedicated Nov. 10 by Gilbert Park, assisted by E. D. Poston, of Pleasanton, who remained and assisted a few days in a meeting.

—J. A. Tabor, of Oklahoma City, wishes to correspond with a pastor, willing to work for about $600 a year in a growing railroad town of 1,000. Answer with references and state experience.

—The board of church extension has just mailed its 13th annual report containing 48 pages. The report has been mailed to all the preachers. If any one fails to get it, send a card to 600 Water Works Building, Kansas City, Mo.

—T. E. Cramblett will be formally inaugurated as president of Bethany College on December 10. A full and appropriate inaugural program is being prepared. All friends and alumni of old Bethany are cordially invited to be present.

—The annuity fund of the board of church extension continues to grow. Recently Jacobe E. Miller, of Buchanan, Mich., sent $1,000 and Wm. H. Everman, of Burlington, Ind., $500. $100 was received last week from Mary Byram, of Pasadena, Cal.

—L. L. Carpenter dedicated the rebuilt and enlarged church at Metz, Ind., Nov. 17. Thirty-six years ago he dedicated the original structure. A small indebtedness of one thousand dollars was easily provided for with a surplus of $200. Brother Smith is pastor.

—The poem "Leah" was written by Eliza Poitevent Nicholson and appeared in the Cosmopolitan of September, 1894. The same author has a poem entitled "Hagar." This information is sent to us by Miner Lee Bates, of Warren, O., and Lillian M. S. Cahill, of Dayton, O.

—The annuity feature of the board of church extension continues to grow. In October the board received $1,000 from Jacob E. Miller, of Buchanan, Mich., and in November $500 from Wm. H. Everman, of Burlington, Ind., and $100 from Mary Byram, of Pasadena, Cal.

—The first annual meeting of the State Historical Society of Missouri will be held in Columbia, Mo., Dec. 5-6. The approaching celebration of the centennial of the Louisiana Purchase has evidently given new impetus to the study of the history of this state.

—C. W. Huffer had a stroke of paralysis on the first night of the meeting which he was beginning at the Central church, Toledo, O. He has regained the use of his left side somewhat, but is still in a critical condition, C. A. Freer informs us. The meeting was closed for the present.

—F. D. Power is preaching a series of Sunday evening sermons at the Vermont Christian church, Washington, on female characters of the Old Testament. The list includes Sarah, Rebecca, Rachel, Miriam, Deborah, Ruth, Delilah, Hannah and others.

—The board of church extension is mailing its full annual report of 48 pages to all the preachers this week. This report should be carefully studied. If any one fails to receive it, send a card to 600 Water Works Building, Kansas City, and it will be promptly mailed to you.

—F. O. Fannon writes that he is delighted with his new location at Sedalia, Mo., and finds the field a broad one. Thirty members have come into the church at the regular services and the audiences are large. At the Bible school rally the attendance by actual count was 1,086 and J. N. Dalby's primary class had about 150 present.

—W. H. Book writes that they are planning to have a union service once a month at the tabernacle in Martinsburg, W. Va. A men's union prayer-meeting has been organized and is proving a great blessing to the young men. The fruits of the recent tabernacle meeting are still being gathered in the shape of additions.

—The Church of Christ in Cairo, Ill., having completed the repairs on its building, will begin a series of evangelistic services Nov. 30, to continue until the middle of December. H. W. Ceiss, of Hamburg, Ia., will preach. The building will be dedicated Dec. 1, by a union service in which all the pastors in the city will participate.

—In the CHRISTIAN-EVANGELIST of Nov. 14, in "Our Budget," we said the total amount of receipts last year for church extension was $465,846 21, and the gain in receipts was $48,734,38. The total new receipts were $65,846.21, and the gain was $8,734.38. We wish our error were the truth, however. We could then house about 1,000 congregations this year.

—R. H. McGinniss was ordained to the ministry Nov. 22, at Tama, Ia., where he has been pastor of the church for the last ten months. The service was in charge of W. H. Scott, of Marshalltown, vice president of the southeastern district, assisted by Rev. Mr. Hanna, of the M. E. Church and Rev. D. McMasters, of the Baptist Church. Hon. C. H. Mills writes that the service was a beautiful and impressive one and speaks highly of Brother McGinniss as an able and growing young minister. He has been in this country only two years.

—At the North Carolina Christian convention recently held at Kingston, N. C., following an address on education by Dr. D. E. Motley, it was proposed by the representatives of Wilson College to donate $14,000 paid-up stock in the institution and turn the college over to the Disciples of Christ on condition that they raise at once $9,000. The proposition was accepted accordingly and most of the money was raised on the spot. We thus have the plant for a new college at the flourishing town of Wilson, N. C., under the direct control of the state missionary society. The brethren of North Carolina are to be congratulated.

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." MISS ADA DOTY, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

—H. T. Morrison, pastor at Manzanita, Col., would like to correspond with an experienced preacher who could assist him in a protracted meeting in a large tabernacle in Rocky Ford, Col., a town of about 3,000 inhabitants. There is a flourishing young church there which needs help. The meeting should commence about the middle of the winter.

—A. W. Allen, of Eagleville, Mo., writes expressing his friendship for the CHRISTIAN-EVANGELIST and says: "I have been a subscriber to the CHRISTIAN EVANGELIST ever since it has been a paper. I am now past 80 years old. I helped to organize the first Christian church in Harrison county, and that was before it was a county, while it was territory, in 1841. I have lived to see thirty Christian churches in the county. I am as old as the state of Missouri. Was born Jan., 1821, have lived in Missouri sixty years, have seen an empire settled and am very active yet." That comes from reading the CHRISTIAN-EVANGELIST.

William Bowler, of Cleveland, died at his home early Friday morning, Nov. 22. He was widely known as a successful business man, a leader in all worthy enterprises and especially as a friend of Hiram College. He had been ill for more than two years, beginning with grippe and ending with pneumonia. He was chairman of the building committee of Hiram College and gave not only money but time and thought to its interests. Bowler Hall on the Hiram campus stands as a memorial to his generosity. The funeral services were conducted at the Euclid Avenue church, of which he was a member, by J. H. Goldner.

—Dr. W. A. Belding, of Troy, N. Y., died Nov. 19. There were few men among us whose service has been longer or more effective than his, who had a wider acquaintance with the Disciples of Christ both of this and preceding generations, or who continued his labors so actively to the end. Dr. Belding was in his eighty-sixth year at the time of his death. His last illness, pneumonia, lasted but a few days, Bro. G. B. Townsend informs us. Only a few weeks ago he preached several sermons at Worcester, Mass., and one Lord's day in Boston. Thousands of our readers, as they read with sorrow this notice of his death, will call to mind the picture of a tall, spare frame, straight as an Indian, bright eye, iron-grey hair and the elastic step of youth. He never grew old. In labors abundant, in the Lord's business ever diligent. His youth and vigor seemed marvelously preserved to enable him to do the work which he did so well. We hope to be able to give our readers later a fuller account of his career.

—We call our readers to witness that the CHRISTIAN-EVANGELIST nowadays is comparatively clear of typographical errors. Still we are not above making mistakes. George H. Combs, of Kansas City, calls our attention to the fact that in his article in the issue of Nov. 14, "lose" appeared as "loose" and "virile city" was metamorphosed into "modest city."

—Former President Gilman, of Johns Hopkins, in a recent address deplored what he called "An era of Carnegie—too much reading," and said:

"Reading is a kind of craze that has got hold of the people. It is a dangerous habit. like a stimulant." His advice was:
"First—Don't read too much.
"Second—Study the art of thinking.
"Third—Use your hands and enlarge your vision by the use of the microscope."

This caution is needed by some, no doubt, but many do not read enough and few think enough.

—M. S. Johnson, of Carthage, Mo., writes: "Among those recently added to the church at Golden City, Mo., are Bro. J. Windbigler and wife, of the M. E. Church. Bro. Windbigler has filled important pulpits in this state viz.: Marcelline, Louisiana, Carterville and Monett. Has always had high standing in M. E. Church. He is a clean, conscientious, educated and gifted man of fine pulpit ability and an excellent singer. He will make a man of power among us. He did not come among us to get a job. He came from convictions of duty and without the promise or prospect of employment in the ministry. He is blessed with a good wife who is fitted in every way to aid him in his work and to make his ministry successful. He should find work among us at once."

—M. F. Harmon, of Terrell, Tex., writes thus in commenting on the promise in our prospectus for 1902 that the contents and style of the paper will be improved and the price reduced: "A better paper for less money! How can that be? It has been a puzzle to me for years (and I am a practical paper man) how you could give a paper half so large and good as the CHRISTIAN EVANGELIST for even $1.50. Has paper gone down? Do you pay your printers? Where did you get your rabbit's foot?" Yes, we pay our printers a good deal more promptly—fortunately for them—than many of our subscribers pay us, but it is not the foot of a rabbit but the helping hands of the brethren that enable us to do what we do in the way of furnishing a good paper.

President Aylesworth at Drake.

The chapel hour Friday was an enjoyable season at Drake University. By arrangement of the DesMoines Lecture Course Committee, Pres. Barton W. Aylesworth, of the Agricultural College at Ft. Collins, Col., lectured at the Central Christian church, Thursday evening. Friday morning his heart led him toward the institution for which he gave eight years of his life. As he entered the chapel the students and faculty rose en masse to greet him. Everyone waited expectantly until Chancellor Craig introduced the old friend of the school to the new students. Pres. Aylesworth expressed his joy at being again in Drake's halls, and then in a very beautifully descriptive and humorous manner read to us some of the unwritten history of earlier days. In this informal talk the president betrayed to his audience the fact that with his splendid literary ability he has that richer treasure—a large and warmly sympathetic heart. The chapel session was prolonged for an hour and a half and the students pronounced it the most profitable hour of the year. After chapel a reception was given in the university library for the students to meet the president. From two to four o'clock in the afternoon he was at the home of Dean Shepperd, meeting friends of University Place.

H. F. BURNS.

Drake University.

Do You Get Up With a Lame Back?

Do You Have Rheumatism? Have You Bladder or Uric Acid Trouble?

To Prove what Swamp-Root, the Great Kidney and Bladder Remedy, will do for YOU, all our Readers May Have a Sample Bottle Sent Free by Mail.

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the CHRISTIAN-EVANGELIST, St. Louis.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

Texas Letter.

During the seven months following March, 1900, ninety-three national banks were organized in Texas, with a capital of $3,362,000. We hardly think any other state can make so good a showing. And this is specially significant when it is remembered that Texas is overwhelmingly Democratic—her majority is "beastly"—and therefore naturally opposed to the national banking system.

The Baptist Ministers' Mutual Benefit Association of Texas has about 700 members. The association is eighteen months old and has had but four deaths. It gives to the families of deceased members $2,000. The assessment is $2 00 per member. A recent report of the treasurer showed all debts paid and a balance of $200. Is not this wise and businesslike, and should we not imitate these people?

J. L Haddock, a successful evangelist of Tennessee, has been employed by our state board.

Emanuel Dubbs, our efficient Pan-handle evangelist, on account of his wife's health, has resigned his work.

Our Baptist brethren have just closed their annual convention at Ft. Worth, and it was a great convention. As proof of its greatness, about five years ago it was learned that their educational institutions were in debt $200,000. The convention in San Antonio in 1896 determined to raise the money. B. H. Carroll, the most powerful and popular preacher in the state, resigned his pastorate at Waco and undertook the herculean task. Like the true general that he is, he organized his forces and began the fight, and from the first it has never been suffered to lag. At Ft. Worth he had it all but $25,000. The situation was stated and the appeal made, when more than enough was subscribed at once Another evidence of greatness was in the fact that more than $50,000 was raised for state work. And still another evidence was in the presence at one of the sessions of 275 orphans from Buckner's Orphan Home near this city. This is a great church, with 200,000 members in Texas, wide-awake and aggressive.

E. W. Darst of Midland, late of Chicago, is in the field as an evangelist, Bro. Darst is one of the ripest and strongest and loveliest characters in our ranks, and we rejoice to see him in this wide and rich field. When such men give themselves to this work, many of the popular objections against "evangelism" will cease to be.

E. W. Brickert and wife are meeting with an enthusiastic success at Houston. The audiences are large and many additions. Sister Brickert is an accomplished singer and reader, and she is being so recognized in the city. Houston is destined to be a great city. In fact it is a great city now. Far enough from the gulf to be free from such overflows as that which destroyed Galveston, yet having water connection with the sea, it is absolutely necessary that she become a most important place. And a strong church here will be a power at a strategic point.

The twenty-eighth annual convention of the Woman's Christian Temperance Union is now in session in Ft. Worth. Every state and almost all the territories are represented, making it one of the most representative bodies of our land. Many women of national fame are present—women who are known, loved and feared for their valiant service in their holy crusade for "God, home and native land." The title of their organization leads many to think that it is entirely devoted to the fight against whisky. Such is not the case. There are forty-four distinct departments directed by experts in these several spheres. For example they war against tobacco and narcotics as well as rum.

"The Christian Lesson Commentary, 1902," is a charming book. This is W. W. Dowling's best, and it is the best of the seventeen books under this title. Any competent teacher with this volume at his elbow can do his work well, and no teacher should think of doing without it. It is from the press of the Christian Publishing Company, St. Louis.

Dallas, Texas. M. M. DAVIS.

The Investigation of Ministerial Character.

EDITOR CHRISTIAN-EVANGELIST:—In your editorial this week on "A Groundless Fear," you mention three ways of ascertaining the reliability of a minister: (1) by letters of introduction; (2) by editorial recommendation; (3) by state board investigation, and prefer the last mentioned.

The difficulties of state board control are:

(1) That their prime object is missions.

(2) That they are, or should be, already overburdened.

(3) That the ministerial question is one so peculiar and sensitive that in many localities the action of the state board in the matter would disgruntle the church whose brilliant preacher was disqualified and whose moral judgment impugned—thus greatly injuring all missionary work in that field.

(4) As you have mentioned, the churches generally will look upon state board control as the clamping on of ecclesiastical fetters.

Allow me to remind you of a fourth and better way, now in use, I believe, in California, Nebraska, Iowa and some other states. This is the establishment of a state ministerial association. It is not a church organization at all, but a purely professional one. Its powers are, of course, advisory only. Its executive committee investigates men, and publishes to the elders of all the state churches lists of *eligible men*, with the warning, "if you don't find a man's name on this list, inquire of the committee." This plan escapes all the disadvantages of the state board method, adds the personal and professional interest of the ministry in keeping its skirts clean, and possibly, gives more dignity and prestige to any pronouncement on a man's character as a minister.

MARK WAYNE WILLIAMS.

Iowa City, Ia.

[This fourth method appears to have good points. It is certainly free from the objections above mentioned. It might seem more appropriate, however, for the churches to co-operate to determine the fitness of preachers than for the preachers to unite in recommending themselves It is, however, strictly analogous to the practice of men in several callings and need not be a serious objection.—EDITOR.]

Write and See.

Don't Let Prejudice Keep you from Getting Well.

No Money is Wanted.

Simply write a postal for the book you need. See what I have to say. You can't know too much about ways to get well.

My way is not less effective because I tell you about it. There are millions of cases which nothing else can cure. How can I reach them save by advertising?

I will send with the book also an order on your druggist for six bottles of Dr. Shoop's Restorative. I will tell him to let you test it for a month at my risk. If you are satisfied, the cost will be $5.50. If it fails, I will pay him myself.

The book will tell you how my Restorative strengthens the inside nerves. It brings back the power that operates the vital organs. My book will prove that no other way can make those organs strong.

No matter what your doubts. Remember that my method is unknown to you, while I spent a lifetime on it. Remember that only the cured need pay. Won't you write a postal to learn what treatment makes such an offer possible?

Simply state which book you want, and address Dr. Shoop, Box 582, Racine, Wis.

Book No. 1 on Dyspepsia,
Book No. 2 on the Heart,
Book No. 3 on the Kidneys,
Book No. 4 for Women,
Book No. 5 for Men (sealed),
Book No. 6 on Rheumatism.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

AFTER MANY YEARS

Of suffering from kidney disease, Miss Minnie Ryan, of St. Louis, Mo., found a complete cure result from the use of Dr. Pierce's Golden Medical Discovery.

It is such cures as this which establish the soundness of Dr. Pierce's theory: "Diseases which originate in the stomach must be cured through the stomach." Every other organ depends on the stomach for its vitality and vigor. For by the stomach and its associated organs of digestion and nutrition the food which is eaten is converted into nutriment, which, in the form of blood, is the sustaining power of the body and each organ of it. When the stomach is diseased the food supply of the body is cut down, the organs are starved, and the weakness of starvation shows itself in lungs, heart, liver, kidneys or some other organ.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition, and so cures disease of other organs which have originated through deficient nutrition or impure blood.

"I had been suffering with kidney trouble twenty years," writes Miss Minnie Ryan, of 1537 Louisiana Avenue, St. Louis, Mo., "and I had doctored with a number of the best physicians. Two years ago I commenced taking your 'Golden Medical Discovery' and 'Favorite Prescription' and took also several vials of Doctor Pierce's Pellets. I took eight bottles (four of each), and I feel now perfectly cured."

Dr. Pierce's Pellets cure biliousness.

Twice Told Tales.

No Meat Extracted from them by Some who most Need the Facts.

We have more than twice told the reader of the fact that he or she may perhaps easily discover the cause of the daily ill feeling and the experiment is not difficult to make.

But there are readers who think truths are for some one else and not for themselves.

Some day the oft told fact will flash upon us as applicable when the knowledge comes home that day after day of inconvenience and perhaps of suffering has been endured, the cause not being recognized or believed, although we may have been told of the cause many times over, but never believed it applied to us.

It would startle a person to know how many people suffer because they drug themselves daily with coffee. We repeat it, it is a powerful drug, and so affects the delicate nervous system that disease may appear in any part of the body, all parts being dependent for health on a healthy nervous system.

Relief from coffee for 30 days has cured thousands of people who never suspected the cause of their troubles.

The use of Postum Food Coffee is of great benefit to such, as it goes to work directly to rebuild the delicate cell structures from the elements nature selects for the work. Relief from a heavy drug and the taking of proper nourishment is the true and only permanent method.

New Jersey Letter.

If the future is as alluring and promising for the work of the Disciples of Christ in other localities as it is in New Jersey buoyant hope and thankful praise must be the general and characteristic tone. This virgin soil discloses something of the spirit which must have attended the proclamation in the days of the pioneers when our message was altogether new. The east was never so ripe for the preaching of New Testament Christianity as now.

This is not theorizing nor general statements of probable conditions. The career of our mission in East Orange is an unanswerable argument that our plea is needed and loses none of its power by lapse of time or change of circumstance. It is but six months since we secured our very modest chapel. A Bible school of one hundred, an active working force of thirty-five, and good audiences at all services speak loudly for the welcome awaiting such proclamation of the gospel as we make.

One resident recently said: "I find I have been a Disciple for many years without knowing it and not knowing how to voice my dissatisfaction with the church I had been working with." Another said with tearful joy: "Your chapel located here is surely God's answer to my prayers for light and guidance into undenominational Christian work." At our evening service on Nov. 17 five confessions and three immersions set the seal of God's approval by increase to our planting and watering of the word of truth. We are preparing for a meeting with W. J. Wright, to begin Dec. 8. If promises do not fail we shall have twelve or fifteen additions before the meeting gets a chance to begin. B. L. Smith came over from New York and preached for us at the evening service Nov. 10.

Will you heed a word of practical advice about the construction of baptisteries? Having performed many different functions connected with the care and construction of meetinghouses, the writer has seen baptisteries fearfully and wonderfully made. This mission chapel has the cheapest, most satisfactory and most easily constructed of any yet observed. A plain wooden box well supported on sides and bottom, providing a pool about 8x3ft. 6 in., is the first requisite. No particular care need be taken to make it water-tight. Line it with ordinary strong ducking, lapping the edges and laying them in white lead, tacked down with round-head tacks driven at close intervals. Lap the edges of the ducking over the top of the tank and tack down. Paint with at least two coats of white lead, allowing each coat to dry well. Finish with a coat of white enamel. If the water used is clear you have as beautiful a pool as can be conceived aside from running water in lake or stream. The baptistery is absolutely impervious, does not present a slippery surface to stand upon, and is as clean and wholesome as an enameled bathtub. We are greatly pleased with ours. You will be if you try it. Metal and cement linings are not to be compared with it, and an unlined pool is an abomination.

New Jersey is hopeful. We confidently believe that active evangelization and building up of the body of Christ will successfully meet or avert all possible crises, denominational or otherwise. The one crisis to be ever feared is a complacent self-satisfaction paralyzing head and heart and hand.

R. P. SHEPHERD.

East Orange, N. J.

RESTORES EYESIGHT

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, dragging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benefited by Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J. Reid, St. Augustine, Fla., writes: "Actina removed a cataract from my son's eye." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used Actina." A party of prominent citizens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful invention. Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 203, 929 Walnut street, Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and its Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

From the New Country.

Immediately on closing my work with the church at Stroud, I came to Hobart, the county seat of Kiowa, and one of the new towns laid out by the government. The church extension board had sent sufficient money to our board to purchase lots in each one of the new county seats. Bro. Virtis Williams, corresponding secretary of the Oklahoma board, and Bro. E. M. Barney, of Webb City, Mo., bought the lots here. They were successful in securing a good location one block from the central part of town. Under the direction of Bro. Williams, the people here put up a board tabernacle to serve them through the winter. A church of 21 members was partially organized, but no one has been with them permanently as pastor. The Oklahoma board thought best that I should come on the ground and devote some of my time to the work until it was given permanency.

Perhaps a little of my experience here might be interesting to your readers. Everything is very new, and we have to rough it. When I came to town, the first night I slept in the office of a lumber and coal company where they were renting beds at 50 cents a night. A bed could not be gotten any cheaper anywhere, and as I could not afford $3.50 a week just for a bed, and as much more for board, I determined to curtail expenses. I secured a cot. The ladies supplied some bed clothes, and I made my bed in the little board tabernacle. It was warm, and I got along nicely, until one night a big rain storm came up, and I woke up to find the water pouring in on me, and had to pick up my bed and walk. A few nights after a "norther" struck us, and I came near freezing. These are just some of the experiences of frontier work.

I am glad in this report to say that our work is moving forward. We are working on our little building and will soon have the cold and rain shut out. We had eight persons to unite with us yesterday, increasing our organization to 30. We have enough members in the community to have an organization of 40 or 50. Conditions are changing fast, and a man will soon be able to live as pleasantly here as anywhere. We hope to have a good building in the spring, and there is every prospect for a fine work in Hobart. We want to locate a man here and at Anadarko by the first of the year. Our work here is mission work, pure and simple, and we need the prayers and assistance of God's people in carrying on this frontier work.

C. H. HILTON, territorial evangelist.

Hobart, Okla.

Bright's Disease and Diabetes Cured.

Harvard University Acting as Judges.

Irvine K. Mott, M. D., of Cincinnati, O., demonstrated before the editorial board of the Evening Post, one of the leading daily papers of Cincinnati, the power of his remedy to cure the worst forms of kidney diseases. Later a public test was instituted under the auspices of the Post, and five cases of Bright's Disease and Diabetes were selected by them and placed under DR. MOTT'S care. In three months' time all were pronounced cured. Harvard University having been chosen by the board to make examination of the cases before and after the treatment.

Any one desiring to read the details of this public test can obtain copies of the papers by writing to Dr. Mott for them.

This public demonstration gave Dr. Mott an international reputation that has brought him into correspondence with people all over the world and several noted Europeans are numbered among those who have taken his treatment and been cured.

The Doctor will correspond with those who are suffering with Bright's Disease, Diabetes or any kidney trouble, either in the first, intermediate or last stages, and will be pleased to give his expert opinion free to those who will send him a description of their symptoms. An essay which the doctor has prepared about kidney troubles and describing his new method of treatment will also be mailed by him. Correspondence for this purpose should be addressed to IRVINE K. MOTT, M. D., 75 Mitchell Building, Cincinnati, O.

An Old Church.

In 1877 H. F. Kett & Co., Cor. 5th Ave. and Washington street, Chicago, put out the "History of Warren County, Ill." And on p. 175, in giving a history of Cameron under the head of "The Christian Church" says:

"This is the oldest congregation of this *denomination*. It was organized in 1831. Their earliest meetings were held in private houses and in the school house. At this time they were at Coldbrook.

"Some of their elders were John G. Halley, Elijah Davidson and Wm. Whitman. Levi Hatchett, John E. Murphy and L. S. Wallace were some of the ministers. About 1851 or '52 elder R. R. Haley and deacon John E. Murphy, with some thirty members, went to Monmouth, Oregon, *where they formed the nucleus* of a large and flourishing congregation."

Inasmuch as I am pastor of this church I am very anxious to know if the above is true. If so it may be an item of history in "History of the Churches."

O. D. MAPLE.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

The Sunday-school Lessons for 1902.

The Sunday-schools will devote attention during the first six months of the coming year to the Acts of Apostles. This course of lessons will be very profitable.

1. The law was given by Moses but the grace and the truth come by Jesus Christ. The grace of God that brings salvation to all men was first proclaimed on the first Pentecost after Christ's death and resurrection. The Acts of Apostles tells about this grace.

2. The Holy Spirit came to the apostles on the first Pentecost after Christ's crucifixion and commenced his work of convicting the world of sin, of righteousness and of judgment. The Acts of Apostles tells what the Spirit through the apostles has said to the world.

3. Repentance and the remission of sins were preached in the name of Christ among all nations, beginning at Jerusalem. Acts of Apostles describes this work.

4. The conditions in order to the remission of sins under the covenant of grace are stated in Acts of Apostles. If one wants to know what to do in order to be justified from all things from which he can not be justified by the law of Moses, he should study Acts of Apostles.

5. How the Lord added souls to the church is stated in Acts of Apostles.

Much more can be said to show the great value of the book known as Acts of Apostles. Those who enter the Sunday-school and seek the best of helps such as those can supply who have given years of study to the gospel and its proclamation by the apostles, should secure "The Lesson Commentary" for 1902, by W. W. Dowling. This book is not surpassed by any other Lesson Commentary. The lessons for the first six months of the coming year are of transcendent value. Get this Commentary so as to be prepared for a clear insight into these lessons. W. O. MOORE.

Write to Me.

I know that there are many young brethren who desire to preach the gospel, and to qualify themselves for the work by a course of study in the College of the Bible, but are short of means. I know this because I have received letters from many such, but I have not preserved their letters, and I have lost their names. I solicit further correspondence with all of these, and with all others having the same desire who may see this request or hear of it. Write me at once, stating your case fully, and see if I cannot in some way be of service to you.

J. W. MCGARVEY.

Lexington, Ky.

A New Treatment for Deafness and Catarrh.

Bradford McGregor, of Cincinnati, O., a well-known demonstrator of applied sciences, asserts as a fact that catarrh and deafness can be cured, this assertion following his personal experience. Having suffered for years with catarrh, which resulted in very poor health and almost total deafness, his condition became such that specialists refused longer to treat him, saying his case was hopeless. Thus thrown upon his own resources, after using all known applications, he finally devised a new method of treatment based upon a principle entirely different from anything he had ever used or heard of, and cured himself with it. His hearing is perfect now, health good and no catarrh. The success of this remarkable treatment in the many tests made upon those similarly afflicted has been phenomenal, and to further extend its usefulness and to prove that it will cure, a free trial and full explanations will be sent by Mr. McGregor to any who suffer and will address him at 420 Lincoln Inn court, Cincinnati, O., and send twenty cents to pay for registering and mailing.

A Musical Preacher Speaks Favorably of

The Praise Hymnal

"I have examined every piece of music in THE PRAISE HYMNAL and I regard it the best book for general use I have ever seen for the following reasons:

1. "For the regular worship it has everything desired.
2. "If you want revival songs you do not have to get another book.
3. "When prayer-meeting hour comes appropriate songs are abundant.
4. "If you have a national service, THE PRAISE HYMNAL contains what you want.
5. "If you desire a jubilee day, in this book are the songs.
6. "If a rally day, no other book is needed.
7. "Songs for Christian Endeavor are in good supply.
8. "If you have a funeral you do not have to search three or four books to get appropriate songs.

"Those who buy THE PRAISE HYMNAL will not regret it.

Lynn, Ind. J. M. LAND."

AS TO PRICES.—The contents of THE PRAISE HYMNAL are of a permanent quality. It is false economy to ask for cheap binding. We make a cloth bound book with leather back that will last ten years with any sort of care. The price is as low as can be made on its superior material and workmanship, $75.00 per 100 copies. Specimen copies sent on approval.

FILLMORE BROS., - 119 W. 6th St., CINCINNATI, O. 40 Bible House, NEW YORK.

Our CHRISTMAS MUSIC is now ready. Send for list. Why not order ALL your music from Fillmore Brothers? We are prompt, courteous, and are publishing new music of all kinds all the time. (5)

Among our Advertisers.

Barclay Meador, Adv. Mgr.

The Mayfield Sanitarium, located at 912 north Taylor Ave., St. Louis, has made a splendid record during the few years of its existence. It is under the patronage of the Baptist Church and is permeated by the best of religious influence. Religious services are held each Sunday afternoon in the chapel and as many as 25 conversions have occurred in these meetings within a year's time.

The best of accommodations are provided for all patients, in addition to the skillful treatment given by Dr. W. H. Mayfield, surgeon in chief, and those on the medical staff with him. Hundreds of the best people in the country are yearly finding this sanitarium a veritable boon for their many and varied ailings.

A feature which commends the institution to the public is that no charge is made for professional services to a minister of the gospel or members of his family. Indeed, beyond this, any church member unable to pay for professional service is given treatment in instances where board is paid by those interested.

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

FOR SCHOOL TEACHERS

New Wall Map, Free.

The Louisville & Nashville R. R. has just issued a most complete Wall Map of the United States, Mexico, and the West Indies. This map is printed in colors, mounted on linen, with rollers at top and bottom, ready to hang on wall. Size is 36x36 inches. We will be pleased to send a copy FREE to every teacher who will send name and address to

C. L. STONE
General Passenger Agent,
Louisville, Ky.

Alabama Convention.

We are now in convention at Greenville. This annual meeting is one of the best ever held—in attendance, spiritually, financially, etc. Co-operative work is spreading and the usual results are following. A. McLean has just delivered one of his clean cut, comprehensive addresses. His masterly array of facts and figures cannot fail to engender missionary enthusiasm and liberality. Visits of such souls as he in these parts are like the proverbial angel's visits and we appreciate them accordingly. Our state board has followed the plan of helping weak churches generally this year instead of aiding one or two to a big meeting and it has worked quite satisfactorily. CLARIS YEUELL.

WANTED SOLICITORS

In every community to sell a splendid, beautifully bound, well illustrated, two volume edition of that well known and standard work

Prince of the House of David

in connection with subscription to

THE CHRISTIAN-EVANGELIST

FOR 1902.

A fine opportunity is offered to the energetic to do much good and to realize considerable financial profit between this time and the holiday seasons.

For particulars write to

The Christian-Evangelist
1522 Locust St.,
Subscription Dep't. **St. Louis, Mo.**

WE want to sell your church 100 copies cloth bound Gospel Call combined song books. These books will only cost $50.00 per 100 and will last your church for ten years. Write Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

The Channels of Life: Habit.

By Edward Scribner Ames.

Continued from Page 1518.

well unless a stitch is dropped or a turn is reached. The tendency is to reduce to order and system all the frequent and routine acts, and thus to leave the mind free for new and less familiar problems. How pitiable a sight it is to see an individual of mature years uncertain each morning what to do with the day and unable to determine at meals what to eat, or in company what to say, or in shopping what to buy. Fortunately most people are driven by necessity to some kind of system and organized living which relieves them of the worry and discontent which is apt to be the lot of those who can, if they wish, spend all of their time changing gowns or tying cravats.

How subject everyone is to his "second nature" may be realized by the attempt to break off a single habit, like smoking, chewing gum, using slang, wearing a certain kind of collar or hat. Professor James calls habit "the enormous fly-wheel of society." "It alone," he says, "is what keeps us all within the bounds of ordinance and saves the children of fortune from the envious uprisings of the poor. It keeps the fisherman and the deck-hand at sea through the winter; it holds the miner in his darkness, and nails the countryman to his log-cabin and his lonely farm through all the months of snow. It dooms us all to fight out the battle of life upon the lines of our nurture or our early choice, and to make the best of a pursuit that disagrees, because there is no other for which we are fitted, and it is too late to begin again."

This series of articles by Dr. Ames was begun in the issue of Oct. 31, and the articles will appear at intervals of two weeks. The titles are as follows:

The Fountains of Life: Instincts.
The Floodtide of Life: Adolescence.
The Channels of Life: Habit.
The Inner Light of Life: Imagination.
The Workman of Life: Will.
The Warmth of Life: Emotion.

An Abridged Bible.

By Hiram Van Kirk.

I have just received my American Revised Bible. I find the printing, references, maps, etc., almost all that can be desired. I would have had the translation a little more thoroughgoing. There is no reason for rendering the Hebrew proper name of God as Jehovah, when Yahveh or Yahweh is more like the original, and also stronger in many passages. It is only another continuance of the Jewish superstition of the sacred name. But as a whole the English of this work leaves no excuse for a further extension of the twentieth century Bible or any other of the so-called modern versions.

But why should some company not publish an abridgment, or, better yet, a series of abridgments, of the Bible? Is it not true that the average Sunday-school pupil is lost in the mass of material? In sitting down to read the Bible he soon strikes something which is not interesting, or which he cannot understand. The result is, he ceases for the time being. After a few attempts he gives up in despair.

It is my conviction that our English Bible is the greatest classic in our literature. What it needs for its dissemination is not comment, but editing. Who reads Shakespeare to-day in the massive Avon edition? Is it not the Hudson, the Rolfe, the Temple Shakespeare rather that is pervading our homes? Just so we should have an edition of the Bible for the pupils of the primary grade, of the grammar school, of the high school, of the college. Make a book of convenient size. Make the printing the best. Place as the core of it the stories of the Bible. Preserve the present system of references. Illustrate it with modern devices. The pupil can be made to love, to learn, to live by this Bible.

This is one of the next things to be done in Christian education. For this work the best intelligence of modern scholarship is required.

Berkeley, Cal.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo

Big Bargain In Railway Travel

Only one fare plus $2 for a round-trip ticket to Kansas, Colorado, Oklahoma, Texas, New Mexico, Arizona, Salt Lake City.
December 3 and 17.
Tourist sleepers and chair cars.
See the great Southwest—its irrigated lands, cattle ranches, mines, oil wells and orchards.
The place to get a home or make profitable investments.

Santa Fe

Address A. ANDREWS,
General Agent A. T. & S. F. Ry.
108 N. Fourth St., St. Louis, Mo.

CHRISTIAN ENDEAVOR SUPPLIES.

We keep constantly on hand, and sell at lowest prices, a complete line of supplies for Christian Endeavor Societies. No Society can do its best work that is not supplied with proper and necessary equipment. We give herewith partial price-list. A complete, descriptive price-list will be found in our General Catalogue (pages 82 and 83), which will be sent on request.

WORKING REQUISITES.

Topic Cards, for one year, per hundred	$1.00
Daily Readings and Topics, per hundred	1.50
Topical Handbook, containing Church Prayer-Meeting Topics, S. S. Topics, C. E. Topics and Junior C. E. Topics, per 100	3.00
Membership Application Cards, per hundred	.50
Pledge Cards (active) per hundred	.50
Pledge Cards (associate) per hundred	.50
Invitation Cards, per hundred	.50
Constitution and By-laws, per hundred	2.00
Absentee Cards, per hundred	.50
Large Pledge, for wall, 28 x 36 inches	.75
Extra Large Pledge, 36 x 54 inches, on linen	1.50
Treasurer's Book	.50
Secretary's Record Book	1.50
Secretary's Roll-Call Book	.35

We have C. E. Badges in gold and silver and in several styles and sizes, at prices ranging from 15 cents to one dollar. We keep, also, full line of supplies for Junior C. E. Societies, Instruction Books concerning the work and organization of the Y. P. S. C. E., etc. Send orders to

THE CHRISTIAN PUBLISHING CO., - ST. LOUIS, MO.

"THE ONLY WAY."

ST. LOUIS
TO
CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST. LOUIS, MO.

Evangelistic.

Special dispatch to the CHRISTIAN-EVANGELIST.

Rushville, Ind., Nov. 24.—Closed to-night; 259 added; 31 last service—13 of them men. Church debt raised. 1,498 since Jan. first. Ionia, Mich., next.—WILSON AND HUSTON, evangelists.

IDAHO.

Greer, Nov. 18.—Closed at Moscow on Nov. 13, with 26 added, 11 baptisms Bro. Wittkamper, the faithful pastor, has done a splendid work there. Our next meeting will be Nez Perce, at which place we hope to establish a church before we close.—L. F. STEPHENS AND WIFE, evangelists.

ILLINOIS.

Augusta, Nov. 20.—Our meeting closed on Nov. 17 with five added by confession and 11 by letter and statement, 16 in all. Bro. White, of Galesburg, was with us nearly three weeks and did some excellent preaching. The church is much revived and all departments of work are prospering. We soon enter upon our fourth year.—A. L. FERGUSON.

Carlinsville.—The church here is in a meeting with W. H. Harding, district evangelist. The pastor, J. Seymour Smith, preached last Sunday at the West End church, St. Louis, where G. L. Snively is at present supplying.

Centralia.—The three weeks' meeting held by Bro. Stotler, the pastor, assisted by D. C. Brown, singer, closed Nov. 17 with 76 additions, 55 by primary obedience, 13 by letter and commendation, eight from the denominations. Only seven of the number came from the Sunday school. Monday evening after the reception was given to Bro. Stotler, at which time seven confessed Christ and 12 were baptized. —S. E. LOOMIS, clerk.

Green Pond, Nov. 18.—Two baptisms last Lord's day.—W. H. KERN.

Macomb, Nov. 23.—Three added last Sunday night—one from Baptists and two by confession. Also two from the Baptists at prayer-meeting Wednesday night.—GEO. W. BUCKNER.

Shelbyville, Nov. 21.—Baptized three young ladies last Thursday evening at prayer-meeting; five since last report. Have organized a large midweek Bible class.—WM. DRUMMET.

INDIANA.

Bedford, Nov. 20.—I closed a two weeks' meeting at Orleans, a town 15 miles on the Monon railroad from Bedford, with 60 additions, mostly by baptism. There were two baptisms here last week.—JAMES SMALL.

Fort Wayne, Nov. 18.—Five more additions to the West Jefferson street church yesterday.—E. W. ALLEN.

Franklin, Nov. 9.—In a 11 days' meeting with the Freedom church 12 were added, 2 reclaimed, 2 from the Baptists, 2 by letter, 1 by commendation and 6 made the good confession; 1 added on a previous visit, 13 in all. O. E. Palmer, of Spencer, was with us three nights and gave us good help in song, prayer and preaching.—WILLIS M. CUNNINGHAM.

Logansport, Nov. 20.—We are in the third week of our meeting, 24 added to date. 400 turned away last Sunday night for lack of room.—A. M. HOOTMAN.

IOWA.

Albia, Nov. 19—One more confession Sunday night.—R. H. INGRAM.

Clarksville, Nov. 18.—Meeting one week old, 16 additions to date; more to follow.—A. R. ADAMS.

Corning, Nov. 20.—Our meeting of three weeks, two of which we were assisted by Prof. F. H. Sweetman and wife as singers, closed last night. We had 14 added by confession and baptism. We count it one of the best meetings we have held for a long time. Corning is doing good work for the Master.—I. H. FULLER.

Oskaloosa, Nov. 18.—Meeting still in progress with increasing interest and attendance. Over 40 added to date.—A. HULL.

Pleasantville, Nov. 20.—Have closed my work here and accepted the charge at Ames, Ia. Pleasantville is a good field and needs a good man immediately. Address A. J. Reins regarding the same. Three added to the church at Ames the last two Lord's days. We hope to do much good as pastor and people.—FORREST D. FERRALL.

Sewal.—Just closed a meeting of three weeks with five additions, four by confession and baptism, the first baptisms or additions they have had for three years. Will commence meeting at Highland church (Breckenridge, Mo., P. O.), Nov. 20.—O. L. SUMNER, pastor; FRANK A. WILKERSON, singer; GERTRUDE AMMONS, organist.

KANSAS.

Big Sandy.—We recently closed a meeting at Big Sandy, in Woodson county, Kan., with 27 additions; 21 of them were by confession.—GILBERT PARK.

Carneiro, Nov. 17.—State Evangelist Bro. G. C. Ardrey held a four weeks' meeting here, with unexpected success. We had 29 additions, nearly all of whom were good, honest, influential young men and women, 23 by baptism and six by statement; three from the Methodists and four from the Catholics. Bro. Ardrey leaves all in an excellent condition. He started the work of building a house 30x50 which will soon be a reality.—W. C. SHERIDAN.

Carneiro, Nov. 20.—I have just closed a five weeks' meeting, with 29 additions, 23 by confession and baptism and six by statement. Organized a C.E. society with 25 members. At the close of the meeting a building committee was chosen and $700 pledged and promised to build a house. The rest that will be needed will be raised at once and the work will be pushed to completion as fast as possible.—G. C. ARDREY.

Leavenworth, Nov. 19.—One addition for Nov. 10, and seven for Nov. 17.—S. W. NAY, pastor.

Leavenworth, Nov. 21.—One addition at prayer-meeting last evening.—S. W. NAY, pastor.

Morrowville, Nov. 21.—Was in a meeting here with 31 added when had to leave. After a week came back for series of lectures on the Bible and these developed into a second revival, making a total of 43 to date.—H. A. LEMON, Nebraska state evangelist.

Windom.—Meeting closed Nov. 20. Three and a half weeks, with 13 additions; six confessions, four by statement. Church greatly strengthened. C. J. Saunders, of McPherson,

CONSUMPTION

Right food—right medicine—right time—these three things are of the utmost importance to the consumptive. Right food and right medicine—these are contained in Scott's Emulsion of pure cod-liver oil. Right time is at first sign of disease. Right time is now.

Scott's Emulsion always helps, often cures. Ordinary food helps feed. Fresh air helps cure. Scott's Emulsion does both. Begin early.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

There are two sorts of lamp chimneys: mine and the rest of them.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.
MACBETH, Pittsburgh.

BEST LINE TO THE EAST.
3 DAILY FAST THROUGH TRAINS.
DIRECT LINE TO CINCINNATI AND LOUISVILLE.
ONLY $21.00 TO NEW YORK.
STOP-OVERS WASHINGTON, BALTIMORE AND PHILADELPHIA.
DINING CARS A LA CARTE.
NEW ROADBED, TRACK AND EQUIPMENT.
SCENERY UNSURPASSED.

B & O S W

For Information Address,
F. D. GILDERSLEEVE,
Dist. Passenger Agent,
St. Louis, Mo.

WINTER TOURIST TICKET
NOW ON SALE VIA
Louisville & Nashville R. R.
TO
Florida
and
Gulf Coast Points
Finest Dining Car Service in the South
Write for folders, descriptive matter, etc, to
C. L. STONE,
General Pass. Agent,
Louisville, Ky.

Individual Communion Outfits. Send for *free* catalogue and list of users.
SANITARY COMMUNION OUTFIT CO.
Dept. 35 Rochester, N. Y.

AGENTS WANTED—MEN and WOMEN
For the splendidly illustrated and wonderfully popular new book
THIRTY YEARS IN WASHINGTON
By MRS. GEN. JOHN A. LOGAN. It portrays the inner life, wonderful activities, marvels and mysteries of the Capital as a famous and highly privileged woman sees them. Beautifully illustrated (50 Plates) by Government consent and aid. ☞Sold by agents only. 51st thousand. ☞ A few more reliable agents wanted, but only one agent in a place. ☞Some of our agents are making $100 a month. ☞*Distance no hindrance, for we Pay Freight, Give Credit, Extra Terms,* and *Exclusive Territory.* Address
A. D. WORTHINGTON & CO., Hartford, Conn.

d the preaching, assisted by the writer, as ng leader and soloist. I go to Larned next. hurches desiring my services may address me ere.—MISS SNOWY DITCH.

KENTUCKY.

Erlanger, Nov. 18.—Recently closed a two eeks' meeting, at Vanceburg, Ky., with eight dditions, five by baptism. Began a series f services at this place yesterday.—EDGAR . JONES.

MISSOURI.

Bethany, Nov. 16.—I closed a two weeks' eeting at Mt. Olive Nov. 2 with 5 baptisms. he recent snow storm greatly interfered ith the meeting.—ENOS OATMAN.

Faucett, Nov. 18.—Meeting here 7 days old, ith 20 additions. Outlook good.—A. R. UNT.

Faucett, Nov. 23.—Twenty-three added here t the close of the second week.—A. R. HUNT ND JNO. P JESSE.

H lden, Nov. 19 —I recently closed a meeting at Strasburg, Mo , resulting in 10 additions. I am now assisting Bro. Chas. West a meeting at Coleman with one added to ate Bro. West recently held a meeting at alley City, Mo , in which there were 45 additions.—J. W. BOULTON.

Pattonsburg, Nov. 19.—Closed a 13 days' eeting a few days ago at Sumner, Mo., hich resulted in five additions. Organized Christian Endeavor Society of 16 members st Lord's day at Pleasant Grove, Caldwell unty.—ROBERT ADAMS.

Princeton, Nov. 22.—We had six additions re last Sunday and two Monday at the ater, also three additions Sunday before st, making 11 since last report. In our eeting in the country, a little over one eek old, 17 additions. I go to Allerton, Ia., begin a meeting Dec. 1st.—J. E. DAVIS.

Ridgeway, Nov. 18.—Just closed a meeting t Pattonsburg, Daviess Co., with 13 additions. We also repaired the church building y putting on a new roof, three coats of hite paint, plastering the interior and putng on new paper; we also elected an entire oard of officers. Pattonsburg church has aken on new life such as it has not possessed r years. Elder F. J. Stinson, of Bethany, as with me the last few days and there were hree more added while he was there. Bro. tinson is one of our best preachers and true the gospel of Christ.—ROLLA G. SEARS.

Shelbina, Nov. 22.—Closed a two weeks' eeting at Lakman Christian church with 11 dditions, 8 baptisms; also a 15 nights' meeting at Fairview with 18 additions, 12 baptisms; 3 came from the Baptists and 3 from he Methodists, South. Most of these additions were heads of families. Two added at egular service at Shelbina. Begin at Shelyville Monday night, Nov. 25.—J. H. WOOD.

Springfield, Nov. 18.—Ten additions in the st month, 15 since last report. Some good eetings are being held in the Springfield district this fall. We will have a meeting after he holidays, the Lord willing.—D. W. MOORE.

Springfield, Nov 21.—W. E. Harlow, evanelist and Miss Murphy, singer, have been ith us, First church, in a meeting for six eeks. 114 were added. 72 baptisms, 42 by tatement. Of those added by statement 13 ere from sectarian churches. This city as stirred as it has seldom been stirred.—E. V. BOWERS.

St Louis.—Thirty-nine additions up to date n our meeting at the Fourth church.—E. T. ICFARLANE.

OHIO.

Nelsonville, Nov. 18.—Our meeting with Bro D. H. Patterson in Auburn, N. Y., began n Oct. 13 and closed on Nov 7. The meeting as said to have been one of the best in the istory of the church. In a letter from the astor yesterday, he says: "I saw the Y. M. A. secretary to-day. He said, as far as I ave heard the people were delighted with our brother's preaching. Well, I am not ashamed of the name." We are not related, only college acquaintances. Those who are acquainted with the conservatism of the east will not be surprised when I say that there were only 16 confessions. The meeting in the state prison was one of the greatest in its history. I learned to love the pastor and his people. We are having immense crowds and fine interest here; last night scores were turned away. We expect a great meeting.—H. C. PATTERSON.

NEBRASKA.

Fairfield, Nov. 18.—Bros. D. H. Bays and Frank McVey are now here leading us in a very happy meeting.—L. AA. HUSSONG, minister.

OKLAHOMA TERRITORY.

Chandler, Nov. 18.—During the year ending Oct. 31, we had from all sources 81 additions in this field, over half of them by baptism; 25 of them were baptized in the Chandler church at one time without the aid of an evangelist. Have preached for our new church at Stroud two Sundays this month; three added. One confession at Valley View this month. Chandler now wants a pastor for whole time. This is a fine town, the place for some well equipped, self-sacrificing young man. Address W. B. Frank, chairman of board —A. M. HARRAL.

Oklahoma City, Nov. 18.—I recently closed a meeting in the Baptist church at Kremlin, Okla., with 24 baptisms and a number from the M. E's. We organized with 50 members, purchased two desirable corner lots. Have stone on the ground for the foundation and $400 raised for the building. A Young People's Society and a Ladies' Aid Society also organized and at work. Bro. J. H. Decker was secured to minister half time to them. He expects to again enter the general field. He preached three grand sermons during the meeting while I was called away. This congregation starts with a good future before them. I have preached the past week at a Presbyterian church five miles north of Harvale, O. T. One restored.—OTHA WILKISON.

Oklahoma City, Nov. 18.—Our meeting at West Point was a success; 18 nights and 34 accessions as follows: 25 confessions, 2 from the Baptists and 7 by letter. I baptized one Catholic. I began a revival yesterday at Medford, O. T., with five accessions the first day. Our motto is: "Oklahoma for Christ." —J. A. TABOR, evangelist.

TEXAS.

Big Springs, Nov. 23.—Our meeting begins here Nov. 30. Bro. E. W. Darst, of Chicago, will do the preaching. Some preliminary work is being done by the writer —JAS S. HELM, singing evangelist.

VIRGINIA.

Fredericksburg, Nov. 23 —First nine or ten days of revival here puzzled us to know whether we could get a meeting here. Several attempts had been made but nothing came of them. The state board of Virginia had for several months been asking concerning this church, "To be, or not to be." But it is "To be." During last nine days, 31 have responded, all adults but three, and nearly all by baptism. We turn large numbers away every night now and hardly have standing room to preach. Chestnutt is the man for this charge.—HERBERT YEUELL, evangelist.

Martinsville.--Saturday night I closed a meeting of six nights at Mt. Olivet where C. E. Elmore conducted a meeting last year with great success, which resulted in the church doors being closed against us There were 19 confessions and one added otherwise in this last meeting. Three of those who confessed were not baptized. They are getting ready to build a tabernacle at that point. At present we occupy a school house. C. E. Elmore preaches one-half time at Chatham, the other half he gives to evangelistic work and is having great success.—W. H. BOOK.

$20,000

in prizes given by THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST; in addition to first-rate pay for work that is easy and pleasant and sure.

One woman got $1485 last winter; another $1216; another $900; a man got $1004; another man $937.

No chance of not making anything. It is almost too easy — people sometimes get the idea they haven't got to do anything at all.

The Curtis Publishing Company Philadelphia

WISCONSIN.

Footville.—I am in a meeting here with a crowded house and good interest.—D. N. WETZEL.

Changes.

H. C. Shropshire, Brentwood to College City, Cal.

Nelson G. Brown, Burlington to Marion, Ia.

J. H. MacNeill, Muncie to 111 N. Washington street, Kokomo, Ind.

Thomas G. Nance, Miami to Clifton, Tex.

J. A. McKenzie, St. Joseph, Mo., to Tabor, Ia.

T. A. Reynolds, Union City, Tenn., to Muncie, Ind.

C. A Hill, Canton, O., to Huntington, Ind.

I. P. Topping, Haverhill, Mass., to Confluence, Pa.

Isaac Brewer, Omaha to Greenville, Tex.

H. P. Bruce, Smithville to Lexington, Tex.

Charles A. Stevens, Kingfisher to Okeene, Okla.

William C. Thompson, Chickasha, I. T., to Apache, O. T.

J. E. Parker, Keithsburg to Aledo, Ill.

How to Understand and Use the Bible

By J. H. BRYAN.

This is a small book that will be very helpful to those who desire to rightly understand the Word of God and who wish to skillfully use the Sword of the Spirit. The following table of contents will indicate that the author has presented his subject in a thorough manner:

I. Value of Bible Study.
II. Outline Bible Studies.
III. How to Study the Bible—Spirit.
IV. " " " " " —Helps.
V. " " " " " —Methods.
VI. Common Mistakes.
VII. How to Mark the Bible.
VIII. How to Use the Bible—For Self.
IX. " " " " " —In Public Work.
X. " " " " " —In Personal Work.

The book closes with sixteen pages of BIBLE READINGS on between thirty-five and forty different subjects. 116 pages.

Cloth. Price, 50 Cents, Postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Family Circle

A Suggestion.

I cannot tell why there should come to me
  A thought of some one miles and years
    away,
In swift insistence on the memory,
  Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
  To talk of plans or changes, day by day,
Of pain or pleasure, triumph or defeat,
  Or special reasons why 'tis time to pray.

We are too busy even to spare thought
  For days together of some friends away;
Perhaps God does it for us, and we ought
  To read his signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
  A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
  And so, in case he needs my prayer, I pray.

Dear, do the same for me! If I intrude
  Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude;
  Be very sure I need it, therefore pray.

—*Marianne Farningham.*

"Jerry's Thanksgiving."

By Hazel Lesueur-Pigg.

It was just one week before Thanksgiving. The odor of plum pudding, spice cake and mince pie came out in such appetizing puffs to twelve-year-old Jerry, that it caused him to cease sawing wood at frequent intervals and sniff the fragrant air.

"Geminny Christmas," he ejaculated, "I *tell* you aunt Phroso is fixing to have er feast f'r them church people. My, but I don't know how I'm going to sleep nights with all them goodies stored in th' hall closet an' it so near my room an' no lock either. Gee! but wouldn't a burgl'r have er snap? Aunt Phroso is jes' awful hard o' hear'n' an' uncle Rufus sleeps so soun' he couldn't hear th' battle o' Mernilla if 'twas right under his bed."

He laughed mischeviously and the merry twinkle in his dark blue eyes betrayed some deeply hidden plot.

He jingled the pennies in his well worn trouser pocket and then proceeded to count them, "Five, ten, fifteen, twenty," he exclaimed proudly. "Yes, I have 'nough to take me to town f'r th' show day after Thanksgiv'n. Whew! I'll need someth'n' to cheer me up er bit after so much pray'n' and sing'n'."

"Jer-re-mi-ah, come here this instant!" aunt Phroso called loudly from the kitchen door. "Go down to the coop, quick! and give the gobbler and turkey hen an extra measure of corn. I'd rather go myself, but I can't leave the fruit cake. It's browning so nicely. Now run along. When you come back I'll let you eat the cream cake batter I had left, I just couldn't crowd it all in the pan."

Aunt Phroso returned for a peep in the oven. Her motherly face was flushed, partly from the heat of the big cook range and partly with excitement from the success of her work.

"I want those turkeys to be fat," she said firmly. "Phroso Patton is not the woman to invite the Rev. Cloon and his family of twelve without giving them the best in the market."

At last everything was ready for the eventful day. The turkeys were dressed eady for the oven on the morrow. The big table had been lengthened and set with a floral centerpiece of white and yellow cyrsanthemums. Aunt Phroso crept into bed tired but happy and fell asleep, little dreaming the coming day would bring forth startling revelations. The good woman arose early, even before St. Mark, the old Plymouth rock rooster, had any intention of crowing. A few minutes later there was a roaring fire in the range and the turkeys were put to roast with their plump sides covered with a savory dressing of sage and celery.

She went to the foot of the stairs and called Rufus to come and put fresh logs in the huge fireplace, when she was horrified by a small, ghostly figure at the top, uttering agonizing shrieks of pain. "Oh! I'm so sick. Oh dear! I must be poisoned. Oh! Oh!"

Aunt Phroso caught Jerry in her arms and hurried him back to bed, while she dispatched uncle Rufus to the kitchen for Jamaica ginger and the hired man post haste for Doctor Ware.

The good old doctor arrived with his usual genial smile and cheery voice. "Well, well, young man," said he, "I don't see why you couldn't have postponed this illness until a more appropriate time."

He was answered by a humble little voice tremulous with tears, "Oh, Doctor Ware, I don't know how to tell you but—I have been so wicked—so mean—a—a—glutt'n. Yes, that's the word. Do you know I—I—"

He was interrupted by aunt Phroso rushing into the room, her eyes glistenin with unshed tears. "Oh, Jerry, I know i all now. I've just come from the store room closet. How could you do it?" A sight of Jerry's tear-stained face, empha sized by frequent spasms of pain, aun Phroso's heart relented. She took him i her arms and their tears mingled freely She was the first to speak. "Now don' cry any more, Jerry. I can slice the cake instead of leaving them whole and no on need know they have been sampled by greedy little boy. I can fix the pudding b putting in an extra handful of plums an garnishing with leaves. Your punishmen comes in having to lie in bed for severa days, at least. You will miss our lovel dinner and the magic lantern show, too."

Jerry began sobbing loudly: "Oh, yo dear aunt Phroso, I'll never be so mea again. Everyth'n' looked so nice an' only meant to take er little, but the firs bite was so good I took a wee bit mor an'—"

"Yes, my child," interposed aun Phroso, "you see the first wrong ste leads to another and another, until one' pride is gone and even a great crim appears of no consequence. It is the littl wrongs that cause the mischief, they mul tiply into mountains of sin before on realizes it. Now, let this be a lesson o profit, Jerry."

She kissed the penitent boy tenderly wrapped him snugly in a warm homespu blanket and descended to the kitchen.

"Rufus," said she, "kindness is the onl

There is no better investment for your entire family than $1.75 for

The Youth's Companion

every week from now till Jan., 1903.

The foremost men and women in the English-speaking world as well as an unprecedented number of new and promising writers have been enlisted as contributors to next year's volume.

NEW SUBSCRIPTION OFFER.

Every New Subscriber who will mention this publication or cut out this slip and send it and $1.75 will receive:

FREE—All the issues for the remaining weeks of 1901.
FREE—Thanksgiving and Christmas Double Numbers.
FREE—The Companion Calendar for 1902, lithographed in twelve colors and gold.
The Companion for 52 weeks of 1902—more than 200 stories, 50 special articles, anecdotes, etc., etc.
From now until January 1, 1903, for $1.75.

Prospectus and Sample Copies sent to any address, Free. LL 144

THE YOUTH'S COMPANION, 201 Columbus Ave., Boston, Mass.

way to rule Jeremiah. He is as meek as a lamb and feels his disgrace keenly."

"You know best, Phroso," he replied gruffly, "but I don't believe I'll ever get used to that boy's pranks."

Jerry was awakened from a comfortable doze by snatches of conversation and the clatter of dishes below stairs, which meant the feast had begun. He turned uneasily in his bed and sighed heavily: "I don't feel like I ever want 'nother thing to eat, but it worries me er sight 'bout the preacher's boys' gett'n' them big juicy drumsticks I'd counted on hav'n' myself."

Penny-in-slot Wisdom.

"A year or two ago," runs a conversation reported in Tit Bits, "I spent a few weeks at some watering places. One day I saw a machine which bore the inscription, 'Drop a penny in the slot, and learn how to make your trousers last.'

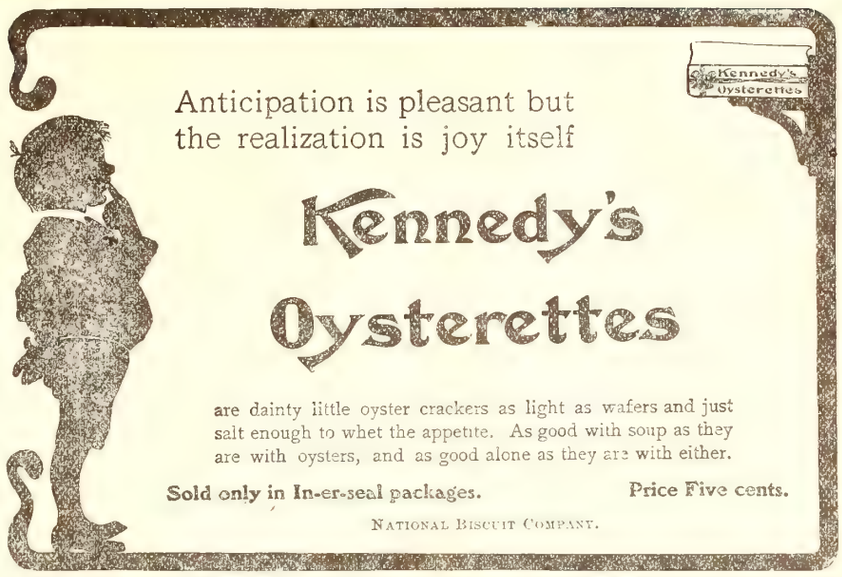
"As I didn't have a great deal of money, I thought an investment of a penny, to show me how to save the purchase of a pair of trousers, would be small capital put to good use; so I dropped the required coin in, and a card appeared. What do you suppose it recommended as the way to make your trousers last?"

"Don't wear 'em, I suppose."

"No."

"What did it say?"

"Make your coat and waistcoat first."



Thanksgiving.

Men are prone to thank God for those prosperities of vine and meadow and shop and ship which make life easy and comfortable; but they are rarely grateful for those divine happenings which make life difficult and great.

Times and seasons for special thanksgiving are wise and necessary; for men need to be reminded of what they have received, and they need to have provision made for the special expression of their gratitude; but the grateful man does not depend on days and festivals for his thought of God's goodness and care for him; these thoughts are always for him; and the song of thanksgiving is always in his heart.

Grace before meat is not an empty repetition of words; it is the phrase that forms on the lips out of the fullness of the heart. There are days so beautiful in their harmony of season, temperature, and light that when they dawn and we breathe the air of the radiant morning we say instinctively, "It is good to live." To be a part of the moving order of the world in such a day seems to be a sufficient reason for existence; we do not care to go behind the fact of life. To one who sees the spiritual order of the world and recognizes the sublime chances of spiritual fortune which it offers, there is no need of special causes of gratitude; such a one thanks God daily that he lives. About him is the glory of the world which God's stars light and God's sun warms into fertility; around him are his brother men, needing his care, calling for his love, appealing for his service: let him stand where he will, there is a chance to be and to do, to live in the depths of the soul and to pour out the soul like a river for the refreshment of the world; around him also are ways without number of bearing the crosses of love and making its sacrifices; above him are the shining ones who, out of weakness such as his and in troubles and adversities like his own, have walked the way of life with steadfast fidelity and made that way luminous; before him, like a vast, half-seen avenue of some great city at night, stretches the path which glows more and more to the perfect day.

A man is specially and divinely fortunate, not when his conditions are easy, but when they evoke the very best that is in him; when they provoke him to nobleness and sting him into strength; when they clear his vision; kindle his enthusiasm, and inspire his will.

The best moments in a man's life are often the hardest and the most perilous; but he thinks no more of personal discomfort and exposure than a thousand other brave men have thought of these things when the hour of destiny had struck. When the bugle rings across the field, the deadly line of fire that must be crossed is forgotten in the response to the duty which beckons from the heights above. Happy are they to whom life brings, not ease and physical comfort, but great chances of heroism, sacrifice and service! The great ages have never been comfortable ages; they have demanded too much and given too much. The comfortable ages are those which neither urge a man to leave his fireside nor offer him great rewards if he does so; the great ages are those which will not let a man rest for the multitude of choices of works and perils they offer him. In easy, comfortable, money-making times men grow callous to suffering, dull of insight, sluggish of soul; in stirring, growing, stimulating times they draw in great breaths of mountain air, they are afield with the sun, consumed with eagerness to lavish the gift of life in one great outpouring of energy. One who knows what to be grateful for would thank God for Drake's chance to die, sword in hand, facing his foes half a world from home; for Sidney's opportunity to pass on the cup of water to one whose thirst had less to assuage it; for Livingstone's noble home-coming, borne in sorrow and silence out of the heart of the dark continent on the shoulders of men who could not measure his greatness, but who reverenced his spirit.

For all sweet and pleasant passages in the great story of life men may well thank God; for leisure and ease and health and friends may God make us truly and humbly grateful; but our chief song of thanksgiving must be always for our kinship with him, with all that such divinity of greatness brings of peril, hardship, toil and sacrifice.—*Hamilton W. Mabie: "The Life of the Spirit."*

The Turkey's Opinion.

"What dost thou think of drumsticks?"
I asked a barnyard bird.
He grinned a turkey grin, and then
He answered me this word:

"They're good to eat, they're good to beat;
But, sure as I am living,
They're best to run away with
The week before Thanksgiving."

—*Anna M. Pratt.*

"You are an ungrateful child! If it hadn't been for you I could have gone to the mothers' congress."

"If it hadn't been for me you couldn't have gone, because you wouldn't have been a mother."

The porter at an Arkansas railroad eating house began to ring a large gong when the train stopped. A gong is worse than a church bell to set a dog howling, and this gong was working with telling effect on a lean, lank hound standing on the platform. The porter stopped long enough to say, "What you howling for, dawg? You don't have to eat here."

They Had to Resign.

When Gen. O. O. Howard was in command of the army of the Tennessee, says Current Anecdotes, he got everybody converted by his preaching and influence. That is, all except the mule drivers. They hung out and he didn't seem to be able to go deep enough for them. But one day a delegation of drivers came to his tent, and when the orderly admitted them the spokesman said: "Well, general, we have decided to make safe on this gospel offer you have been makin'. We want to be Christians; we don't want to stand out against the whole army." General Howard was delighted and gave them a few words of advice, and was ushering them out, when the spokesman suddenly remembered something. "I say, general, I most forgot; who you going to get to drive the mules?"

At the Table.

Don't bring worries to the table,
  Don't bring anger, hate or scowls;
Banish everything unpleasant,
  Talk and eat with smiling jowls.
It will aid your own digestion,
  If you wear a smiling face;
It will jolly up the others,
  If you only set the pace.
    Knowing something funny, tell it;
    Something sad; forget to knell it;
    Something hateful, quick dispel it
      At the table.

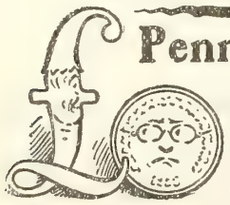
Cares domestic, business troubles,
  Ills of body, soul or brain,
Unkind thoughts and nagging tempers,
  Speech that causes others pain,
Public woes and grim disasters,
  Crimes and wrongs and right's defeat,
Let them all go to the wind
  When you sit down to eat.
    Knowing something funny, tell it;
    Something sad, forget to knell it;
    Something hateful, quick dispel it
      At the table.

You may breathe a pious blessing
  Over viands rich and good;
But a blessing with long faces
  Won't assimilate your food;
While a meal of bread and herring,
  With a glass of water clear,
Is a feast if it's accompanied
  With a blessing of good cheer.
    Knowing something funny, tell it;
    Something sad, forget to knell it;
    Something hateful, quick dispel it
      At the table.

— *What To Eat*

One day a minister's little son was playing with some boys who had a cart—and they wanted a dog to draw it. "Papa says we must pray for what we want," said the minister's son; so he knelt down and said, "O Lord, send us a dog to draw our cart." Very shortly after a big dog came that frightened them and they began to cry. A second time the boy knelt, but this time he prayed, "O Lord, we don't want a bull dog!"

Sir Thomas Lipton, who is even a better merchant than a yachtsman, gives this advice to young men: "Be punctual. Beware of corkscrews. Be civil. Treat rich and poor alike." He says that "corkscrews have sunk more people than cork jackets ever saved, and that a poor man's twenty shillings is as welcome as a rich man's pound. Be as respectful to a workman's wife with a market-basket on her arm as to the lady in her carriage."



Penny wise and pound foolish,—the women who "economize" by using cheap washing powders. Few cents saved in price; fifty times as much lost in damage to clothes. The chances are that *cheap* powders are useless, or dangerous. Many proved so. None works like PEARLINE, which is more economical,—does more,—saves more,—risks nothing. 658

Pearline—laundry wisdom

A Pleasure Book.

A lovely old lady, whose serene countenance was unmarred by lines of care, was engaged in conversation with a woman given to fretfulness, says a writer in Forward. During the talk, the latter inquired the cause for her companion's peace of mind and the secret of her content.

"My dear," said the old woman, "I keep a pleasure book."

"What?"

"Yes, a pleasure book. Ever since I was a girl at school, I have kept a daily account of all the pleasant things that have happened to me. I have put down only the pleasant things; the disagreeable ones I have forgotten as soon as possible. In my whole experience I cannot recall a day so dark that it did not contain some little ray of happiness.

"The book is filled with little matters—a flower, a walk, a concert, a new gown, a new thought, a fine sentiment, a fresh sign of affection from my family—everything that gave me joy at the time. So, if ever I am inclined to be despondent, I sit down and read a few pages in my book, and find out how much I have to be grateful for."

"May I see the book?"

"Certainly."

Slowly the peevish friend turned the leaves. How insignificant the entries seemed! How much they meant! "Saw a beautiful lily in a window." "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "Husband brought some roses home to me." "My boy out to day for the first time after the croup."

"Have you ever found a pleasure for every day?" inquired the fretful woman, wistfully.

"Yes, for every day, even the sad ones." The answer came in a low tone.

"I wish I were more like you," said the discontented woman, with a sigh. Then she looked at her aged friend, and a beautiful reverence grew in her face. "I don't think," she said, as her eyes filled, "that you need to write them down any more on paper. Your pleasure book is written in your face."

True Enough.

President John Henry Barrows, of Oberlin College, was making a speech recently where his allotted time was only twenty-minutes. As illustrating the point that a time which is short for one thing may be long for another, he told of a young man from the west who entered an electric car and sat down by a young woman who was gazing abstractedly out of the window. She had one hand in her muff. The young man was practical, and, seeing an opening, entered it; that is, he put his hand in at the other end of the muff.

After a while the young woman awoke to the situation, and turning her head she remarked, "I might scream. I might create a scene. But I come from Boston, and I am not easily excited. I give you just twenty minutes to remove your hand!"

Dr. Barrows had just twenty minutes for his speech.

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake.
Sold everywhere. Made by
STANDARD OIL CO.

Barnes Business College
Library Bldg., 911 Locust st., St. Louis, Mo. A Strictly High Grade Business School. Thorough instruction in all Commercial Studies, including Shorthand, Touch Typewriting, etc. Established 20 years. Send for 50 page illustrated catalogue.

These trade-mark crisscross lines on every package.
GLUTEN FLOUR For DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other foods. Ask Grocers.
For book or sample write
Farwell & Rhines, Watertown, N. Y., U.S.A.

A SAFE AND PROFITABL INVESTMENT
For Preachers, Teachers, Physicians, M chants, Bankers, Lawyers, Farmers,
or any other thrifty people who want to make investment that will yield an income for the day retirement. Small or large installments at y pleasure. Fair and increasing dividends from t beginning up to 50 and 100 per cent. No venture, speculation, but a solid investment.
For literature address
R. MOFFETT, 715 Logan Ave., Cleveland,

Wanted, Solicitors.
A solicitor in every town in the nation sell the great book on....
JOHN AND HIS VISION.
Great inducements offered. Address,
J. S. Hughes, 92 La Salle St., Chicag

SUBSCRIBERS' WANTS.

SPECIAL agents wanted to sell Painine, profits per cent., sales steady year round. Send 10 ce for particulars and secure territory. D. T. Lur Genoa, Arkansas.

WANTED—Some Christian families who are m ing South to write me for information of t country and brethren at Nursery, Victoria C Texas. J. D. Tant.

TO EXCHANGE—A good agency for good secor hand bicycle. Annye Briscoe, Abilene, Tex.

AGENTS WANTED—To sell Lee's Improved, Su cure Salve. For scrofula, bunions, granulat eyes, piles, tetter, corns, burns and fresh woun and every family should have a box of this valua salve. Price, per box, 25 cts. Mrs. S. E. Lee, Ro ers, Ark.

A young minister, looking for location, can be i in communication with a growing church in t Kansas wheat-belt by addressing Box 345, Concord Kansas.

GOVERNMENT POSITIONS
YOUNG MEN for Railway Mail Clerks. Inter-State Corres. Inst., Cedar Rapids, Ia.

With the Children.

J. Breckenridge Ellis.

The Runaways.—VIII.

"But I wish you wouldn't call me '*Miss* Emily,'" said the little girl, "for it don't sound friendly. I mean if you wouldn't mind."

"Not at all, my dear." He chuckled. He had called her "Miss Emily" as a sort of joke.

"Haven't you got a dear little baby at your house?" inquired Emily.

Mr. Dayton shook his head. "No, my dear."

"But we saw a cradle and a little chair in the box-car."

"Yes," said the other. "But our child is a grown young man. He is off at college, now. He'll soon be smarter'n any of his kin!" The speaker chuckled again.

"But there was a cradle—we saw it," Emily persisted. "Don't it belong to you?"

At first Mr. Dayton said nothing; then he cleared his throat. "We had a little girl," he said slowly, "but she only lived to be five years old. She died last summer."

"It's awful sweet of you to keep her little cradle," said Emily. "I know she'd be glad for you to look at it, and think of her ever' once in a while. *I* would."

Mr. Dayton coughed strangely.

"Now, Emily, you've made Mr. Dayton feel bad," said Zep, looking back reprovingly. "That's a *pretty* way to pay him back for giving you a ride!"

"I didn't go to," said Emily.

"How did she know?" demanded Harry. "Wasn't it natural for her to ask that question? I don't see that Em has done anything out of the way." Emily smiled, and reaching down, while with one arm she clung to the horseman, she patted Harry on top of his straw hat with her other hand.

"Now look at those two!" cried Zep in great good humor, and with the air of a proprietor. "They're always that way, Mr. Dayton, the awfulest chums you ever saw! If you say a word against Em, Harry flips and takes her part like anything!" Mr. Dayton looked over his shoulder and saw Emily patting Harry's hat. He smiled in the way some men smile, who are not ashamed to light up every corner of their hearts with gentle kindness.

"Say, my dear," he remarked, "I wish you would pat *my* old straw hat a little; it would make me feel good, I know it would!"

"Ain't this better?" asked Emily, suddenly deserting Harry, and giving Mr. Dayton a squeeze that made him feel like he had been diving a long time under the water. Perhaps you think this a sudden friendship. But if there is such a thing as love at first sight, why not friendship at first sight? And then, there are short cuts to friendship that a wise man will seek, instead of going the roundabout way of form and dignity and reserve.

The children found Mrs. Dayton just such a woman as you would wish such a man to have for a wife. She was fleshy enough to be good-humored from morning till night, and if she thought they were a good many people coming to dinner, she did not let them know it As soon as she heard how they protected the box-car from the tramps, she felt the children had a claim to her gratitude. Had they not saved hundreds of dollars worth of property from Jake and Gregg? Mrs. Dayton began to pay them back that very day, with fried chicken and an apple-cobbler. When the dinner had been cleaned away—Emily washed the dishes while Harry dried them, or "wiped them" as we say in Missouri—all sat in the front yard, whence they looked out over a large part of the farm and enjoyed the breeze as it swayed the maple branches above their heads—and scared away the flies—and made unconscious sport for grass-chiggers.

The house was a long frame building, two stories in the front half where it put on its best appearance, with a porch before the front door, and another on the side, much longer and more homelike—as side-porches usually are. The yard was on the summit of a hill, with a stone wall around it, rising about two feet above the lawn, but standing really six or eight feet high, as you could see by looking over it at the pasture that rolled up to its foot. In the middle of the front pasture was a pond with a thorn tree growing on a point of land that ran out into the sparkling water; and beside the pond ran a branch, fringed with trees. Mr. Dayton had lived here from his first recollections—and before them, for he had been born on this farm. Here he had brought his wife, here their son had been reared—the one now off at college, who was seventeen years old. But last summer when little Ruth died, Mrs. Dayton felt she could not live longer in the old place—it seemed so lonesome and she was always listening for a little girl's questions and the sounds of a little girl's pattering feet. So they moved to town, five miles away, and Mr. Dayton rode over every morning to oversee the work—you may be sure he got "an early start" every morning, and why not, when he got up at half-past four? But at last Mrs. Dayton felt different, and her heart yearned for the dear farm where her little girl had been so happy and had given such happiness. They moved back the very week our little friends became runaways, so there you have the box-car explained.

Suddenly Mr. Dayton exclaimed, as they sat on some "comforts" under the trees, and imagined *that* was a protection against the grass-chiggers—"It can't be that your uncle Tom at Campton is Tom Burgiss?"

"Why, yes, it is," said Zep, surprised.

"Is it *possible!*" cried the farmer. "Tom Burgiss? I heard you say 'uncle Tom, uncle Tom,' and of a sudden I remembered my old friend, Tom Burgiss. Why, I knew him when a boy!"

Emily looked at Mr. Dayton shyly. She drew a little away. She felt that anybody who was intimate with her uncle Tom was not just the man she had thought Mr. Dayton. He noticed her apprehension and laughed loudly. "I'll run up there and see him about you chaps to-morrow," he said.

"Come here, Ed," said Mrs. Dayton, beckoning. Her husband rose and followed her to the rock fence. They seated themselves upon it and began to talk in low voices. The runaways looked at each other doubtfully. They felt that their future hung upon those whispered words.

(TO BE CONTINUED.)

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

A New Departure.

A New, Effectual and Convenient Cure for Catarrh.

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve and the washes, douch-

es, powders and inhalers in common use are very little, if any, better than the old fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat or stomach, an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver and bowels.

Wm. Zimmerman, of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me and then I realized that I must get rid of catarrh or lose my position, as I was clerk and my hearing was absolutely necessary.

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets, and bought a package at my drug store. They benefited me from the start and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it.

They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel I cannot say enough in favor of Stuart's Catarrh Tablets."

A little book on cause and cure of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

LIFE SIZE DOLL FREE "Baby's clothes will now fit Dollie."

Girls can get this beautiful Life Size Doll absolutely Free for selling only four boxes of our Great Cold & Headache Tablets at 25 cents a box. Write to-day and we will send you the tablets by mail postpaid; when sold send us the money ($1.00) and we will send you this Life Size Doll which is 2½ feet high and can wear baby's clothes. Dollie has an indestructible Head, Golden Hair, Rosy Cheeks, Brown Eyes, Kid Colored Body, a Gold Plated Beauty Pin, Red Stockings, Black Shoes, and will stand alone. This doll is an exact reproduction of the finest hand painted French Doll, and will live in a child's memory long after childhood days have passed. Address,

NATIONAL MEDICINE CO., Doll Dept. 273 L, New Haven, Conn

LADIES WANTED to work on SOFA PILLOWS. Materials furnished. Steady work guaranteed. Experience unnecessary. Send stamped envelope to Miss McGee, Needle Work Department, Ideal Co., Chicago, Ill.

Hour of Prayer.

Frank G. Tyrrell.

Longing for Home.*

TEXT: For to me to live is Christ and to die is gain. But if to live in the flesh,—if this is the fruit of my work, then what shall I choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better.—Phil. 1:21-23.

Whatever may be said about Paul's theology, he had a Christology. What matter who preached Christ, or how? Even if some preached of envy and strife, hoping to annoy him, nevertheless he rejoiced. His daily prayer was that Christ might be magnified, whether by life or death. To such a disciple, to live is Christ, and to die is gain. This life of toil and hardship is glorious, because Christ is animating it, and His kingdom is being advanced by it; but the future life will bring him to an intimacy with Christ impossible here, and in contemplating that, like a tired school boy he longs for home.

Desiring to Depart.

Ordinarily men cling tenaciously to life. It is sweet to live. The air is balmy, the sky is bright, the sunshine is glorious, and perfect health gives an access of good cheer. To the normal person this is indeed the best possible of all worlds. And yet there comes the time when all this is changed. The love of life is still strong, but the desire for eternal life is stronger. As birds feel the migratory impulse and grow restless, and soon lift themselves on their wings and fly away in response to the sweet solicitations of sunnier climes, so the soul of the Christian feels the invitation of the heavenly land, and becoming dissatisfied here, soon wings its way to the 'land o' the leal.'

Many forces work upon the leaf clinging to the bough of the oak tree, to loosen it. And so there are many influences at work loosening our grip on this life, and making us ready and willing, yes, even anxious, to fly away and be at rest. In moments of deep spiritual insight, we catch celestial visions. Upon the mountain peak, in its transfiguring splendor, we hear heavenly voices, and see heavenly forms, and would abide with them. Such feelings are as natural as the love and enjoyment of life.

Clothed Upon.

"We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life" (2 Cor. 5:4). This is a fine statement of the case. When a man bends beneath the infirmities and decrepitudes of earthly fidelity, when the nerve throbs with torture and the heart aches, then it is he longs for the heavenly rest; then groans burst from pallid lips, and tears become his meat, day and night. Yet it is not that he desires death; not the unclothing, the putting off of mortality, but rather, the putting on of immortality. Thus it is the apostle carries our thought away from the tragedy of dissolution and fixes it upon the glories of the resurrection.

We are not Pauline in this particular, no, nor Christian, either. For when bereavement comes, we murmur and complain. We nurse our grief; we decorate the grave, and keep the old wound open; we fasten attention upon the unclothing, and make of death, which is but a point of transition, a perpetual sorrow. That is the meaning, generally, of the crepe society prescribes during the period of mourning. Let them whose friends and loved ones have gone beyond rather apparel themselves in white and adorn their brows with laurel. Let them celebrate the conquest of death, the victory over the grave! They are not unclothed, but clothed upon, and mortality is swallowed up of life!

The Crown of Righteousness.

This life has its rewards and punishments, though they are but meagre and imperfect. It requires the balance of eternity to correct the errors of time. And so we look longingly forward to the fulfillment of the precious promises of God's word. We do not, of course, adjourn all our happiness to the next world; far from it. The gospel is intended for the people now on earth, on this earth. But life is too short, human affairs are too variable, and social conditions are too unjust, to expect a full reward here for the righteous, or a full and condign punishment for the wicked.

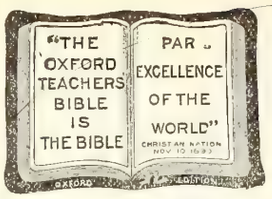
Paul says we are to receive a "crown of righteousness." Perhaps something corresponding to a diadem may be worn by the saints in light; who knows? But ordinarily we think of this as symbolical of the glory that shall be revealed. Divine approval of itself is equal to a throne and a diadem, and the faithful will doubtless receive that. There may also be new enduements of wisdom and grace, a new gift of infinite love. More than conquerors, the victors shall be crowned.

Prayer.

O God, Father Almighty, we praise Thee for the promise and prospect of home and rest. If the toil here is long and bitter, grant unexampled fidelity, for we know the reward will be sweet. Give patience when the rough winds blow. Increase the measure of devotion. And as one by one our dear ones leave us, and the circle widens in heaven, strengthen in our hearts the longing for their companionship, and the vision beatific, in Jesus' name. Amen.

*Prayer-meeting topic for Dec. 4.

Paris Exposition, 1900
Highest Award



The Grand Prize for Bookbinding and Oxford India Paper

OXFORD BIBLES

Reference TEACHERS' Concordance

Light, thin, compact, beautifully printed on Oxford India Paper

JUST ISSUED!

Oxford Long Primer, Self-Pronouncing Bible

A Superb Large-Type Edition — Reference—Concordance—Teachers

JUST PUBLISHED!

The New Century Bible (Annotated)

Each book of the Bible in a handy and beautiful volume, edited with introduction and notes in both authorized and revised versions. General Editor, WALTER F. ADENEY, M.A. Each volume of the NEW CENTURY BIBLE is complete in itself with Maps, and can be purchased separately. Price, in limp cloth, 75 cents. *Matthew and Luke now ready.*

Recently Published! — The Ideal Book for Bible Students

The Oxford Two-Version Bible

With References — Large-type Edition

JUST ISSUED!

Oxford Interleaved Bibles

Specially Adapted for Ministers, Teachers, Students, etc., from $4.50 upwards
Wonders of Bible-making

For sale by all booksellers. *Send for catalogue.*
OXFORD UNIVERSITY PRESS, American Branch, 91 and 93 Fifth Ave., New York City

MAYFIELD SANITARIUM

912 Taylor Ave., St Louis, Mo.
Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief. Dr. W. G. TYZZER, General Manager.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

Real Estate Wanted

and for sale. If you want to sell or buy (no matter where located) send description and cash price and get (FREE) my successful plan. W. M. OSTRANDER, North American Bldg., Philadelphia, Pa.

Sunday-School.

W. F. Richardson.

Moses and Pharaoh.*

How much time elapsed between the events of our last lesson and the present one, we do not know. It was probably a period of several months, if not a year or more. When Moses's hesitation to undertake the mission imposed upon him had passed, he bade farewell to Midian, and with his wife and children turned his face toward Egypt. His brother Aaron was instructed of God to meet him, which he did, and in the "Mount of God," where Jehovah had appeared to Moses, the brothers met and kissed each other. With what joy must they have talked over the declared purpose of God to deliver their people, and with what humble pride recognized the honor bestowed upon themselves in being chosen leaders in this high enterprise. Realizing the possibility of finding the Hebrews unprepared, from the effects of their long and bitter bondage, for the attempted deliverance, the two brothers on their arrival in Egypt call together the older men of their nation and reveal to them that the promised time of redemption has come. To strengthen their faith the miracles wrought to convince Moses were repeated, and all doubts were dispelled. God's people believed and bowed their heads and worshiped. The time of their deliverance was at hand and God had indeed not forgotten them.

This object accomplished, Moses and Aaron went in unto Pharaoh and made known to him the command of Jehovah, that he should let Israel go three days' journey into the wilderness, that they might sacrifice unto God. The Pharaoh then on the throne was Menephtah, son of Rameses II. The character assigned to him in ancient history and on the monuments is in full accord with that suggested by the scripture narrative. He was a vain but weak prince, boastful and vacillating, cruel and violent, cowardly and superstitious. His generals had conquered the enemies round about, and he had taken to himself the glory which he had not earned. While his armies fought he lingered among the luxuries of his palace. Frightened by the slightest suggestion of supernatural power he immediately forgot his fears and assumed a stubborn spirit. It was natural that he should have refused the demand of Moses and Aaron. Well he knew that to let the subject nation go out into the wilderness would be but the first step to their flight into their own land. Besides, he did not choose to lose their labor for even so short a time. "Get you unto your burdens," was his short and stern reply. Angered by the demand, he made their task greater until the Hebrews cried out against Moses and Aaron for having made their slavery harder rather than easier. God reassures Moses and he and Aaron enter in earnest upon the work of delivering their people.

We cannot detail the story of the plagues inflicted upon Egypt and the slow and grudging yielding of Pharaoh unto the will of Jehovah. Ten awful visitations of divine wrath taught Pharaoh and his nation the power of Jehovah and the impotence of their own deities. The miracles wrought by Moses and Aaron were directed against the gods worshiped by the Egyptians. The Nile, revered as the source of their very life, became putrid with blood and swarmed with loathsome reptiles. The dust became vermin, rendering them unclean and unfit to enter the temples. Flies, or beetles, as some think, became a pest. Murrain and boils inflicted their awful pain upon man and beast. Hail devastated their fields and locusts destroyed what the hail had left. Three days of absolute darkness made its horror felt. Worst of all, the subject people, and attacked their oppressors alone. Several times it seemed that Pharaoh was about to yield in fact as he did in promise; but he "hardened his heart" so that the very signs which had softened Moses's heart and subdued him to God's will, made the disobedient king more stubborn. It is only thus that "God hardened Pharaoh's heart," and only thus does he harden the heart of any man. Truth disobeyed causes the soul to become unfeeling, as, obeyed, it makes the heart tender.

One more plague remains, and that, Jehovah says, will prove effective. The firstborn of all Egypt shall die, of man and beast, and that at one dread stroke, which shall come at midnight. Not one of the homes of the chosen people shall be visited by the angel of death, but the favor of Jehovah shall be so manifestly upon his people that the very officers of Pharaoh who have beaten and oppressed them shall bow down and pray them to depart. Nor shall they go out empty. For their long and unremunerated service they shall demand of their oppressors gold and silver in such quantity as will meet their needs in establishing their worship in the sanctuary, and be the basis for their wealth in the land to which their God purposes to lead them. The soul of Moses has been wrought up to the height of indignation, and the meek man, so long-suffering and patient, "went out from Pharaoh in hot anger." We shall see, in future lessons, how amply all the promises of God were fulfilled in the bringing of his people out from under the yoke of bondage.

NOTE.—The statement made in the article on the lesson for Nov. 10, that the "shepherd kings" were ruling in Egypt at the time of Joseph, which would account for the favor with which the Hebrews were received, has been questioned by a brother, who cites the fact that Gen. 46:34 says that "every shepherd is an abomination unto the Egyptians," as a contradiction of the above statement. It rather confirms it. The reigning Pharaoh was one of the "shepherd kings," who favored a pastoral people like the Hebrews. But the native Egyptians hated their kings, whom they looked upon as usurpers, and they were the more bitterly prejudiced against all pastoral peoples because their conquerors belonged to that class. When the native Egyptians again secured the kingdom and expelled the "shepherd kings," which was accomplished by Seti I., the very king who "knew not Joseph," and who began the oppression, they would of course vent the hate they could not before put into act, while the usurping dynasty was reigning. In answer to another query, I will say that the date of the exodus is somewhat uncertain, but it was probably not far from 1490 B. C. A brief but satisfactory statement of the reasons for this date is given by Canon Cook in his introduction to Exodus in the Speaker's Commentary. Exodus 12:40 gives the length of the sojourn in Egypt as 430 years. If this included the actual sojourn it would place the immigration into Egypt about 1920 B. C. If it includes the years of patriarchal life in Canaan, then the sojourn was about 200 years. Which interpretation is correct is uncertain, but probably the former.

*Lesson for December 8. Exodus 11:1-10.

Do You Read the Bible?

"Understandest thou what thou readest?" If not, send for "Principles of Interpretation," by Clinton Lockhart, which explains several hundred passages, and gives the rules for all kinds of Scrip ure difficulties. Price, $1.25. The Christian Index Publishing Co., Des Moines, Iowa.

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS
Best Cough Syrup Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

OIL—SMELTER—MINES.
DOUGLAS, LACEY & Co
Bankers, Brokers, Fiscal Agents,
Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal. Stock Exchange
66 BROADWAY & 17 NEW ST., NEW YORK.
Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Specialty.
Booklets giving our successful plan of realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc. sent free to any interested on application.
BRANCHES—Boston, Philadelphia, Chicago, Cincinnati, St. Louis, Baltimore, Washington, Pittsburg, Buffalo, Prescott, Ariz., Los Angeles, Cal.; Hartford, Conn.; Halifax, N.S.; St. John, N. B.; Montreal and Toronto, Can.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.
IRON AND WOOD PUMPS OF ALL KINDS,
Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and Fairbanks Standard Scales. Prices low. Get the best. Send for Catalogue.
FAIRBANKS, MORSE & CO.,
ST. LOUIS, MO.

AULT & WIBORG COMPANY
Manufacturers of Printing Inks.
CINCINNATI. NEW YORK.
CHICAGO. ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink.

Book Notes.

N. B. The business of the Christan Publishing Company is by no means confined to the books which we ourseives publish, or to those listed in our catalogue, or to those which we advertise, from time to time, in our periodicals.

We do a general book business, and can supply, AT THE REGULAR RETAIL PRICE, almost any book in print, no matter where or by whom published. If you see anywhere a review or advertisement of any book and desire to purchase it, send us a money order or draft to cover the regular retail price, and we will forward the volume postpaid.

As all the available superlatives in the dictionary have been overworked in the advertising of very ordinary Bible offers, we propose, here and now, to announce very quietly what we believe is a fairly good thing in that line.

What do you think of a Bible bound in genuine Alsatian Levant, Divinity Circuit, Round Corners, Leather Lined (note that, please), Silk Sewed, Red under Gold Edges, clear, plain Minion Type, Concordance, Maps, other helps by the world's leading scholars, 1324 pages in all—in short, one of the finest Bibles, in all respects, ever issued—what do you think of such a Bible for $1.25 (One Dollar and Twenty-five Cents)?

Please remember that this is NOT one of those cheap, flimsy, paper-lined, imitation-leather-bound Bibles, made to sell for "$1.48" or "$1 98," or to be given with a year's subscription to the *Weekly Toot*. This Bible is listed at *Five Dollars*. We have never before offered it for less than $3.50. But now, to call attention to our Christmas bargains, and convince our readers that they can save money by sending to us for their Christmas gifts, we offer this Bible, *without thumb index*, for $1.25, or $1.50 *with marginal thumb index*. If the Bible is not just as represented we will return your money. Need we say more?

That our announcement of the new communion wine, at the reduced prices, has made a hit with the readers of the CHRISTIAN-EVANGELIST, is evidenced by the demand for the small sample bottles, and the generous orders that follow the inspection of the samples. Nearly all the brands of so called "pure grape juice," sold at drug stores and groceries, have been so diluted and doctored that they are sickening to the taste. Our grape juice, on the contrary, is the "real thing." It is pure, it is delicious to the taste, it is unexcelled for use as Communion Wine or in the home It affords a splendid nourishment and tonic for invalids, and is exceedingly grateful and refreshing to well persons. The prices:

	Single	Half-Dozen	Dozen
Quarts	$ .65	$3.50	$6 00
Pints	.40	2.00	3.50
Half-Pints	.30	1 50	2.25

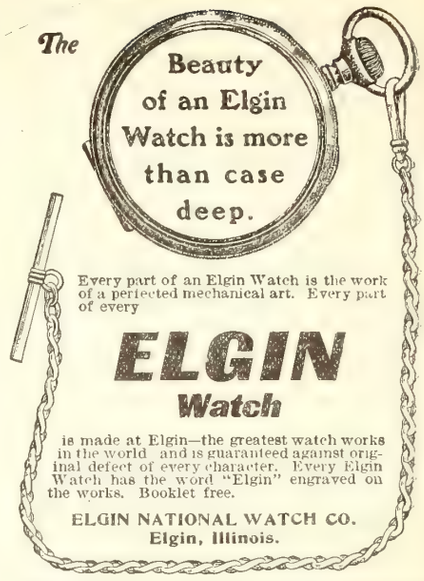
Small Sample Bottle—10 cents, prepaid.

Christian Science Dissected enjoys an undiminishing popularity. It is really quite a big little book. It is small in size but it is as successful in exposing the follies, fallacies and falsehoods of Christian Science as most larger books written for the same purpose. If you want to know what Mrs Eddy teaches, or if you wish to save a friend who has been hypnotized by some propagandist of the Eddy cult, send for a copy of this work. It will accomplish the mission whereunto it is sent. The author of *Christian Science Dissected*—who is also the author of *Troubles of the Beanville Church*—has a keen sense of humor. The many thousands who read and laughed over the Beanville Letters will readily believe that there are a number of good "places to laugh" in *Christian Science Dissected*. The price of this work is only 25 cents. Special rates will be made for quantities. This little booklet should be scattered freely in every community where the followers of Mrs. Eddy have gained a foot hold.

A great many people have had the good sense and judgment to purchase and read *The Reformation of the Nineteenth Century*, and these are to be congratulated. But there are a great many more who *ought* to secure this book, who have not done so. During the past ten years we have published a great many valuable books, but none of them do we count more important to our cause than this history of the beginnings, progress and growth of our movement for the restoration of primitive Christianity. It should, by all means, be in every family among our people. The fathers and mothers in Israel who desire their sons and daughters to be zealous for the cause should put this book into the hands of the younger generation. No Disciple of Christ can read this history and not be made more zealous and active for the church. Many persons say: "I need not purchase this book for I read it as it appeared week by week, in the CHRISTIAN-EVANGELIST." Pardon our contradiction, but really you did nothing of the kind. Not half the matter in this volume ever appeared in the CHRISTIAN-EVANGELIST or any other paper. And if it had, you should have the book to preserve for reference. It is the only authentic, complete history of our movement in existence. It is a fine volume of over 500 pages, written by J. H Garrison, Chas. Louis Loos, W. T. Moore, B. B Tyler, T. W. Grafton, B. L Smith, A. McLean and Lois A. White. The price—which is low when the great value of the book is considered—is $2.

A modest appearing booklet that sells steadily is *Sabbath or Lord's Day*, by D. R. Dungan. In many sections of the country, Sabbatarians are carrying on aggressive missionary work, and in every such locality this booklet should be freely circulated. It is an unanswerable argument for the Lord's day—the first day of the week—as against the Sabbath, or seventh day, as the day for Christian rest and worship, and when any considerable number of copies get into a neighborhood, it speedily transpires that Sabbatarianism "folds its tents like the Arabs and silently steals away." Special prices will be quoted for lots of a dozen or more copies. Single copy, 25 cents.

We sell Baptismal Pants. Now that winter is at hand, every preacher who expects any "visible results" of his evangelistic preaching should be prepared with a pair. Our price is considerably lower than is asked by some other dealers in church supplies, and, if we are to believe the testimony of patrons who have used two kinds, the goods we handle are superior in quality to those for which a higher price is asked. At any rate, we have the best we know of, or have been able to find, and *we have never had a complaint as to their quality*. As a matter of course every congregation should provide this necessary article for its pastor Prices quoted on application



Hundreds and thousands of Sunday schools are getting ready for Christmas and the annual Christmas entertainment. For the past two weeks we have been very busy serving those seeking Christmas concert exercises and cantatas. In this line the popular favorites are:

1. *Young Santa Claus*. A cantata, and an unusually good one. The music is bright and catchy, and not too difficult to be easily handled. The rendition should cover from 75 to 90 minutes. Price, 25 cents per copy; $2.40 per dozen.

2. *The Dear Christ Child*. This is an entirely new concert exercise by H. P. Danks; 16 pages, nine songs, a number of recitations, readings, etc. Price 5 cents per copy; 50 cents per dozen.

3 *The Unspeakable Gift*. A Christmas concert exercise, including songs, recitations, responsive readings, etc., etc , by F. S. Shepard. Price 5 cents per copy; 50 cents per dozen

4. *The Wonderful Child*, by W. W. Dowling. A Christmas service based on the prophetic declaration concerning the coming Messiah. Price 5 cents per copy; 50 cents per dozen.

NO FREE SAMPLES SENT. These exercises are too valuable and we are selling them on too small a margin of profit to permit us to distribute free samples, much as we should like to do so. Please do not write us saying, "Send samples of Christmas exercises." It is a small matter for an individual to send us five or ten or twenty-five cents in stamps for sample copies, but is a large matter for us to send free samples of these exercises to six or seven thousand schools. The postage, alone, would amount to $140.00. Please bear this in mind when writing for samples, and spare us the embarrassing necessity of asking you for a trifle of ten or fifteen cents.

Does your Sunday-school use reward cards, text cards, etc.? Do you get them from us? If not, send us 25 cents and get our fine "Sample Packet" of all manner of cards. This packet is worth much more than 25 cents, and we could not afford to send it at that price were we not confident that for every sample package thus sent out we secure a permanent customer.

Terrible Disease Cancer Succumbs to the Application of Simple Oils.

Heretofore thought to be fatal, can now be successfully cured by a combination of soothing, balmy Oils Cancer, tumor, piles, catarrh, ulcers, fistula and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address DR. W. O. BYE, Drawer 1111, Kansas City, Mo.

Marriages.

COLLINS—BOYAR.—Married, in Council Bluffs, Ia., Nov. 5, 1901, John B. Collins and Christine Boyar, W. B. Crewdson officiating.

MAJOR—CURTRIGHT.—Married, at the Dooley House in Paris, Mo., Nov. 18, 1901, Mr. Edward T. Major to Miss Roberta Curtright, both of Monroe county, Mo., C. H. Strawn officiating.

WOOD — GLASSCOCK. — Married, at Woodlawn, Mo., Nov. 10, 1901, Mr. Claude J. Wood to Miss Bessie L. Glasscock; C. H. Strawn officiating.

ZIMMERMAN—WHITMAN.—Married, at the home of the bride by O. D. Maple, pastor of the Christian church, Cameron, Ill., at 8 P. M., on the 30th of October, 1901, Dr. Henry Samuel Zimmerman and Miss Mae Whitman, both of Cameron, Ill.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

ALSUP.

Mary Davisson Alsup, wife of our pastor, Rev. J. S. Alsup, was called home Oct. 25, 1901. We, the Pekin auxiliary of C. W. B. M., have lost a faithful member. The sympathies of all go out to the husband and four little children in their loss. Rev. Deshreeves, a life-long friend, conducted the funeral services. The remains were taken to Metropolis, Ill., for interment.

ANDREWS.

Died, Nov. 4, 1901, Charles Andrews, aged 86 years, 7 months and 4 days. For years he has been a patient sufferer from the infirmities of old age. Having lost his second wife by death, June 19, 1895, he has since made a home with his children, three of whom survive him, L. D. Andrews, Leavenworth, Kas., W. H. Andrews, Washington, D. C., and Mrs. Melissa Reed, Pomona, Kas. He fell asleep in the triumphs of a living faith and his casket marked "Father" has been placed 'neath the "clods of the valley." L. D. ANDREWS.

Leavenworth, Kas.

BROWN.

Elizabeth Hutchinson Coursey was born at Bellbrook, O., May 9, 1825; was married to James Brown, June 16, 1842; died in St. Louis, Oct. 16, 1901. Five daughters were born to them, four of whom survive. There are also four grandchildren, and two great grandchildren. Mrs. Brown's parents, Samuel L. and Jane Hutchinson Coursey, were Virginians, moving from Augusta county, Va., to Ohio, about 1815. From their Ohio home Mr. and Mrs. Brown moved to Keokuk, Ia., in 1857; to Oskaloosa in 1861, and to St. Louis in 1883. Here Mr. Brown, although no longer a young man, built up a fine business, which has been conducted since his death by his daughters. Mrs. Brown was a woman of quiet, unassuming character. Her religious faith was firm and unwavering. One could not be in her society for even a few moments without realizing her genuine earnestness, and seeing something of the beauty of Christ-likeness which characterized her.

FRANK G. TYRRELL.

COMBS.

Mary J. Agee was born in Todd county, Ky., June 18, 1820. She came with her parents to Pettis county, Mo., in 1835 where she was married to Wm. Bracht in 1839, who died in 1845. Of this union one child was born, Mary E., now the wife of Bro. P. Courtney, of Holden, Mo. She was again married in 1847 to J. H. Combs, who died in 1893. Sister Comos became a member of the Christian church at Georgetown, Pettis county, Mo., in 1843 and was a faithful Christian until her death, which occurred in Holden, Nov. 5, 1901. The funeral services were conducted by the writer from the home of her daughter, where her declining years were spent. She was a good woman and tenderly loved by all who knew her. J. W. BOULTON.

Holden, Mo.

FOREMAN.

Amanda Foreman was born Sept. 12, 1862, united with the Church of Christ at Ingraham, Ill., Sept. 27, 1873. Died Oct. 31, 1901. Was married to Hayden Foreman Nov. 8, 1885. She devoted her married life to building up a good, safe influence for her children to grow up in, but was called away while the eldest was but 10 years of age. She called her family about her, gave her husband, little son and daughter parting counsel and said, "I would like to stay with you, but I must go. I am ready," and fell asleep.

F. M. LOLLAR.

Ingraham, Ill.

GILLUM.

Died, at his home near Clarksville, Pike county, Mo., Nov. 2, 1901, Mr. J. C. Gillum, in the seventy-fifth year of his age. He was an industrious and upright man; an earnest Christian, filling faithfully the office of elder in the Christian church of which he was a consistent and worthy member. He was a kind father, devoted husband and a true friend. He leaves a devoted wife, four sons, (children by a former marriage), several grandchildren and an aged sister; also many bound to him by social and Christian ties. Being true to the Christ his reward is sure. He rests from his toils now. Though missed by the living he is blessed of God, whom in life he delighted to honor.

E. J. LAMPTON.

GROGGER.

At the family home, one and a half miles east of Leeds, in Jackson county, Mo., Mrs. Elvira, wife of Paul Grogger, passed away, on Wednesday, Oct. 30. Forest Hill cemetery, Kansas City, received the remains on Nov. 1. Besides the bereaved husband, four children and a large circle of friends mourn the departure of an exceptional woman. She was born near Somerset, Ky., March 27, 1842. In 1870, took up her residence in Kansas City, where her children were born and reared. Those qualities which marked her as a faithful and loving mother were always unconsciously exhibited in her home. Among the characteristics which distinguished her was that of benevolence. All the acquaintances of the family share with them this great sorrow. B. M.

Independence, Mo.

HODGES.

Mrs. Elizabeth Hodges died at the Monod Hospital, this city, Saturday, Oct. 26. Sister Hodges was a member of the Christian church at Whatcom, and resided at Fairhaven. Accompanied by her husband, she came here for surgical treatment. She had anticipated the result and had made every preparation. The most essential preparation was made by her faithful, consistent Christian life. The beautiful qualities of a noble Christian woman were hers in a very large measure. Her bereaved husband accompanied the remains back to the old family burying ground at Martinsville, Ind. B. H. LINGENFELTER.

Seattle, Wash.

HUNLEY.

Eldora Hunley was born Jan. 12, 1859. United with the Church of Christ at Ingraham, Ill., Sept. 1875; was married to J. W. Hunley Jan. 8, 1882. She leaves her husband and eight children to mourn her loss; died Nov. 13, 1901. Her maiden name was Mitchell and her aged parents were present at the funeral, which was conducted by F. M. Lollar.

Ingraham, Ill.

JOHNSON.

Mrs. Matilda J. Johnson, daughter of John B. and Jane M. Helm, was born in Kentucky and died at the home of her brother-in-law, Hon. J. F. Davidson, Hannibal, Mo., Nov. 11, 1901, aged 64 years. Early in life she became a member of the Methodist Church, and in 1863, when she married Joseph J. Johnson, she found her religious home with the Christian church in Hannibal. Her husband preceded her into rest 14 years ago. Since that time she has had a hospitable home with her sister, Mrs. Davidson. She was in her quiet way a preacher of righteousness in whatever circle she moved. Her sorrows brought her into a closer fellowship with God. Her kindness and good cheer were proverbial. She will be missed in the church, in the home and in many social circles.

LEVI MARSHALL.

Hannibal, Mo.

ROCKWELL.

Sister Emeline Rockwell passed over to the better land Sunday, Nov. 3, 1901, aged 80 years, 7 months and 11 days. If ever death could be called beautiful it was so in her case. She had lived a long and useful life, had finished her work and was ready to depart. For many years she was a member of the Central Christian church in St. Louis, and became a charter member of the Lenox Avenue church in New York. She watched its growth with deep and prayerful interest, and as long as strength permitted she was always in her place in the Lord's house on the Lord's day. She was personally acquainted with many of our pioneer preachers, had entertained them in her home and knew well the struggles through which the church passed in its early days. Out of this there came a devotion to our plea which increased more and more with passing years. She filled a place all her own. So gently and so kindly she went in and out among us her presence was always a benediction. She leaves two sons in New York and a daughter in St. Louis. She was buried in Akron, O., beside her husband, who died in February, 1889.

J. M. PHILPUTT.

New York, Nov. 15, 1901.

WARDEN.

After a sickness of more than a year Bro. William Warden passed from earth to heaven Oct. 16, 1901. Bro. Warden was born in Missouri in the year 1822, died in Augusta, Mont., after a residence of 12 years. Bro. Warden became a Christian when quite a young man, was active in church work, acting as Sunday-school teacher and superintendent. He also served as elder in the church for many years. He was elected elder in the Augusta Christian church, which was organized last March. He was an earnest Christian man, loved God, Christ and the church; he was loved by all who knew him. He leaves a widow and two sons, together with a number of grandchildren to mourn his loss, but they sorrow not as those who have no hope. The funeral services were conducted by his pastor, H. L. Willis, who spoke from the words, "Let me die the death of the righteous and let my last end be like his."

Dearest father, thou hast left us,
Here thy loss we deeply mourn,
But in heaven we hope to greet thee,
When life's journey here is o'er.

H. L. WILLIS.

WILCOX.

The death of Mrs. Julia Wilcox removes from the present life a remarkable woman. She was, as we are accustomed to say, self-made, but more correctly she was God-made. She was born in Terre Haute, Ind., Feb. 12, 1827. She was left an orphan at an early age, spending her early days in Louisville and St. Louis. Aug. 4, 1848, she was married to Seymour B. Wilcox, and the first year of her married life was spent in St. Louis, then a young, frontier city. The brick house where they began their housekeeping still stands, now in the heart of the city. Shortly after their marriage, they removed to Illinois, and finally settled at Virden, where she continued to reside until the death of Mr. Wilcox which took place in 1895. Mrs. Wilcox was the mother of nine children, five of whom now survive her. Among these is Mrs. Luella Wilcox St. Clair, co-principal of Christian College, Columbia, Mo. During the past year Mrs. Wilcox remained most of her time at the college, and the writer had the very best opportunity to notice her remarkable character. During the last days of her earthly life, she suffered most intensely, but she did everything possible to keep others from being annoyed by it, or even from being conscious that she was suffering at all. She was one of the most unselfish women I ever knew. Her sphere of life was not specially prominent, but in quiet ways she gave unmistakable evidence of great strength of character. She was for many years a consistent member of the Christian Church. Her death was a benediction to all who witnessed it. It was simply the passing from the temporal to the eternal; and yet she seemed to meet the eternal before her spirit left the body. At the last her whole countenance lit up with almost angelic refulgence, and while seeming to gaze into the future, she passed away to the spirit land. W. T. M.

Columbia, Mo.

WOODS.

Mrs. Cora Hall Woods, born Aug. 27, 1864, died Oct. 30, 1901, aged 37 years, 2 months and 3 days. Cora Hall was married to Mr. Chris. Snidow, Dec. 27, 1881. He was accidentally drowned many years ago. She was married to Bro. John H. Woods, Mar. 25, 1893. He, with three little children and her oldest daughter, survives her. She united with the Church of Christ, Sept. 15, 1894, and has been an active and devoted member ever since. She was a faithful wife, a devoted mother, a true friend and a generous neighbor. By the magic of her pure sweet life, she charmed into friendship every acquaintanceship. May God comfort her bereaved husband and protect and lead her motherless children. C. H. STRAWN.

Paris, Mo.

HOOPING-COUGH CROUP

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougera & Co., 30 North William St., N. Y.

A Course of Reading.

Carey E. Morgan, of Richmond, and Cephas Shelburne, of Roanoke, were appointed a committee on a course of reading for the Virginia ministerial association. The following books were selected by the committee and approved by the association at their state meeting in Richmond, and requested to be published in our papers. The object of the committee was to give a condensed, progressive course, beginning with the life of lives, while at the same time furnishing as much variety as possible with anything like system and giving one volume per month. The list contains thirteen books ranging in price from twenty cents to two dollars per volume. The entire set can be purchased with the usual discount for $12 to $15. Following is the list:

"Life and Times of Jesus," Siedel.
"The Beginnings of Christianity," Fisher.
"The Lives of the Fathers," Farrar.
A book on the Reformation (to be selected by reader).
"Alexander Campbell's Theology," W. E. Garrison.
"The Christian System," Campbell.
"The Gospel for an Age of Sin," Van Dyke.
"The Character of Jesus," Bushnell.
"The Evangelization of the World," Mott.
"Life Problems," G. Campbell Morgan.
"A Man's Value to Society," Hillis.
A Study of Browning's "Saul."
"Making a Life," Cortland Myers.

CEPHAS SHELBURNE.
By Order of Sec.

Eighth District of Illinois.

R. H. Robertson reports five additions at DuQuoin. He has been delivering a series of doctrinal lectures.

H. E. Tucker reports things moving at Murphysboro. Relighted, repaired, refurnished, he says of the church. One from the Presbyterians recently.

Carbondale is building a new church. It will be the best in the city. H. G. Bennett is the man at the helm.

W. G McCalley reports two baptisms at Marion and everything on the up grade. They are planning for a meeting in January.

J. J. Harris, evangelist for eighth district, has held meetings at Cobden and Unionville; 41 baptisms and 21 otherwise.

Elkville has had an increase of 10 since July.

H. J. REYNOLDS,
Cor. Sec. Eighth District.

Horse Bucked.

Rider Severely Hurt.

A Cincinnati man visiting in Texas, on a ranch, was thrown from a horse and so severely injured that his life was despaired of. He takes pride in telling how food saved his life. The heavy drugs given seriously injured his stomach and as he says: "It seemed I would soon have to starve in the midst of plenty. My stomach refused to digest food and I ran down from 165 to 133 pounds. When my appetite failed I was ready to give up, and it looked as though I would soon 'wink out.'

"One morning the foreman's daughter brought in what she called a splendid food and it turned out to be Grape-Nuts. A little skeptical, I ate it and found it was good, and just the kind of food I could keep on my stomach which had been almost burned out by the vile drugs.

"I felt that I had obtained a new lease of life, for improvement set in at once. A week later I was weighed and had gained two pounds. My weight has since steadily increased by the constant use of Grape-Nuts, and I am now better than I have been in years, as my friends will all testify.

"In all kinds of athletic sports I notice I have a greater reserve force than formerly, for which I am indebted to Grape-Nuts. Taken in moderation it is the greatest food of its kind in the world, being equally well adapted to athletes and invalids." Paul Alwin Platz, 1906 Biglow Ave., Mt. Auburn, Cincinnati, O.

Dr Price's
Cream
Baking Powder

Used in Millions of Homes. 40 Years the Standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes finest cake and pastry, light, flaky biscuit, delicious griddle cakes —palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cake, but alum is a poison and no one can eat food mixed with it without injury to health.

Iowa Sunday-school Work.

At the recent state convention held at Cedar Rapids, the Iowa Christian Bible school Convention was organized. On the first of November the state superintendent and evangelist, J. H. Bryan, of Missouri, began his work at Iowa City, and since that has been at work in Cass county. Besides stimulating the Bible-school workers to greater energy and guiding them to better methods, his work has been helpful in other ways. At Iowa City the pastor, C. P. Leach, made the rally the basis of a forward movement in all lines of his church work, and at Atlantic the institute was the introduction to a successful meeting, there being five additions to the church at the last session of the institute. The evangelist has appointments at Lake City and Liscomb in December.

The plans of the executive committee for the state for the year ending at the state convention in September include the following items:

Twenty five per cent. increase in all established schools.

Two hundred home departments in the state.

One new school in each county in the state.

District and county superintendents throughout the state.

State superintendent and evangelist in the field.

Normal Bible and training work.

An annual rally day in all schools fourth Lord's day in April.

A pledge for state Bible-school work from each school.

As the work is but recently organized it requires all the assistance its friends can give it. So besides the gifts from schools, life and annual memberships are offered; life membership being $5 00 a year for four years and the annual membership being $1.00 a year.

While Iowa schools are missionary, giving last year $3,565 for foreign missions, they have sadly neglected the Iowa field, giving only $154 for the salvation of Iowa. That the Iowa field is a needy field, is shown by the fact that we have neither church nor school in 14 counties, 34 county seats and 1,500 towns and villages, only one church in 11 counties and only two churches in 13 counties. That it is a productive field is shown by the splendid growth in the past. That a distinctive Sunday-school work can be maintained and that it pays to do so is shown by the record of Missouri, which has so wrought for 25 years with the most gratifying results, having kept five men in the field last year. Whether Iowa shall so do in the future will depend upon the support of the friends of the work

Pledges and cash may be sent to H. H. Slayton, treasurer, Des Moines.

Des Moines. J. H. BRYAN.

For a Nerve Tonic
Use Horsford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me, says "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii December 5, 1901 No. 49

Contents.

EDITORIAL:

Current Events.....1539
A Deeper and Wider Evangelism.....1541
After Thanksgiving—What?.....1541
Worse Than an Infidel.....1541
The Quest of Liberty.....1542
A Lesson from Russia.....1542
Editor's Easy Chair.....1542

CONTRIBUTED ARTICLES:

Gumption and Preaching.—Stephen J. Corey.....1543
Office Plums and Political Pulls.—Edward B. Bagby.....1544
Chinese Topics.—William Remfry Hunt.1545
The Old Book in the New Crucible.—J J. Haley.....1546
New York Letter—S. T. Willis.....1547
English Topics.—William Durban.....1548
Ministerial Relief.—A. L. Orcut.....1549
B. B. Tyler's Letter.....1549

CORRESPONDENCE:

In Nankin, China.....1554
Ohio Letter.....1555
Preachers, Lawyers and Doctors.....1555

MISCELLANEOUS:

The People's Forum.....1551
Our Budget.....1552
Evangelistic.....1556
Family Circle.....1560
With the Children.....1563
Hour of Prayer.....1564
Sunday-school.....1565
Book Notes.....1566
Marriages and Obituaries.....1567

Subscription $1.50

WHAT a transformation man has wrought in matter! Nature says, here is a lump of mud; man answers, let it become a beautiful vase. Nature says, here is a sweet briar; man answers, let it become a rose double and of many hues. Nature says, here is a string and a block of wood; man answers, let them be a sweet-voiced harp. Nature says, here is a daisy; Burns answers, let it become a poem. Nature says, here is a piece of ochre and some iron rust; Millet answers, let the colors become an Angelus. Nature says, here is reason rude and untaught; man must answer, let the mind become as full of thoughts as the sky of stars and more radiant. Nature says, here is a rude affection; man must answer, let the heart become as full of love and sympathy as the summer is full of ripeness and beauty. Nature says, here is a conscience, train it; man should answer, let the conscience be as true to Christ and God as a needle to the pole.

Newell Dwight Hillis, in "Right Living as a Fine Art."

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE

Christian - Evangelist.

J. H. GARRISON, Editor.

W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... .. .. 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

BEST LINE
TO THE EAST.
3 DAILY FAST
THROUGH TRAINS.
DIRECT LINE TO
CINCINNATI AND
LOUISVILLE.
ONLY $21.00 TO
NEW YORK.
STOP-OVERS WASHINGTON, BALTIMORE
AND PHILADELPHIA.
DINING CARS
A LA CARTE.
NEW ROADBED, TRACK
AND EQUIPMENT.
SCENERY
UNSURPASSED.

B & O S W

For Information Address,
F. D. GILDERSLEEVE,
Dist. Passenger Agent,
St. Louis, Mo.

WINTER TOURIST TICKETS
NOW ON SALE VIA
Louisville & Nashville R. R.
TO
Florida
and
Gulf Coast
Points

Finest Dining Car Service in the South.

Write for folders, descriptive matter, etc, to

C. L. STONE,
General Pass. Agent,
Louisville, Ky.

The Witness of Jesus is a series of sermons by Alexander Procter, with a Biographical Sketch by T. P. Haley and Introduction by J. H. Garrison. There are nineteen sermons in all, all on great and inspiring themes, in the handling of which Mr. Procter was a consummate master. 404 pages, well printed and substantially bound. $1.25 per copy. Christian Publishing Co., St. Louis.

COPYRIGHT 1900 BY THE PROCTER & GAMBLE CO. CINCINNATI

SWEET RESTORERS.

SLEEP cannot be imitated except in appearance, neither can Ivory Soap. There are other white soaps that look like Ivory Soap, this is a penalty which it pays for its great success. But you are not deceived, there is only one Ivory, the others are imitations of its perfections.

99 44/100 PER CENT. PURE.

LADIES' BIBLES.

We are at a disadvantage in dealing with our patrons If these Bibles could be placed in a show-window and all the readers of the CHRISTIAN-EVANGELIST could be marched by we are confident few would pass without stopping, and our Bible sales would be increased twenty-fold.

Our "LADIES' BIBLE" is a novelty—something never before offered our readers. We never saw a more attractive edition of the Scriptures. If all who read these lines could see it, we would sell ten thousand copies during this month. Every man who loved his wife, every father who loved his daughter, every brother who loved his sister, every young man who loved—well, all these men would want to buy copies for those they loved We offer two varieties of this Bible:

A19—Comparatively small, neat and compact, this Bible may properly be styled "dainty," and if the fair recipient be young and enthusiastic, she will very likely call it "cute." It is described as the "Minion 16mo, Oxford Reference Bible." It is printed on the famous "India Paper" (the finest book paper known, combining marvelous thinness and lightness with abundant opaqueness and strength). Size 6¼ x 4⅝ inches, and less than ¾ inch thick The type is plain and easily read. It is about the size of that used in most newspapers. Besides the Old and New Testaments, this Bible contains a Self-Pronouncing Dictionary of Proper Names, Harmony of the Gospels, Chronological Tables, Maps, etc. Bound in French Morocco, Divinity Circuit, Round Corners. Red under Gold Edges, etc. Price....$2 50

A29—This is very similar to the above, but is even newer than A19—one of the very newest ideas in Bibles, in fact. Its chief feature, in addition to those enumerated above, is its surprising lightness and thinness. By the omission of maps and extra matter the publishers have made a book that is almost as "light as a feather." It is printed in same type as A19, upon the same famous "Oxford India Paper" It is magnificently bound in the genuine Persian Levant, and is Leather Lined to Edge, with Red under Gold Edges This edition has not the extensive "helps" which we offer in other numbers; but for ordinary use, this is just the thing to give mother, wife, sister or sweetheart for a gift Indeed, it is just the book for any one who desires a light, thin, compact Bible. Price..... ....$3 75

You have doubtless heard of this wonderful "India Paper," but you certainly never before saw an "India Paper" Bible offered so cheaply. You can make no more delightful and delighting Christmas gift to a lady relative or friend than one of these Bibles. Send in your order as early as possible, to avoid the holiday rush, and address it to the

Christian Publishing Co. 1522 Locust St., St. Louis, Mo.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, December 5, 1901. No. 49.

Current Events.

A Real Reform. No event of President Roosevelt's administration so far has been more significant than his removal of Gov. Jenkins, of Oklahoma, for using the power of his office to reward his political henchmen. It was like the President not only to take this action immediately upon ascertaining the facts, but to tell why in good plain English. The memorandum which he attached to his executive order is worthy of becoming a classic and it may yet prove to mark an era in the history of civil service reform. The following is the document in full:

"Governor Jenkins, of Oklahoma, is hereby removed because of his improper connection with a contract between the Territory and the Oklahoma Sanatorium Company. The decision is based purely upon his own written statements and his oral explanations of them at the final hearing.

"One of the duties of a territorial governor is to enter into a contract with some person or corporation for the keeping of the insane of the Territory. Governor Jenkins made such a contract with the Oklahoma Sanatorium Company, a corporation the promoters of which reserved $10,000 of its stock for the governor and subject to his orders

"In the governor's explanation of the affair he says he told the promoters at the time they desired him to sanction the contract that 'it was an important contract' and that 'I have some friends whom I would like to have interested in the company to whom I owed some political obligations which I would not be able to pay by an appointment or anything of that kind.' The stock was delivered to a banker subject to the governor's order, and was turned over to those friends whose political services the governor thus sought to reward. The extent of the favor to the governor or his friends is suggested by the fact that the only known sale of the stock since the contract was given out was at double the price paid for it.

"As performance of the contract was to be the sole business of the corporation, it is obvious either that the Territory was obligated to pay far more than the service was worth, or that its helpless wards were to have the enormous profits contemplated taken out of their keep.

"The governor's confessed relations to the matter disclose such an entire lack of appreciation of the high judiciary nature of the duties of his office as to unfit him for their further discharge.

"A sound rule of public policy and morals forbids a public servant from seeking or accepting any personal benefit in a transaction wherein he has a public duty to perform. A chancellor would not for one moment retain a trustee who, in dealings for the trust, reserved an advantage to himself. The thought is not to be tolerated that the President can be less vigilant and exacting in the public interest.

"THEODORE ROOSEVELT."

Is it Only a Beginning? Such events as this purification of Oklahoma politics confirm that feeling of exultation which was stirred in the hearts of all civil service reformers by the accession of Mr. Roosevelt to the presidency. There was nothing the matter with Gov. Jenkins's party record. His party loyalty and party orthodoxy were unquestioned. But he turned aside from the path of official duty to spend the tax-payers' money in paying his friends for their campaign service. The case seems particularly gross where it is a matter of distributing marketable property which has been received in return for an official contract. But it is in reality no worse than what is going on constantly in half the states of the Union. Whenever any office is filled without regard primarily to the efficiency with which the candidate will perform its duties and the honesty with which he will give the state full value for every dollar of salary which he receives, the case is virtually the same. There is no question but that President Roosevelt's example will exert a powerful influence in the establishment of a state of public opinion which will be far more critical toward these perversions of official power to party ends than it is at present. If any great party can become so imbued with this spirit that its party discipline will not break down under the application of the reform principle, that party has a glorious future before it. The refreshing thing about Mr. Roosevelt's course is that, unlike most of the presidents in their first terms, he apparently does not care whether party discipline breaks down or not. Of course he does care. He believes in the Republican party, thinks that it has a work to do, and hopes to hold its members in line to enable it to do that work. But holding people in line and propitiating the various elements of the party are a matter of such secondary importance that he can ignore it without a qualm when it interferes with honest and efficient government. We cannot but think that this is not only a notable beginning for Mr. Roosevelt—indeed it is scarcely a beginning for him, for he has already been at it a considerable time—but also the beginning of a more general application of the principles of civil service reform under the encouragement of his example.

The Fifty-seventh Congress. The first session of the Fifty-seventh Congress opened Monday, Dec 2. It is strongly Republican in both branches, that party having a majority of perhaps fifteen in the Senate and about forty in the House, on strictly party questions. The new congress is confronted by a budget of important business of sufficient magnitude to keep it busily occupied through its long session. The most interesting of all perhaps is the new Hay-Pauncefote treaty, superseding the old Clayton-Bulwer treaty and clearing the way for the construction of an American isthmian canal, which will come before the senate for confirmation. A bill for the construction of the canal will be introduced in the House early in the session and will be pushed hard for passage. The passage of a canal bill has so often appeared imminent, only to go by default in the closing days of the session, that we shall not predict its passage at the present session, but will only say that it has a better prospect than ever before. A ship-subsidy bill, differing probably in some points from that which failed to pass in the last congress, will be introduced. The President is known to favor the encouragement of American shipping, but he appreciates the perils of the subsidy principle, as most of the members of his party apparently do not, and he was no friend to the former bill. His declarations on this subject in his message are awaited with interest. Measures will probably be adopted for the establishment of civil government in the Philippines under congressional authority to supersede the executive authority exercised under the Spooner law. The trade relations with Cuba are an important topic for consideration. It is generally felt that it will be better to make such arrangements by treaty with Cuba after the establishment of her independent government following her presidential election next February. There is a growing improbability that radical tariff changes will be undertaken, but measures of reciprocity, which may be but little less important than the tariff revision, will be considered. It appears probable that congress will, without a great deal of debate, authorize the construction of a Pacific cable. Upon this point at least there ought to be practical unanimity.

Post Election Discord. Scarcely has the applause for the glorious defeat of Tammany died away before an apple of discord is rolled among the victors to threaten their harmony. It is the question of Sunday opening of the saloons. There is an influential element among the Fusionists which believes that Sunday closing is impractical and undesirable, and a movement will be made to enact more "liberal" legislation on that subject. It is not improbable that the attempt will be successful. Whether it is so or not, it is hard to see how the Fusionists can long hold together. A thoroughgoing reform is always more popular in prospect than in realization. Many, perhaps most, of those who fought Tammany in the recent campaign are in no sense temperance reformers. They are opposed to theft and blackmail, but they are committed to no principles which demand restrictive, anti-saloon legislation, moreover they have no intention of jeopardizing the popularity of their movement in the eyes of the not too enlightened populace as they fear they will do if they yield to the demands of the temperance "fanatics." They believe in honest politics and personal liberty. Whether this faction or the thoroughgoing temperance element gains the ascendancy in this administration, it is all too probable that

the fusion of the reformers will break down before the next election. What then? Tammany once more? Perhaps. But at least New York will have two years of government which will be perfection as compared with what she has had. *Carpe diem!*

Chinese Exclusion. The present law which excludes the Chinese from entering the United States—except in those cases in which special arrangement is made with our state department, as for diplomats and distinguished travelers—will expire by limitation during the year 1902, unless it is re-enacted by congress at its coming session. The arguments in favor of exclusion are already familiar. They have not changed materially in the past twenty years. They fall naturally into two classes according as they are based on one of two considerations: First, the personal undesirability of the Chinese as a class of persons who claim the protection of our laws but do not possess even the promise and potency of the requisite qualifications for citizenship, are not assimilated by contact with our American institutions and introduce a discordant note of paganism into our Christian civilization; and second, the economic peril which comes from the competition of cheap Asiatic labor with American labor. The argument drawn from the first consideration would be stronger if it could include an assertion that these Chinese immigrants would, if admitted, constitute a real political peril. But this can scarcely be claimed unless it were proposed to extend to them the privilege of naturalization as well as that of residence. To most candid minds the Chinese who come to us appear as personally unpleasant but not politically dangerous. What if they do huddle together in Chinese quarters, forming virtually cities of their own? If we are capable of governing oriental cities beyond the Pacific we ought to be able to govern partly oriental cities on this side of it. Do we object to their admission on the ground that they are pagans? A Christian civilization which sends its emissaries into the darkest corners of the earth ought to welcome the opportunity to do missionary work upon the neediest of the heathen when they come to us. These are some of the replies that are offered to the argument from the personal objectionableness of the Chinese as residents and neighbors. Are they adequate? Certainly not, as thus briefly stated, and those who have seen most of the Chinese in this country are almost unanimous in saying that such answers never can be adequate.

The Argument From Competition. The most aggressive influence against the admission of the Chinese has been that of organized American labor, whose argument has been based upon the second of the considerations above mentioned, namely, the economic peril growing out of the competition of Asiatic labor with well-paid American labor. Whatever is permanently hostile to the interests of the laboring man is a menace to the country. Chinese labor in unlimited quantities would be dangerous to American labor because the Chinaman, with his Asiatic scale of life, can work for a wage which would mean sheer starvation for a white man. This argument appears very formidable and certainly anyone, in or out of Congress, who undertakes to combat it will have the labor unions about his ears in a moment But after all, so far as the economic aspect of the question is concerned, is not competition by cheap Chinese labor the same as competition by machinery? The steam threshing-machine is a means by which three men do the work of thirty and send the twenty-seven looking for other jobs. The steam-driven spindle, so largely automatic that a skilled man can operate a large number of them, drives out of employment multitudes who had been managing spindles by hand. Even Chinese cheap labor cannot compete with it. The sewing-machine enables one operator to do what half a dozen had done with hand needles, and the other five must move on. Steam shovels and derricks reduce the number of men needed as section hands and diggers. And yet it is universally admitted that the introduction of labor-saving machinery does not, in the long run, work a hardship to laboring men, though it may force many laborers to acquire higher skill and find new employment. What difference does it make to a workman whether he is thrown out of his job by the competition of a steam shovel or by a gang of coolies? In either case he must look for another job. Since it has been decided that, in the case of the steam shovel and all the other substitutes of mechanical power for American muscle, the laborers as a class are not permanently injured, is it not possible that the advent of Chinese laborers would only have the effect of compelling unskilled labor to qualify itself as skilled labor, just as the introduction of machinery does? We are not conducting an argument on the case, but are merely stating, pro and con, some considerations which must be taken into account. In reality, probably the most potent factors in securing the continuation of Chinese exclusion will be the fact that they are personally obnoxious and that their admission would cause among workingmen an apprehension of evil which would go a long way toward bringing about its own fulfillment.

The Report of the Secretary of Agriculture. Secretary Wilson's annual report includes a vast mass of interesting information and many statistics. The following are a few of the points touched upon: The service of the weather bureau has been extended to include reports from some of the British possessions, the Azores and Bermuda, and facilitate the anticipation of weather changes from those directions. The value of animals and animal products exported during the past year exceeds $250,000,000. The importance of government inspection to prevent the spread of contagious diseases is indicated by the fact that the inspectors condemn one-fourth of one per cent. of the cattle, one-tenth of one per cent. of the sheep, and one-third of one per cent. of the hogs. Statistics show that the losses from disease have been much reduced by inspection and disinfection. The introduction of foreign plants suited to our soil and climate is an important part of the department's work. The raising of rice in Texas and Louisiana and of macaroni wheat in the Dakotas, Kansas and Nebraska has been encouraged during the past two or three years, and already the consumption of those articles has been increased and the amount imported largely decreased. The Secretary urges congressional action in behalf of irrigation, and advocates public ownership of all irrigating plants on a large scale. The department will find an interesting new field in the Philippines, and a branch is to be established there. The Department of Agriculture cost the United States government $3,220,000 last year.

The War in Colombia. The threatened bombardment of Colon by the Colombian forces to dispossess the rebels who had captured the city was prevented by the protest of the American representatives. For several days a situation continued which presented some points of similarity to comic opera warfare. The Panama terminus of the trans-isthmian railway was in the hands of the government troops. The other terminus at Colon was in the hands of the insurgents. Fighting was in progress along the line but the trains were run regularly and firing was stopped as they went by for fear of American intervention. These interrupted battles gradually brought the government troops to Colon. Eventually the insurgents handed over the city to Capt. Perry of the U. S. ship "Iowa," who in turn transferred it to Gen. Alvan, Commander of the incoming Columbian forces. The marines from the Iowa have had the unique task of keeping the railroad trains moving through the mutually hostile lines. Colombia has recalled her minister from Caracas and has suspended diplomatic relations with Venezuela in view of the probability that that government is actively aiding the Colombia insurgents.

The President's Message. President Roosevelt's first message to Congress is received just before we go to press. It is a document of about 28,000 words, which make it, contrary to popular expectation, one of the longest messages ever sent by a president to Congress. It opens with a reference to the assassination of President McKinley and recommends that persons attempting the life of the president shall be amenable to the federal courts, that punishment for such attempts shall be proportioned to the enormity of the crime, and that the entrance of professed anarchists into this country shall be restricted by federal laws. In regard to trusts, he recommends enforced publicity and federal control of all interstate corporations. Tariff revision is discouraged and reciprocity recommended. A ship-subsidy is not recommended; a new cabinet officer, Secretary of Commerce and Industries, is suggested; a Pacific cable is favored; the isthmian canal project is encouraged; strengthening of the navy is advocated; and a reorganization of state militias after the model of the regular army is recommended. The army is large enough, but the creation of a general staff is recommended. The tribal rights of Indians should be taken away and they should be treated as individuals. The St. Louis World's Fair is commended. Irrigation of the arid lands should be carried out on a large scale with public ownership of the canals.

A Deeper and Wider Evangelism.

A few weeks ago, in commenting upon the evangelistic section of the Minneapolis convention, we remarked that we needed both a deeper and a wider evangelism. It is our purpose in this article to elaborate more fully what was meant by this phrase.

By a deeper evangelism we mean that the full content of the word evangelize, as it is used in the Acts of the Apostles, should be carried over into the present century. We have, indeed, the New Testament words and phrases associated with the process of turning men from the power of sin unto God; but there is constant danger lest we cheapen these words and phrases by using them in a superficial sense. Nothing is more common than this in the history of the church.

Let us take the word faith, for instance, which all agree is an essential condition of salvation. How easy it is to reduce it to a mere intellectual assent to certain propositional truths. And yet this is not faith in the New Testament sense. The faith that carries salvation with it is that which lays hold on the personal Christ and brings the soul into loving allegiance with Him. It is the power of spiritual vision that sees the invisible and makes that the controlling force in life. Then there is that great word repentance. How much there is in it. It is the turning of the whole internal man—his mind and his imperial will—away from sin to the service of God and righteousness. That is the kind of repentance over which there is joy in the presence of God. Theoretically every preacher among us holds this view of repentance, and yet is it not to be feared that persons are often brought into the church without a due sense of the awful nature of sin and the necessity of a thorough repentance?

As a Savior able to deliver one from the power of sin, Jesus Christ was highly exalted by the apostles and early preachers. He was able to save to the uttermost all who came to God through Him. Sinners fleeing from their sins turned to this great Savior with confidence in his power to deliver them from the guilt and bondage of sin. Let us beware that we do not lower by so much as a hair's breadth this divine Savior who died for our sins and who rose again for our justification. Not only is he able to save us from sin, but to give us life and that more abundantly.

Baptism may be preached very mechanically and superficially or it may be presented as the solemn act of the soul's dedication to God—an act which at once symbolizes the believer's death to sin and his resurrection to a new life of righteousness and his own Lord's burial and resurrection. Our plea is that we feel each of these New Testament words with their divine original content and rest satisfied with nothing less than this. This is what we mean by the deeper evangelism.

By the wider evangelism we mean an evangelism that does not depend upon specially trained and equipped ministers of the gospel, but that employs every redeemed soul in the church. It is only the deeper evangelism, however, that can lead to the wider evangelism. It is only as men are thoroughly converted themselves that they can become personal witnesses of the power of the gospel to redeem the life from the power of sin and evil habit. When men have once experienced this power in their own lives, it is an easy matter for them to bear testimony to their fellow men, with whom they come in daily contact, of the supreme excellence of the power of the cross. No man whose life has not felt the transforming power of the gospel can successfully recommend it to others. This is why the deeper must precede the wider evangelism.

You may put it down as a fact that this world is never to be converted until the whole body of the church can be enlisted in the work of evangelism. "Let him that heareth say come" is the divine ideal of New Testament evangelism. In proportion as we press on steadily in the direction of this deeper and wider evangelism shall we hold a leading place among the evangelistic forces working for the redemption of the world.

After Thanksgiving—What?

An anniversary, or a day of special celebration, religious, patriotic or otherwise, is a blessing, but one not unattended with dangers. It is always easier to be zealous in the observance of a day than to be constant in the remembrance of those sentiments and the practice of those virtues for which the day stands.

Who, for example, has not reflected upon the unfortunate tendency of many of our fellow-countrymen to make the vociferous and pyrotechnical enthusiasm of the Fourth of July a substitute for the quiet and enduring virtues of good citizenship? True patriotism there is—much of it, though never enough—but it must ever contend against the tendency to confuse those occasional demonstrations, which should be only the expression of patriotism, with those deeplying sentiments and that enduring loyalty which is the essence of patriotism. It is grievous to note that an over-production of noise and glitter on the Glorious Fourth is not infrequently followed by an embarrassing shortage in the visible supply of patriotism when election day comes around and, still worse, when the season for paying taxes arrives.

And after Thanksgiving, what? To follow one day of gratitude with three hundred and sixty-four days of gross forgetfulness, of self-centered complacency, of base neglect of the duties of gratitude to God and helpfulness to men? Far be it from us. It is fitting and proper that on one special day set apart out of all the year—a day which seldom fails to find bountiful harvests gathered into full barns and the autumn plenty making glad the heart of man—we should cease from our labors and give expression to the gratitude that is in our hearts. But no man can be grateful enough in a day to cover the blessings of a year.

The secret of making the spirit of thanksgiving permanent is to make it practical. As President Roosevelt said in his proclamation, "true homage comes from the heart as well as from the lips, and shows itself in deeds." There is no other way of making permanent the thankful attitude of mind and heart than by embodying it in action. Gratitude to God finds its natural and necessary complement in sympathy and service toward men. It is not easy to keep oneself long upon the loftiest heights of spiritual exaltation. Perhaps it is not even desirable. Jesus was transfigured only once, and then he hastened down from the mountain when his disciples begged to stay. Yet who shall say that he was not as divine in service in the valley as he had been in radiance on the mountain top? The spiritual uplift of his glorious transfiguration lent richness and power to his service; and the lowly service gave depth and meaning to the manifestation of his glory.

It is a beautiful custom to make the Thanksgiving season a time for special remembrance of the needy and unfortunate. Nothing could be more appropriate. But even a concrete act of charity on one day in the year, if not followed up by such a series of acts as indicate that charity has become a habit, may indicates rather a spasm of contagious emotionalism than a settled purpose of helpfulness to men growing out of an habitual thankfulness to God. Let us not abate one particle in the zeal of our thanksgiving services upon the day appointed by proclamation. But let us rather keep the feast, remembering that the fountain of sincere praise can rise to the throne of God only when it has back of it an unfailing reservoir of thankfulness which no outpouring and no drought of affliction can exhaust.

Worse Than an Infidel.

"He that provideth not for his own household is worse than an infidel." Such language would have sounded almost shockingly severe had it come to us with less authority than that which is behind it. No decent man will allow his wife and his children or his parents to suffer for the necessities of life without putting forth his most strenuous efforts to provide for them. This is not only Christianity but common sense and common decency, and the world so recognizes it.

The world does not perhaps understand the full Christian significance that may be put into the term household, but those who know the mind of Christ know that it is his expressed will that his disciples should show their love for one another by providing for those that are of the same household of faith. In the family there is a head upon whom the other members are commonly dependent for their support. In the household of faith there are more supporters and fewer dependent, but there are always some of the latter. Especially is it always probable that some of those who have spent their lives in providing for the spiritual wants of the household will themselves be in need of temporal provision in old age. Shall we allow ourselves to be worse than infidels by neglecting such?

It is a pitiable spectacle to show to the world—the sight of hundreds of old preachers of stainless reputation and proved ability unable to support themselves longer by the arduous work of the ministry and treated like paupers by a generation which has exhaused the fruit of their toils. It is hard for the world to believe in the sincerity of a church in which such a condition can exist. Practical charity is at once the most scriptural and the most popular thing in the world. It is that which gives the lodges their place in the esteem of the public. The church forfeits its most effective apologetic when it fails to speak to the world in the language of deeds—a language which the world understands better than any other.

The day for the collection for Ministerial Relief is the third Lord's day in December. A statement of the condition and needs of that work is published elsewhere in this paper. Let us take heed in this matter that we be not worse than infidels.

The Quest of "Liberty."

Last week the announcement was made that the Non-Sectarian Church in St. Louis had affiliated itself with the Christian Assembly. The Non-Sectarian Church, it will be remembered, originated with the withdrawal of about one hundred members from the Central Christian Church of this city ten years ago, under the leadership of R. C. Cave. Since that time it has been unconnected with any religious body, but has found its most congenial fellowship with the Unitarians and the Ethical Culture Society. Feeling the need of a more definite co-operation with some recognized body of Christians, it has united with a congregation of the Christian Assembly, whose pastor, A. E. Nelson, will be the pastor of the combined churches. Dr. Cave retired from the pastorate of the Non-Sectarian Church about a year ago.

The Christian Assembly, otherwise known as the "Christian Connection" or "Old Christians," is the lineal ecclesiastical descendant of one branch of the movement started by Barton W. Stone. When Stone associated himself with Alexander Campbell and became an advocate of the restoration of primitive Christianity, according to our understanding of it, he carried with him a large number of his former followers, but not all. There are many who, rejecting with him all names but that of Christian and all creeds except the New Testament, maintained that the right of private interpretation forbade them to insist upon immersion as baptism. Their refusal to employ the creed-language of orthodox trinitarianism in defining the divinity of Christ has caused them to be charged with unitarianism—a charge which, though probably correct in specific instances, is on the whole unjust. The same charge was brought against Stone and has often been brought against the Disciples of Christ by those who are unable to conceive of orthodoxy on that point apart from the phraseology of the Nicene creed.

The disuse of the formulas by which the Ecumenical Councils of the fourth and fifth centuries hedged about the divinity of Christ always leaves room for some to let slip the doctrine itself. But Christian history shows that this danger is less to be feared than the peril of losing the living substance of the faith by over-punctilious attention to the creedal forms in which it may be conserved. On the whole, we maintain that the faith has not only not suffered, but has been enriched and has gained a truer emphasis, by being freed from the bondage of the creeds. But there are always those who reveling in their new-found freedom, explain away the words of Scripture and make shipwreck of the faith. So there have gone out from among us those who have found themselves out of sympathy with the warm evangelical faith of the Disciples of Christ; and some, misunderstanding the liberty of which we boast, have come to us only to be disappointed on finding that our liberty is not latitudinarianism.

It remains to be seen how the Christian Assembly and the Non-Sectarian Church will affiliate on better acquaintance with each other. At all events it will be interesting to those who study the history of the Disciples to note the relations between those who refused to come with us two-thirds of a century ago and those who have more recently gone out from us, both in the interests of what they considered liberty.

A Lesson from Russia.

At a Thanksgiving Day service last week the audience was called upon to sing our national anthem, "omitting the third stanza"—oh, that awful third stanza; why do all preachers shun a third stanza as if it were a plague?—and it was sung sitting. Three or four persons felt impelled to show respect to the song and the sentiment which it embodies by rising, but they found themselves in an absurd minority and sat down in confusion. The writer stood and remained standing through the three verses, and would gladly have stood through all four if the terrible third had been sung; not because his patriotism is of any better quality than that of those who sat nor because he wished to make a vainglorious parade of it, but because he once had an impressive lesson on that point.

It was in Russia. Odessa had been gay with flags all day and was bright with colored lights at night in honor of the czarina's birthday, but the celebration centered chiefly about the beautiful boulevard which runs along the edge of the cliff and looks out over the Black Sea. Everyone was on the boulevard that night, promenading under the acacia trees; but the very focus of the life of the place was the big cafe where, Paris-like, hundreds of patrons sat at little tables in the open air, sipping mild beverages, watching the passing throng, and listening to the music of the excellent military band. Presently the band struck the first notes of the Russian national anthem—we know it as a hymn-tune, and one of the most majestic. Instantly the clatter of the cafe was hushed. Every seated person rose to his feet. Every hat was off. The rustle of the moving crowd died into silence, for the endless stream of promenaders halted. The waiter with your steaming glass of tea stopped on the point of setting it before you, as if turned to stone. The grand old hymn, which meant to those Russians love of country and respect for their empress, was played through to a silent, motionless assembly whose attitude was one of reverence.

No, it was not the tribute of fear, the enforced and superficial respect shown to a tyrant by his terrorized subjects. It was spontaneous and sincere. When the band had played the anthem through, the crowd by its demonstrations of enthusiasm demanded its repetition, and when that was done it had to be played yet again. They did not omit the third verse.

That was the lesson. If the citizens of a Russian town can show such respect for their wretched government, with its vicious principles and worse practice, how much more ought we to give outward tokens of respect for ours, the best on earth, and especially when we are assembled to recall our national blessings and give thanks for them. It was there on the boulevard of Odessa, standing with bared head out of respect to the patriotism of those about, that the writer vowed that henceforth, when the American national hymn is sung or played, he would stand and uncover whether anyone else stands or not.

Editor's Easy Chair.

A few weeks ago, while busily engaged in my duties, I had a call from an uncanny, dark-visaged visitor, who laid his hand on my shoulder familiarly and remarked I would be his prisoner for the next few weeks in his castle at Idlewold. In vain I protested that I was a very busy man, especially at this season of the year, with my head and hands full of plans for making the CHRISTIAN-EVANGELIST one of the leading religious journals of the world for 1902. Smiling grimly, the dark-browed messenger observed that his mandate took no heed of such excuses; that men always talked so; but that the king whom he represented knew a few things about men which they did not know about themselves. There was something in his manner that convinced me that resistance or further argument would be useless, and that there was nothing for me to do but surrender myself to him. Wondering where his castle was located I followed him to the western part of the city, where he entered a familiar looking cottage at Rose Hill, which I saw was my own home. "This lady," he said, pointing to my wife, "will act as my warden and see that you do not escape this castle until you have served out your sentence." So saying, he lost something of his dark visage, and smiling rather benignantly, he bowed himself out and departed. I then knew him to be a messenger of Hygiene, sent forth to execute his law upon one who had in some way violated it, and with what resignation I could summons I bowed to the inevitable.

The sick chamber is not a bad schoolroom. Patience is a daily lesson. Why fret or murmur? One soon comes to see the uselessness and the sinfulness of it. How long the nights seem, when pain drives sleep from the eyes and slumber from the eyelids! How welcome the early streakings of the morning light! And when the sun comes above the horizon, sends his red beams through the window and begins to paint beautiful pictures on the walls of the sick chamber, it is more lovely than the Louvre! Blessed sun! There is healing in his beams. Life, joy and all the beauty of the morning await his coming. No wonder Christ is called the Sun of Righteousness. What joy and life and hope His coming has brought to this earth. The sick room teaches one not to think of himself more highly than he ought to think. He sees the great world moving on about the same as when he was an active worker, and even the enterprise with which he has been most closely identified goes forward without a perceptible wobble without his hand at the helm. This may be humbling, in a sense, but it is also very comforting. The problem of what is going to become of the cause when those who seem to be pillars shall be removed, is one that has never troubled me much. I have observed that God always has a reserve force of younger men and women coming on who fit into the place of pillars in the churches, as if they were made for

the place, as indeed they were. One other lesson the sick room has taught me—a keener sympathy with the large class of shut-ins who are doomed to spend their lives indoors. Hereafter I shall try to hold these in more constant and loving remembrance.

There are some pleasures of the sick room that ought to be mentioned. Modern therapeutics is something very different from what the ancient article was. When I was a boy a fever patient was cupped and bled and physicked and suffered many things from physicians. He begged in vain for water to cool his parched tongue. The doctor sought to kill the disease, but generally killed the patient. Now the intelligent physician comes to assist nature in overcoming the disease. To this end he builds up the strength of the patient and makes him as comfortable as possible. Water? Ice? Yes, all you want. And sweet, juicy oranges to suck, to cool your fevered lips! And ice cream if you wish it! Why it is a positive luxury to be sick, now, as compared with what sickness was under the old *regime*. And then there is the æsthetic element of the modern sick room which must not be overlooked. Tall, fragrant "American Beauties," the dark-hued Meteor rose, the golden chrysanthemum, the modest violet, all these, representing the loving thought of friends who could be present in no other way, have contributed their share towards banishing the gloom of the sick room, beguiling one into forgetfulness of pain, and emphasizing the value and sacredness of life's friendships. And then letters have come breathing the spirit of Christian sympathy and brotherly love, which have made me feel a stronger desire to be more worthy of such tender solicitude and Christian esteem. "Blest be the tie that binds."

As yet I am only convalescent. To-day the warden of the castle permitted me to walk two blocks in the free air and sunshine. The three weeks' term expires to-morrow, and it is hoped that the sentence of confinement will not be extended much beyond that period. I have enjoyed my sickness as well as could have been expected, thanks to the good physician, to the tender care of warden and nurse, and to all the ministries of love above mentioned, which have made our prison castle more lovely than lordly mansion, or royal palace.

[We regret to state that the prisoner's term has been extended. A relapse and a return of the fever, higher than before, make it impossible to predict with accuracy when his new term will expire.]

We welcome to our family of readers this week several thousand persons who have been readers of the Central Christian Register. The publishers would have been glad to continue that paper if the brethren had desired it. The decision to merge the Register into the CHRISTIAN EVANGELIST was not made by the publishers, but was made for the publishers by the constituents. We hope the readers of that paper will feel at home in the CHRISTIAN-EVANGELIST family and that our relations may be congenial and permanent. No interest will suffer from lack of representation by reason of this change. We invite all who have been in the habit of sending their church news to the Register to send it to the CHRISTIAN EVANGELIST.

Gumption in Preaching

By STEPHEN J. COREY

The bored layman who exclaimed that the human race consisted of three classes: Male, female and ministeri*ale*, was either prejudiced, ignorant, or driven to exaggeration by the tiresome and meaningless humdrum of a repetitious parson—probably the latter. The preachers of the gospel who lack practical wisdom and discretion are a minority, but we all need to take heed lest we fall. There is no other calling in which one is more unconsciously tempted to acquire oddities, eccentricities and strange idiosyncrasies of manner, thought and utterance. Brethren, while we are praying for grace, let us also pray for *gumption*. The preacher who cannot present the claims of Christ in an unaffected, straightforward, manly way, needs to consider carefully whether God has really called him into that life-work or not. The world has its scent trained for insincerity, and brands the gumptionless preacher with that trade-mark nine times out of ten.

The effect of such an one's preaching ranges all the way from helpless ennui to deep disgust. Many otherwise strong men in the ministry need to watch unto prayer, lest they be open to the accusation of lack of gumption. They may be learned and pious, and yet do all they can to alienate their audience through their manner, style, or lack of thought in little things. The preacher should neglect no legitimate means for seeing himself as others see him. He should never become careless as to what may seem only trifles in his message or pulpit manners. He may lose half his power over an audience by assuming a perfunctory and singsong tone of voice, some meaningless peculiarity of gesture, or a distasteful habit of delivery, all of which covers up his real personality and robs him of the evidences of freshness, earnestness, and originality. Such a man can make no logical complaint when passed by and left alone. Years ago the members of a congregation felt themselves obliged to sit quietly through a long sermon, no matter how much they were bored. It is different now. If they do not like the preaching they will stay at home and read the magazines. The preacher is not responsible for their tastes, neither should he pamper them, but the people can consistently demand practical, consecrated common sense from the ambassador of Christ.

The preacher must use gumption in getting and retaining the attention of his audience. Otherwise half of his congregation may run away from him and still sit complacently in their pews. He must keep the needs of his people in view constantly. He cannot dillydally with a text when they are starving for the bread of life. Too much exegesis may mean exit-Jesus. "Be not one of those learned philologists who chase a panting syllable through time and space." The people should be given what they need, not what the text logically develops. If a part of it is irrelevant, leave it out. There should be no homiletical law, either written or unwritten, which compels a man to take a text anyway. A preacher is not always to be blamed for parting with his text immediately on beginning to preach, but he is to be blamed for taking it at all, if it is a mere perfunctory spring-board from which to turn homiletical somersaults. The pulpit is hardly the place for such acrobatic performances.

Perspiration is not an infallible proof of inspiration, and often a preacher's words would have more lasting effect if spoken in conversational tones, than poured forth with a heat and volume forced and artificial. A fountain can rise no higher than its source. Unless there is fire in the heart to kindle the flame, better not use the bellows. Spurgeon was right when he said: "Come upon consciences with a crash and aim at breaking hard hearts by the power of the spirit, but these require spiritual power; physical energy is not the power of God unto salvation." If the preacher's theme is of vital interest and his preaching has gumption in it, seasoned with grace, the people will listen.

One must enter into the life and needs of the hearers. He who does not get some of his sermons from his people, will give few sermons to them. The man who discovers the ache in the hearts of his flock, and then goes about sensibly to meet it, will be apt to fulfill Lowell's homely eulogy:

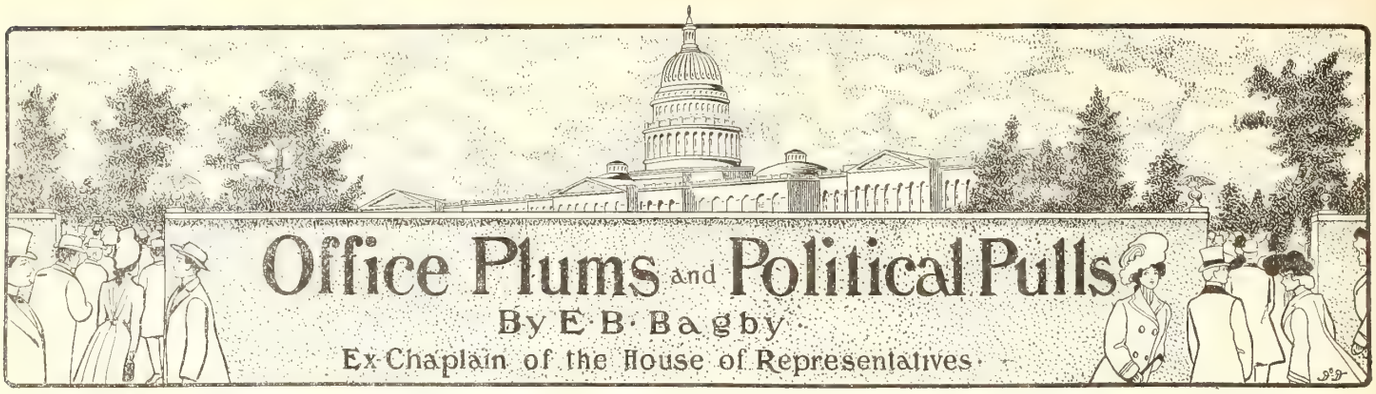
> "To him 'tis granted
> Always to say the word that's wanted,
> So that he seems but speaking clearer
> The tip-top thought of every hearer."

To meet this hunger of the human heart should be the aim of every preacher. If he studies his text simply to find something to fill up the hour, he is false to his high calling, and some one may go away from his audience never to return—some one who came for bread and received a stone.

Not only should the minister of the gospel put gumption into his sermon and delivery, but also into other parts of the church service. The prayer in the pulpit should receive far more attention than it gets at the hands of some. It takes a good deal of earnestness to counteract the tiring effect of a slouchy petition. So sacred a thing as speaking to the all-wise Father should not be attended to in the shiftless manner which is so often evident. A mere acquaintance would scarcely tolerate in conversation the tiresome platitude and insipid repetition which our heavenly Father sometimes hears in public prayer. We rightly protest against set forms of prayer, but Dr. Edward Payson is to be sympathized with when he says: "Our devotional performances are often cold and spiritless; as the heart did not assist in composing, it disdains to aid in attuning them. They have almost as much of a form as if we made use of liturgy, while the peculiar excellencies of a liturgy are wanting." The prayer of the minister is the prayer of the people. "Let *us* pray," is his injunction, but his words are a contradiction, unless his prayer deals with the lives and needs of his people. He must be practical. A prayer without gumption is a prayer without unction.

And one word more. Is there anything in the New Testament which demands a monotonous sameness to any part of public worship? How many audiences have you

(*Continued on page 1553.*)



Employment in the government service has many advantages. Not the least is the good fortune of a residence in Washington, the most beautiful of cities. Our streets and public grounds are shaded by 70,000 trees, including 800 varieties and species. There are here 331 large and small parks and reservations, which cover an aggregate of 900 acres. We have the best governed city in the country and Uncle Sam pays nearly one-half the taxes.

The 80,000 public servants who live under the shadow of the capitol dome manage to keep the wheels of the government moving leisurely during their six and a half or eight hours of labor, spend with alacrity their crisp, new bills received twice each month, are not harassed by fear of strikes and have thirty days' vacation to recuperate from physical exhaustion or departmental ennui. The enforcement of the civil service rules has relieved to a great extent the dread of the official ax and the tenure of office under the government is not now more precarious than that of private institutions.

In past years there were many who spoiled brilliant careers by becoming menials in the government service for the political favorites, but now promotions are based largely upon merit. There is a notable example in the case of Mr. Ailes, the assistant secretary of the treasury. He came to Washington a few years ago as a messenger, whose chief duties were to keep the grates replenished with coal in winter and the coolers with ice in summer. He took a course in law and mastered the details of the office and now receives a large salary and is the practical head of one of the most important of the departments.

Tom M., a member of the Ninth street church, graduated about ten years ago from the high school and as nothing better offered, accepted a position as conductor of a street car and took a scientific course at Columbian University. The chief of one of the divisions of the agriculture department called upon his professor and said, "I want a young man in my office and prefer one recommended by you rather than the dependent of some congressman." Our friend Tom was recommended and began work as a laborer on a small salary but was detailed to perform clerical duties. As the quota from the District of Columbia was full he was not eligible for appointment under the civil service. It is very easy though to give an examination so difficult and technical that no one can pass it but some one who had been trained in the department. When all other applicants have ailed then the Washington man is eligible. This plan, which is often resorted to, was not followed in this case, as President Cleveland heard of the meritorious conduct of the young man, waived the civil service rules and made the appointment. Since this time Tom has received his Master of Science from Columbian University, traveled in every state of the union but five at government expense, become one of the foremost experts in soils in the country and will be earning before he is thirty a salary of $3,000 a year.

In spite of the prejudice against women employees in some of the departments the number of female workers is increasing yearly. The civil service commission had a requisition for an expert in one of the departments. The qualifications were a knowledge of four modern languages, index filing, etc., etc. A young lady who is a member of the Vermont avenue church was the only one who passed the examination and was far ahead of any other applicant. She did not receive the appointment. Upon inquiry from the commission the head of the department replied that the duties required the appointee to climb a ladder and a young woman was not eligible. By such subterfuges this department keeps the women out. But in others they get in, as there are now 8,000 in the government offices. Of these 903 draw salaries ranging from $1,000 to $1,800 a year. The remaining 7,000 draw from $600 to $900 per annum. The women in the departments, unlike the preachers, never reach the dead line. I do not know how the reporter found out, but the Evening Star states that 35 per cent. of the female employees are past middle life and 25 per cent. are over fifty years of age, and that there are hundreds who have passed their three score and ten.

While Uncle Sam is lenient with his servants there are some offenses, such as drunkenness, which are not tolerated. Last week a young man was proven guilty of a gross sin and though he went directly from the police court to the department his dismissal was awaiting him upon his arrival. A clerk who reported himself as sick when he was in fact participating in a tennis tournament was summarily dismissed. A young lady was repeatedly told to desist from talking during office hours. She continued her chattering and was discharged. Refusal to pay honest debts or to provide for the support of family will cause dismissal. It is understood that women who marry will not be kept upon the pay roll.

While the political pull has been on the wane since the introduction of civil service its power is by no means abolished. Casey wanted a government position and though his "influence" was strong they were blocked by the fact that the position sought should be occupied by a lawyer and Casey was no lawyer. But one of his friends was the examiner. "Well, Casey, what do you know about law anyway?" "To tell the truth," replied the candidate, "I don't know a single thing."

The examiner thereupon made affidavit as follows, "I have examined Mr. Casey as to his knowledge of the law, and, to the best of my information and belief, he has answered the questions entirely correctly." Casey was appointed. We cannot vouch for the truth of this story, but we know that where there is a powerful congressional will a way is generally found. Influence, however, is not so potent in obtaining appointments as in securing promotions. Heads of departments deem it expedient to keep on good terms with the men on Capitol Hill who devise the laws that govern the department and who secure the necessary appropriations. So it sometimes happens that the work is done by faithful, efficient men who are outranked by the "shirkers, hall-runners, make-believe busy, superannuated and incompetent clerks" who have "a pull."

There are hundreds of young men who enter the government service in order that they may qualify themselves for professional work.

The short hours of labor afford them time to study and exceptional advantages are offered here in the professional schools. Students in law and diplomacy can attend the sessions of the district and supreme courts, have access to the supreme court and state libraries, can witness the practical workings of congress as the laws of the country are made and receive instruction from lecturers who occupy the highest official positions. Students of medicine and dentistry are afforded the privileges of the Army Medical Museum, whose collections of anatomical and pathological specimens are superior to those of any institution in this country or in Europe. At the patent office are models of all kinds of dental instruments. In the national museum the most complete collection of materia medica in the world is on exhibition.

The writer would be glad to tell every one of the CHRISTIAN-EVANGELIST's readers how to get a political pull to secure one of these office plums. He cannot do this, but will be pleased, if you discover the way yourself and come to Washington, to direct you to the most delightful church home to be found anywhere.

Washington, D. C.

CHINESE TOPICS

By WILLIAM REMFRY HUNT

Dusting the Capitol.

There is a great bustle in Peking just now, and all the rabble of the imperial palace are busy sweeping the pavilions of the dust and dirt of the sacrilegious invaders, who in the forms of the "eight foreign-deviled-bannered legions" did such devastation there last year when the court had gone on a vacation(?). Such is the gist of the imperial messages which come thick and fast by the official couriers, who are running like a set of wild cowboys over the country and scaring up the people to clear the roads, and to make way for the royal equipage as it passes—as a blind to the eyes of the people—back to Peking in the greatest state and pageantry that the mandarinate can tax on the masses.

Educational Reform.

There is to be some reform despite the fact that these Augean stables should be flushed by having the hose turned on them by the Herculean power of an angry Kaiser with his confederates in the armies of Japan, Europe and America. We learn from the edicts that the curriculum for the future annual and triennial examinations is to be entirely changed. The eight sectioned effete essay competition is abolished. Discourses and theses in philosophy, law, international law, medicine, agriculture, literature and the practical sciences will be the order of the schools. Already the schools are being instituted and those that were brave enough to start early in the struggle for reform, and which were closed during the turmoils and travail of the past year, are to be re-equipped and endowed with the best that can be procured. Advance Sinim!

Missions Reinstated.

The terrible persecutions of the imperial Boxer campaign in the provinces of Shansi, Shensi, Chili and Shantung, resulting in the almost annihilation of the missions in that region, have been somewhat atoned for in the fact that the court has taken special pains to see that the missions in those regions have been assisted in gaining all the prestige they had (and more) before the massacres began. One missionary party was publicly received in Tai Yuen Fu, the scene of the beheading of fifty-five British and American missionaries in July, 1900. They were escorted officially to the scene of the executions and had the joy of meeting with a number of native Christians who had escaped death by hiding.

A Christian Burial Ground in Shansi.

They had the painful and pathetic experience of finding the bodies of at least more than fifty of their martyred comrades and in the presence of an immense concourse of heathen officials and the populace, had the sad privilege of committing to the dust the remains of these brave and holy ones "of whom the world was not worthy." The Peking court had ordered coffins to be made and sent to the place. They had also prepared the sites of the destroyed mission buildings to be the large cemetery to be used exclusively for the foreign missionaries who thus died and who may die in the future. It was a never to be forgotten day. All the missions in that region are invited back again, but it is even yet considered unwise for the wives and dear little children to return to those scenes. Humanity is very human and very naturally the sweetest and best of a Christian and cultivated motherhood shrinks from the thought of a repetition of those awful days and nights preceding the cruel and heartless martyrdoms of those dear ones and their own loved little ones a little more than a year ago.

Convention Notes.

The thirteenth annual convention of the workers of the F. C. M. S. met in Nanking Oct. 9-13. The welcome presence of our own missionary comrade, F. M. Rains, and his wife, was a feature of great and practical interest. In the presidential address W. Remfry Hunt gave him a right royal welcome from the workers. He attended all the sessions and by his intensely sympathetic and large and practical experience aided in so many vital points. The visit here will do him and the whole of the missions much good. He is one of God's noblemen, and the message of cheer and hope, and his words lit with the consuming fire of love and devotion to the world-wide missionary enterprise, will long live in our hearts and often cheer and inspire us, when he is back again opening with his prayerful and consecrated colleague, Archibald McLean, the letters that come from the Lord's people to the treasury at Box 884, Cincinnati. W. P. Bentley's paper was on a timely topic. He treated of "How can we best develop our educational work so as to make it more effective?" He pled for a larger equipment and showed in a masterly treatment of his theme, his own grasp, not of a mere idea, but of a fact and how to demonstrate it. The brotherhood will hear more of the educational call yet.

Dr. W. E. Macklin's address was characteristic. The Doctor spoke on "Fields and Forces" and gave a most eloquent appeal for the best and ablest men to go to the new and strategic points that are opening up all around us. He spoke of the call for literature, science, social reform, and the unique opportunity of entering the newly opened doors with the Christian light *now*, China is on the pivot of reform, we must give them Christian education or they will get the husk of civilization,as did Japan, and throw away the kernel in the delayed offer of Christianity. T. J. Arnold spoke on "The Farm Colony Idea" as an evangelizing agency and drew a picture of how to work it. There were other items all of which dealt with the science and art of running successful, self-reliant, strong, and self-supporting churches. F. E. Meigs and James Ware gave us fine "home trip" talks, Bro. Meigs taking us along with him to the Orient across Europe and on to America. He always gives us a treat in these home trip talks and although they are really prime we will not hurry them home for a good while yet—he and Mrs. Meigs and the children look well and are in harness and at work. James Ware was at his best and took us around the world by stages, he told us of the conditions among the churches at home, and of his helpful experiences among the brotherhood in America, speaking with evident emotion when he spoke so appreciatingly of the kindnesses showed him and his two daughters at Hiram, and of the fatherly help and attentions of our own veterans there in Mr. and Mrs. Hertzog.

New Missionaries.

Mrs. Ethel B. Garrett welcomed the new missionaries in the warmest and most enthusiastic terms. Miss Nellie Daugherty, of Eureka College, was with us and told us of the joy with which she was entering on her work. She said she felt at home among the missionaries already and looked forward with faith and hope to her future career. She is of the right sort. God be praised for the good judgment of the board in sending us the cream of the culture, grace and consecration of our educated youth. We are looking forward with much pleasure to greeting Bro. and Sister Cory from Honolulu and also Miss Edna Dale from Drake University. These new missionaries will be a real reinforcement, and they come to us in the joy and zeal of a devoted and spirited vigor. There will be some additions to the new fields, and other places occupied. Bro. and Sister Garrett will likely go to open up a new work, or rather to establish the work, at Tung Cheo between Nanking and Shanghai.

F. M. Rains Preaches to Chinese.

On Lord's day the services for the native church at the Central Christian church in Nanking were crowded. The communion service was led by W. R. Hunt, the Sunday-school superintended by the pastor, T. J. Arnold; the sermon to the Chinese was preached by F. M. Rains and interpreted by the pastor. Bro. Rains gave a strong, clear, and practical discourse from Acts 2:37-38, and dealt with the *facts*, *commands* and *privileges* of the gospel. It was listened to with rapt attention. His short, telling sentences were aptly and forcefuly translated, and the lessons will be treasured up a long time.

After the convention Bro. and Sister Rains arranged to visit Chu Cheo. They had a brilliant reception. The native Christians met them outside the city with 10,000 firecrackers, and these kept up an incessant din all the way to the mission compound. This showed what "a hot reception" these glad believers gave them. They rode the journey of 45 miles in sedan chairs. The officials all turned out to greet them, having heard some enthusiastic reporter say that "a wonderful imperial commissioner from the highest empire" was coming to see the missions. We were cheered and helped in all our work, plans and homes by the spirit, love and brightness of our brother's visit to Chu Cheo.

Lhamon's Studies in Acts.

We are using this valuable book in Chinese, in fact, making an adapted translation of it. It is the best thing in its line that could be used in all our foreign fields. Its condensation, analysis and clearness makes it classic and invaluable. Some day we shall have a library of our own literature in this awakening mission field where the tare seeds of sectarianism are already showing vitality. Williams, Meigs, Macklin, Saw, Bentley, Arnold, Ware and the writer have already done something in this field of literature.

Chu Cheo, Oct. 30, 1901.

The Old Book In The New Crucible

By J. J. HALEY.

XI. Crucible of Archaeology.

The most effective argument now used against the literary criticism of the Old Testament is to point to the history of Homeric and other criticisms of ancient documents. It is effective because its force is easily felt and it is unanswerable. Dr. Peters, of New York, contributed a paper to a recent issue of the New World, summarized in the Expository Times, on "Archæology and the Higher Criticism," in which he pointed out that not only in the criticism of Homer, but also the Veda, of Buddhism, of the Avestan literature, and even of the New Testament, there had taken place "a most remarkable change of view with regard to the value of subjective or literary evidence alone." As the statement of Dr. Peters is the latest and most up-to-date scientific estimate of the facts relating to archæology and the Bible, I will further summarize it for the purposes of this serial.

A quarter of a century ago the Wolfian theory as to the origin of the Homeric poems was still extremely influential. The theory, which spoke of the *Iliad* as made up of a great number of smaller poems gathered into one at a later time, was supported by archæological evidence, or what was then taken for archæological evidence. It was claimed, for example, that if writing was not absolutely unknown it was not possible then to write poems of such length, and no man could have composed and carried them in his mind without writing them down. It was also held that the historic atmosphere of the poems was incorrect. The very existence of Troy was denied, and in some quarters there was an inclination to resolve the Homeric poems, as a whole, into Sun myths. Then Schliemann began to excavate. Beneath the mounds of Hissarlik old Troy was found. It had even been destroyed and afterwards rebuilt. Further discoveries at Hissarlik, Mycenæ and elsewhere showed that the descriptions of these cities in the Homeric poems were historically correct, and rested upon sound contemporaneous evidence or personal knowledge. It was also proved that writing was known and commonly practiced at a much earlier period than formerly was supposed. The difficulties in the way of the antiquity and integrity of the Homeric poems had been created by the critics themselves. They were once more accepted as the work of one man and the product of an early age.

Roman history has passed through a similar critical experience. At first the traditional history of Rome, with Romulus and Remus suckled by the wolf, was accepted literally. These stories were next explained from a rationalistic point of view, the wolf being a symbol of the fierce training of the lads, and such like. Then came the period of extreme skepticism. All of the early narratives were discarded. Roman history began at the close of the kingdom, or even a little later. Before that there was nothing historical or reliable. Then Lanciani began his excavations. Aided by his results Mommsen worked over the literary material anew. Roman history has been reconstructed and carried back almost to the days of Romulus and Remus.

The study of the Veda, of the Avestan literature, of Buddhism, has passed through a similar history. Once the tendency was to bring dates down to a late time, to deny reputed authorship, or everywhere to find composite authorship, and to reconstruct texts with minute subdivision. To-day the inclination among Indian and Persian scholars is to push back the dates of the sacred books, to accept the traditional views in a modified form, and to maintain unity of authorship. And over the New Testament we know how the pendulum swung forward once and how far it has swung back in our day. In Old Testament criticism our author thinks the tendency most decisively is in the other direction. There is no likelihood of the study of the Old Testament returning to the old paths. Back from the extreme subdivision of the Old Testament books and the very late dating of so much of its literature he believes we shall go. But we have not returned to the old paths in respect of any of the subjects mentioned, and he believes that least of all shall we do so in respect of the Old Testament.

The nearest to a complete return has been made in the case of Homer. But the Homeric poems are not the same as they were before the Wolfian hypothesis was sprung upon them. Schliemann claimed that he had proved Homer accurate to the minutest historical reference. Further research showed that it is only in respect of the general atmosphere of the poems that they can be described as historical; they are not, and probably were never meant to be, sober history throughout. Mommsen and Lanciani have not taught us to read Roman history as our fathers did. Rome has a far-back story, it is true, but Livy is not reliable in detail. In respect of the Avesta, men are holding their hand till the evidence is fuller. And even in the field of the New Testament it is not as many of us would like it. "There is an inclination," says Dr. Peters, "among extreme conservatives to be jubilant over Harnack's results, but in reality Harnack renders the old conservative view impossible, quite as much as the extreme radical position of Baur and the later critics who were more or less influenced by the Tubingen school of criticism."

There are two great reasons why the swing of the pendulum is likely to be least in the criticism of the Old Testament. One is that only extreme critics have carried that criticism too far. Strong men, in the fullness of knowledge and in the fearlessness of the truth, stand firm midway. Dillmann is named as a great scholar who finds in the microscopic analysis of extreme critics an "hypothesis of embarrassment," and Prof. Driver who, "speaking of the Yahwistic and Elohistic narratives in the Pentateuch (J. and E.), holds that even in the matter of the lines of demarkation between these and the parts assigned to the redactor, we can seldom claim more than a relative improbability." Many able critics have protested against the minute subdividing of the text and the attempt to crowd the time of the Maccabees with the flower of Israel's literature. There is another reason, and a greater, why the Old Testament is likely in the main to stand. In other cases the return of the pendulum has been chiefly due to the findings of archæology. Here, says Dr. Peters, archæology has been most talked about; it has had but little influence.

He does not mean that biblical archæology has done nothing for us; he only means that it has done little to reverse the results of literary criticism. The actual gains of recent archæology are great and many. One of great significance is indicated. Greece, Asia Minor, Palestine, Egypt, Babylonia, have all contributed to it; it is the proof that in these lands there existed civilized nations—in some cases highly civilized nations—from at least 4,000 years before Christ. Great empires were established in those early times. And they did not stand apart; free communication was held between one empire and another. "The whole of Western Asia, with Egypt and the Islands of the Sea, was in the sphere of civilization long before the time of Abraham."

What have we obtained from these countries taken separately? Some customs alluded to in Genesis have been made clearer from comparison with Egyptian life. We have not yet found in Egypt a single Hebrew name, however, or had a single occurrence in the Bible incontestibly established from this source of evidence. In one inscription the name of Israel has been found, but it has thrown our knowledge into confusion. For if Meneptah was the Pharaoh of the exodus, how is it that in the tablet discovered by Petrie he can speak of the people of Israel as "spoiled" *in Palestine?* Aside from the ambiguity and doubtful interpretation of this inscription there is no biblical fact as little in need of confirmation as the sojourn of Israel in Egpyt.

Certainly the Tel el-Amarna tablets have furnished a great amount of extremely valuable knowledge regarding the condition and daily life of the nations that had to do with Egypt in the fourteenth century before Christ. They tell us that Jerusalem was already a center of worship and known by that name; that almost all the other prominent cities which are mentioned in the Bible were already in existence; that the people of Palestine spoke a language either identical with, or closely akin to, Hebrew; and that Babylonian was then the medium of official correspondence. But none of these things touch the higher criticism, nor do they overthrow the traditional belief regarding the composition of the Old Testament. It is also a fact that no reference has hitherto been found on any Egyptian monument to the events in the later history of Israel in which Egypt plays a part.

In Phœnician the most important discovery is perhaps the Marseilles sacrificial tablet. Other inscriptions have been found in various places. They show us the close relation between Hebrew and Phœnician, both in language and in script, and they illustrate some of the antiquities of the Bible, as the titles given to priests and judges, or the names belonging to the divinities. In Moab the great discovery is the Mesha stone, which gives us a new view of the relation between Moab and Israel about the time of Ahab, "confirming,

and to some extent correcting, the statements of the Bible"; and that is all. From northern Syria light has been thrown on the geography of David's conquests, and the narrative in the Bible confirmed. Some knowledge has also been gathered, as we have already seen in these papers, of that important people, the Hittites, and many of their inscriptions have been found, if only we could learn to read them. Discovery has revolutionized our views of the early history of Arabia, but done nothing for the Bible or against it.

It is from Assyria and Babylon that the great finds have come. "We have the Babylonian form of the flood story almost complete, which we are able to compare with the Hebrew version; we have the story of the creation, and perhaps that of Adam and Eve; we have the Tower of Babel, and much more than all that." These discoveries have placed much material in our hands for the comparative study of Semitic religion. They have established an intimate connection between Babylonia and Palestine from about 4000 B. C. to 1300 B. C. This connection then lost is again picked up in the time of Ahab, and it continues thereafter till Assyria and Babylonia were no more. Now these discoveries, says Dr. Peters, have not been without effect on the criticism of the Old Testament, but they face both ways, he tells us. Sometimes they support tradition, sometimes they flatly contradict it. They have established the substantial accuracy of the books of Samuel and of Kings; but they have shown both Daniel and Esther to be unhistorical. Of course, these heathen inscriptions do not utter the last word for either Daniel or Esther.

Last of all there is Palestine, the land of promise, it is the land of promise still. The fulfilment as yet has been meagre. "Beyond the Siloam inscription, the inscription from the temple barrier of the New Testament period, a fragment of an inscribed tablet from Lachish, and an insignificant seal or two, nothing has yet been found in Palestine." Is all this, then, an encouragement to the literary critics to neglect archæology? Far from it. The critics have themselves already recognized the necessity of knowing what archæology has done at every step. For although the findings of the spade have not seriously displaced the findings of the pen—at least of the responsible and moderate pen—yet there is no discovery that can be ignored; and sometimes the minute discoveries open the way to important and direct critical results. There can be no doubt, surveying the whole field of archæological discovery and investigation so far, that the substantial historical verity and accuracy of the old Book has been for the most part confirmed, and the cause of legitimate criticism has not been injured.

New York Letter

By S. T. WILLIS

New York city and state is in the midst of a serious agitation over the question of the Sunday saloon. "The Raines Law Hotel" is one of the greatest curses ever fastened upon the decent law abiding citizens of any community. Under this law the saloons in New York city have been turned into "hotels" which are open to guests in transit (?) on Sunday, and they also foster and protect one of the worst social evils known to human society. They evade the law and run without molestation on Sunday. The politicians, the shyster lawyers, the foreigners who have no regard for our institutions, the saloon-keepers, the thieves and thugs, and the prostitutes, all join in a general clamor for a constitutional amendment for an open saloon on Sunday. The Christian people as a rule stand for no legal Sunday saloon. Some few preachers in the city have declared in favor of local option. But while this might work well in the smaller cities of the state it is very doubtful if either borough in New York city would vote in favor of no open Sunday saloon. The un-Christian and foreign elements in the metropolis are so large that it is exceedingly doubtful whether we could close the saloons under local option law. But the worst feature of all is the fact that Mr. Low, mayor-elect, and Mr. Jerome, district attorney-elect, are both agitating the question and favor "the opening of the saloon on Sunday after church hours"—that is, after 2 P. M. It is to be sincerely hoped that the Raines Law Hotel can be abolished and that we can close and keep closed all the saloons on the Lord's day. If this cannot be done we shall pay dearly for the poverty, drunkenness, domestic sorrows, anarchy, irreligion and crime of every sort that will overtake us as a city and a state.

It has been said repeatedly by men of reputation in our city that we cannot close the saloons on Sunday. Some preachers have said this. Rainsford (Low's pastor), Parkhurst and a few others have made such statements. If these gentlemen are correct the city of New York should no longer boast of greatness and power but should confess with humiliation and shame her impotency and lack of self-governing power. When President Roosevelt was our police commissioner he demonstrated that the saloons could be closed on Sunday and that the law could be enforced. When some of the weak-kneed ones said, "Mr. Roosevelt, it is a bad law that calls for closed saloons on Sunday," he said, "It is not my business to sit in judgment on the law, but to execute it." If it is a bad law the best way to prove it so is to execute it and let its legitimate fruits condemn it. And if it is a good law it should be fearlessly executed for the good that will result from it. This certainly is right in principle and sound in philosophy. Mr. Jacob Riis, the famous author of "How the Other Half Lives," in an address at Carnegie Hall last Sunday afternoon, speaking on "Theodore Roosevelt as an Example of Citizenship," said Roosevelt was made great by an axiom, "It is better to be faithful than famous," and to this principle he adhered in all his duties. It was this idea of faithfulness that made Roosevelt fearless in the discharge of his task as police commissioner in New York. The saloons should be closed every day in the week, and every week in the year; but if we cannot have that, surely we should close them on Sunday.

Dr. David H. Greer, rector of St. Bartholomew's Protestant Episcopal church, New York, was elected a few days ago to the bishopric of western Massachusetts but has declined the election on the ground that he owes a life duty to the church where he now preaches, and chief among his parishioners to the late Cornelius Vanderbilt, who together with his mother founded the large institutional establishment on Forty-second street, known as St. Bartholomew's Parish House. It cost $600,000, and together with other charities of the same church necessitates an annual outlay of $200,000. In these features it is said to be the largest church in the world. And Dr. Greer does not feel that he can leave the church and do justice to this great work.

In the same week the diocese of Long Island elected Dr. Frederick Burgess, rector of Grace church, Brooklyn, to succeed the late Bishop Littlejohn in that important bishopric. The contest in the election was long and bitter. Drs. S. D. McConnell, Henry C. Swentzell, R. F. Alsop and others were candidates before the convention. The voting began at 2 P. M. and continued until 12:45 A. M., when Dr. Burgess was elected. He will make his residence at Garden City and preside over the cathedral endowed by the late A. T. Stewart and from that seat of ecclesiastical power will administer the affairs of the Episcopal churches of Long Island.

"Segregation" seemed to be the dominant note in the addresses and general discussions on almshouse administration at the recent sessions of the State Charities Conference in this city. It was shown that much has already been done in the way of separating the well from the diseased, the sane from the insane and the good from the criminal. But many improvements of this kind are still to be made. More and more this principle of separating the inmates of charitable and penal institutions into classes according to their conditions and needs is becoming recognized as vital to the good of the institutions, and also fundamental in the personal well-being of the individuals. Just at this point public charity has so often failed, because the almoners of such looked upon all applicants for aid as if they were alike. Individual cases demand individual attention, for people can no more be dealt with en masse successfully in matters of charity than in matters of education and religion. In order to make public beneficence accomplish the greatest good it must be administered individually and personally, and so both the giver and receiver is blessed.

Galileo's book proclaiming that the earth moves and Dante's treatise on monarchy have recently been removed from the Index Expurgatorius, the list of books which are prohibited by the Roman Catholic Church. So Dante has at last been forgiven for being against the pope in a question of mediæval politics, and it has been officially admitted that the doctrine that the earth moves around the sun is not "dangerous to faith." This proves Galileo's original contention—that the world does move.

English Topics

By WILLIAM DURBAN

Fighting the Terror.

The Reverend Michael Baxter in England, and Lieutenant Totten in America, with many of their fledgeling disciples, are evermore assuring us, for our admonition, if not for our comfort, that the "everlasting smash" of this poor old Terra is but postponed a little while through some almanac anomaly. I love the study of prophecy, and especially enjoy the learned and reasonable writings of Elliott in his great "Horæ Apoloypticæ"; of the "Parousia" of our Dr. Russell (not your Russell with his "Millennial Dawn"); of Grattan Guinness, in his beautiful book, the "Approaching End of the Age"; and of the erudite Prof. Birks in his delightful little volumes. It does seem to me that our younger ministers too lightly ignore this grand department of study, seeing that all the Bible seems to depend chiefly on the prophetic pivot. I am aware that the whole realm of eschatology is neglected partly because prophecy has been parodied by fanatical soothsaying. Most of my ministerial acquaintances seem to assume that the caricatures by the modern soothsayers of certain types render their own wilful ignorance laudable; and generally they boast aloud in their fraternal meetings that they have ceased to give attention to the colossal conundrum. With this theological contempt I have no sympathy. It is akin to the elimination of the two Christian ordinances by the Quakers on the pretext that these have done more harm than good because of their wholesale distortion. My purpose at the moment is to point out that the Baxterians and Tottenites have just now a splendid opportunity of adducing portents. Events have so very unkindly put to confusion these vaticinators (for everything that was to happen at certain clock-ticks and dial-shadows refused to come off) that they are famishing for some evidence that they are worthy of a hearing. Regrettable incidents are furnishing dark omens. The bubonic plague has set its black foot on our coasts. For weeks cases have been watched in Glasgow and in Liverpool, and now a suspected instance has occurred at Hammersmith in West London. All through this autumn we have been alarmed by the spread through great metropolitan districts of a severe double epidemic of smallpox and scarlet fever. Add to this trouble the symptoms of a decline in trade after long prosperity; the political confussion which is coming on Parliament and the government; and the unexpected failure of our generals in South Africa to bring the war to an end; and it will be seen that the winter is commencing with dark days. But there is one thing ever to be observed in the British people. They are more sensible, reasonable and patient in adversity than in prosperity. The latter experience, indeed, seems to corrupt all nations alike. If troubles are ahead, the discipline is sorely needed. Meantime, great efforts are being made to cope with the evils that plainly threaten the community. The great hospitals are being staffed with an increased number of officials. Money is being freely subscribed and the thousands of sufferers who cannot be well cared for at home are isolated.

Is This too Good to be True?

Though such a matter scarcely comes within the purview of my letter, I cannot refrain from referring to a rumor which is exciting new hopes in many a home. Lady Anne Masham has issued a pamphlet directing the attention of cancer specialists to the wonderful cure of her sister, Lady Margaret Masham, who was in a dying condition from cancer in the throat. On the advice of a friend compresses of violet leaves were applied. Within a week a marvelous cure was effected. That the disease was really cancer is vouched for by the head of the Pathological Society and now the physicians in the cancer hospital at Brompton are considering this new alleged remedy. So many assertions have from time to time been made that a cure for this appalling curse of the race has been discovered that few people will be quick to credit any fresh report. And yet, most of us think that somewhere on God's earth the Creator has provided an antidote for every ill.

A Christian Senior Wrangler.

The most coveted scientific prize in the world amongst young university students is the senior wranglership at Cambridge. The young graduate who in any year gains this academic honor is regarded as the premier student of the nation, and he is sure of a distinguished career if he chooses to continue his scientific application. By one of the most brilliant of senior wranglers a remarkable task has been accomplished. We might have expected this to be in the line of scientific research, especially mathematical; but this accomplished scholar, the Rev. T. G. Manley, has chosen to devote his life to Christian work in the foreign field as an agent in India of the Church Missionary Society. The society has just published a lecture given by him at Simla, in India, during the summer. His field is in the Northwest Provinces of India. I should therefore think that he is known to our own scientific brother in that region, Dr. Durand, of Mussoorie. They would be kindred spirits.

The Views of Modern Science.

It is gratifying enough to see how the gospel of Christ thus claims and receives the devoted allegiance of a foremost young scholar of one of our highest seats of learning; but something far beyond his personal adhesion is illustrated in this invaluable pamphlet. I wish that thousands of copies of it could go through America as well as England. It is entitled, "The View of Modern Science." Mr. Manley has been collecting from many of the most famous English scientists their own opinions about Christianity. The result is a collation of intellectual sentiment in favor of the religion of Jesus which is simply overwhelming. This pamphlet has made a sensation in the poor little infidel camp, which now is tenanted only by pygmies, as in the grim days of Hume, Bolingbroke, Voltaire and Paine all the skeptics were colossi. There were giants in those days. The grand intellects are now on the side of evangelicalism. So it seems to be triumphantly established by this extraordinary lecture-pamphlet, which is worth a whole library of books on evidences, because people in the mass cannot contend with a logical array of propositional argument, and also because an ounce of personal testimony from an esteemed source is worth a ton of abstract disquisition.

Is Science Now for Christ?

The most wonderful phenomenon of this age is the growth of science. That we all know; but we do not all clearly understand whether science is for or against faith. Many people, especially many bright and eager young students, imagine that science is favoring skepticism rather than belief in the divine revelation of spiritual truth. They are totally mistaken. Mr. Manley gives us the benefit of the direct communications to himself, in answer to his inquiries, of the most brilliant of our living philosophers. The chief scientific institution in the world is the Royal Society, to the fellowship of which only genuine experts are admitted. I have not in all my life's observation read any such accumulation of personal testimony. The recent president, Sir William Huggins, confesses himself what in fact we all know him to be, an earnest Christian character. Lord Kelvin, a former president, says, "I have many times in my published writings within the last fifty years, expressed myself decidedly on purely scientific grounds against materialistic and atheistic doctrines. I may add that I am a member of the Church of England and of the Episcopal Church of Scotland." Now, Lord Kelvin is reckoned the greatest scientist living in the world. But the foremost of British medical men, Lord Lister, also a former president of the Royal Society, comes forward in the same manner of affirmation, saying, "If you think that any advantage would arise from your saying that you know as a matter of fact that I am a believer in the fundamental doctrines of Christianity, there can be no objection to your doing so." To these three, the last who have been marked out for the greatest honor that can be bestowed in the scientific world, Mr. Manley adds the names of two others who have recently held the presidency of the Royal Society, Sir George Stokes and Professor Michael Foster.

The Triumph of the Spiritual.

"Here, then," says Mr. Manley, "we have five men (and I venture to say that no greater names can be mentioned of living men of science), all of them ready to stand up and confess Christ as their Lord and Savior before men, and I ask, where is the man of science who professes to be an agnostic or atheist whose name can be put above them?" There is much remaining that is equally remarkable, and I purpose to continue in my next letter the treatment of this tempting momentous topic. WILLIAM DURBAN.

London, Nov. 17.

Superstition up to date comes to a climax in the new religion which Dr. Newbrough, of New York (strange it was not Boston), claims was revealed to him through a typewriter. Old-fashioned spiritualistic slate-writing is beaten to a standstill. But who ever thought Bangs's "Enchanted Typewriter" would turn up as the founder of a new cult.

Ministerial Relief.

The total contribution to our General Fund last year was $6,450.06. This is very complimentary to those making this contribution. With this sum we did much good, but it was far too small for the demands of this work, and only a pittance from so great a people. It would make an average of less than six cents each for the Disciples in Indiana alone; about the same average for those in Kentucky; only about five cents each for those in Illinois; and less than four cents for those in Missouri. Either one of these states is quite able to furnish the entire amount of assistance given to the fifty-six persons on our list last year.

When we remember that this very business of caring for the old preachers is one of the essential features of what we call "Our Plea," and when we stand face to face with the facts, first, that besides those to whom we gave only a meager assistance, there were sixteen others equally worthy who asked for help, to whom we held out only empty hands, and second, that we are a people nearly a million and a half strong, it seems to me that we might question our understanding of, or our loyalty to, that plea. An average of less than a half cent each for the care of the worn-out, helpless old preachers of the gospel is too insignificant for any purpose except to show our want of understanding or appreciation.

These things are not said in the spirit of criticism, but for the sake of emphasizing the sad fact that we are not doing our duty in this matter. Neither do I complain, for I have the utmost confidence in this most excellent brotherhood. My faith in the integrity of the Disciples of Christ is unbounded. I believe in them. An understanding of the principle, importance, and the needs of ministerial relief will insure the proper care of the old soldiers needing help. But, brethren of the ministry, YOU must take knowledge of these things, and YOU must lay them upon the hearts of your people. As is the ministry, so will the church be. Upon leadership depends the success of any cause, the victory in any battle.

Let every preacher in the brotherhood give the time of one well prepared sermon, properly announced, to this subject, let him from Acts 4, Rom. 15, and other scriptures, show the relation of this work to the plea of the disciples, and from the report which has been, or will be, sent him on application, show the importance and need thereof, ask his people to have fellowship in the most loving and tender ministry in the church of Christ, let this be done only once each year, and I promise here and now that not one of the old preachers or widows will ever again suffer want. What a joy this would bring to those who have done us such noble service. How much of the sunshine of love it would carry into their homes, and how greatly it would lighten the burden of their souls. And still again, how glad would be the hearts of those having part in this holy ministry.

Third Lord's day in December is the time. This day belongs to the "Old Guard," and every preacher in the brotherhood should be on guard to serve this interest. No preacher can afford to do himself or these needy saints the injustice of neglecting this day or some day set apart by him especially for this purpose. From our last annual report any one may prepare himself to present this work, and he that does it will get closer to the hearts of his people, and he will do them good.

Do not think of this as a charity work. We are not asking for charity. Shame on the thought. These needy fathers and mothers are not charity patients. Their relation to the "Plea" we make exalts them to the dignity of the martyr's place. They are the King's loyal and honored subjects; the heroes and heroines of the cross; living examples of a living sacrifice upon the altar of the nineteenth century movement for the restoration of the New Testament church. And in this ministry of love is to be found one of the best expressions of the spirit of the Master in the disciple. This is one of God's calls upon his people. Nearly twenty applications are now on file in this office awaiting your response to this appeal. May we not hear from you in the very near future? Be it understood, brethren, that ministerial relief has the right of way now, and should continue to have until you have made your contribution to its needs.

Oh Church of Christ, awake! This is your business, your duty, your privilege. The board of ministerial relief is your willing servant. With your contribution in the hand of this servant will you not reach out to these suffering saints? "Laborers together with God" in what, my brethren, in what? Caring for the wounded upon the field of battle and carrying the sunshine of a brother's love to a dying soldier of the cross are no less soldierly acts, and the duty of a "good soldier of Jesus Christ," than to stand in the forefront of the conflict. What the Father wills do with pleasure. "Thy servant heareth." A. L. ORCUTT, Cor. Sec.

Send all contributions to Howard Cale, 120 E. Market St., Indianapolis, Ind.

B. B. Tyler's Letter

Yes, I have read Prof. H. L. Willett's book, and will gladly tell you what I think of it.

The title of the book is "Our Plea for Union and the Present Crisis." It has 139 pages. It bears the imprint of the Christian Century Company, 358 Dearborn street, Chicago. I paid 75 cents for my copy. It is well worth the money. Would I advise you to buy the book? Indeed I would! It is a good book. It will pay you to read it.

The purpose of the writer is "to consider certain judgments which have apparently been formed in the minds of our religious neighbors regarding us." It is well to have the purpose of an author clearly before the mind when one reads a book. In this case, fortunately, the purpose is definitely stated. It is unfair to quote, as the convictions of the writer, "What our friends have to say." The table of contents, I believe, will whet your appetite. Here are the chapter headings: "Are the Disciples a Denomination?" "Have We the Sect Spirit?" "Do the Disciples Desire Christian Union?" "Do We Wish the Apostolic Christianity Restored?" "What Do We More Than Others?" "What Constitutes a Sectarian Attitude?" "A Historic Instance;" "The Two Paths;" "Denominational Sentiment;" "Apostolic Christianity—The Sources;" "Apostolic Christianity—The Doctrine:" "Apostolic Christianity—The Ordinances;" "Apostolic Christianity—The Spirit;" "The Form of Christian Union;" "Christianity—An Appeal."

These chapter headings are, to me, worth the price of the book. They suggest a series of sermons on what we call "first principles." It will not surprise me to hear that you are preaching on the topics above suggested. Such sermons are needed. I do not mean to intimate that you will say what Dr. Willett says. At some points you probably will not agree with his expressed convictions; but he has made, even in these chapter headings, helpful suggestions—much more has he done so in the chapters themselves. The time is now upon us when there ought to ring out from ten thousand pulpits a proclamation of the Christianity of the Christ—its teachings, its ordinances, its spirit. This the people need; for it they are ready. There is nothing so new, so refreshing, so stimulating.

Let us look at some of these chapter headings. "Are the Disciples a Denomination?" The answer to this question depends on what is meant by the word "denomination" Here is what Mr. Willett says: "A denomination, as the word has come to be used in the ecclesiastical vocabulary, is a group of people with a body of beliefs differentiating it more or less clearly from other religious bodies; with a name, or perhaps a variety of names, which either essentially or by usage, has a distinct content as applied to that body; with certain kinds of denominational machinery, such as colleges, journals, missionary and philanthropic societies or boards, answerable for their procedure to that special body and to it alone. Wherever these elements are found in combination it will be difficult to persuade the observer that it is anything but a denomination."

There is a difference, a marked difference, between denominationalism and sectarianism. To ask—"Are the Disciples of Christ a denomination?" is not the same as to inquire—"Are the Disciples a Sect?" Alexander Campbell spoke of the people with which his name is prominently connected as a denomination; he did not confess that they were a sect or that they were sectarian.

"Have We the Sect Spirit?" Some of "us" have and some of "us" have not. Some of the most bitter sectarians whom I have met wear the "disciple" label. On this point Prof. Willett says:

"We have seen men who called themselves disciples, whose only conception of loyalty to the gospel appeared to be a fervent desire to attack every form of Christian teaching that differed by a hair's breadth from that which they have been accustomed to believe; who could not understand how any man could be a follower of our Lord and hold views different in any degree from their own. To them all the churches, not of our 'faith and order,' were so many breeders of error in the community, and it was just as essential to save a man from the thralldom of Methodism or the darkness of Presbyterianism as from infidelity or Mo-

hammedism. There have been men of this type in our ranks. Unfortunately their race is not yet extinct."

"Do the Disciples Desire Christian Union?" Some do and some do not. All desire "union." Who does not? But is the "union" desired Christian? This is the question. How does this inquiry appear to one who is not of us? Our author presents the matter in the following language:

"We, who proclaim our zeal for Christian unity, display in a majority of cases not only an indifference to its practical realization in the communities where we have representation, but are actually the most reluctant to engage in efforts of a unifying sort, such as union evangelistic services, efforts for civic righteousness which demand the earnest co-operation of all Christians, fraternity and comity in missionary labors, both in America and on foreign soil, and such other forms of united effort as the spirit of love and fellowship would suggest."

This is the judgment not of Dr. Willett, but of "our religious neighbors." By the way, the phraseology of this book shows the author to be a Disciple of Disciples. "Our religious neighbors" is a dead giveaway. That expression belongs to the Disciples. No others use it. And the book is full of such collocations of words as identifies the author as "one of us."

His reply to the inquiry—"Do the Disciples Desire Christian Union?" is capital. "Many of our leading preachers," he says, "are conspicuous for their painstaking endeavors to advance the harmony of the church by establishing fraternal relations with all who love our Lord and are seeking to promote righteousness." This statement is good; but it can be made stronger and still be within the limit of fact. Not simply "many of our leading preachers;" but an overwhelming majority of our preachers, prominent and obscure, great and small, "are conspicuous for their painstaking endeavors to advance the harmony of the church by establishing fraternal relations with all who love our Lord and are seeking to promote righteousness." The number of "Firm Foundation" folks and "Sand Creek" specimens among us, is exceedingly small. In this connection, Dr. Willett says that "loyalty to Christ and the teachings of the New Testament must be as strongly emphasized as ever." His suggestion as to how to promote unity among believers is worthy of a place in this notice.

"The methods by which this may be brought about," he says, "are, among others, these: Exchange of preachers in regular services; union evangelistic services, in which the whole gospel shall be proclaimed, but in a spirit of love which shall disarm all antagonism. Great interests obliterate small antipathies. A community aroused to a passion of earnestness over the salvation of men will not stop to debate subordinate questions, especially where holy scripture is plain. Then union teachers' meetings, lectureships or classes for Bible study and civic reforms of all kinds in which the church best shows her interest in the welfare of men. These are not mere ideals, but realities capable of actual accomplishment—indeed, going on under our own eyes. Some of our churches are promoting this very sort of Christian union to-day, with no loss of testimony as to the essentials of gospel obedience. Why should not all our people be leaders in this work?"

In his chapter on "The Form of Christian Union," our author says: "The pedobaptists must give up infant baptism of every form as unscriptural and devisive." He speaks of baptism and the Supper of the Lord as "essential ordinances of the church." The act of baptism is, in his thought, immersion, and he says that "other so-called forms of baptism were of course unknown among the apostles."

Many more things I would like to say in commendation of this sweet-spirited, thought-provoking little book, but my space is now full. Buy the book and read it.

Denver, Col.

The Uniform Prayer-meeting Topics.

The committee appointed at the Minneapolis convention has done its work, and the Topics for 1902 are out. All of the six members of the committee did earnest work in preparing them, and it is hoped the Topics may find general use among our churches. That they are the best possible Topics it were folly to claim, as the committee had but a single week in which to prepare them. But that they are worthy of the acceptance and use of all our prayer-meetings, and, rightly used, will make for their improvement, is sincerely hoped and believed. What is needed in order to the preparation of the best possible Topics is a committee appointed *a year ahead*, which can not only give its own best thought to the work, but call for counsel and suggestion from the whole brotherhood. Were the committee recently appointed to this task empowered to do so, it would now be asking our thoughtful men and women everywhere for their frankest criticism on the Topics for 1902, with any hints they can give which might improve them. In fact, without such authority, I here and now, as an individual Disciple of Christ, solicit private correspondence with any person who has a suggestion or a criticism on the subject, or if preferred, a brief public article in one of our papers, which would in a practical way promote the end in view. As an instance of the latter sort I call attention to Wm. R. Warren's "A Conspiracy to Promote," in the CHRISTIAN-EVANGELIST for Nov. 28.

The Topics for 1902 make several new departures, which it is thought will meet with favor. One is the introduction of *serial topics* which run through a whole month. There are four of these, placed at suitable intervals, and designed to create an increasing interest in the subject to which they pertain. Another feature is the opportunity for expository teaching provided in the very first month of the Topics by a set of subjects designed to compel a careful study of that rich portion of John's gospel included within chapters thirteen to seventeen. Still further, it will be seen that the scriptures selected to accompany each subject are chosen with special care, and are intended to exactly fit the case both in pertinency and length. Missionary days are suitably provided for in March, May, September and December, while the New Year, Independence day, Thanksgiving and Christmas are not forgotten, and all this without bracketing anything that would call attention to the fact. No subject is given to fill up with. Many that were suggested were rejected because they were not adapted to the aim and idea of the prayer-meeting. In a word, we sought to provide a set of Topics for 1902 that would lend themselves readily and easily to instruction, devotion, edification and practical living and doing in every prayer-meeting of our people throughout the land. It will take two more brief articles to say my full say.

GEORGE DARSIE,
Chairman Committee.

Frankfort, Ky.

Inauguration Day at Bethany.

The installation of Mr. Thomas Ellsworth Cramblet as president of Bethany College promises to be the red letter day of the session. The inauguration of college presidents has come to be something of a fad, and Bethany has caught the contagious example. And why not? If a nation rejoices at the crowning of a new magistrate as the leader of its forces and the idol of its hopes, why should not a great brotherhood of saints rejoice to put the reins of the government of one of its honored and useful institutions into the hands of a wise and efficient leader?

An appropriate program has been arranged for the occasion. The governor of West Virginia, Hon. A. B. White, has consented to be present, and will have a place on the program. A number of college men, both from our own institutions and from others, will be present. Dr. W. O. Thompson, president of Ohio State University, is to deliver the principal address on the afternoon program. Prof. Waitman Barbe, of the University of West Virginia, is to deliver the address of the evening. Other speakers from the alumni, trustees and visiting friends will be heard on this occasion. Editors, ministers, college presidents and men of other callings are expected to be present.

The excellence and variety of the program have already exceeded the bounds of our original plans. All of the alumni and friends of the college are cordially invited to be present and will be cheerfully entertained. Please report to committee when you reach Bethany.

We are expecting that the installaion of President Cramblet, Dec. 10, will mark the beginning of a new epoch in the history of the college. Bethany faces the new century with twentieth century enthusiasm, with twentieth century plans, with twentieth century problems and with twentieth century hopes. A new century, an increasing endowment fund, new prospects and a new president should make old Bethany young again. PHILIP JOHNSON.

An International Prophetic Conference will be held at the Clarendon Street Baptist church, Dec. 10-15. Many prominent speakers are on the program of the present conference. The subjects to be discussed are such as "The Conversion of the Jews," "Signs of the Nearness of Christ's Coming," "The Second Advent and the Future Life," etc. It is not a meeting of Adventists merely. The secretary is Rev. J. D. Herr, Box 5326, Boston.

The People's Forum

Preachers and State Boards.

The various state secretaries are expected to do two things especially: (1) Secure an all-round observance of November day for state missions, and (2) place the preachers and churches in correspondence so that both may be served. Question: If secretaries are to be depended upon so largely for this latter service, ought not every preacher and every church to be willing to help the secretary in securing a creditable offering for state work? We hear much about what the "state" ought to do in each one of the states. But what is the "state"? Simply the preachers and the churches of Christ within the given state; and the state board can and will always do just what the means placed in its hands will enable it to do. Let the good relations between the preachers and the state boards and their secretaries be mutual and reciprocal.

T. J. LEGG.

"Chapter and Verse."

Less often than formerly do we hear a challenge put in this form. Chapter-and-verse preachers do not necessarily know the Bible. The time has arrived when men are taking more comprehensive views of the book, and therefore proof texts, in the old sense, have lost most of their authority. The man to-day who tries to prove his theology by detached texts, however numerous they may be, cannot pass for a scholar, whatever his position in life. This age understands, as none other, that Christ is greater than the Bible; that his work is greater than any single statement of it; that the Bible is greater than any one of its books; that a book is greater than any one of its texts. The modern view seems to be, that the purpose of the Bible is to create a right impression in men, to "win them to a character like God's." "Rightly dividing the word," that is, progress in revelation, is now on firm footing. The number of scripture quotations is no longer the supreme test of soundness.

THEO. A. JOHNSON.

Poplar Hill, Ont.

Letters of Recommendations.

"The People's Forum" is the very thing, and I make haste to take advantage of the invitation. I wish to "advocate a reform." We need a reformation along the line of recommendations. It is a matter for regret that recommendations are not worth their face value. A few years ago I mentioned the name of a lecturer to a successful business man and told him he was recommended by one of the most prominent men in educational and religious circles in America. When he saw the name attached to the recommendation, he remarked that it was worthless, as he would recommend anybody for anything, and consequently you could not depend on it. The business man is prominent in educational circles in one of our largest cities in this state. My own experience is that men altogether unworthy have been recommended to this state to some of our best churches. In one case, I know that the ones who recommended the man to me had every opportunity to know his character. This is a serious matter. A recommendation should tell the truth. We should not recommend to another pulpit a man that we would not want in our own. Many a recommendation is written merely to get rid of some unworthy preacher.

IRA M. BOSWELL.

Meridian, Miss.

The Opening Services.

A reform is greatly needed in nearly all our churches in the opening services. I have often been pained to see the pastor reading a lesson from God's word while the people were coming in, moving down the aisle, getting themselves seated, and those already in their pews watching every movement of the late-comers. Those of us who had the pleasure of hearing Mr. Spurgeon know that he would not permit such distraction, but the late-comers must occupy the rear seats, and all was as quiet as the grave while he slowly read and commented upon the scripture lesson. Inasmuch as the greatest spiritual blessings come to those who take some part in public worship I would suggest, by way of reform, that those who come too late for the opening be requested to occupy back seats, or stand until the reading is ended. Further, I would suggest that Bibles be placed in the seats and that the pastor request all to alternate with him in reading, and at the conclusion, with solemnly bowed heads, repeat, in concert, the "Lord's Prayer." Such concentration of minds on God's word and the Lord's Prayer will start all minds in unison along a highway that will lead their souls up into sweet communion with God.

H. C. PATTERSON.

Indianapolis, Ind.

The Dearth of Active Young Christian Men.

One cannot but be discouraged at the prospect for the church when one sees the small proportion of men, and especially young men, who attend church. The church needs men, and young men, that they may be trained up to take the place of the elder men in the course of time.

The American young man is an honest and fair person, as a rule. This very honesty and fairness make hypocritical Christians repulsive to him and keep him out of the church.

Something must be devised to counteract this influence. Christians must adhere closer together. Christians who have labor must employ only Christians; associate only with Christians. Make the young man feel all this with force.

Christian young women should exclude from their company all that are not Christians, not that those who are not Christians are base or knaves, but all means should be employed to bring the young men to Christ.

Of course, this would be somewhat difficult at first, but Christians must make a bold stand at all times and on all subjects, using art and cunning if necessary. If not, the day will come when we will see with regret the manhood of our land debased and in the power of Satan.

B. C. BIGGERSTAFF.

Lathrop, Mo.

A Plan for Retired Ministers.

We mourn over the sad state of the ill, aged or unemployed minister of the gospel but do not employ our hands, heads and hearts in the matter of their employment and support. We want *war* more than *wisdom*, hence the young man everywhere. Let there be less *mourning* and more *movement* toward the solution of the acknowledged problem. The writer furnishes this outline for the reader's reflection: Let the ministers, in and out of pulpit, in each state or district act through approved brethren in buying a tract of land favorably located, and divide it up or hold in common. Those preaching to keep on, others to go and locate (if inclined and able) and thus begin the work of building and improvement. These pioneers to do missionary work, a part of the time, near by or farther off. A county in which we have no church is to be preferred.

Something of this kind is contemplated by several ministers of northern Ohio, who may lead off in the good cause of helping solve this problem.

Who will outline a better solution or offer suggestions? Do not think this will sectarianize us. Who are "we" to let our ministers suffer after *serving* us for greater things among God's people?

Noble, O. J. F. CALLAHAN.

Preacher's Rates.

On page 1479 of the CHRISTIAN-EVANGELIST, Nov. 21, under "Questions and Answers," there are a few statements in regard to the religious papers giving ministerial rates that I believe will set badly with some of the preachers. It is intimated that the "ministerial rate" means a "loss on every preacher's paper" and that because of the special rate the "entire burden" falls on the publishing company. You insinuate that it is "charitable" and a "form of benevolence" to do this for the preacher. There's another side to the question, it's this: I preach sermons on "Religious Journalism," and kindred subjects, in which I bring out the need of the religious paper. I work for the paper just the same as I work for missions, for I know that it will do the church good. I appoint one to act as agent, take the subscriptions, send them in, etc.

No doubt many papers are distributed through the influence of the preacher. He recognizes the kindness of the religious papers and therefore works for them. Now, because of this, is it a burden which rests entirely upon the publishers? It seems to me that what the publishers lose on the special rate to preachers, those very preachers cause them to gain on others whose subscriptions the preachers secure.

O. D. MAPLE.

[Bro. Maple's point is well taken. A preacher who does his whole duty by the religious papers deserves consideration from them. If all preachers were like Bro. Maple in this respect, the paragraph to which he takes exception would never have been written. But how about those who never speak a good word for any religious paper, or who mention it only to condemn and take it only because they can get it at reduced rates? There are such. The preacher who not only talks up good literature in general, but takes pains to assist in its circulation, deserves compensation and no publisher begrudges the reduced rate to such.—EDITOR.]

Our Budget.

—L. T. Faulders preached the union Thanksgiving sermon at Arcola, Ill.

—P. H. Welshimer, of Millersburg, O., has been called to the pastorate of the church at Canton, O.

—J. K. Shellenberger, of Madelia, Minn., has accepted a call to the pastorate of the church at Albia, Ia.

—C. H. Trout, of Piqua, O., has accepted a call to become pastor of the First Christian Church, of Lafayette, Ind.

—E. M. Flynn has resigned his pastorate at Grant City, Mo. An able man will soon be wanted by that church.

—A. M. Harral, Chandler, Okla., wishes to correspond with a preacher who can begin work with three churches for whole time, Jan. 1; $50 a month.

—W. T. Hilton, of Omaha, is holding a series of evangelistic meetings at Fremont, Neb., beginning Nov. 24 and continuing indefinitely.

—E. B. Barnes will close a pastorate of five and one-half years at Normal, Ill., to accept a call to Noblesville, Ind., where he will begin work Jan. 1, 1902.

—C. E. Millard has given entertainments lately in Rock Island and Davenport and is now in a meeting at Moline, Ill. He will return home to Maysville, Mo., for the holidays.

—The little church at Rockville has just completed its new building at a cost of $1,400, $800 of which was paid by three persons. It is a small and weak congregation, but with its new building hopes for better times.

—M. B. Ingle, state evangelist of South Carolina, wishes to secure the addresses of all the Disciples of Christ in that state who live in places where there is no church. His address is Orangeburg, S. C.

—The University of Texas has among its students this year exactly one hundred members of the Christian Church. J. W. Lowber is delivering a series of chapel addresses on "The Seven Days of Genesis."

—Lawrence Wright is in a meeting at Ulysses, Neb., with W. A. Baldwin, secretary for that state. The meeting promises well. C. C. Atwood and H. H. Harmon have dropped in to note its progress and to speak a good word.

—The church at Ashley, Ind., dedicated its new house on Nov. 24. L. L. Carpenter preached the dedicatory sermon and raised the amount, $1,100, necessary to provide for all indebtedness. The attendance was good in spite of inclement weather.

—We regret to announce the death of Bro. C. J. Kimball, whose obituary appears in another column. He was for some years proof reader on the CHRISTIAN-EVANGELIST and was widely known among the Disciples of Christ. His faithfulness and Christian character won the respect of all who knew him.

—Eleanor Thompson, of Jacksonville, Ill., writes as follows: "The author of the poem 'Leah,' published in your last issue, is Eliza P. Nicholson (Pearl Rivers, pseudonym) a young New England poetess. The poem was first published in the Cosmopolitan for September, 1894. In the same magazine for November, 1893, appeared her 'Hagar,' which in its dramatic intensity is still finer. Both, however, deserve wider recognition than they have yet received."

—A further item of information about the author of the poem "Leah" is furnished by Kate W. Partee, of Little Rock, Ark. Eliza Poitevent Nicholson succeeded her husband as editor of the New Orleans Picayune and was the first woman editor of a large daily in the south.

—The Second Christian church, St. Louis, will have a jubilee meeting Tuesday evening, December 3, to celebrate the payment of its debt. The church has been heavily burdened for many years and its release is chiefly due to the efforts of W. Daviess Pittman, a St. Louis business man who has been acting as pastor without compensation for two years or more; preaches regularly twice every Sunday, holds his own protracted meetings with large results (45 additions in the one just closed) and has raised a large part of the money to pay the debt from business friends unconnected with any church.

—J. W. Travis, pastor of our church at Margate, England, writes that he is kept busy answering the question: "Who are you?" Those who have lived in the eastern part of our own country are not altogether unfamiliar with that query as to who the Disciples of Christ are and it always furnishes a good point of departure for expounding the principles of New Testament Christianity as we understand them. Brother Travis has grasped the opportunity by giving a series of addresses on "Our Plea as Disciples of Christ," one of which, printed in the Thanet Times, is reprinted on a slip in convenient form for distribution.

DON'T FORGET TO RENEW

Your Subscription to the

CHRISTIAN-EVANGELIST

If it is in arrears, or is not paid beyond Jan. 1, 1902, either remit the amount necessary to pay arrears and one year in advance, or write to us and we will send you a blank order for a continuance of the paper with the privilege of paying subscription later.

DON'T NEGLECT IT. We must have your order for a RENEWAL if the paper is to continue to your address.

Christian Publishing Co.,

1522 Locust Street, St. Louis, Mo.

—All ministers will be interested in the following announcement in regard to the regulations of the Central Passenger Association regarding the issuing of half-fare permits:

Commencing Jan. 1, 1902, the territorial limitations heretofore restricting issuance of Joint Annual Clergy Certificates by the lines of the Clergy Bureau of the Central Passenger Association to beneficiaries residing in the states of Illinois, Indiana, Ohio, Wisconsin, Iowa, Kentucky, Michigan, Missouri, Western New York, Western Pennsylvania, West Virginia and certain points in the province of Ontario, will be removed and annual certificates to those applying and qualifying under the rules will be granted generally, except to clergymen residing in the state of New York, east of Niagara Falls, Tonawanda, Buffalo, and Salamanca; the states of New Jersey, Delaware and Maryland; the state of Pennsylvania, east of Warren, Oil City, Franklin, Allegheny and Pittsburg; the state of West Virginia east of Wheeling, Bellaire, Parkersburg and Charleston; and the state of Virginia north of Charlottesville, Gordonsville and Alexandria; including the District of Columbia. Effective with the inception of the new year, issuance of trip clerical permits by the lines comprising the Clergy Bureau of the Central Passenger Association will be discontinued and only the joint annual certificates will be available to those entitled to this privilege.

The regulations governing the issuance of permits will be found in detail on the application blanks which may be obtained from ticket agents of all roads belonging to the Association, or from the office of the commissioner, F. C. Donald, Monadnock Bldg., Chicago, Ill.

Itching Skin

Distress by day and night—

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." MRS. IDA E. WARD, Cove Point, Md.

Hood's Sarsaparilla and Pills

rid the blood of all impurities and cure all eruptions.

—Samuel B. Ross, of Martelle, Ia., writes: "I desire to thank you for calling attention to our need of a proper history of the Restoration in the several states, especially for Iowa, and that Allen Hickey is the man to do the work. I have during the past two weeks written to several of our prominent men in Iowa about this very matter urging them to do something. We cannot hope, in the very nature of things, to hold Bro. Hickey with us many years and his removal would sever the last link in Iowa's past."

Piney Woods.

Healthful but Not Always Curative.

To go to the piney woods is a help, but if one carries along the bad habits of food and drink that have caused sickness, the piney woods will not produce a recovery.

Coffee drinking caused blindness in a Virginia gentleman, and his remarkable experience is worth reading. "I have been a coffee drinker since my earliest remembrance. If I missed coffee at a meal it brought on headache. This should have shown me that I was a victim to a drug habit. Finally, wakeful, restless nights came on. After dinner I was always drowsy and after sleeping would waken stupid and morbid, and felt as though I had been drugged, and when this feeling wore off nervousness and restlessness would set in until I drugged myself with coffee again.

"At last my eyesight began to fail. Some of the best optical specialists agreed that I had an affliction of the optic nerve, and after two or three years' treatment my eyes slowly lost their power and I became almost sightless.

"I was advised to go to a pine woods near the sea in a most isolated place. This I did and lived there for two years without any visible benefit. I gave up all hope of recovery until last spring a friend expressed the belief that the coffee I drank was the cause of all of my trouble. He had been a slave to it and had been unable to find relief until he quit and took up Postum Food Coffee.

"His experience startled me and I decided to try the change although I had but little faith in its merits. My first cup of Postum proved delicious and was a great surprise. It was evidently well made. I had not the slightest trouble in leaving off coffee, for the Postum filled its place perfectly.

"During the past six months I have gained in flesh, my sallow complexion has become clear, and my eyesight gradually improved until now I am able to read and write. My mind is once more clear and active, and I no longer suffer from sleepless, nervous spells. You can imagine I feel grateful for my restoration." W. Harold Fenton, Brighton, Va.

Gumption in Preaching.

By Stephen J. Corey.

(*Continued from page 1543.*)

seen drop from interested attention to listless indifference, when the "invitation" was given at the close of the sermon? And why? Because morning after morning and evening after evening it has been given in practically the same words and manner. Thus that which might have been powerful if carefully used, or under great spiritual enthusiasm, becomes tame and wearisome under ordinary conditions. If discretion is not used, it becomes meaningless and lifeless to two-thirds of the congregation. Peter and Paul were men of resources. Their doctrine was not bound up in means so much as in the purpose and end. Do you suppose they would object, if here now, to the silent raising of the hand by the seeking sinner—while the heads of the people are bowed in prayer—if it was followed by an open confession? Or is it possible they would brand a man as a heretic if he used an "inquiry room," or occasionally dismissed the audience after the sermon, and sent the people home on their own responsibility?

Rochester, N. Y.

Marvelous Growth Of Hair.

A Famous Doctor-Chemist Has Discovered a Compound That Grows Hair on a Bald Head in a Single Night.

Startling Announcement Causes Doctors to Marvel and Stand Dumfounded at the Wonderful Cures.

The Discoverer Sends Free Trial Packages to All Who Write.

After half a century spent in the laboratory, crowned with high honors for his many world-famous discoveries the celebrated physician-chemist at the head of the great Altenheim Medical Dispensary, 4833 Butterfield Bldg., Cincinnati, Ohio, has just made the startling announcement that he has produced a compound that grows hair on any bald head. The doctor makes the claim that after experiments, taking years to complete, he has at last reached the goal of his ambition. To the doctor all heads are alike. There are none which cannot be cured by this remarkable remedy. The record of cures already made is truly marvelous and were it not for the high standing of the great physician and the convincing testimony of thousands of citizens all over the country it would seem too miraculous to be true.

MISS HISLOP, of New Zealand, and Her Marvelous Growth of Hair.

There can be no doubt of the doctor's earnestness in making his claims nor can his cures be disputed. He does not ask any man, woman or child to take his or anyone else's word for it, but he stands ready and willing to send free trial packages of this great hair restorative to anyone who writes to him for it, enclosing a 2-cent stamp to prepay postage. In a single night it has started hair to growing on heads bald for years. It has stopped falling hair in one hour. It never fails no matter what the condition, age or sex. Old men and young men, women and children all have profited by the free use of this great new discovery. Write to-day if you are bald, if your hair is falling out or if your hair, eyebrows, or eyelashes are thin or short and in a short time you will be entirely restored.

In Memory of Marion Ingels.

Into the "more stately mansions" our brother and friend passed during the dawning of Nov. 9, 1901. Into that glorious land where "it is daylight everywhere" his spirit entered. The work and worth of Bro. Ingels are well known to the brotherhood; this is especially true of our churches in Kansas, where he labored for almost twenty years.

He was Sunday-school evangelist of the state for six years. He served as pastor for many of our churches, and during the last three years he served our state board as state evangelist. No words can adequately measure the Christian character and personal worth of Bro. Ingels.

Like his Master "he went about doing good." Strong in faith, upright in life, spotless in character, he was a tower of strength, a beacon light, as he moved among the church. Everybody could trust him and everybody loved him. He was so sweet and even-tempered. He did not become "sour" like a few of our preachers do when they begin to grow old. In this respect Bro. Ingels did not grow old. He kept up with the times in study and spirit. He was the young preacher's friend and the old preacher's example.

No one was more deeply interested in Kansas missions and no one toiled more earnestly and self-sacrificingly for its growth than he. He willingly labored in the out-of-the-way and the unpromising fields, "tho' barren the field might be."

Moreover, he was a constant supporter of the C. W. B. M. His wife, Mrs. Libbie F. Ingels, has served as state president of this organization for several years and is still holding this position. Our prayers are for her and her boys. May the Father bless and comfort them as he has already done in giving them such a husband and father. They, as well as we, "have a goodly heritage" in the life of Bro. Ingels.

W. S. LOWE.

Wisconsin Budget.

There seems to be a general awakening over the state; not an excitement but increasing activity.

Since the general convention I have visited Viroqua, Pleasant Ridge, Bloom City, Lynxville, Chippewa Falls, Sugar Grove, Sabin and held a ten days' meeting at Readstown, a new point where we hope to organize ere long. Bro. Barstow will probably visit that section soon and preach for them awhile.

Bro. Owers has lately taken up the work at Richland Centre.

If any church would like a successful evangelist for his carfare and entertainment and give him freewill offerings, write me and I will give you his name.

If any of our churches anywhere contemplate buying a bell soon I think I can direct him to one who can give them inside prices. This isn't a cent to me one way or the other, but I believe churches will be benefited by addressing me with stamp to learn of proper party through whom to buy and *why*.

The hall in Ladysmith, Wis., where our church meets was burned a few nights ago. We have not heard what they will do for a building in which to meet till they build in the spring.

Sugar Grove has begun to get out stones for foundation for new church. They need it badly. They are able to build a good house.

Bro. Morgan is holding forth at Sextonville. We are temporarily located here to try to get a building and preacher for this little band we organized three months ago. Although the Bible-school is less than three months of age there were 50 in attendance last Lord's day. The school is held in a private house which is getting too small. Have we not some brother in Illinois, Ohio or Iowa who would like to do some practical work and build a little chapel for us here? We could build a neat little house for $300. It would be a good investment.

Brethren, write your epitaphs in church buildings while you are alive. The little band here needs help so much just now. Three hundred dollars now would be worth more than $1,000 five years hence.

My permanent address is Milwaukee, though I expect to be here for some time. Letters sent to either place will reach me.

Please remit December dues on state work. Send to me.

J. H. STARK, Cor. Sec. and Evang.

Rib Lake, Wis.

Life Saved by Swamp-Root.

The Wonderful New Discovery in Medical Science.

Sample Bottle Sent Free by Mail.

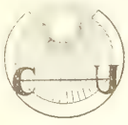
Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty-cent and one dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

A Christian Union Symbol.



This symbol, suggested by J. M. Rudy, of Cedar Rapids, Ia., is designed to be worn by all who believe in and are praying for the union of God's people. The whole is the letter "C" for Christ. The letters "C. U." stand for Christian Union. The line connecting these letters is intended to indicate that Christian Union will come in Christ, not passing beyond or ignoring the scope of his authority—"Hear ye Him." The light is the sun. Christ as the Son of God bears the same relation to the spiritual world that the sun bears to the material world. What the sun is to the solar system, Christ is to the moral system. Christian Union must come under and in the light of Christ.

Those to whom the idea has been mentioned unanimously approve of it. It has been wisely suggested that the design ought not to be cheapened into a ten-cent button, which would rather tend to make it a laughing-stock than to win serious consideration for what it represents. If used at all, it should be in the form of a substantial pin.

C. H. White has been called to remain at Galesburg for a fourth year. His third year does not expire until April, but the congregation was evidently anxious to forestall any plan that he might have for going elsewhere. Two hundred and twenty-five members have been added to the church during his pastorate and an indebtedness of $4,000 has been paid. Brother White preached the union Thanksgiving sermon at the Universalist church in Galesburg.

In Nankin, China.

When we came near Shanghai, China, W. P. Bentley, our missionary in this city, came out in a steam launch to meet our ship. It is needless to say we were pleased to see him. When we reached Shanghai we were met by Sister Bentley and James Ware and wife and all the children in the mission. Besides, there were a number of native brethren to greet us. It was a delightful meeting. The cordial reception will long be remembered. Miss Daugherty, of Vermont, Ill., who has been assigned to Nankin, China, was on the ship, and we had the pleasure of her company from Kobe, Japan. We were soon quartered in the hospitable home of Bro. Bentley for a few hours. He had already secured our tickets on a fine steamer to Nankin, and we started that night, to be at the conference, October 9-13.

What a mighty river the Yangtse is! One hundred and fifty miles from its mouth it is 15 miles wide. It is 200 miles from Shanghai to Nankin and the average width of the river between these cities is three miles. This great river is over 3,000 miles long and is navigable over 1,600 miles.

When we reached Nankin we were soon in the midst of the conference. It was a great pleasure to meet the missionaries. I had never before seen T. J. Arnold and C. E. Molland. Old friendships were renewed and new ones formed. The China missionaries are a splendid body of Christian workers. They now number 28. There are also 31 children in the China mission. They are not to be overlooked as a missionary force. During my travels in the east I have not seen a stronger body of missionaries. I have seen the buildings and studied somewhat carefully the plans and policies of the mission and am convinced that every dollar of money has been economically and wisely expended.

The discussions in the conference developed three pressing needs in our work in China:

1. *A hospital at Lu Cheo Fu.* This will require about $4,000. Dr. Butchart has charge of the medical work in that important but long neglected city; medical work is a power in China.

2. *Nankin Christian College* needs to be better equipped. We now have suitable grounds and one school building and a dormitory. The school cannot accommodate more than 50 boys and young men. A larger work should be undertaken. This is the earnest desire of F. E Meigs, who has this work in hand. He needs, and requests, a well equipped man to assist in Bible work especially. A very strong man is needed, one who is consecrated, studious, and as wise as Solomon, if possible. He ought to be the equal at least, of any man we have in any of our colleges in America. China is now in the early dawn of a great educational system, and now is the time to place the mightiest men in this empire that can be found. The school has already done a great work, but it has suffered for want of proper equipment. At least $5,000 is now needed for the enlargement of Nankin Christian College. I wish you could see the bright young men in this institution. They pay their own tuition and board. More than half of them are Christians and all attend chapel exercises and receive Christian instruction. Considering the amount expended, I know of no school in America doing more good for the word than this.

3. *A lot for a church in Shanghai.* This has been needed for some time. Shanghai is the eye of the whole empire. It is the New York of this whole land of 400,000,000 souls. Its growth is rapid, and its importance is constantly increasing.

The whole number of missionaries in Nankin is about 40 A delightful reception was tendered us at the home of T. J. Arnold, where we had the pleasure of meeting, not only all of our own missionaries, but also those of other boards. Sunday morning I spoke to a large congregation of Chinese in our Christian church. The church in Nankin now numbers over 200, and there is a constant growth. All of our missionaries were present. It was an inspiring service. The oldest daughter of C. E. Molland made the good confession, and as requested, I had the pleasure of baptizing her. I also baptized three Chinese women who made the confession of their faith at this service. I took the confession of Muriel Molland in English and T. J. Arnold took the confession of the Chinese women in Chinese. He is now the pastor of this growing church. Sunday afternoon I spoke again at the union missionary meeting which was held in our church. Following the address we enjoyed a union communion service. Altogether it was a day long to be remembered.

Let me tell you about our work in Nankin. We have four comfortable missionary homes. Dr. W. E. Macklin and family occupy one, F. E. Meigs and family another, T. J. Arnold and family another, and Miss Emma Lyon and Miss Mary Kelly the fourth. The next building is the large hospital conducted by Dr. Macklin. The people come to him by the thousands to be healed of all manner of diseases. He preaches the gospel while he heals the bodies. His fame is known far and wide. Dr. Macklin is one of the best known men in China. He is a hard student and an indefatigable worker. He does much very valuable literary work. Two buildings are used in the work of Nankin Christian College—one building for study and recitation and another for a dormitory. The girls' school enjoys a large, commodious building, and is conducted by Miss Emma Lyon. In one room of this building hangs a large picture of one who gave her life for China, and below the picture is the following beautiful and appropriate tablet:

> IN MEMORY OF
> CARRIE LOOS WILLIAMS,
> Some time a missionary in Nankin.
> Entered into rest, Feb. 12, 1892.
> Aged 36 years.
> This school established by her friends in loving remembrance of her devotion to Christ is an answer to her earnest pleadings in behalf of the girls of China.

It will be remembered that Carrie Loos Williams was the wife of E. T. Williams and the daughter of Prof. C. L. Loos, of Lexington, Ky. The work of this consecrated woman is still a mighty power in the China mission

In the same compound is a small chapel for work among the women and a day-school for the children of the neighborhood.

Another important building in Nankin is the church building. It is well equipped with baptistery and dressing rooms. Here large crowds gather to hear the preaching of the gospel. Altogether we have nine buildings in Nankin.

A. E. Corey and wife have just arrived fro Honolulu, H. I., to take up work at L Cheo Fu. He has received a hearty welcome from the missionaries and will prove a valuable addition to the China mission.

The name of A. F. H. Saw is familiar t those acquainted with our work in China. H was called to his reward on high, May 17, 1898. In company with a number of missionaries we visited his grave in the foreign cem-

SERIOUS HEART DISEASE IS CURABLE.

The Eminent Specialist, Dr. Franklin Miles, Succeeds After 5 to 30 Physicians Fail.

$2.50 WORTH OF TREATMENT FREE.

Heart diseases which a few years ago were incurable now readily yield to treatment. Short breath, pain in the side, oppression in the chest, palpitation, smothering spells, puffing of the ankles or dropsy, whether complicated with stomach, liver and nervous troubles or not, can be speedily relieved and soon cured. Dr. Miles will give a $2.50 course of treatment free, to prove the truth of his statement. His treatments have the great advantage of being specially prepared to suit the peculiarities of each patient.

These treatments are the result of 25 years of close study, careful research and extraordinary success. They are far in advance of the medicines used by the ordinary doctor and few show such faith in their remedies. Every sufferer should take advantage of this opportunity before it is too late.

Hon. John Gates, Ex-Representative of Iowa, after 10 years of suffering from heart, stomach, and bladder troubles, says, "I lose no opportunity to advocate Dr. Miles' Special Treatment. I am better now than for ten years, which I attribute solely to his skillful treatment."

Mrs. Mary A. Bradeen, of Rapids, Me., writes: "I consider your heart treatment worth its weight in gold to me. You have saved my life after others failed."

Philip Metz, of Montra, O., reports: "I had heart trouble for 15 years and was very near death's door when I commenced your Special Treatment. I now feel well and work every day."

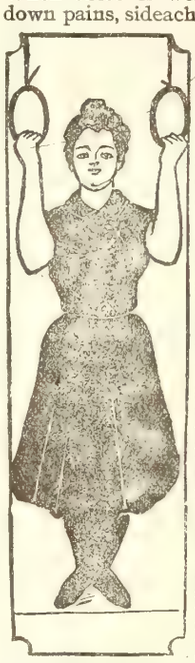
Mrs. August Kronck, of Huntington, Ind., cured after 30 physicians failed; Mrs. Flora Graetor, of Bristolville, O., after 22; Mrs. R. Parker, of Mishawaka, Ind., after 16; Mrs. H. E. Cole, Pittsburgh, Pa., after 6; and Mrs. E. Norris, of Windsor, O., after five gave her up.

A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free on request.

Send at once to Franklin Miles, M. D., LL. B., 201 to 209 State St., Chicago, Ill., for copyrighted examination chart and pamphlet. Mention this paper.

Calisthenics

Are a benefit to healthy women. But to women who are suffering from diseases peculiar to their sex they are an injury. When there is weak back or bearing-down pains, sideache or other indications of womanly weakness, exercise can only aggravate the condition. The womanly health must be first restored before strength can be developed by exercise.



Dr. Pierce's Favorite Prescription makes weak women strong and sick women well. It does this by healing the womanly diseases which undermine the general health. It stops the drains that weaken women, heals inflammation and ulceration and cures female weakness.

"When I first commenced using Doctor Pierce's medicines," writes Mrs. George A. Strong, of Gansevoort, Saratoga Co., N. Y., "I was suffering from female weakness, a disagreeable drain, bearing-down pains, weak and tired feeling all the time. I dragged around in that way for two years, and I began taking your medicine. After taking first bottle I began to feel better. I took four bottles of Dr. Pierce's Favorite Prescription, two of 'Golden Medical Discovery,' one vial of 'Pleasant Pellets,' also used one bottle of Dr. Sage's Catarrh Remedy. Now I feel like a new person. I can't thank you enough for your kind advice and the good your medicine has done me.

"I have a sister who is taking your medicine and it is helping her."

Dr. Pierce's Pleasant Pellets promote regularity of the bowels, and assist the action of "Favorite Prescription." No other laxative should be used with Dr. Pierce's Medicines.

etery in Nankin. He sleeps in a beautiful spot. The following is cut on his tombstone, in English and Chinese:

> IN MEMORY OF
>
> ALBERT FRANCIS HENRY SAW.
>
> Born in London, June 2, 1865.
>
> Died of typhoid fever, May 17, 1898.
>
> A man of God who loved his fellowmen and gave his life for them for Jesus' sake.

We have three missionary graves in China. E. P. Herndon was buried at Shanghai.

Before leaving China we are to visit Chu Cheo, Wuhu, Lu Cheo Fu and Shanghai. We sail from Shanghai on the steamship Nippon Maru, Nov. 9, and hope to be in Cincinnati about December 15.

F. M. RAINS.

Nankin, Oct. 20.

Ohio Letter.

Ohio disciples are praying for the speedy recovery of C. W. Huffer. He was stricken with paralysis Monday night, Nov. 18. At this time he is gaining and the doctor gives him much encouragement. Robert Moffett filled the pulpit of the Toledo church, Nov. 24.

Bro. Vorhees, who recently came among the disciples from the Congregationalists at Chillicothe, has taken the church at Rutland, Meigs county. Secretary Bartlett is doing two men's work these days, writing receipts for offerings for Ohio missions, dedicating churches, visiting missions, raising church debts, etc. He was at Madisonville Nov. 24, to help pull the church out of a debt. By the way, if he has not sent you the receipt for your Ohio offering, it may be because you have not sent it in. Do not delay.

The edifice at Washington C. H. has undergone quite extensive repairs and additional capacity put on The reopening will take place December 8. S. H. Bartlett will preach and solicit the needed wherewithal.

Frank Simpson has offered his resignation to the church at Massillon. He has served them for several years quite faithfully. Where he will go is not known at this writing.

C. A. Hill has left Canton and P. H. Welsheimer, of Millersburg, has had a call from the church. His acceptance is not yet announced.

Philip Y. Pendleton will assume charge of the Walnut Hill church in Cincinnati January 1. The only church without a pastor in Cincinnati now is Norwood.

The Franklin Avenue church in Columbus will be four years old next April and on Jan. 1 will become self-sustaining. From a few scattered disciples in this end of the city this work has grown in that time to be a church of 155 members with a neat home valued at $4,000. They have extended a unanimous call to the present incumbent to remain as pastor. The people are in perfect harmony and have a mind to work.

C. A. FREER.

Columbus, O.

RESTORES EYESIGHT

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina" It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benefited by Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J Reid, St. Augustine, Fla, writes: "Actina removed a cataract from my son's eye." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used Actina." A party of prominent citizens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful invention. Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 203, 929 Walnut street, Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and its Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

Preachers, Lawyers and Doctors.

In "Questions and Answers" in the CHRISTIAN-EVANGELIST of Nov. 21 it appears that Enquirer, the CHRISTIAN-EVANGELIST and Lyman Abbott are troubled about an over-supply of preachers, and the fact that preachers are not so well paid as doctors and lawyers. Now, these things do not trouble the writer a great deal, because:

First, the surplus of preachers after all does not seem to be so great. There are quite a number of churches in this part of the state at present not supplied with preachers, and there are very few preachers who desire to give their time fully and faithfully to the ministry who remain unemployed. I know of none. If there are such it is quite likely that they could soon find employment in other parts of the country. Then, too, there are always new fields to be developed.

Second, I have no desire to exchange my income for that received by doctors and lawyers of like age, experience and ability. I am quite sure that a careful comparison will convince almost anyone that preachers have not so much of which to complain in the matter of salary. There were certainly many lawyers who would have gladly exchanged incomes with Dr. Abbott while he was preaching for Plymouth church.

Something over a year ago the Chicago Tribune gathered statistics concerning the professions in that great city. These statistics made the salaries of the preachers appear in a very favorable light, and surely no one will say that Chicago has too many preachers. Preachers do not often accumulate wealth as men in business and other professions do, but it is not the fault of their salaries. It is because their time and energies are directed along other lines, just as they should be.

The Outlook does not make special rates to preachers, and why should it? It does not ask preachers to serve it more than other people. Some of our church papers have made special rates to preachers, but it is hard to see this as a "form of benevolence," the "whole burden" of which "ought not to fall on the publishers." The preachers are, or at least they ought to be, our papers' best friends. The CHRISTIAN-EVANGELIST is offered for 1902 at the exceedingly low price of $1. I am sure that I would be glad to place the paper in ten or more homes, and would feel well paid without receiving any premium from the publishers. Thus surely all of our preachers are glad to do their best for our very worthy papers, and working together the outlook is not so blue for preachers or publishers, and still our best wishes may be with doctors and lawyers.

WALTER KLINE.

Robinson, Ill, Nov. 27, 1901.

[1. In the passage cited in our "Questions and Answers" for Nov. 21 we quoted the Outlook's opinion that there are too many preachers and said: "We think that opinion is a very erroneous one." It would not appear from this that the CHRISTIAN-EVANGELIST is "troubled about an over-supply of preachers," as our correspondent seems to infer. We say again, as we said before, there are too few.

2. As to the adequacy of preachers' salaries, it would not be claimed by anyone that the best-paid preacher is worse off than the worst-paid lawyer. Dr. Abbott's presumably ample salary would figure slightly in a general average. As an illustration it counts no more than the case of the poorest country preacher

3. Perhaps it is true that the pay of the *young* preacher is satisfactory as compared with that of the *young* lawyer. But compare the middle-aged preacher with the middle-aged lawyer and the old preacher with the old lawyer. If you select your preachers and select your lawyers, you can prove anything.

4. As we have elsewhere stated, the preacher who does his whole duty by the religious paper merits consideration and gets it But how about the preacher who is the only subscriber in his town, or in his congregation? It is hard for the publisher to see how his valuable influence merits a reduction in price. —EDITOR]

If You Are Sick

LET ME KNOW IT.

I wish simply your name and address—no money. Say which book you want.

I will send it with an order on your druggist to let you have 6 bottles of Dr. Shoop's Restorative. He will let you take it for a month; and if it succeeds, he will charge you $5.50 for it. If it fails, he will send the bill to me. He will trust to your honesty, leaving the decision to you.

Such an offer as this could not be made on any other remedy. It would bankrupt the physician who tried it. But in five years I have supplied my Restorative on these terms to 550,000 people. My records show that 39 out of each 40 paid for it, because they were cured.

This remedy alone strengthens those inside nerves that operate all vital organs. It brings back the only power that can make each organ do its duty. No matter how difficult the case, it will permanently cure, unless some organic trouble like cancer makes a cure impossible.

I have spent my lifetime in preparing this remedy. I offer now to pay for all you take if it fails. I cannot better show my faith in it. Won't you merely write a postal to learn if I can help you?

Simply state which book you want, and address Dr. Shoop, Box 582, Racine, Wis.

Book No. 1 on Dyspepsia,
Book No. 2 on the Heart,
Book No. 3 on the Kidneys,
Book No. 4 for Women,
Book No. 5 for Men (sealed),
Book No. 6 on Rheumatism.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Evangelistic.

ARKANSAS.

Fayetteville, Nov. 25.—Tuesday we closed a most delightful series of revival meetings. Bro. T. P. Haley, of Kansas City, did the preaching. His sermons were plain, practical and most inspiring. There were 15 additions. —N. M. RAGLAND.

Hot Springs, Nov. 23.—Our meeting here closed on Nov 20, with 10 additions to the church, eight baptisms and two reclaimed. Bro. Frank Thompson, of Pine Bluff, assisted me, and the church was much revived and great good done, which this report cannot show. Our present membership is now 108.—T. NELSON KINCAID.

ILLINOIS.

Arcola, Nov. 25.—I closed a very interesting and successful three weeks' meeting here last night with home forces. There were 18 additions; 12 by confession, 1 by letter, 2 by statement and 3 reclaimed; 1 previously from the U B.'s not reported. This makes 76 added to this congregation during the last 11 months.—L. T. FAULDERS.

Gibson City, Nov 27.—We have just closed a meeting of five weeks with 30 added. Bro. E. A. Gilliland, of Clinton, did the preaching, and Miss Besse Rhode, of Pine Village, Ind., led the singing.—STEPHEN E. FISHER, pastor.

London Mills, Nov. 29.—Four confessions Sunday morning and two from Baptists at night. I preach at this point half time, visiting it from Macomb.—MARY PICKENS-BUCKNER.

Macomb, Nov. 29.—Four confessions last Sunday morning, two at evening service. Baptized after prayer-meeting Wednesday night.—GEO W. BUCKNER.

Niantic, Nov. 25.—Closed two weeks' meeting last night. Four added; two from the M. E.'s, 1 from the Baptists and 1 by statement. Church yesterday voted that I should continue here for the third year, beginning March 15 next.—J. R. PARKER.

No Person Should Die

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from bladder and prostate inflammation and from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the CHRISTIAN-EVANGELIST may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys, inflammation of bladder, and enlargement of prostate gland.

There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle.

A Model Church Hymnal,

So says Mrs. Jessie Brown Pounds, of

The Praise Hymnal

"THE PRAISE HYMNAL is in use in both the Franklin Circle and Ætna Street Churches of this city, and each week brings to me a new appreciation of the work. The dignity and variety of the contents, and the rare taste displayed in the arrangement and typography combine to make it a model church hymnal. So far as I have seen, the Responsive Readings are unequaled, and are a most attractive feature of the book. JESSIE BROWN POUNDS."

Cleveland, O.

AS TO PRICES.—The contents of THE PRAISE HYMNAL are of a permanent quality. It is false economy to ask for cheap binding. We make a cloth bound book with leather back that will last ten years with any sort of care. The price is as low as can be made on its superior material and workmanship, $75.00 per 100 copies. Specimen copies sent on approval.

FILLMORE BROS., - 119 W. 6th St., CINCINNATI, O. 40 Bible House, NEW YORK.

Our CHRISTMAS MUSIC is now ready. Send for list. Why not order ALL your music from Fillmore Brothers? We are prompt, courteous, and are publishing new music of all kinds all the time. (6)

Normal, Nov. 11.—Five additions since last report. Our missionary collections this year have been the best in our history.—E. B. BARNES.

Pittsfield, Dec. 2.—Have now been with this church six weeks—an active and loyal people. Increased interest and attendance in all services; 510 in Sunday-school yesterday. Class offering $23.68.—F. M. ROGERS.

Summum, Nov. 26.—The first week of my meeting with Kerton Valley church resulted in 24 additions, all except 1 by primary obedience; also 2 made the good confession at our regular services here Sunday morning.—CHESTER A. BAIRD.

Watseka, Nov. 23.—Another added to the church since last report—a father over threescore and ten years of age. There seems to be a special interest just now among the older people of my Sunday congregations.—BENJ. S. FERRALL.

Watseka, Nov. 30.—Three have been added to the church here within the last week, two lifelong Lutherans and a French Catholic. These closing weeks of my five years' work here are proving to be among the most pleasant yet experienced.—B. S. FERRALL.

Waggoner, Nov. 29.—Bro. Lewis P. Koff, of Erie, Ill., has just finished a two weeks' revival at this place and a succesful one. He has had 15 additions and great interest was manifested during the meeting. Bro. Koff being an earnest worker and a splendid speaker he has greatly uplitted and helped the cause in our town and community.—HARRY CAMPBELL.

Waukegan, Nov. 29.—Omer and Sprague have just closed a four weeks' meeting in this difficult place for Christian work, with 33 additions; all things revived, fine feeling, money in the treasury. It was the best meeting held in this city for many a day. Omer and Sprague are strong workers and preach and sing the gospel with power and love. Our work here moves on grandly.—W. O. THOMAS, pastor.

INDIANA.

Arcadia.—On Nov. 24 I closed a two weeks' meeting with the Arcadia congregation, with which I am located. As a result of this meeting 6 were added to our membership; 2 by letter, 1 by statement, and 3 by primary obedience. We feel that good seed has been cast which will result in future harvests.—W. H. NEWLIN, minister.

Connersville, Nov. 29.—We have just closed a meeting with 57 added and $3,000 raised, which completes payment on our new $5,000 church lot. This insures the beginning of our building next year. M. W. Harkins, of Anderson, Ind., did the preaching and T. R. Humphrey, of Vevay, Ind., led the singing. Bro. Harkins gave great help to money raising, in addition to his effective work as a preacher.—GEORGE DARSIE, JR.

Delphi, Nov 25.—One addition yesterday at morning service and 1 recently not reported. I recently aided G. H Clarke in a short meeting at Williamsport. I will close my three years' work here Jan. 1, and will then be ready for work elsewhere.—WM. GRANT SMITH

Madison, Nov. 25.—Bro. Geo. H. Farley, of Pleasureville, Ky., has just closed a very helpful meeting here resulting in 10 accessions as follows: 5 confessions, 2 from Baptists, 2 by statement and 1 by letter. Bro. Farley is a good preacher and will do good work wherever he goes. Our church is stronger in every way since the meeting. Observed "boys and girls' rally day" last evening. Large audience; reached apportionment.—J. MURRAY TAYLOR.

Orleans, Nov. 25.—Elder James Small, of Bedford, Ind., closed a meeting at Orleans last Monday evening which had continued two weeks, with 60 additions, 42 by confession, most of whom were young persons, but a number were adults and heads of families. The meeting was largely attended by members of the other churches and a feeling of good fellowship prevailed throughout. On the last night of the meeting there were

LET US START YOU! $100.00 MONTHLY

Gold, Silver, Nickel and Metal Plating. At home or traveling, taking orders, using and selling **Prof. Gray's Machines.** Plates Watches, Jewelry, Tableware, Bicycles, all metal goods. No Experience. Heavy plate. New methods. We do plating, manufacture outfits, all sizes. Guaranteed. Only outfits complete, all tools, lathes, material, etc., ready for work. **We teach** you, furnish secrets, formulas **free. Write today.** Pamphlet, samples, etc. **FREE.** **P. GRAY & CO., Plating Works, CINCINNATI, O.**

HACKLEMAN'S Gems of Vocal Music No. 1

HACKLEMAN'S Gems of Vocal Music No. 2

Sheet Music Size.

Best of AMERICAN AUTHORS represented. Words in GERMAN and ENGLISH.

PRICE OF EACH BOOK

SINGLE COPY, - - - - 50c. postpaid

Send for our 40-page Catalogue of Song-books for Church and Sunday-school, Anthem Books, Male Quartette Books, Anthems and Sheet Music.

HACKLEMAN MUSIC CO., Indianapolis, Ind.

a number of additions. We regard Elder James Small, of Bedford, as one of the strongest evangelists in the field.—E. D. LAUGHLIN.

Vincennes, Nov. 25.—Last night we closed our meeting here in which the pastor did the preaching and C. E. Millard conducted the music service. The meeting ran through 20 nights. Crowded houses greeted us throughout the whole meeting. The meeting resulted in 94 additions.—WM. OESCHGER, pastor.

INDIAN TERRITORY.

Prior Creek, Nov. 23.—We began a meeting here Oct. 13 and will close now in a few days. We have rested one week while here. Up to date there have been 157 additions. 37 since last report. 125 by baptism, the rest from the sects. We think this is the greatest meeting ever held in the territory by our people Our people will now begin to build and will be the strongest body of people at this place. During the last few days Bro. Roberts, of Vinita, and Bro. Thompson, of Adair, have been with us and we appreciated their presence. I go from here to Chelsea, I. T.—MORTON H. WOOD.

IOWA.

Albia, Nov. 28.—Two young men made the good confession Sunday night. The pulpit was filled by Bro. Shellenberger, of Mankato, Minn., who has accepted a call to this church and will begin work about Jan. 1.—R. H. INGRAM.

Bloomfield, Dec. 2.—The writer seems very much at home in an Iowa field once more. We spent two very pleasant years in Beatrice. One of their needs is a new church building which I trust they will be able to build when Bro. Price, who has been called to the work, becomes well initiated in the work. We left the church with all debts paid, and just closing a sale which will give them in cash $1,700. We can see no reason for their not enlarging their work. During our last four weeks at Beatrice there were 10 additions to the congregation The first Sunday in November we began our work here having nine additions the first three Sundays when we decided to continue and hold a series of meetings. We just closed the second week last evening during which time we have had 42 additions, nearly all by confession and baptism. Miss Lucile Park, of Des Moines, is conducting the singing. Since our coming the brethren have placed two new furnaces in the building. Our chief difficulty now is the want of room.—D. A. WICKIZER.

Council Bluffs, Nov. 25.—Our work moves steadily forward; 1 addition yesterday.—W B. CREWDSON.

Delta.—The congregation here has just closed a very successful meeting conducted by home forces. The immediate results are, 24 accessions and all departments of the church strengthened. Our Bible-school will send a box of 30 dressed chickens to the Orphans' Home, St. Louis, for Thanksgiving.—L. H. HUMPHREYS, pastor.

Robertson, Nov. 23.—Kindly report our meeting 6 days old and 11 additions. J. E. Dinger, of Dows, is doing the preaching.—F. D. FILLMORE, pastor.

South English, Nov. 25.—We have just closed a 4 weeks' meeting held by Bro. W. J. Hastie, of Altoona, with 24 additions, 16 baptisms, 2 by statement and 2 by letter. We desire a minister to locate with us for half time; good salary to right man. Anyone desiring a location please write to S. M. Miller, South English, Ia.

KANSAS.

Caney, Nov. 29.—One added at Elk City and 1 at Tyro since my last report. Bro. Omer, of Camp Point, Ill., will begin a meeting here next Sunday.—J. R. CHARLTON.

Horton, Nov. 23.—One confession last Lord's day at regular service.—L. H. BARNUM.

LaCrosse, Nov. 25.—Our meeting her is ten days old and the interest is good. Twelve have been added; three by statement and nine confessions, five of them young men from the high school. We need a good pastor here.—J. L. THOMPSON.

Lawrence, Nov. 25.—We have just closed a three weeks' meeting in the Christian church of North Lawrence Baxter Waters, pastor of the First Christian church, in pursuance of the plan adopted at the Minneapolis convention, came over and did the preaching for us. There were 18 additions; the church is in a flourishing shape, and everyone is hopeful and enthusiastic. In the middle of our revival Messrs. Bell Bros., the enterprising music dealers of this city, made us a present of a very handsome chapel organ.—F. M. McHALE.

Leavenworth, Dec. 2.—Three additions here yesterday.—S. W. NAY.

Lyndon, Nov. 25.—We had eight additions yesterday; one from the Baptists, one by letter, one by statement, and five by confession. —FRANK JALAGEAS.

Lyndon, Dec. 2.—We had four additions yesterday, one from the Baptists and three by confession. We are enjoying a general revival. —FRANK JALAGEAS.

Oneida, Nov. 25.—We are in the third week of a meeting here. C. C. Bentley, the brother of the pastor, is doing the preaching. Good interest and four confessions to date. More to follow, we believe.—F. H. BENTLEY.

Pardee, Nov. 25.—Five baptized and one from the U. B. church at this place.—H. E. BALLOU.

Pardee, Nov. 29.—Our meeting began the evening of Nov. 11 and continued 14 days; 5 obeyed the gospel; 2 by statement, 1 from the U. B. church. Bro. H. E Ballou did the preaching and did it well.—J. A. MILLER.

Soldier, Nov 24 —Bro. R. L. McHatton is in a fine meeting here. Thirteen accessions to date; 11 confessions, one reclaimed and one from the Baptists. Bro. McHatton is an excellent worker.—CHAS. A. POLSON

Topeka, Nov. 26.—I spent twenty days with the Harmony church, Dickinson county, and the pastor, B. L Matchett, closing on the 24th. There were 22 additions.—W. S. LOWE.

Wichita, Nov. 25.—Yesterday was a record breaker for evangelists. The greatest number ever added by one of our evangelists in one day was 63. Yesterday under the preaching of Evangelist J. V. Coombs there were 67 accessions, 35 at morning service, 32in the evening. A. E. Dubber is pastor of the church.—A. R. DAVIS, singer.

KENTUCKY.

Carlisle, Nov. 27.—We closed a meeting of two weeks at this place, with 74 additions. I was assisted by Bro. R. H. Crossfield and Miss Perrin. The Lord richly blessed us. I have accepted a call to this church for the fifth year.—F. M. TINDER.

Covington, Nov. 26.—Our meeting at the First church conducted by home forces closed Sunday night; 63 additions, 48 confessions. —GEORGE A. MILLER.

Cynthiana.—I closed my meeting last Sunday with 35 additions. I close my seventh year with the church here with everything in a prosperous and hopeful condition. Every "feller" does not "fizzle out" and have to leave because he builds a new church.—J. J. HALEY.

Lexington.—The meeting at the Central church closed Nov. 17 with 90 additions. The pastor, I. J. Spencer, preached every night except Saturdays for four weeks. A thanks-

Agents Wanted

For Mrs. Gen. JOHN A. LOGAN'S Grand New Book

THIRTY YEARS IN WASHINGTON.

It reveals the inner Life and all the Wonderful Sights and Scenes of our National Capital—Executive, Administrative, Social, and Departmental; includes the Lives of all the Presidents, their wives, and every Lady of the White House from Washington to Roosevelt. In magnificent illustrations, fascinating interest, educational value, and rapid sales, it is the king of books. To men and women we offer work at home that pays, a book that sells, exclusive territory and fine terms. Freights paid and credit given. Address

A. D. WORTHINGTON & CO., Hartford, Conn.

Bright's Disease and Diabetes Cured.

Harvard University Acting as Judges.

Irvine K. Mott, M. D, of Cincinnati, O., demonstrated before the editorial board of the Evening Post, one of the leading daily papers of Cincinnati, the power of his remedy to cure the worst forms of kidney diseases. Later a public test was instituted under the auspices of the Post, and five cases of Bright's Disease and Diabetes were selected by them and placed under DR. MOTT'S care. In three months' time all were pronounced cured. Harvard University having been chosen by the board to make examination of the cases before and after the treatment.

Any one desiring to read the details of this public test can obtain copies of the papers by writing to Dr. Mott for them.

This public demonstration gave Dr. Mott an international reputation that has brought him into correspondence with people all over the world and several noted Europeans are numbered among those who have taken his treatment and been cured.

The Doctor will correspond with those who are suffering with Bright's Disease, Diabetes or any kidney trouble, either in the first, intermediate or last stages, and will be pleased to give his expert opinion free to those who will send him a description of their symptoms. An essay which the doctor has prepared about kidney troubles and describing his new method of treatment will also be mailed by him. Correspondence for this purpose should be addressed to IRVINE K. MOTT, M. D., 75 Mitchell Building, Cincinnati, O.

SCALES

GASOLINE ENGINES.

STEAM PUMPS.

IRON AND WOOD **PUMPS** OF ALL KINDS.

Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and **Fairbanks Standard Scales.** Prices low. Get the best. Send for Catalogue.

FAIRBANKS, MORSE & CO.,

ST. LOUIS, MO.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.

BUCKEYE BELL FOUNDRY,

THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

HACKLEMAN'S Special Anthems No. 1.

HACKLEMAN'S Special Anthems No. 2.

Contains Anthems for CHRISTMAS, EASTER and THANKSGIVING.

Best American Authors Represented.

PRICE OF EACH BOOK

SINGLE COPY, - - - - - 35c. postpaid

DOZEN COPIES, - - - - $3.60 postpaid

Send for our 40-page Catalogue of Song-books for Church and Sunday-school, Anthem Books, Male Quartette Books, Anthems and Sheet Music.

HACKLEMAN MUSIC CO., Indianapolis, Ind.

giving social and reception to the new members was given a few days after the close of the meeting.

Louisville.—Samuel M. Bernard, minister of the Parklan church, Louisville, Ky., conducted a revival in Indiana in October which resulted in 37 additions. He recently closed one at Ludlow. Ky , with 56 additions. Bro. Bernard is just rounding out his fourth year in Louisville He has not as yet accepted a call for the fifth year.

MASSACHUSETTS.

Springfield, Nov. 23.—The Church of Christ of this city, where G. A. Reinl is pastor, has this month had five added to the church; three by baptism and two by letter.—S. M. HUNT.

MINNESOTA.

Duluth, Nov. 23.—Last Wednesday evening we closed one of the most successful meetings held in the history of the church. The meetings continued four weeks resulting in 12 additions. J. K. Shellenberger, our state evangelist, did the preaching and soon won the hearts of the people by his earnest appeal for a primitive gospel. The future of the church is exceedingly bright. An earnest zeal is manifested in all departments of church work. —C. R. SINE.

Mankato.—The meeting which has been in progress four weeks, held by Simpson Ely, closed with 35 additions and a deep impression made on the community.

MISSOURI.

Breckenridge, Nov. 25.—Our meeting is just one week old, with 21 added; 16 by confession. There is a splendid interest. There were 4 last night, will continue over next Lord's day and hope for more; will report at close.—W. E. BATES.

Breckenridge, Dec. 2.—Our meeting continued just two weeks. Closed last night with 30 additions, 23 by confession and baptism. About twice as many men as women were baptized.—W. E. BATES.

Buffalo, Nov. 25.—Closed a two weeks' meeting last night at Prairie Grove church, with 15 added to the church, 9 by confession, 2 by letter, 3 by statement, 1 from the Baptists. Bro. R. C. Harrell is the pastor and has done a good work for them for 4 years. I begin to-night at Half Way, Mo.—S. E. HENDRICKSON.

Centralia, Nov. 25.—During October Bro. A. N. Lindsay assisted me in Centralia. It was a great meeting with 67 additions and the church at high-tide in every way. One letter and one confession last night.—E. M. SMITH.

Grand Pass, Nov. 28.—We have just returned from a series of meetings held at Bethlehem, Blue Lick and Christian Union, Saline county, Mo., and Waverly, Lafayette county, Mo., resulting in 126 additions; 26 from the Methodists, eight Baptists, one Presbyterian and one Catholic. One Baptist preacher (Fillmore Pryor).—J. I. ORRISON.

Harris, Nov. 27.—The Harris meeting of 2 weeks and 3 days' duration closed last Lord's day night with 8 additions, 4 by baptism. J. R. Blunt gave us splendid sermons. He is helping in a short meeting at Duffield schoolhouse, a few miles south of Humphreys. One confession last night.—R. W. BLUNT.

Higdon, Nov. 30.—Three additions at Silver Point, two by baptism and one by letter.—J. B. DODSON.

Huntsville, Nov 25.—We had 8 additions recently in my meeting at Wellsville, where I preach one-half time. Am now in an interesting meeting at Salisbury, where I preach one-half time. Five accessions to date.—W. D. MCCULLEY.

Joplin, Nov. 25.—We received 6 additions here yesterday; 4 by confession, making 12 for November and 26 for past quarter. We expect to occupy our new building about December 22. Correspondents writing me for favors should enclose postage if they expect an answer.—W. F. TURNER.

Knobnoster, Nov. 29.—At Passaic on Nov 26 I closed a very interesting meeting of 10 days' duration with 5 additions to the congregation; 4 baptisms and 1 by statement. —S. F. WALTON.

LaBelle, Nov. 29.—C. S. Brooks, of New London, Mo., closed a very successful meeting with the church here which resulted in 17 additions; 14 by confession and 3 by letter. Bro. Brooks is an able speaker and a good evangelist.—J. H. COIL

Leonard, Nov. 25.—Meeting here is 10 days old. J. S. Clements, of Canton, Mo., is doing the preaching; 25 additions up to date, with bright prospects for the future.—ALLEN HITCH, pastor.

Lexington, Nov. 25.—Yesterday, Nov. 24, closed my third year's labor here. Remain for another year beginning Dec. 1, 1901. Six additions at last service, two by letter, one reclaimed, 3 by confession; 6 previously by letter, making 12 additions to the congregation for November, 1901.—E. J. FENSTERMACHER.

Liberty.—The pastor, J. H. Hardin, with H. A. Northcutt as chief speaker, has just closed a meeting of four and a half weeks with 67 additions, 41 by confession. The church is now fully emerged from the partial eclipse into which it entered when F. O. Fannon left it about ten years ago. J. M. Vawter and J. H. Hardin have both done much to lift it up, and it is now upon the heights

Mexico, Dec. 1.—Meeting one week old with 7 additions; 4 by confession. J. Will Landrum is delighting all as song leader and soloist. Large congregations.—A. W. KOKENDOFFER.

New Hampton, Nov. 29.—I am assisting Bro. Myrick in a meeting here. The interest is fine; 11 additions so far and the prospect for many more is very good. A large part of the audience stand in the aisles and on the outside of the house. Mrs. Scott, my daughter, has charge of the music. This is my seventh meeting in this county.—MORGAN MORGANS.

Pape, Nov. 25.—Our meeting here is eight days old with 12 additions; 5 confessions, 4 baptized, one to be baptized and 6 by statement, 1 reclaimed. I never had better attention and interest. I go from here to Corinth, Kan.—W. N PORTER

Plattsburg, Nov. 27.—I have just closed a meeting of 3 weeks at Agency, Mo., with 24 additions; 12 confessions and baptisms, 5 by letter, 4 by restoration and 3 from the denominations. In the early part of the meeting H. F. Davis held a successful Bible-school institute of 5 days. This is my sixth annual meeting for this church, which has called me the eighth year for one-fourth time, without a dissenting vote or voice.—JAMES C. CREEL.

St. Louis, Dec. 2.—First church, six confessions. Second, meeting closed Sunday night with 45 additions, making 94 for the year thus far. Central, three confessions. Fourth, meeting continues with 42 so far; $500 received by bequest from Miss S. C. Lane. Fifth, two by letter. Ellendale, one confession. A. B. Moore has just closed a union meeting held in Hope Congregational church. East St. Louis, three additions, one by confession.

NEBRASKA

Omaha.—The annual meeting of the North Side Christian Church, Omaha, has just been held. The reports of the various departments show encouraging progress. There have been 85 additions to the church during the year. The present membership is 300. We have a wide awake Bible-school. Our superintendent, Bro. C. A. Mangum, is a wide-awake young man. With a host of young people to push the work the outlook for the future is very

If IT'S A 'GARLAND,"
That's all you need to know about a stove or range.

Mouse Proof

All our organs have this important feature. They are all

Mouse Proof

STYLE 4405.

We not only make the best possible instrument, but we construct it so that it shall give the best service for the longest time. Style 4405, one of our latest models, is especially desirable for chapel use.

Mason & Hamlin Co.

BOSTON. NEW YORK. CHICAGO.

GENUINE $5.00 QUAKER CABINET ONLY $3.50.

Send only $1.00 and this ad. and we will send you this genuine $5.00 Quaker Vapor Bath Cabinet by express C. O. D. subject to examination for only $3.50. You can examine it at your Express Office, and if you find it perfectly satisfactory, the cheapest good Cabinet you ever saw, pay the Express Agent **$2.50** more and express charges. Half million of these Cabinets sold at $5.00 each. It's Latest design. Best materials. Rubber lined, steel frame, folds in 1 inch space. Not a cheap, flimsy affair like others offered. Sent complete with stove, medicine and vaporizing pan, full directions and 100-page $2.00 Book—Health and Beauty—tells how to take Turkish, Russian, Hot Air, Steam and Vapor Baths at home for 3c each and treatment for each disease. Could not be better if you paid double price for it.

VAPOR BATHS benefit everybody—a big luxury—now inexpensive. Recommended by physicians, proven to be the best cure for Rheumatism, Kidney, Skin and Blood Diseases. Purifies the blood. Prevent and cure colds, fevers, beautify complexion, make clear skin, good nerves, refreshing sleep. Excellent for children and woman's ailments. $1. Face Steam, Attch. 65c extra.

$10.00 Double Walled Quaker Cabinet complete only $6.10. Other Cabinets $2.50 up.

ORDER AT ONCE or write for free catalogue and other special offers. Address,

WORLD MFG. CO., 79 World Bldg., CINCINNATI, O.

Big Wages, New Plans, Prices, etc., to Agents—men and women. Wonderful seller. Plenty territory. Write quick.

STARKS' HEADACHE POWDERS

REMOVE THE CAUSE

And cure any headache in five minutes.

10c. all druggists.
Sent by mail, postpaid.

STARKS & CO.,
MIDWAY, KY.

SUBSCRIBERS' WANTS.

WANTED Teacher of Shorthand, typewriting and Book-keeping, in Bethany College. Address T. E. Cramblet, President, Bethany, Mo..

GOVERNMENT POSITIONS YOUNG MEN for Railway Mail Clerks. Inter-State Corres. Inst., Cedar Rapids, Ia.

promising. Come to Omaha next October. We are preparing for the greatest convention ever held by the Disciples. Twenty-seven committees are at work. We meet twice a month from now until the convention. Come! —W. T. HILTON, pastor.

Omaha, Nov. 27.—We had a good day last Sunday; one confession and one received into fellowship, previously baptized, in the morning service, and 2 confessions and 2 others baptized in evening. I preach the sermon in the union Thanksgiving service of the down-town churches at the Kounty Memorial Lutheran church to-morrow at 10:30. My theme will be "The hand of God in American history."—SUMNER T. MARTIN.

York, Nov. 28.—I began a revival last Lord's day morning. There were six added at the morning service and one at the evening service, all heads of families. The people here have built a $5,000 church this year and provided for all indebtedness. Fifty have been added to the membership so far this year. Bro. A. C. Corbin, of Beaver City, Neb., will assist in the meeting now begun.—G. JAMES CHAPMAN, pastor.

OHIO.

Akron, Nov 25.—Our meeting here closed last night with 32 additions. Nearly all were by baptism. Bro. Geo. F. Hall, of Chicago, did the preaching. Miss Lillian Pearl Perrin, of Indiana, was present the first two weeks of the meetings. She was obliged to withdraw from the work in order to meet her engagement at Carlisle, Ky. At the close of the services last night, Bro. Hall made an appeal to the large audience present for enough pledges, payable in four months, with which to liquidate the present indebtedness of the church. The result was a great victory, nearly $900 being raised.—LUTHER MOORE, pastor.

Weston, Nov. 25.—J. R. Ewers conducted a series of meetings for us in October, which resulted in 15 by baptism and two by commendation. The meeting did great good along all lines.—S. W. COOK.

OKLAHOMA TERRITORY.

Blackwell, Nov. 30.—We began a meeting at this place last Sunday. Have had packed house at every service and three added. We go to opera house Sunday night. The church has no pastor. This is a fine young town of 3,500 population and in a fine country.—W. E. HARLOW.

Shawnee, Nov. 25.—Our Chetopa meeting of 18 days closed Nov. 21 with 45 additions, 38 baptisms, the church set in order and a pastor sighted—a good man and will be called. I am now in Shawnee, O. T. Our meeting starts off with a packed house and 2 additions the first day.—D. D. BOYLE.

OREGON.

Albany, Nov. 25.—Mrs. Clara H. Hazelrigg closed a 19 days' meeting with us last night, having greatly helped the church in raising nearly $500 for current expenses and arousing the church to a more consecrated service. The immediate results were 17 by statement and letter and 10 by confession, 5 being from the denominations.—J. B. HOLMES.

Eugene.—The First Christian church here recently closed a 23 days' meeting with 31 additions. B. B. Burton did the preaching and Dudley Eshelman, of Tacoma, Wash., led the singing. At the close of the meeting Bro. Burton gave his great lecture, "In the Corridors of Antiquity." This is one of the best lectures ever given in Eugene. We have had two additions since the meeting closed. This church met its apportionment for state work in the November offering.—MORTON L. ROSE, pastor.

PENNSYLVANIA.

Charleroi, Nov. 29.—We are in a good meeting here with 28 additions to date—18 by confession and baptism. Will continue another week, and then return home for a rest. Churches desiring my help in meetings for the late winter and spring will please address me at Muncie, Ind.—A. MARTIN.

Homestead.—A three weeks' meeting closed with 9 additions, 7 by baptism. The pastor, E. A. Bosworth, was assisted by E. P. Wise, of Somerset, Pa.

Newcastle, Nov. 25.—The Updike and Webb meeting continues with 48 added the first two weeks.—GEO. A. WEBB, singer.

Washington, Nov. 25.—There have been six additions by letter and three by baptism during the month of November. Have opened a mission Bible-school in Tylerdale addition with 150 enrolled. Have purchased lot and will build soon as possible.—E. A. COLE, pastor.

TENNESSEE.

Johnson City.—R. Lin Cave, of Independence, Mo., recently closed at this place a two weeks' meeting which resulted in 34 additions to the church, 20 by confession and baptism. Bro. Cave's sermons were of the highest order and proclaimed him at once a great preacher. A. A. Ferguson, our pastor, begins a meeting at Rockwood, Tenn., Dec. 1.—A. B. CROUCH.

VIRGINIA.

Martinsville, Nov. 25.—Preached at Mt. Olivet yesterday afternoon. Two confessions. —W. H. BOOK.

Fredericksburg.—Meeting three weeks old. 38 to date. Great crowds. People studying, debating and quarreling over "our plea" until this old conservative aristocratic town is getting alarmed lest a "Campbellite" church should creep in. But it is in and established now. All our "prospects" are guarded to church, and converts made to feel social and home pressure. We thank God and take courage for his power thus far.—HERBERT YEUELL.

WISCONSIN.

Richland Center, Nov. 24.—Friday evening a roll call of the church was held, invitations were sent to all members resident and non-resident, a large number responded, a very happy and profitable evening was spent. Two members have been added by letter, and one dismissed, during the month.—EDWARD OWERS, pastor.

Changes.

W. J. Dodge, Fort Dodge, Ia., to Armour, S. D.

Omer Hufferd, Cambridge City, to Charlottesville, Ind.

R. H. Simmons, Coleman, Tex., to Chickasha, I. T.

Chas. A. Burridge, Sedgwick, Kan., to Victor, Col.

J. A. McKenzie, St. Joseph, Mo., to Tabor, Ia.

O. W. Jones, Galena, to Nashville, Mo.

F. C. Aldinger, Cherokee, to Jefferson, Ia.

Christmas Cards.

The great majority of the readers of this paper, who can afford to present their friends with diamond rings and automobiles at Christmas time, have no interest in this announcement. It is for the benefit of the few who are unable to scatter such costly gifts, but who wish to send some Christmas remembrance to their friends. For all such, the CHRISTMAS CARD is just the thing. The friend who is worth having will appreciate such a kindly evidence of good will and remembrance as much as he would a gold watch. The complete list of our Christmas Cards is given in our Christmas Catalogue, yours for the asking, but we give below the following:

No. 70.—Twelve designs *i e* purchaser of a dozen cards gets 12 *different* cards. Size (closed), 4x2½ inches. Varied designs—flowers, landscapes, etc., etc. Christmas Greetings. Space for name of giver. Single copy, 5 cents; per dozen, 35 cents.

No. 81.—Flowers, cut to shape; a most tasteful design. Closed, 5x3 inches. Verses and Holiday greetings, with name of sender. Two designs. Single, 5 cents; per dozen, 40 cents.

No. 62.—Size 6x4½ (open). Christmas verses and greetings. Child figures, embossed; flower stamped designs. Two varieties. Single, 5 cents; per dozen, 40 cents.

No. 45.—An exquisitely chaste design; Rural Scenes in Photographic Colors. Shakespearian Quotations; Christmas Greetings. Four designs. Single card, 5 cents; per dozen, 50 cents.

No. 14.—One of our prettiest and choicest cards. Embossed designs with filagreed borders. Two varieties. Inside, Christmas verses and greeting. Single copy, 5 cents; per dozen, 50 cents.

No. 54.—This is getting into the higher grade of goods. Bowls of Roses in four designs. Escalloped Edges, Classical Quotations, printed in Gold. Single, 5 cents; per dozen, 50 cents.

No. 43.—This "card" is really a little booklet, with choicest floral designs on cover; holiday greetings and verses, and with blanks for names of giver and recipient, inside. Single copy, 8 cents; per dozen, 60 cents.

No. 99.—"Just too sweet for anything," is what she will say when she gets this beautiful Christmas remembrance. Size (open), 11x5½ inches. A triumph of delicate color-work. Single copy, 10 cents; per dozen, 80 cents.

No. 98.—A delicate bit of coloring in flower-designs. Holiday Greetings in Embossed Lettering. This is another booklet. Inside are Christmas verses and register for two names. Single copy, 10 cents; per dozen, 90 cents.

No. 100.—This is a novelty—a new idea in Christmas greetings. It is impossible to give, in a few words, any adequate or intelligible description of this beautiful novelty—this ingenious arrangement of color reflection to produce day and night effects on the same card. No. 100 is truly a gem. We have put it at a low price in order to introduce it among our patrons, 10 different designs. Single, 25 cents; per dozen, in assorted designs, $2 25.

Our five cent cards are such as the city stores, even, sell for ten to twenty cents. Our prices are very low. The practice of giving Cards at Christmas and Easter is rapidly growing—as it should—as it is a beautiful custom.

You doubtless have a score of friends whom you wish to "remember" at Christmas, yet you stagger at the expense and labor of purchasing expensive presents for them. Why not secure a dozen or two of our cards, and thus satisfy the generous impulse of your heart, without embarrassing yourself financially? *Verbum sap.*

Send in your orders as early as possible, to avoid the rush, and accompany them by cash. Address,

THE CHRISTIAN PUBLISHING CO., 1522 Locust St., St. Louis, Mo.

Family Circle

They are Thinking of You.

By F. Tate Kincaid.

Did you ever sit down in a room all alone,
Far away from the friends you love best,
And feel as if something were hovering round
Like a soul from the land of the blest?

Did you ever commue with something unseen,
A presence you could not explain,
And then feel it vanish and leave you alone—
To plead for its presence in vain?

O friend, if you haven't, just give me your hand
And go where you never have gone,
Where no kindred spirit, no one that you love
Can greet you, and you are alone;

Alone amid thousands who flit to and fro
With laughter and mirth in the halls,
And out in the corridors, out in the streets
The sound of their merriment falls.

Go yearn as I've yearned for the touch of a hand
In friendship unselfish and true,
The glance of an eye that can speak to the soul
And say, "I'm contented with you."

And then you will learn a sweet lesson of life,
That those who are constant and true
Will come in the spirit when you are alone,
Because they are thinking of you.

Cotner University.

Things to See in December.

The gift of sight is universal, but the power of seeing things is not so common. Most of us need a guide to point out the unobtrusive beauties which would otherwise escape our eyes. A writer in Country Life in America—a splendid new magazine for all interested in the great world of out-of-doors, and unexcelled in mechanical perfection by any current periodical—pleads for a fuller appreciation of the beauties of winter.

Are you one of those that cower at home, he says, sighing over faded woodlands and meadows brown and sere? There's something for you in your neighbor's wood lot, and faith, you need it!

Never mind where the paths are. Make one of your own. Shuffle your way through the drifts of leaves, all crisp and dry and brown. What a din they make!

The bluejay scolds you roundly for coming, but at heart he respects you. Not many have the hardihood to dare the silence and the cold.

What a sting there is in the gusty atmosphere! But there is a tingle in your blood by this time that answers the challenge. You catch your foot in a matted tangle of trailing yew. In falling you uncover a pocket of chestnuts hidden by some thrifty squirrel. What an exceptional flavor! And this little plant with the mottled leaf must be wintergreen! How the years fade out that separate you from the days of your youth as you nibble that leaf!

But listen! Is it a voice far off, or only the echo of a summer voice still wandering in the woods? It comes again!—the faintest little broken chirrup, and now you are sure. Off comes a strip of loose bark from the stump beside you, and there is your musician—a tiny, brown cricket. Under your gaze, he moves uneasily, and tries to slip away into a crevice. It may be terror that he feels—probably it is bashfulness.

What a winter resort you have discovered! Some borer has grooved the wood into an intricate pattern, leaving a trail of sawdust behind. In this soft bed lodges many a creature, waiting for the warmth of spring. Here is the chrysalis of a butterfly, lashed to its support with ropes of its own making. Hung all about are silken bags filled with the eggs of spiders. A yellow woolly caterpillar has spun a scanty cocoon and lies within it—a shiny, cartridge-shaped pupa. He wags his tail sleepily as you poke at him. Alongside is a relative of his, brown and black, who has gone to sleep with his clothes on! It is reverence that you feel as you fit that bark carefully into its place and bank it up with leaves. Truly our winter means not death, but only sleep!

But it's cold on the ground. You pocket a handful of chestnuts and munch them as you forge ahead. Instead of the vivid colors seen in October, there are browns and dull purples and pale yellows. They do not startle and waylay, but they do not weary you. There is a quiet restfulness in the picture—and it satisfies.

It is a joy to see the evergreens. Their time has come at last, and against a russet background they stand proudly up to be counted. You had forgotten how soft are the plumes of the white pine, and how beautifully fleecy the dark green sprays of the hemlock. Can anything be more heartening to a man than the smell of their bruised twigs?

One last, best sight as you leave the woods is a fine beech tree in full leaf, with the setting sun upon it. A touch has turned its dross to gold. It is a sight that makes the tears start!

Your neighbor has land and you have none. But he has never found anything but fuel in his wood lot. As you sit warming your hands at the fire, and picking off the burs you brought home, you incline to feel compassionate toward him. In spite of his riches, he is poor, indeed. And you are thankful for that best gift—the power to see and to feel.

Published Every Week. 52 Times a Year.

THE YOUTH'S COMPANION, Boston, Mass.

Write Right.

"Scatter decent, helpful things."

Good, philosophical Ras Wilson once said to a new reporter, "Young man, write as you feel, but try to feel right. Be good humored toward everyone and everything. Believe that other folks are just as good as you are, for they are. Give 'em your best and bear in mind that God has sent them, in his wisdom, all the trouble they need, and it is for you to scatter gladness and decent, helpful things as you go. Don't be particular about how the stuff will look in print but let 'er go. Some one will understand. That is better than to write so dosh bing high, or so tarnashun deep, deep that no one understands. Let 'er go."

"So on the above plan," says M. W. Porter, of Topeka, Kan., "I will write what I know of Grape-Nuts Breakfast Food from personal experience. After a long period of indigestion and other disorders, with some misgivings I took up the use of Grape-Nuts. Despite the hot weather I kept gaining in strength and mentally, a thing I had never done at that season of the year.

"I found the food an excellent stimulant for the brain, and I could do more and better work than I had ever done. It was a revelation to discover how closely the brain and digestive organs were in sympathy with each other. Whatever retarded the work of one had a corresponding effect on the other, and the food that tended to put one in proper shape acted accordingly on the other. I know that my great improvement mentally and physically came from dispensing with unwholesome food and using Grape-Nuts liberally."

The Reason.

I've often sat here and wondered
Whatever the reason could be,
That no matter how naughty I've been to her,
Mamma's always so good to me.

To-day when my very best doll tore her frock
I punished that child most severely,
And locked her up in a cold, dark room,
Till she should repent sincerely.

But after I'd turned the key in the lock
I felt so unhappy, and sorry, and sad,
That I just had to bring her right out again,
For I loved her although she was bad.

Then it came to me all in a minute,
As I rocked with my doll on my knee,
That mamma is only a great big girl,
And her very best dolly is me.

—*Exchange.*

How to Keep a Position.

Mr. James J. Hill, President of the Northern Pacific railway and head of the corporation recently formed to effect the combination of the great northern transcontinental roads, writes in Success on How to Get and Keep a Position. As an employer on a large scale, Mr. Hill ought to know as well as any one what qualities in an employe win the approbation of his boss. He says in part:

Having secured your position, how shall you keep it? First, and always, by being absolutely and strictly honest, for honor and character are man's greatest promoters. They stimulate energy and promote confidence. Who can deny the great power of energy and confidence? After an employer finds out he has an energetic clerk, in whom he can place absolute confidence, that clerk's future is a very promising one.

Go to work with slow, steady, determined effort. Don't grab your pen or shovel as if you knew just what you are expected to do without explanation. Don't give your employer the impression that he has secured a man who is using his brains simply to figure out how far his weekly wage will go—if it will pay only the rent and buy the food, or if it will go so far as to permit of two theater tickets and a new collar for the dog. Perhaps you think your employer cannot detect such thoughts. He is, perhaps, a keen man, has probably employed scores before you, and has had much practice in reading the expressions of men.

When luncheon or closing time is approaching, don't begin to prepare for leaving twenty minutes beforehand. I know a young man who stopped work regularly at 11:40 A. M., and at 5:10 P. M., in order to have plenty of time to "wash up," arrange his cuffs and tie, and brush his hair, so that he could leave promptly at 12 o'clock for luncheon, and at 5:30 P. M., when the store closed. It was some years ago. That man is still looking for a "good job." He has had more than a dozen He knew how to get them, but he never acquired the art of keeping them. Don't be afraid of trying to do more than is expected of you. This has been the cause of many a man's failure. The bookkeeper who gives up a theater party or an evening social, in order to try and complete a balance sheet, does not escape his employer's notice. He has shown willingness and has given the "boss" good evidence that he regards his interest before his own pleasure. You may make mistakes; but, if you do, say so, and make your amends by trying to correct them. Never lie about a mistake, for such a course adds cowardice to an already unpleasant condition.

Why is a Monkey a Monkey?

Did you ever stop to think where some of the animals got their names—their English names we mean, for of course, Adam didn't name them in English when they filed past him in the garden? A writer in Cassell's Little Folks explaining the origin of some of these names says:

"One of the funniest little animals is the monkey, and whenever you look into its little wrinkled face, remember how its name arose. Monkey is due to the English way of pronouncing the old German word *Moneke*, which was the name of the ape's son in a famous old tale. This *Moneke* is a diminutive form of the Italian *monna*, meaning 'an ape,' and also used as a nickname for an old woman; while *monna* itself is short for *madonna*, that is, 'my lady.' *Orang-outang* is a Malay expression, meaning, in plain English, 'the wild man of the woods.' *Lemur* is the Latin word for 'ghost,' and was given to the little animal so called on account of its nocturnal habits. The squirrel carries its name-history about with it in the shape of its bushy tail, which serves to a great extent as a covering when it sits down. *Squirrel* is composed of two Greek words, meaning 'shadow' and 'tail.' *Mouse*, which goes far back to the old Persian and Sanskrit languages, means the 'stealing' animal, just as *wolf* in its original form meant the 'tearer,' and *hare* meant 'jumper.' The lynx was so called because of its keen, bright eyes, its Latin name being allied to the Greek word for a lamp."

Success Out of Failure.

It is a fact, proven by many examples, that some boys who cannot be started on the road to success start themselves very effectively when thrown on their own resources. General Lew Wallace, according to his own words, was a poor student in his young manhood, says Success.

He grew tired of his college course after six weeks and returned home. But his failure at college furnished the turning-point in his career. He says:

"I shall never forget what my father did when I returned home. He called me into his office, and took from a pigeonhole in his desk a package of papers neatly folded and tied with red tape. He was a very systematic man, because, perhaps, of his West Point training. The papers proved to be the receipts for my tuition, which he had carefully preserved. He called off the items and asked me to add them. The total, I confess, staggered me.

" 'That sum, my son,' he said, with a tone of regret in his voice, 'represents what I have expended to provide you with a good education. How successful I have been you know better than anyone else.

" 'After mature reflection, I have come to the conclusion that I have done for you, in that direction, all that can reasonably be expected of any parent; and I have, therefore, called you in to tell you that you have now reached an age when you must take up the lines yourself. If you have failed to profit by the advantages with which I have tried so hard to surround you, the responsibility must be yours. I shall not upbraid you for your neglect, but rather pity you for the indifference which you have shown to the golden opportunities you have been enabled to enjoy through my indulgence.' "

"What effect did his admonition have on you? Did it awaken or arouse you?" General Wallace was asked.

"It aroused me, most assuredly. It set me to thinking. The next day, I set out with a determination to accomplish something for myself. My father's injunction rang in my ears. New reponsibilities rested on my shoulders, as I was, for the first time in my life, my own master. I felt that I must get work on my own account.

"After much effort, I finally obtained employment from the man with whom I had passed many afternoons strolling up and down the little streams in the neighborhood, trying to fish. He was the county clerk, and he hired me to copy what was known as the complete record of one of the courts. I worked for months in a dingy, half-lighted room, receiving for my pay something like ten cents a hundred words. The tediousness and the regularity of the work made a splendid drill for me, and taught me the virtue of persistence as one of the avenues of success. It was at this time I began to realize the deficiency in my education, especially as I had an ambition to become a lawyer. Being deficient in both mathematics and grammar, I was forced to study evenings. Of course, that was very exacting, after a full day's hard work; but I was made to realize that the time I had spent with such lavish prodigality could not be recovered, and that I must extract every possible good out of the golden moments then flying by all too fast."

Easy Money-Making

for men or women, boys or girls, working for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

We pay well for little work; we can afford to do it, because your work brings such results.

It is easy for you; it is easy for us. It is so good that some people make it their whole business.

Write to

The Curtis Publishing Company Philadelphia

LADIES WANTED to work on SOFA PILLOWS. Materials furnished. Steady work guaranteed. Experience unnecessary. Send stamped envelope to Miss McGee, Needle Work Department, Ideal Co., Chicago, Ill.

Nature Literature.

The growth of literature pertaining to plants and animals and the out-of-doors, says a writer in Country Life in America, is one of the most emphatic and significant movements of the time. As an indication of the interest on the part of the public in reading matter appertaining to country life, it may be recorded that there were published within fifteen months one hundred and forty-two books devoted to outdoor topics. Not one of these books has been what the publishers call a failure; a number have sold 20,000 copies; some 40,000; others 50,000; and at least one 90,000 copies. Publishing houses are preparing special catalogues of outdoor literature. Added to all this is the rapidly growing literature of agriculture and its allied arts. The old days of distrust of "book-farming" have come to an end. Farm literature of the present day is vital, resourceful, scientific, entertaining. The demand for it is increasing. Much of it will outlive its generation.

The Book.

The following collection of the opinions of great men about the Bible was printed upon a card and hung upon the door-knobs in Lexington, Ky., during the recent series of meetings in that city:

Andrew Jackson—The Bible, sir, is the rock on which our republic rests.

Thomas Jefferson—I have always said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands.

Daniel Webster—I have read the Bible through many times; I now make a practice of going through it once a year. It is the book of all books.

Patrick Henry—There is a Book worth all other books which were ever printed.

Henry Clay—I have always had and always shall have a profound regard for Christianity, the religion of my fathers, and for its rites, its usages and observances.

Carlyle—A noble book! All men's book!

Walter Scott—There is but one book for the dying man—the Bible.

Milton—There are no songs comparable to the songs of Zion; no orations equal to those of the prophets, and no politics like those which the scriptures teach.

John Locke—It has God for its author, salvation for its end, and truth without any error for its matter.

Isaac Newton—I account the scriptures of God to be the most sublime philosophy.

Benjamin Franklin—Cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest.

Gladstone—Constantly I study the word. The Holy Scripture is an impregnable rock. The acceptance of Jesus will solve all the great problems of the day.

Napoleon—The soul can never go astray with this book for a guide.

George Washington—It is impossible to govern the world without God. . . . He must be worse than an infidel who lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations. Thy word is a lamp to our feet, by it we must be judged.

The young mother thinks, when she has completed the baby garments that are to clothe the little form. But she is not all ready for baby's coming, unless she has done something more for the baby than merely to prepare his clothes. Many a young mother who goes through hours of pain and suffering wonders why it was not possible to prepare in some way for the baby's advent, and to avoid the agony that seemed almost unendurable. Dr. Pierce's Favorite Prescription is the one medicine for women which prepares them perfectly, both for the burdens and pleasures of maternity. It prevents the morning sickness from which so many women suffer. It strengthens the whole body, so that there is no nervousness nor anxiety. It promotes a healthy appetite and causes refreshing sleep. It gives the mother strength for her trial and makes the baby's advent practically painless. Healthy mothers have healthy children, and it is the general testimony of those who have used Dr. Pierce's Favorite Prescription as a preparative for motherhood, that the children were healthier and happier than those born after months of mental misery and physical anguish on the part of the prospective mother.

Sick and ailing women are invited to consult Dr. Pierce by letter absolutely without fee or charge. As chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., Dr. R. V. Pierce, assisted by his staff of nearly a score of physicians, has in the past thirty years and over treated and cured more than half a million sick and suffering women. The testimonials of these cured women are on record. A large number of them were cured when doctors had pronounced a cure impossible and after enduring years of useless suffering.

Let no sick women hesitate to take advantage of Dr. Pierce's offer, but write at once and so secure the professional counsel of a specialist in the diseases of women, entirely *free*. All correspondence strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

Hoped for Death.

"For the sake of poor suffering women, I feel it my duty to inform you of the great benefit your medicine has given me," writes Mrs. Callie Bowles, of Watts, Iredell Co., N. C. "I was in a most miserable condition when I wrote to you. I had uterine disease so bad I could scarcely walk and suffered such dreadful misery I hoped to be relieved by death. You wrote to me to take your 'Favorite Prescription' and I have taken eleven bottles of it, and two of your 'Pleasant Pellets.' I am entirely well and feel like a new woman. I feel thankful to God and to Dr. Pierce for the blessings I now enjoy. I have a fine big boy, two months old and never got along as well in my life. I can't praise your medicines enough."

Very Thankful.

"I will be very glad to say a few words for Dr. Pierce's Favorite Prescription," writes Mrs. P. S. Douglas, of Mansonville, Brome Co., Quebec. "During the first four months when I looked forward to becoming a mother I suffered very much from nausea and vomiting and I felt so terrible sick I could scarcely eat or drink anything. I hated all kinds of food. At this time I wrote to Dr. Pierce and he told me to get his 'Favorite Prescription' and a bottle of 'Golden Medical Discovery.' I got a bottle of each and when I had taken them a few days, I felt much better, and when I had taken hardly three parts of each bottle I felt well and could eat as well as any one, and could do my work without any trouble (I could not do anything before). I feel very thankful to Dr. Pierce for his medicine and I tell all who tell me they are sick to get these medicines or write to Dr. Pierce."

Dr. Pierce's Common Sense Medical Adviser sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for book in paper cover, or 31 stamps in cloth binding.

Finest train in the world; goes one-tenth the distance around the world; near the greatest canyon in the world; best railway meal service in the world.

Daily to
San Francisco, Los Angeles and San Diego.

Wide-vestibuled, electric lighted and luxuriously equipped.

The California Limited Santa Fe

Drawing-room Pullmans, Buffet-smoking Car (with barber shop), Harvey Dining Car, Observation Car (with ladies' parlor).

Best train for best travelers.

Visit Grand Canyon of Arizona en route, now reached by rail.

Illustrated books—
"To California and Back,"
"Grand Canyon of Arizona,"
ten cents.

A. Andrews, General Agent,

Santa Fe Route,

108 N. Fourth St., St. Louis, Mo.

QUEEN ESTHER

By M. M. DAVIS. A charming little volume by one of the most popular preachers and pastors in our brotherhood. Taking the story of Esther as given in the Scriptures, he skillfully enlarges, supplying detail and incident, until he makes a romance of absorbing interest. The book is beautifully printed and bound, is illustrated and contains 132 pages. The price is 75 cents.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

With the Children.

J. Breckenridge Ellis.

Advance Society Letters.

Jas. F. Stewart, Santa Paula, Cal.: "Some three years ago two children, Grace and Ulie Stewart, of Santa Paula, became members of the Av. S. Perhaps the children would like to know where they are now. The older sister they spoke of, is married, the mother of two sweet little girls. Ulie is at Kimberlin Heights in the School of Evangelists, preparing for his life work. He has been there over a year, and, although not sixteen, has preached his first sermon, which is said to have been a splendid effort. Grace is with Princes C. Long, the singing evangelist, preparing herself to sing the gospel. They expect when they graduate, to go together to preach and sing Christ into the lives of men. And I, the father and preacher they spoke of, am all alone except for the faithful dog Nero, who is as wise as ever; he mourned the children's absence many weeks, but has become reconciled." (I was so pleased when I read this letter, it was just as if somebody had given me a beautiful present.) Burleigh Cash, Pennville, Ind.: "I think the new story is fine." (Good for you!) "I broke my collar bone about five weeks ago, but it is getting well." (I hope your side beat; I suppose it was football?) Helen Unsell, Frankford, Mo.: "I am just eight; I have never gone to school because we live so far, but mamma teaches me. I enjoy the stories every one, but I think the last is always the best. We are twelve miles from the Mississippi river, and have to cross it when I go to my grandma's." (What fun!) "We have free mail now and get our papers every day, which gives us much pleasure. I hope I will get some new books on Christmas." (Where's Santa Claus? I hope he's around listening, somewhere.)

Madge Masters, Ozark, Ark.: "I will tell about a Hallowe'en party I went to on Oct. 31. The 'Criterion Club' gave a faggot party; each member was to invite two friends. This was the invitation:

'To-morrow night is Hallowe'en,
Ten little sticks you're asked to bring;
And while they burn a story relate,
And don't forget to bring a plate.
Meet us on the college ground,
Where nuts and candy will be found.'

We wrote on butcher's paper and tied little sticks to it. About fifty came and we had such a nice time—I wish you could have been there. We had it on the campus and made the candy in kettles we could set right down in the coals. I helped make some of the candy and you know it was good." (I know it was good if any of the kindness of those little hands could rub off on the candy; I think it must have been the sweetest candy that was ever kettled in Arkansaw.) "I liked Pete better than any of the stories, for the girls reminded me of a crowd I go with. Margaret Sturges, of Chillicothe, writes me such nice letters; I do wish we lived close so we could go and see each other." (ME, too!) Ethel Wheat, Aurora, Mo.: "Sorry I have not kept the rules, but begin again, as do also Flora and Alma Berry; I send a new name, Sadie Shrum, 13. What colors are our badges?" (Red, and any other one color you may prefer; a good combination is red and blue with "Av. S." worked on the upper ribbon in white silk.) Willie Bell, Lees Summit, Mo.: "I have found the Av. S. work a benefit since I left college two years ago. I find that the regularity of the reading, as well as the information gained, is beneficial."

Orrell Fidlar, Terre Haute, Ind.: "How fast time flies!" (Yes, doesn't it!) "So Orrell sent a full report of *his* work, did he? That is what you said last time. The very idea! I'll forgive you this time, if you never do it again. It's not the first time I've been taken for a boy, but *I am a girl.* And always will be, because I'm not going to get old like some try to make you out to be. I don't think you're an old bachelor, because then you would not care for us as you do. Anyway, you are not old enough to be a regular bachelor. I speak as if I know, don't I? Well, I do; I have a brother about your age and he is a boy yet. A quotation:

'A little bit of powder,
A little dash of paint,
Make a woman's freckles
Look as if they ain't.'

The author is unknown and I think it is a shame, for no doubt this was an old writer's masterpiece. Lately I have read Janice Meredith, Alice of Old Vincennes—I liked that very much, it was so near home. And Tommy and Grizel, but I did not like the way Tommy acted, at all. I correspond with Ethel Taylor, got acquainted with her through our society, like her very much. *I am a girl.*" Agnes May, Campbell, Cal.: "Is Pete to be published in book form? I think lots of people would like to read it." Mattye Upton, Houstonia, Mo.: "My cousin Anna Black and her cousin Beatrice Hatten, of Sedalia, send their names. I have read Up the Ladder and The Gypsy's Prophecy. I would like to live where Madge Masters does. I think it would be great fun to help cultivate sweet potatoes. My Sunday-school class is the banner class; one boy gave a dollar."

Lema Davis, Hume, Ill.: "I am very sorry, but don't believe I can stay with the Av. S., for school has begun. I cannot remember the rules at all." (I hope to print a letter from Lema before long, saying she has decided to stay with us. If she had an alarm-clock she could set it, and whenever it went off she could rush for her history or poetry.)

Constance Blessing Smith, Fayette, Mo.: "Will you let another little girl join your happy circle? We live on a lovely farm, our yard is sixteen acres and full of trees. I am twelve. I have six fox terriers, three of them little puppies, and a great dane named Dewey. I belong to the Sunshine Band of Mercy in K. C., and I try to be kind to all dumb animals." (So do I try, and I think it a great work; but I find flies and spiders very trying; it will not do to indulge them too much; one must be firm.) "The story I sent, 'Mrs. Sea's Reception,' I wrote when I was ten. It was raining one evening and I was looking out the door when my little story came into my mind, and I went upstairs and wrote it. I am sure I can keep the Av. S. resolutions, for I have gone three years without touching a drop of coffee and two without eating pickles." (Can more be said?) "Please write more on Pete. Please do have it in book form, I like it so much better than the Red Box Clew. I think you must be Edgar. Good-bye until I see you again in the next paper."

Nannie D. Chambers, Richwood, Ky.: "I hope The Runaways will be as good as Pete. Jean is going to read Pete to her pupils. Tell the members of the Av. S. that I know all about the author of it; I have seen him and I know whether he is an old bachelor or not. I will not tell them that, but I will say his pictures in the CHRISTIAN-EVANGELIST are not *half* as good looking as he is." (No, they're not; not *quarter*. Nannie D. knows what she is talking about—I visited her one summer.)

NEW HONOR LIST, and a fine one: Nannie D. Chambers (11th quarter); Madge Masters (12th); Orrell Fidlar (2nd) (I am a fiddler myself, so how could I know she was a girl?); Burleigh Cash (13th); Harry Cash (13th); Mrs. F. A. Potts, Chattanooga (3rd); Mary Emily Day, Sparta, Mo. (6th); Francesca B. Taylor (2nd).

Albany, Mo.

BIGGER BOX
SAME PRICE

Enameline

THE MODERN STOVE POLISH

Brilliant, Clean,
Easily Applied,
Absolutely
Odorless

LIQUID—
BETTER YET!
FIRE PROOF!!

SOUND AS A DOLLAR

That is the result of a course of treatment with Scott's Emulsion. We have special reference to persons with weak lungs and sensitive throats.

Scott's Emulsion does some things better than others. This is one of them. It has a peculiar action on the throat and lungs which gives them strength and makes them tough.

That's how Scott's Emulsion drives out coughs, colds and bronchitis. It keeps them out, too.

We'll send more little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

For Nervous Headache

Use Horsford's Acid Phosphate.

DR F. A ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

Hour of Prayer.

Frank G. Tyrrell.

The Saints' Coronation.*

TEXT:—And when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.—1 Peter 5:4.

Again we have a glimpse of coming glory. Last week we studied the map of the heavenly country, and felt stirring within our hearts a longing for home. Now we are to think of the crowns which reward the home-coming hosts. Such themes are most appropriate at the close of the year. The harvests have crowned the year with gold; and in this we see a parable, for life has its harvest and its golden crown.

Veiled Glories.

The children and saints of God are in disguise here. They struggle for the mastery over appetites and passions, and contend with vicious propensities, and are in outward appearance much like their unregenerate fellowmen. But all the while, there is developing within the glory that is to be revealed hereafter It is veiled now; it is unperceived and in the majority of cases even unsuspected. Yet it is none the less real, and its final manifestation is one of the sweet certainties of Christian life

Was it not in the same way that the Master lived? To be sure, His character was spotless from the first; there was no transgression, there was no penitence and amendment in His career, but the glory which He had since the world began was veiled by the flesh. It flashed forth occasionally, in miracles of mercy, in celestial speech that distilled from His lips as fragrant as the airs of heaven, but in the main it was hidden. He was unrecognized, misunderstood, rejected But through those days of obscuration, he endured the cross, despising the shame, for He had respect unto the recompense of reward. His disciples need not be fretful or impatient; they can afford to wait the time of revealing and carry the hidden glories of character to the day of coronation.

The Courage of the Future.

If we believe the word of God, then no matter what our burdens and trials, there is coming a time of triumph. This is the refrain of some of our sweetest songs: "What must it be to be there?" "Not half has ever been told," etc. Imagination wearies itself in trying to picture the joys of heaven and the splendors of coronation. They cannot be imaged to our earthly minds. But now if all this untold glory awaits us, then what strength the anticipation should impart for present toils. It should give us strength to endure reproaches and humiliations. God's people are often reviled; His most faithful servants are caricatured and traduced. Can they say exultantly "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely"?

Strength for the present duty, for the burden of sorrow, for the unknown future, is ours, if we rightly anticipate the moment of thrones and crowns and sceptres. Crosses fill the vision and try the heart now; judgment halls frown and persecutions threaten and the grave yawns; but looking forward, we see the final victory, the hour of spiritual supremacy and everlasting reward, and we take courage. Nothing can harm us; no enemy can overthrow us; no peril can engulf us; we shall come off more than conquerors. Days of depression and discouragement should be brightened with thoughts like these.

"For Me."

There is no egotism in this expression of the apostle; when he declares, "There is laid up for me a crown of righteousness," he is but claiming his own. Christianity does not demand self-effacement, self-obliteration, but self-sacrifice, sanctification. Therefore we are at liberty to think of the throne room and the crown jewels. And this phrase suggests the great fact of adaptation. There are to be rewards bestowed fitted to individual needs, and rounding out different characters. Identity, personality, individuality, will be respected in heaven. There will be no dull and monotonous uniformity.

There are in every heart unspoken desires, unuttered yearnings for moral greatness and spiritual excellency that shall there and then have their fulfillment. If we are obedient, if we take God into our lives and let Him fashion them, we need not fear. He will lead us to the fountain for which we thirst. He has trained us in the way each should go, not in the way some other child should go, and there will be this same respect for personality shown in the final award. And yet our joy will not be selfish and separate. When we glance about us, our hearts will bound with gladness to see that not for us only, but for all them that love His appearing, there are crown and thrones and dominions. What throngs will assemble! What songs will arise! What hallelujahs will ring!

Prayer.

Up out of darkness and worldliness, from flesh and folly, from sin and sorrow, O God, lift us. Cheer the disconsolate and the defeated with visions of coming glory and victory. Lead us into blessed fellowship, into tender sympathy. Forbid that any should fall out of the ranks, but measure to each struggling soul patience and strength, and bring every tired pilgrim home at last, robed and crowned, through Jesus Christ, our Lord. Amen.

*Prayer-meeting Topic for Dec. 11.

WEBSTER'S INTERNATIONAL DICTIONARY

A Dictionary of English, Biography, Geography, Fiction, etc.

NEW EDITION. 25,000 New Words, Phrases etc.

Prepared under the direct supervision of W. T. HARRIS, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists.

New Plates Throughout. Rich Bindings. 2364 Pages. 5000 Illustrations.

Useful Reliable An Ideal Christmas Present Attractive Lasting

Also Webster's Collegiate Dictionary with a valuable Scottish Glossary, etc.

"First class in quality, second class in size." *Nicholas Murray Butler.*

GET THE BEST

Specimen pages, etc., of both books sent on application.

G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

The GREATEST SONG-BOOK of the 20th CENTURY

—BY—

Chas. H. Gabriel, J. E. Hawes & W. E. M. Hackleman

192 PAGES—201 SONGS AND HYMNS.

Best American Authors Represented by Valuable Copyrights.

This book contains 125 NEW SONGS and a large collection of Popular Songs, together with many Standard Hymns. Its editors have edited books that have reached a sale of *many million* copies. Their songs are sung around the world and their latest and best appear in this book. **Send 25cts. for Sample Copy.**

PRICES AND EDITIONS.

Full Cloth (*Postpaid*)	*Per Copy* $0.30	*Per Doz.* $3.00	*Per* 100 $25.00
Board " " "	.25 " "	2.50 " "	20.00
Flexible Cloth " " "	.25 " "	2.25 " "	17.50

EXPRESS NOT PREPAID.

Send for our 40-page Catalogue of Song-books for Church and Sunday-school, Anthem Books, Male Quartette Books, Anthems, octavo form, and Sheet Music.

Address..... HACKLEMAN MUSIC CO., 712 Majestic Bldg., Indianapolis, Ind.

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65 St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

FOR SCHOOL TEACHERS

New Wall Map, Free.

The Louisville & Nashville R. R. has just issued a most complete Wall Map of the United States, Mexico, and the West Indies This map is printed in colors, mounted on linen, with rollers at top and bottom, ready to hang on wall. Size is 36x36 inches. We will be pleased to send a copy FREE to every teacher who will send name and address to

C. L. STONE,
General Passenger Agent,
Louisville, Ky.

Sunday-School.

W. F. Richardson.

The Passover.*

The final appeal had been made to Pharaoh, in behalf of the people of God, and by him haughtily refused. All the wonders wrought by the two servants of Jehovah had but served to harden his heart while his base and cowardly refusal to keep his several promises to release Israel, promises made under the awful influence of dire afflictions which beset his own nation, proved conclusively that naught except the most fearful calamity, one which should strike directly at his own household and throne, could bring him to submission. After the ninth plague had passed, Pharoah angrily forbade Moses and Aaron to enter his presence again, under penalty of death. They answer him with the courage born of confidence in God, telling him that when they next meet, he will be the suppliant, and his appeal the very one which they have been making before him. The final visitation of Jehovah shall bring death to every household in Egypt, while the entire Jewish nation shall escape.

How much time elapsed between the departure of Moses and Aaron from Pharaoh's presence and the final catastrophe resulting in Israel's deliverance, we do not know. It was probably not more than a few weeks at the most. The Hebrews must be prepared for their journey to Canaan, and be instructed where to gather in bands to march for the common rendezvous at Succoth. But this need require but little time. Israel had long perceived that the contest between Jehovah and Pharaoh could have but one ending, and all the plans for their march might have been talked over with the elders of the people during the months that had passed, and the details arranged. They waited for the awful midnight when the power of Pharaoh should be broken, and they and their little ones go forth a free people.

Before effecting their final deliverance, Jehovah provides for such a memorial of his providential love as will keep alive in their hearts, and the hearts of their children, the memory of what he had done for them. The human heart is forgetful of favors, and needs constant reminders of grace bestowed to preserve gratitude toward the giver. The very generation that Jehovah delivered from Egyptian bondage proved false to him, and it could not be expected that future generations would cling to him without some provision for teaching them their infinite obligation. The Passover became to Israel an object lesson, speaking in more impressive tones than any mere words of the birth of the nation from the womb of her cruel mother, Egypt, and of the providence of Jehovah that followed them through all the varied experiences of their pilgrimage. To the Christian the story of the Passover is of surpassing interest, since it brings to him the sweeter story of his Passover, the true Lamb of God, through the shedding of whose blood has come to him deliverance from the awful bondage of sin and birth into the spiritual family of God.

The Passover should signify a new beginning for the year to Israel. Nisan should henceforth be the first of months. They should count time from the date of their deliverance Does not the child of God through Christ count his new life from the time when he is born into the kingdom of heaven? "If any man be in Christ, he is a new creature; old things have passed away, behold, all things have become new." The register of ancient Israel was in "the book of generations of the children of Israel." The register of God's spiritual Israel is in "the book of the regenerations of the children of God." Our names are written in "the Lamb's Book of Life."

The innocent lamb is chosen as the sacrifice whose blood shall cover their heads from the stroke of death. It shall be "without blemish," the choicest of the flock. Selected on the tenth day of Nisan, it is to be kept until the fourteenth, and then slain in the evening and its blood sprinkled on the posts and lintel of their doors. The flesh shall then be roasted, care being taken not to break any of the bones, and eaten with unleavened bread and bitter herbs. Any family too few in number to consume a lamb shall join a neighbor family, that all the lamb may be consumed. Any fragments that remain, with the bones, shall be burned. Can we not see here a beautiful symbolism of the Lamb of God, whose sinless life was freely yielded up for our redemption, the just for the unjust, that he might bring us to God? He was the "chief among ten thousand, and altogether lovely." He was "the Lamb of God without spot and blameless." His blood is called by the writer to the Hebrews "the blood of sprinkling," and is said to be applied to our hearts by faith. In the Lord's supper we preserve the memory of his great redemption, and the bread and wine tell us anew of his undeserved mercy. We do not eat of it with bitter herbs, because the sweetness of our deliverance makes us forget even the bitter bondage of sin from which he has saved us. We do not eat of it standing, staff in hand, with the haste of those who are yet to make their hasty flight for liberty, but in the quiet of the divine communion afforded to us who "sit together in heavenly places in Christ Jesus."

Again the fearful visit of the angel of death is foretold, and the promise given that he shall pass over every house where the blood has been used as commanded. The firstborn of man and beast shall die in all Egypt, but life shall reign among the chosen people. The sparing of their firstborn in this time of dread visitation doubtless led to the statute enacted in the Mosaic law, dedicating to God the firstborn of man and beast, and requiring the redemption of the firstborn child by the payment of a certain sum into the Lord's treasury. This provision would forever keep in their memory the separation made between Egypt and Israel by the mighty hand of God.

We leave the chosen people here for another week. They have set apart the choicest lambs from their flocks, and at the appointed time have slain them, and sprinkled the blood upon the posts and lintels of their habitations. The flesh has been prepared, and with unleavened bread and bitter herbs is spread upon their tables. They gather their families about the board, and wait the signal to begin the feast. Their garments are girded about their waists and the sandals on their feet. A staff in every hand suggests the long journey before them. They await the coming of God's angel with awe, but without fear. "God is their refuge and strength," and their hearts are overflowing with hope and joy.

*Lesson for December 15. Exodus 12:1-14.

WRITE FOR OUR NEW CATALOGUE IT IS FREE

A handsome book of 265 pages, containing over 3,500 illustrations—with descriptions and prices of fine Diamonds, Watches, Silverware, Rings, Cut Glass, Leather Goods, Umbrellas, Sterling Silver Novelties, etc. We have articles suitable for gifts from 25c to $10,000.00,

Mermod & Jaccard Jewelry Co., Broadway, Cor. Locust St., St. Louis, Mo.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR PIPE ORGANS.
637-643 S. Ewing Avenue, St. Louis, Mo
Please mention this paper when writing

Barnes Business College
Library Bldg., 911 Locust st., St. Louis, Mo. A Strictly High Grade Business School. Thorough instruction in all Commercial Studies, including Shorthand, Touch Typewriting, etc. Established 20 years. Send for 50 page illustrated catalogue.

STUDY ORATORY
MINISTERS LAWYERS PROFESSORS
COMPLETE INSTRUCTION FULL WINTER'S COURSE AT HOME $5.00
TEACHERS PARENTS STUDENTS
FULL PARTICULARS FREE F. P. KAISER ST. LOUIS

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., $ Galveston, Tex., Ft. Worth, Tex., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

OPIUM COCAINE
Cured at home in 10 to 30 days. Hundreds of testimonials. 20 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY M. D., Atlanta, Ga.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

To Cure a Cold in One Day
Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

Book Notes.

N. B. The business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to those listed in our catalogue, or to those which we advertise, from time to time, in our periodicals We do a general book business, and can supply, AT THE REGULAR RETAIL PRICE, almost any book in print, no matter where or by whom published. If you see anywhere a review or advertisement of any book and desire to purchase it, send us a money order or draft to cover the regular retail price, and we will forward the volume postpaid.

Our *Special Catalogue No. 39*, for Christmas, 1901, is a good thing. It will probably be out and ready for delivery by the time this issue of the CHRISTIAN-EVANGELIST reaches its readers. We already have some thousands of envelopes addressed to send copies to as many of our patrons. If you do not receive a copy by Saturday, December 7, you would better drop us a postal card and ask for one. You can't afford to miss it. Our Christmas catalogue of 1900 was a veritable blessing to thousands; but this year we have surpassed all former efforts. It is not only a Christmas catalogue, but is also pre-eminently a *Bargain List*. There are some offers in it that you will have to read through two or three times before you can really believe you have read aright, and even then you will fear there is some mistake —some typographical error in the prices. This is particularly true of some of our offers of *high-grade Teachers' Bibles*, which are offered at prices lower than those commonly asked for the cheaper grades—those bound in imitation leather and lined with black paper! Do not neglect to send for a copy of this catalogue, if you fail to receive one by the date mentioned. It may save you several dollars in the purchase of Christmas Bibles.

Our unprecedented offer of a Five Dollar Bible for One Dollar and Twenty-five Cents, (just one fourth price) which was made in last week's issue of the CHRISTIAN-EVANGELIST, evidently caught the public eye. Answers began to come in on Friday (the first copies of the paper were mailed on Wednesday night) and they came fast. Our supply of this Bible, at this price, is limited, and we greatly fear that many persons are going to be disappointed. It is a case of "first come first served." We will send them out as long as they last, and then (sad thought!) we will have to begin returning the money of procrastinating would-be purchasers.

"This is my busy day" is the standing notice which every employe of the Christian Publishing Company keeps hanging over his desk, case, press, table or bench these days. Never in the history of this house, extending over more than a quarter of a century, have we been so busy. In some departments, extra night work is now the rule, and the lunch hour is shortened to a few minutes. The moral of this, to our patrons, and especially to those who intend to purchase books and supplies, is that all orders should be sent in as early as practicable, to avoid possible disappointments. It is our rule to fill all orders the day they are received, and rarely do we fail to keep to the rule Often are we blamed for the delay of the post office or of express companies. We will do our utmost to serve you—will work until midnight, if necessary, to keep up with orders, but we urgently request our friends to send in their Christmas orders as soon as possible, and not wait until the great rush that comes in the last two weeks of the year.

We very much regret the fact that we have been obliged to disappoint some scores of our patrons who have ordered *The Witness of Jesus* during the past week or ten days. The rapid sale of this book was a surprise, even to us, and before we could anticipate it, the first edition was exhausted. But before this paragraph is read, the new edition will be ready, and we will be prepared to fill all orders as soon as received. *The Witness of Jesus* is truly a notable book—a book that well merits the welcome it has received from the thousands of admirers of the late Alex. Procter and his genius. No preacher, no intelligent, growing Disciple can afford to miss the mental stimulus he will receive from the reading of the volume. Mechanically, the book is one of our best. Cloth, 404 pages. Price, $1.25.

Does your congregation use in its Communion Service a wine concocted in the back room of some drug store and composed of wood alcohol, rain-water and tincture of capsicum? We hope not, but if it uses such a mixture, or anything similar, it ought to repent and reform. Send us ten cents in stamps and we will send you, by mail, a sample bottle of our pure, unfermented Communion Wine. We have secured the best, pure grape juice to be had, and are selling it at greatly reduced prices. For $2 25 we can send you enough to last the average congregation three months—one dozen half-pint bottles; or if you think that is not a sufficient quantity, send $3.50 for one dozen pint bottles, securely packed in a wooden box. This Communion Wine bears our own label. It is strictly pure, palatable and wholesome. If you use it once you will never go back to the old, fiery, dangerous stuff that was formerly so generally used.

This is about our last opportunity to call your attention to Christmas exercises and cantatas. We have been sending these out by the thousand for a month past. If you have so far neglected this matter and do not attend to it *at once*, it will be too late. Fortunately, our concert exercises are simple and easily learned. We repeat the list previously given:

The Dear Christ Child. An entirely new concert service by H. P. Danks. Sixteen pages, nine songs, four scripture and responsive readings, recitations, etc. Nineteen numbers in all. Price, 5 cents per copy, 50 cents per dozen.

The Wonderful Child. A popular favorite by W. W. Dowling Eight songs, fifteen recitations, responsive readings, etc. Price, 5 cents per copy, 50 cents per dozen.

The Unspeakable Gift. By F. S. Shepard. Eight songs, six recitations, responsive readings, etc. Price, 5 cents per copy, 50 cents per dozen.

The Old, Old Story. Nine songs, with readings, recitations, Bible studies, etc., etc. A delightful Christmas program. Price, 5 cents per copy, 50 cents per dozen.

NO FREE SAMPLES. We regret that we cannot give free samples of these exercises. It is a small matter for each person desiring samples to send us five, ten or fifteen cents, but it is rather a large thing for us to send free copies to thousands of persons. When ordering samples, send the single copy price of as many programs as you care to examine.

There is an increasing interest in the new *American Revised Bible*. We will send a circular, giving prices, sample of type, etc., to all who ask it. We have just received a stock of these Bibles from the publishers, and are ready to fill all orders.

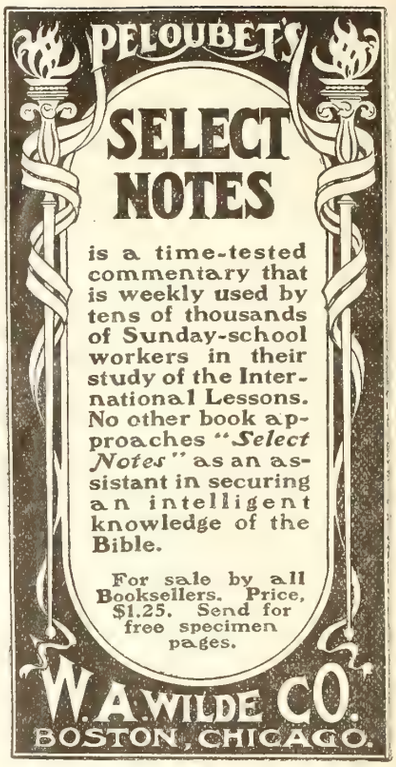
We have recently given orders, also, for new supplies of the leading styles of Oxford and Bagster Bibles, thus supplementing our already very large stock. We also have the various editions of Nelson, Holman, Eyre and Spottiswoode, etc., editions.

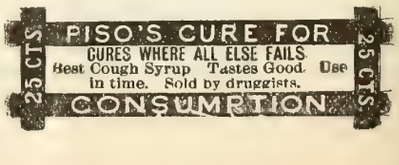
A Bible novelty and something never before offered our readers, is what we style the "Ladies' Bible," otherwise called the "Oxford Minion 16mo Reference Bible." It is such a dainty, compact, light, convenient edition of the scriptures that it seems to us peculiarly adapted for woman's use. Some of the "Teachers'" or "Reference" Bibles sold are so bulky and heavy that they are really burdensome to carry. Not so this edition. Printed on the famous "India paper" and discarding a part of the rarely used and superabundant "helps," while retaining those most needed, it is as "light as a feather." Size 6⅞x4⅝ inches, and less than ¾ inch thick. We have two styles, as follows:

A19—French morocco, divinity circuit, round corners, red under gold edges, self-pronouncing dictionary of proper names, harmony of the gospels, chronological tables, maps, etc. Price, $2.50.

A29—Finer binding, Persian levant, leather lined to edge, divinity circuit, round corners, red under gold edges, India paper. Maps and extras omitted, making book especially thin and light. A jewel among Bibles. Price, $3.75.

Either of these Bibles is pre-eminently suitable for a Christmas gift to any lady We anticipate that this will become one of our most popular Bibles.





Marriages.

DE ARMOND—BELL.—Married in the Christian church, Liberty, Mo., at high noon, Wednesday, Nov 27, by J. H. Hardin, Mr. Jas. A. De Armond, son of Congressman De Armond, of Butler, Mo., and Miss Nannie Lee Bell, daughter of Mr. and Mrs. D. E Bell, of Liberty.

THORNTON — SPRATT. — Married, in Arcola, Ill., Oct. 27, 1901, Hiram A. Thornton to Miss Della Spratt, L. T. Faulders officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BELDING.

The following facts in regard to the late W. A. Belding, of Troy, N. Y., whose death has already been noted in our columns, are taken from the funeral address delivered by G. B. Townsend:

"Warren Asa Belding was born in Randolph, Ohio, September 5, 1816 His early years were spent in what was then a new country At the age of 16 he became a Christian. He had a strong desire to enter the ministry at once, but was dissuaded from doing so, especially while so young. He turned his attention to the study of medicine, and in 1839 began the practice of medicine at Aurora, O., with Dr. Fowler, but soon removed to Stark county. On September 29, 1837, he was married to Miss Myra E Ward. Not long after he began the practice of medicine he began to preach as opportunity was offered. From 1840 he preached quite regularly on Lord's day, and frequently held evangelistic meetings with great success. He gave more and more of his time to preaching and less to the practice of medicine, until in 1849 he abandoned his medical practice and gave himself wholly to the work of the ministry. In 1860, while living in Mentor, O., he was called upon to mourn the loss of his wife. In January, 863, Dr. Belding began work in the city of Syracuse, N. Y., and since that time his work has been largely in New York and the east On January 8, 1862, he was married to Miss Emily Sherman, of Pittstown, who for nearly forty years has been the sharer of his joys and sorrows. She was permitted in the providence of God to minister to his wants and soothe him in his last illness until the cables were loosed and the proud ship sailed out.

CRAMER.

A terrible tragedy occurred in the home of S. C. Cramer at Central City, five miles west of Joplin, on the night of Nov. 14 A burglar entered the home at 2:00 A. M and waked Mrs. Cramer. She recognized the voice of the burglar as a neighbor and called him by name. He then fired a bullet through her head, killing her instantly. Mr. Cramer waking, fired at the burglar, killing him. Mr. and Mrs. Cramer both stood high in the community and had befriended her slayer. Mrs. Cramer was a member of the Central Christian church at Sherman, Tex., where her father and mother, Bro. and Sister Bomar, are prominent workers in the church. Deceased was organist there for five years. This is terrible, but God can be sufficient. May he bless and heal. W. F. TURNER.

Joplin, Mo.

FROST.

Malinda Redmon was born in Edgar county, Ill., Jan. 25, 1827 died in Humbolt, Ill., Nov. 20, 1901, in her 75th year She was married to Archibald Frost in 1849. He died 28 years ago. Her latter years were spent in much affliction of the body, but she died in the faith of Christ. She leaves three sons and one daughter to mourn their loss Funeral at Humbolt conducted by the writer.

L T. FAULDERS.

INGELS.

The angel in the heart of Bro. M. Ingels has unfolded his wings and soared away to God. His was a noble life, a strong character and the coming of his soul into the presence of its maker must have been glorious. Personally, I feel a great loss in his departure. Those who knew him best loved him most. He was a hero. We young men need just such counselors as our lamented Bro Ingels. To me it seems as though the orbit of heaven has been expanded and one of her greatest planets has touched the earth and in its travel continued to burst forth into a lustrous grandeur of white rays, with purifying light penetrating even the darkest recesses of humanity. By continual shining this planet has grown so radiant and with its luminous forces has passed beyond the natural sight of the unaided eye of man, into a perpetual life of glory. The pastor and wife of the Salida church mourn a deep loss.

F. F. WALTERS.

Salida, Col.

KIMBALL.

Charles J. Kimball died at Mound City, Ill., Nov. 16. He was born at Blairsville, Ind., July 16, 1838, and removed with his parents to Golconda, Ill., in 1850 He united with the Christian Church in boyhood After finishing his course at the public schools he studied at Eureka College. During the war he served in Company F, 29th Illinois Infantry. In the service he contracted ailments from which he never recovered. After the war he engaged in the milling business until 1877, when he moved to Mayfield, Ky., and became one of the editors of the Apostolic Church. He was an occasional preacher all his life but never occupied a pastorate. During recent years he served in various capacities, chiefly as proof reader on several papers, including the CHRISTIAN-EVANGELIST. His service for this paper ended in October, 1900. In 1871 he was married to Miss Mattie Smith, of Cincinnati, who died in 1898. He was a man of sterling Christian character, firm convictions and unswerving loyalty.

LOWE.

Sister Euphrasia Kline Lowe, wife of our Bro. Lowe, superintendent of Kansas missions, died at her home in Topeka, Kansas, Aug. 20, 1901. She was born at Camp Point, Ill., Jan. 31, 1858 She was married to Bro. W. S Lowe March 8, 1882. Five children were born to them; one died at the age of 13 months. Sister Lowe united with the Christian church in the summer of 1882 and continued a steadfast Christian until her death.

McCALEB.

Herbert Giles McCaleb was born in Newcastle, Ind., Sept. 27, 1831, and entered into life eternal Oct. 25, 1901. In 1855 he was married to Margery Hoover who, with 8 children, survives him. For a quarter of a century he was an earnest, active member of the Church of Christ at Marion, Minn., and was an elder there for twenty years His wife and children were all members of the church. He was a man of more than ordinary intellectual ability and of large, generous heart and always took an active interest in public affairs. He was a kind husband and loving father. The funeral services were held at Marion and conducted by Elders Van Dolah and Devine of Rochester. An immense audience of relatives and friends was present. The interment was at Marion.

W. H. WAGGONER.

Marion, Minn.

McNABB.

Died, at her home in Delta, Nov 8, 1901, Mrs. America McNabb. Her maiden name was Hicklin. She was born in Bath county, Ky., Oct 14, 1814. United with the Church of Christ at Friendship, Ind., March 5 1832. Married to A. J. McNabb, Sept. 17, 1835. Sister McNabb was one of the pioneers of Keokuk county, Iowa and a charter member of the Delta church. For over 70 years she walked in the fear of the Lord, died in the triumphs of a living faith and now rests from her labors and her works do follow her.

L. H. HUMPHREYS, pastor.

SCOTT.

T. W. Scott died at his home in Chagrin Falls, O., Tuesday, Oct. 29 Mr. Scott was born in Chester, Geanga county, O., Aug. 8, 1831. For the past 28 years he has lived in Chagrin Falls. He was, up to the time of his death, and for many years previous, an elder in the Christian Church. He was a man of wide intelligence, sound judgment, breadth of mind and heart, depth and tenderness of feeling. A widow, Mrs Martha Scott, and two daughters, Dr. Loo E Scott, of Chagrin Falls, and Mrs. Dr. Wakefield, of Minerva, O., survive him The funeral occurred Oct. 31, conducted by Pres. Zollars, Prof. Wakefield and the writer. J. H. GOLDNER.

Cleveland, O.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

Enthusiastic Converts

There are Thousands of Them Who Believe as This Woman Does.

Mrs. Ira Knowlton, of Butte, Montana, is a most enthusiastic convert to the virtues of Stuart's Dyspepsia Tablets as a cure for obstinate stomach trouble. She says: "I had poor digestion nearly all

my life. It now seems to me that for years I never knew what it was to be hungry, to have a good natural appetite.

"I was troubled with gas in stomach causing pressure on the heart with palpitation and short breath. Nearly everything I ate soured on my stomach, sometimes I had cramps in the stomach which almost resembled spasms.

"Doctors told me I had catarrh of the stomach, but their medicines would not reach it and I would still be a sufferer had I not, in sheer desperation, decided to try Stuart's Dyspepsia Tablets.

"I knew they were an advertised remedy and I didn't believe anything I read about them, as I had no confidence in advertised remedies, but my sister living in Pittsburg wrote me last spring telling me how Stuart's Tablets had cured her little daughters of indigestion and loss of flesh and appetite and I hesitated no longer.

"I bought a fifty cent box at my drug store and took two of the large tablets after each meal and found them delightful to take, being as pleasant to the taste as caramel candy. Whenever during the day or night I felt any pain or uneasiness in the stomach or about the heart I took one of the small tablets and in three weeks it seemed to me as if I had never known what stomach trouble was.

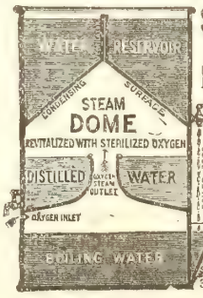
"I keep Stuart's Dyspepsia Tablets in the house and every member of our family uses them occasionally after a hearty meal or when any of us have a pain or ache in the digestive organs."

Mr. E. H. Davis, of Hampton, Va., says: "I doctored five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of the doctor's treatment."

Stuart's Dyspepsia Tablets is the safest as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, bloating after meals, sympathetic heart trouble.

Stuart's Dyspepsia Tablets is not a cheap cathartic but an active digestive remedy containing the pepsin and diastase which every weak stomach lacks, and they cure stomach troubles because they digest the food eaten and give the weak, abused, overworked stomach a chance to rest and recuperate.

Stuart's Dyspepsia Tablets are sold in every drug store in the United States, Canada and Great Britain.



SALESMEN AND AGENTS WANTED

BIG WAGES—Our Famous **Puritan Water Still**, a wonderful invention—not a filter. **22,000 already sold.** Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fevers and sickness. **Write for Booklet, New Plan, Terms, etc. FREE**

Harrison Mfg. Co., 357 Harrison Bldg., Cincinnati, O.

The Disciples' Union of Greater New York.

The November meeting of the Disciples' Union was addressed by Bro. B. L. Smith, secretary of the home board. The feature of Bro. Smith's visit was the dinner given by Bro. and Sister Harlan, of Sterling Place church, and Bro. and Sister Denham, of 6th Street church, at the residence of Bro. Harlan in Brooklyn.

The long well-filled table in the spacious dining room reminded one of western hospitality.

There were present 25 ministers or representatives of churches of Greater New York. The fellowship was very delightful. There was a feast of reason and flow of soul

From the home of Bro. Harlan, all went to the church. Bro. Smith's address was a fine presentation of the necessity of pushing our work in the great cities of the Atlantic Board.

This is something we have waited a long time for in the east. We are glad the Disciples are now waking up to the fact that the east is one of the most promising fields in the whole country.

This Union has for its purpose the planting of new churches in Greater New York and already some 50 members have pledged themselves to give $5.00 each when the ground is broken for a new church and $5.00 when the building is completed. There is room in this great city for twenty churches of our faith. Bro Denham's call for pledges after Bro. Smith's address met with a hearty response.

Bro. Philputt's earnest appeal for new members resulted in 12 being added to the Union. The meeting was largely attended and an enthusiastic one. The outlook for the Union is most promising.

The next meeting, Dec. 10, will be held in the Lenox Avenue and 119th Street church of which Bro. Jas. M. Philputt is pastor. Mrs. Margaret Bottome, President of the King's Daughters, will address the meeting.

ELIZABETH FLOWER-WILLIS.

Missouri Bible-School Notes.

First church of Sedalia had 1,087 present third Sunday in November and is to be the largest school in the state by the June convention. F. O. Fannon is meeting with the heartiest co-operation on the part of all the school workers.

Boys and girls' rally day for America has not passed except in the schools keeping the day. All others should do something immediately if not sooner.

East Broadway, Sedalia, reports 333 present in November and three confessions one Sunday, and three sessions of the workers every Sunday. F. L. Cook is more in favor with the church to-day than he was four years ago, his first visit.

John Giddens is putting the work in good shape at Balm, where the meeting resulted in 48 additions to the church, many of them from the school.

At Agency W. B. Smith has superintended the union school for fifteen years without a break, but faithful as he is he will be found in the Christian school after Jan. 1.

R. B. Havener is helping Belleflower where C. C. Hill did such good and acceptable work, and where we hope soon to have one of our strongest congregations.

In the last five years we have helped in building new houses at Stanton, St. James, Newberg, Dixon, Crocker, Stoutland, all in south central Missouri and on the Frisco, besides six others in the interior, and yet some say the cause is getting so low down that it ought to be turned over to some other people. Our evangelists have located eleven ministers in that region

Aurora rally was what it was because the people had a mind to work, and a crowded house was so taken with the exercises that the offering to our work was four times that of last year. Aurora will keep that silk banner for another year or know the reason why.

South street, Springfield, combined boys and girls' rally day and Missouri rally day, raising $35 for one and $50 for the other. What do you think of that? On church mission day they gave $500 to all missions. How is that?

Agency and J. C. Creel ought to be proud of their new house, costing $3,000 and one of the most modern houses in Buchanan county, every dollar paid on dedication, and $89 to spare, and Bro. Creel called for his eighth year without one dissenting voice. My pleasure was to help them organize the Bible-school while Bro. Creel followed in a meeting with 20 additions. The brethren were most generous to your servant, while J. C. is one of the true yoke fellows in all my work for Christ. The school had 84 at last report.

Keep your eye on Cameron, for now comes word that they have a Home Department of an even hundred, making it the largest in Missouri.

Rally returns were sent us from Clarence, Auriel Maud, New Galilee and Ocean Wave, the last increasing its offering threefold. What do you think of that?

Fred Mounts and Ash Grove, under the excellent leader, J. R. Roberts, have reason to be proud of their work and are happy in the results, while the young people are going to show us what can be done for our work.

H. F. DAVIS.

Commercial Building, St. Louis.

DR. PRICE'S cream BAKING POWDER

Is the Most Economical

Greater in leavening strength, a spoonful raises more dough, or goes further.

Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

While it actually costs less to make a batch of biscuit with the Price Baking Powder than with the so-called cheap powders, there is the additional advantage of better and more healthful food.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Alum powders should not be used, no matter how cheap they are. They induce dyspepsia, liver complaint and kidney trouble.

HOOPING-COUGH CROUP

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of R. Fougera & Co., 30 North William St., N. Y.

HACKLEMAN'S MALE Quartettes

HACKLEMAN'S Sacred Male Quartette Book.

HACKLEMAN'S Concert Male Quartette Book.

NOT Gospel Songs, but QUARTETTES.

PRICE OF EACH BOOK

SINGLE COPY, - - - - - 25c. postpaid
FIVE COPIES, - - - - - $1.00 postpaid

Send for our 40-page Catalogue of Song-books for Church and Sunday-school, Anthem Books, Male Quartette Books, Anthems and Sheet Music.

HACKLEMAN MUSIC CO., Indianapolis, Ind.

PILES TRIAL TREATMENT FREE. We will forfeit $50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., Dept A, 42. 3d st., Cincinnati, O.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii December 12, 1901 No. 50

Contents.

EDITORIAL:
Current Events....1571
Personal....1573
Was the Change Necessary?....1573
What is News?....1573
The Veterans....1574
Notes and Comments....1574

CONTRIBUTED ARTICLES:
Play and the Kingdom.—Frederick D. Power....1575
The Inner Light of Life: Imagination.—Edward Scribner Ames....1576
B. B. Tyler's Letter....1577
Jesus's Teaching Concerning Himself.—J. M. Lowe....1578
The Preacher an Example.—H. C. Patterson....1579
Our Possibilities in Europe.—Charles Forster....1579
Handling the Word Scientifically.—O. D. Maple....1580
Advantages of the Uniform Topics.—George Darsie....1580
The Individual Communion Service.—Carlos C. Rowlison....1580
English Topics.—William Durban....1581
Silas Marner: A Study in Human Nature.—A. M. Growden....1582

CORRESPONDENCE:
Alexander Ellett....1586
Texas Christian Lectureship....1587
My Wife's Plan for Preacherless Churches....1587
How to Hold a Rally....1588
An Incident....1588
Missouri State Mission Notes....1589
A Cleveland Catechism....1589

MISCELLANEOUS:
The People's Forum....1583
Our Budget....1584
Evangelistic....1590
Family Circle....1592
With the Children....1595
Hour of Prayer....1596
Sunday-school....1597
Publishers' Items....1598
Marriages and Obituaries....1599
Book Notes....1600

Subscription $1.50

ANARCHY is no more an expression of social discontent than picking pockets or wife-beating. The anarchist is in no sense a product of social conditions, save as a highwayman is produced by the fact that an unarmed man happens to have a purse.

To strike with ignorant violence at the interests of one set of men almost inevitably endangers the interest of all. The fundamental rule in our national life is that, on the whole and in the long run, we shall go up or down together.

It should be as much the aim of those who seek for social betterment to rid the business world of crimes of cunning as to rid the entire body politic of crimes of violence.

The rule of brotherhood remains as the indispensable prerequisite to success in the kind of national life for which we strive. Each man must work for himself, and unless he so works no outside help can avail him; but each man must remember also, that he is indeed his brother's keeper.

—From President Roosevelt's Message.

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. ..... $1.50 each
Ministers..... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

THE SCENIC ROUTE

Its rails penetrate the fertile States of

MISSOURI,
ARKANSAS,
KANSAS,
OKLAHOMA,
INDIAN TERRITORY,
TEXAS and the SOUTHWEST,
TENNESSEE,
MISSISSIPPI,
ALABAMA and the SOUTHEAST

It reaches the rich farming lands of Kansas and Oklahoma, the mineral fields of Southern Missouri and Northern Arkansas, the cotton fields of the South and Southwest, the oil fields of Kansas and the Indian Territory, and hundreds of other industrial places of interest and profit to the home-seeker and investor. And last, but not least, it will carry you to the famed health resorts of the Ozarks,

Eureka Springs
AND
Monte Ne

Send your friends in the old States one of our illustrated pamphlets, to be had by addressing Room No. 726, Century Building, St. Louis:

"The Top of the Ozarks."
"Feathers and Fins on the Frisco."
"Fruit Farming Along the Frisco."
"The Ozark Uplift."
"There is Something to See Along the Frisco Line."
"Oil, and where to find it."

The most comprehensive railroad literature for the home-seeker, traveler or investor ever published for gratuitous distribution.

Popular Hymns No. 2, is the best all-around song-book for Sunday-schools, Endeavor Societies, Prayer-meetings and Revival services. If you are looking for a new book you should examine it. Published by the Christian Publishing Company.

SPECIAL SUBSCRIPTION PRICE
For the Year
$1.00 1902. $1.00

JUST THINK OF IT! Fifty-two Copies of the CHRISTIAN-EVANGELIST, Improved and Illustrated, only

ONE HUNDRED CENTS.

THIS RATE IS MADE TO EVERY ONE.

MOREOVER, We will send the remaining December numbers free to every new subscriber sending ONE DOLLAR for 1902.

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Christmas Cards.

The great majority of the readers of this paper, who can afford to present their friends with diamond rings and automobiles at Christmas time, have no interest in this announcement. It is for the benefit of the few who are unable to scatter such costly gifts, but who wish to send some Christmas remembrance to their friends. For all such, the CHRISTMAS CARD is just the thing. The friend who is worth having will appreciate such a kindly evidence of good will and remembrance as much as he would a gold watch. The complete list of our Christmas Cards is given in our Christmas Catalogue, yours for the asking, but we give below the following:

No. 70.—Twelve designs—*i. e.* purchaser of a dozen cards gets 12 *different* cards. Size (closed), 4x2½ inches. Varied designs—flowers, landscapes, etc., etc. Christmas Greetings. Space for name of giver. Single copy, 5 cents; per dozen, 35 cents.

No. 81.—Flowers, cut to shape; a most tasteful design. Closed, 5x3 inches. Verses and Holiday greetings, with name of sender. Two designs. Single, 5 cents; per dozen, 40 cents.

No. 62.—Size 6x4½ (open). Christmas verses and greetings. Child figures, embossed; flower stamped designs. Two varieties. Single, 5 cents; per dozen, 40 cents.

No. 45.—An exquisitely chaste design; Rural Scenes in Photographic Colors Shakespearian Quotations; Christmas Greetings. Four designs. Single card, 5 cents; per dozen, 50 cents.

No. 14—One of our prettiest and choicest cards. Embossed designs with filagreed borders. Two varieties Inside, Christmas verses and greeting. Single copy, 5 cents; per dozen, 50 cents.

No. 54.—This is getting into the higher grade of goods. Bowls of Roses in four designs. Escalloped Edges, Classical Quotations, printed in Gold. Single, 5 cents; per dozen, 50 cents.

No. 43.—This "card" is really a little booklet, with choicest floral designs on cover; holiday greetings and verses, and with blanks for names of giver and recipient, inside. Single copy, 8 cents; per dozen, 60 cents.

No. 99.—"Just too sweet for anything," is what she will say when she gets this beautiful Christmas remembrance. Size (open), 11x5½ inches. A triumph of delicate color-work. Single copy, 10 cents; per dozen, 80 cents.

No. 98.—A delicate bit of coloring in flower-designs. Holiday Greetings in Embossed Lettering. This is another booklet. Inside are Christmas verses and register for two names. Single copy, 10 cents; per dozen, 90 cents.

No. 100.—This is a novelty—a new idea in Christmas greetings. It is impossible to give, in a few words, any adequate or intelligible description of this beautiful novelty—this ingenious arrangement of color reflection to produce day and night effects on the same card. No. 100 is truly a gem. We have put it at a low price in order to introduce it among our patrons, 10 different designs. Single, 25 cents; per dozen, in assorted designs, $2.25.

Our five cent cards are such as the city stores, even, sell for ten to twenty cents. Our prices are very low. The practice of giving Cards at Christmas and Easter is rapidly growing—as it should—as it is a beautiful custom.

You doubtless have a score of friends whom you wish to "remember" at Christmas, yet you stagger at the expense and labor of purchasing expensive presents for them. Why not secure a dozen or two of our cards, and thus satisfy the generous impulse of your heart, without embarrassing yourself financially? *Verbum sap.*

Send in your orders as early as possible, to avoid the rush, and accompany them by cash. Address,

THE CHRISTIAN PUBLISHING CO., 1522 Locust St., St. Louis, Mo.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, December 12, 1901. No. 50.

Current Events.

The Effect of the President's Message. President Roosevelt's message to Congress has been received with a unanimity of approval which is uncommon for such a document. It contained no great surprises, but gave forceful expression to his ideas of government in relation to the problems now uppermost. The reception of the message has been, on the whole, quite as cordial abroad as at home. The general satisfaction is broken only by a note of apprehension from Germany, where the suggestion that "reciprocity should be the handmaid of protection" does not meet with approval. The American protective tariff has long been the bugbear of German manufacturers and they had hoped that the policy of reciprocity might modify the rigors of the tariff. The President's statement that protection is still to be the first consideration, is naturally disappointing to them. His call for legislation for the encouragement of our merchant marine also meets with no enthusiasm in Germany. The whole tone of the message is strongly approved in England and especially its words against anarchy. The declaration in favor of immediate independence for Cuba disarms the criticism of the Latin-American states. On the whole, the message has made a most satisfactory impression and marks the auspicious opening of a new phase of President Roosevelt's career. He has shown how he can deal with men individually; it now remains to be seen what is his capacity for dealing with the legislative department of the government.

The President's Message: Anarchism. The great importance of the President's message to congress justifies devoting considerable space to it, since it defines in sufficient detail and with unquestionable clearness, the course which will be followed in an administration that promises to be more than ordinarily interesting to every student of national affairs. It was fitting that the message should open with an appropriate reference to the death of President McKinley, and it was characteristic of Mr. Roosevelt that he should find in that sad event not only an occasion for mourning but a stimulus to action. Congress is urged to enact effective legislation to prevent known anarchists from coming to this country, to deport those who do come and to punish those who stay. Any persons guilty of attempting the life of a president, or of one in the legal line of succession to the presidency, should be amenable to the federal courts, and an unsuccessful attempt should receive a punishment proportionate to the enormity of the offence. This is sound doctrine. The suggestion has already been taken up by congress. Senator Vest has introduced a resolution calling upon the senate judiciary committee to inquire whether congress has the power to legislate for the exclusion and deportation of anarchists, and, in case this is found to be unconstitutional, to consider the advisability of a constitutional amendment conferring upon congress that power. The McComas resolution assumes that congress has the power and proposes to make assault upon a president with intent to kill punishable with death, such cases to be tried in federal courts. The Burrows bill provides for the exclusion and deportation of alien anarchists. Senator Hoar has introduced a bill making it a capital crime to assault with intent to kill a president or any foreign ruler or chief magistrate who may be in the United States, and making it punishable with imprisonment not exceeding twenty years to counsel or advise such a crime. In spite of the difficulties involved in formulating a legal definition of an anarchist, there is no doubt but that congress will do its best to follow the recommendation of the President and fulfill the desire of the whole country for anti-anarchist legislation.

The President on Trusts. The President's words in regard to trusts are perhaps as satisfactory as any part of his message. The only criticism likely to be passed upon them is that they do not go far enough; in reply to which it may be said that he undertakes only to point out the first step toward counteracting their dangerous tendencies. There are three strong points in his attitude toward the trusts: First, he recognizes the value of combinations as the heavy machinery of the commercial and industrial world, and the far-reaching misfortunes which would follow a ruthless and indiscriminate attack upon them. Second, the recognition of their value does not blind him to their dangerous tendencies, which do not indeed necessitate the prohibition of combinations, but which can be obviated only by the most careful governmental control. Third, he boldly enunciates the Christian principle of brotherhood as fundamental to every consideration of the relations between capital and labor. Rich and poor are members of one body, and if any member suffers the whole body suffers. The substitution of this view for the idea that a state of war normally exists between labor and capital, must precede any adequate handling of the problems involved. As the first step toward curbing the dangerous tendencies of trusts, the President recommends enforced publicity. A corporation owes its existence to the permission granted by the goverment, i. e., by the public, it is therefore no limitation of personal liberty to compel it to make known to the public the exact condition of its affairs. Publicity may not be, in the end, an adequate cure, but it is the first step, and if severer remedies are needed this will disclose that fact. Interstate commerce should be subject to federal control; and if this requires a constitutional amendment, then such an amendment should be adopted.

Immigration and Commerce The strong words of the message in favor of protection will probably check the supposed drift of opinion toward tariff reform. The President believes in protecting American labor both by a tariff and by more rigid immigration laws. Not only is the reenactment of the Chinese exclusion law recommended, but a threefold test is suggested to be applied to all immigrants; all known anarchists should be excluded; a careful educational test should be enforced; and none should be admitted who are "below a certain standard of economic fitness to enter our industrial field as competitors with American labor." This would stop the influx of cheap labor and would permit the entrance of those who can earn "an American living" and can surround themselves with the conditions of life necessary for developing American citizenship. The maintenance of the present tariff law is recommended, with only such modifications in accordance with the principle of reciprocity as shall not interfere with the effectiveness of the law as a protective measure. A subsidy to our merchant marine is not explicitly advocated—indeed, Mr. Roosevelt was no special friend to that measure at the last session of Congress—but Congress is urged to do something to stimulate the development of our shipping interests, which suffer in competition with foreigners both because of the subsidies paid by other governments and because of the lower wages paid abroad to the builders and the crews of merchant vessels. In treating of forestry and irrigation, the President has a congenial subject and one with which he is thoroughly familiar. He says: "The forest and water problems are perhaps the most vital internal questions in the United States." His earnest advocacy of vigorous dealing with the irrigation question, including public ownership of water rights and reservoirs, will encourage the people of the west to believe that their turn has come.

Our New Possessions. Cuba is now about to pass from under our immediate guardianship and to assume among the nations of earth such a separate and equal station as she may be able to occupy. It is recommended that, to encourage her industries, a special reduction be made in the tariff on articles imported into the United States from Cuba. While we are under no obligation to do this, still it may be considered as necessary to the full discharge of our duty toward our ward, since uch concessions are a virtually necessity

to secure the economic prosperity of the new republic. In Hawaii there is a tendency to the aggregation of large estates worked by cheap labor for the profit of the few. This is un-American and must be counteracted by a land policy similar to our homestead system. Conditions in the Philippines are pictured conservatively but encouragingly. If any mistake has been made it has been in applying the principle of local self-government too rapidly. Certainly it has been done rapidly enough to disarm the fears of all reasonable natives. The most urgent need in the Philippines now is for legislation which will permit the granting of franchises, for a limited term of years, and will encourage the investment of capital. What the islands need is business. The laying of a Pacific cable and the construction of an isthmian canal are approved as feasible undertakings and pressing necessities.

The Army and Navy, etc. In treating of the military, naval and civil service, it was characteristic of the President that he should lay stress upon the qualifications of the men rather than upon an increase of material equipment. The army is large enough, but its officers should be sifted and tested more rigidly. More important than the construction of new ships for the navy is the constant drilling of the crews in every duty which they would have to perform in case of war. If we are to keep up a navy at all, it should be kept constantly at the highest point of effectiveness and ready for instant service. The President's sentiments in regard to the merit system as applied to the civil service are too well known to require mention. He recommends the extension of it to new classes of positions, especially to offices in our new possessions and to the consular service. It is recommended that the policy of gradually dividing the Indian tribal lands into individual holdings be now carried to completion. It is time to stop dealing with tribes and begin dealing with the Indians as individuals. The message closes with a reference to the deaths of Queen Victoria, the Dowager Empress Frederick of Germany and President McKinley, and a recognition of the peaceful and cordial relations which we now sustain toward all other nations. Nearly everybody in this country had already learned that President Roosevelt is not a mere boisterous rough-rider and lion-shooter, elevated by chance to the presidency, but very likely that impression lingered in many European minds. This first message to Congress, a thoroughly statesmanlike and scholarly document, should effectually dispel the last remnants of such a notion.

Report of the Secretary of War. Secretary Root's annual report was in two parts, the first dealing with the general condition of the Department and the second with affairs in the Philippines. In the latter part he stated that satisfactory progress was being made in reducing the archipelago to a state of peace and that the natives are being surprised by the prompt fulfillment of the promises which the government has made to them—a new experience for them. He recommends the purchase of the property held by the religious orders and that funds for this purpose be secured by a loan, which can gradually be repaid by the proceeds of the sale or lease of the land to the natives in small holdings. The three principal religious orders held 403,000 acres of cultivable land at the time of the American occupation. Under the changed conditions it would be useless for them to keep this property. Business in the Philippines is suffering from the inability of the Commission, under the Spooner law, to grant franchises for more than one year. During the year ending Nov. 30, 1901, the total force of the United States army has been reduced from 103,150 to 84,513, of whom 43,239 are in the Philippines, 33,874 in the United States, 4,914 in Cuba, 1,541 in Porto Rico, 256 in Hawaii, 162 in China and 527 in Alaska. The death rate per thousand during the year has been, in the United States, 10.14; in Cuba, 9.72; in Porto Rico, 7.90; in the Philippines, 16.76. The greatest of these ratios it will be noticed is less than the average mortality in many American cities. It is estimated that 58 per cent. of the territory and 70 per cent. of the population in the Philippines are now under civil administration. The enlistment for insular constabulary and local police among the natives proceeds satisfactorily.

In Favor of the Nicaragua Canal. The isthmian canal commission presented its report to Congress promptly at the beginning of the session. It presents the arguments for each of the two suggested routes and recommends the Nicaragua route as the most feasible. The estimated cost of constructing the canal by the Nicaragua route is $189,864,062. The estimated cost by the Panama route is only $144,233,358, but it would cost $109,141,000 in addition to acquiring the Panama concession though the work already done there is valued at not more than $40,000,000. If it could be obtained for its actual value the total cost by the two routes would not differ widely. The Panama route presents the following advantages: a canal at sea-level throughout and consequently without locks; natural harbors at both ends; a length of only forty-nine miles as against one hundred and eighty-three miles by the Nicaragua route; estimate time for the passage of a steamship twelve hours as against thirty-three hours. The advantages of the Nicaragua route are: a more advantageous location for commerce because it is nearer to the principal ports on both sides and will make the voyage one or two days shorter after allowing for the time needed in passing the canal; more hygienic conditions; more favorable prevailing winds for sail vessels; can be completed in eight years, including two years for preparatory work, as against ten years for the Panama route. Two bills have already been introduced in the Senate, one authorizing the acquisition of a strip of land for the canal and the other appropriating $120,000,000 to build it, $10,000,000 to be available annually.

Report of the Secretary of the Treasury. Secretary Gage's annual report, which was presented to Congress during the first days of the session, discusses at length the problems of banking and currency and states the present condition of the national treasury. For the fiscal year, 1901, the government's receipts have been $699,316,530.92 and the expenditures have been $62,598,546.54, leaving a surplus of $77,717,984.38. This surplus in spite of the reduction of the war tax at the last session of Congress is a few odd million larger than last year's surplus. Nearly half of the government's income is from internal revenue and the other principal sources are customs, postal service and profits on coinage. The principal items on the list of expenditures are in round numbers as follows: civil establishment $117,000,000, military establishment $144,000,000, naval establishment $60,000,000, pensions $139,000,000, interest on public debt $32,000,000, Indian service $11,000,000, postal service $116,000,000, including a deficiency of nearly $5,000,000. The estimate surplus for the fiscal year of 1902, unless some further reduction of receipts is provided for, is $100,000,000.

Proposed Temperance Legislation. The Anti-saloon League sends a copy of the following bill entitled "An Act Prohibiting the Use of Intoxicating Liquors and Opium in the Military Service, and Providing Libraries, Reading Rooms and Schools for the Military and Naval Forces of the United States."

1. No person who is addicted to the use of intoxicating liquors or opium shall be enlisted into the military service of the United States.
2. No person during the term of his enlistment in the military service of the United States shall use intoxicating liquors or opium except upon the prescription of a physician or surgeon.
3. Libraries, reading rooms and schools for enlisted men, with compulsory attendance thereto, shall be established throughout the army and navy of the United States.
4. The Secretaries of War and Navy are hereby directed to carry the provisions of this act into full force and effect.

To many these will appear to be impractical blue laws, but so far as the first two are concerned they are only the same sort of common sense provisions to secure effective service that have been adopted by many large employers. Even if it were true that a general prohibitory law would be overstepping the bounds of legitimate legislation—we do not think it would, but if—these provisions against the use of intoxicants and opium by soldiers would not be open to the same objection. Soldiers are employes. Their employer has a right to impose upon them such conditions as it deems essential to efficiency. It does so without hesitation in the various departments of the civil service. Why not in the military service? The army is composed for the most part of very young men whose habits are not definitely formed when they enter the service. Such a prohibitory provision is necessary not only in the interest of the effective performance of their duties, but to prevent the army from becoming a school of vice. It is a disgrace to have to say of any service that those who enter it pure are almost certain to leave it impure.

The Charleston (S. C.) Exposition was opened with religious services, Sunday, Dec. 1, and was formally opened the following day. President Roosevelt at Washington pressed the button to start the machinery and Chauncey Depew made the principal address.

Personal.

The many inquiries in regard to the health of J. H. Garrison, the editor of this paper, render it fitting and necessary to make a public statement. For more than a month he has been confined to his bed with a severe and persistent attack of fever accompanied by acute neuralgia. A few days of apparent convalescence, during which the "Easy Chair" published Dec. 5 was written, were followed on Dec. 1 by a relapse, since which time his condition has been more serious than before. It cannot yet be said that he is improving. Of necessity, several weeks must elapse before he will be sufficiently restored to discharge his regular duties or any considerable part of them.

We desire to thank the many friends whose ministrations of kind words, of prayers, of flowers and of Christian sympathy have been most gratefully received.

Was the Change Necessary?

A few days ago we received a letter from a brother who has preached for several of our churches in Texas and Missouri, stating that he had united with the Universalist Church, and stating his reasons for making the change. We quote in full his five points of Universalism:

1. I do not believe in the Trinity.
2. Believing that man is the product of evolution, I cannot accept the orthodox idea of the Fall.
3. While believing that the Bible contains a revelation of the character of God, I doubt its verbal inspiration.
4. While believing with all my heart that Jesus of Nazareth is the Christ, the Son of God, I do not believe that he bears our punishment for us, but that he saves us by leading us into a life like his own.
5. I believe that all sin will be punished here or hereafter, but think that punishment is remedial in its nature (Heb. 12:9, 10) and hence will cease when it has accomplished its object.

We have no intention of taking up these points one by one to discuss the correctness of the positions stated. We wish merely to raise this question: Does the acceptance of these positions render it incumbent upon an honest man to sever his relation with the Disciples of Christ and join the Universalists? We would be glad to have from many brethren answers to this question with brief statement of the reasons for the decision.

The first thing that strikes one on perusing the five points is that, on their negative side, they deny theological doctrines which no one is ever asked to affirm on joining one of our churches, and that they affirm doctrines which no convert is asked to deny. If the belief of these five points is enough to take one out of the fellowship of the Disciples of Christ, even though he can affirm belief in Jesus Christ as the Son of God and the Savior of men, then it ought to be enough to keep one out in the first place. But if that is true, are we not running great risks in requiring only a simple affirmation of faith in Christ? How do we know that the converts who make this declaration understand and accept the doctrine of the Trinity, verbal inspiration and the rest? If those are essential, we cannot find out too soon whether the applicant has them or not. Better shut the gate before he comes in than compel him to jump the fence afterward.

But we are not inclined to admit that it is time to erect this little five-pointed creed into a test of fellowship. It is noticeable at a second glance that these points are all *theories*—and we have always considered it our strong point that we do not insist upon theories. There is a theory of the constitution of the Godhead, a theory of the origin of evil, a theory of the method of inspiration, a theory of the method of the atonement, and a theory of the operations and extent of post-mortem punishment. Giving them their technical names, we find that our brother's troubles come respectively under the heads of theology (in the narrower sense), anthropology, theory of inspiration, soteriology and eschatology—truly a formidable list. And yet, though many of the sayings of Jesus bear upon these topics and furnish material for the scholars to work on in constructing their theories, we do not recollect that he or his apostles ever required of men a complete and correct understanding of these things as a condition of membership in the body of Christ.

A person who leaves the Disciples of Christ because he disbelieves certain things, presumably had fellowship with them until his departure because he did believe these same things. This opens another phase of the question. If one may have an inadequate reason for going, may not another have the corresponding and equally inadequate reason for staying? It is at this point that extremes meet. For there is the closest kinship between the man who stays in a church because he believes in the Nicene doctrine of the Trinity, verbal inspiration and so on, and the man who leaves it because he does not believe those doctrines. The two are essentially alike in exalting these speculative, inferential and subsidiary points of doctrine above simple faith in Christ and obedience to him. That they take opposite views of the particular doctrines, is a mere detail. The fundamental fact is that they make the doctrines their criterion, and this fact puts them in the same class.

The corner stone of our movement is the transfer of emphasis from these points of creedal definition to active and obedient faith in Christ as the one essential thing. In the light of that principle, is it necessary for a man to leave the Disciples of Christ when he finds that his views of theology, anthropology, inspiration and so on, are not those held by most of his brethren?

What Is News?

The CHRISTIAN-EVANGELIST wishes to publish all the legitimate news of our churches. But what is legitimate news? News has to do with events and achievements. It is always concrete and specific. A statement that the cause in a particular town is prospering "all along the line," or that "all the departments of work are moving forward" is not news. Those things can be said of every church that is alive, and it ought not to be necessary for our churches to arise and proclaim to the brotherhood that they are not dead. We can assume that. Besides, in all such generalities the personal equation is so great that the statements are meaningless unless one knows the temperament of the writer.

News is definite. It deals, as we have said, with events and conditions. If a church has accessions to its membership, that is a matter of news. If it builds a new house, or enlarges an old one, or pays a long-standing debt, or engages in any special missionary, evangelistic, benevolent or educational work, those are matters of news. If it changes its pastor, that is news.

But is it legitimate news when a preacher writes that he has been called at an increased salary to two different congregations (naming them perhaps), but has declined? Or when one writes that he has just closed the most glorious meeting ever held in Smithtown, and has received nine other applications for meetings which he does not intend to hold? Such information might be interesting and legitimate if it came from some disinterested source, but it is certainly lacking in all delicacy and taste when the person most concerned hastens to get it into print as an advertisement of the fact that he is in great demand. An engagement to marry is always an interesting announcement. Even the report of a rejected proposal is interesting gossip. But if the much-sought lady should periodically furnish to the press lists of her rejected suitors, a wearied public would turn away with anything but admiration.

There is clearly a need for some discrimination in regard to what should be published in a religious paper. The editor of a widely circulated journal was recently asked if he did not find it an arduous task to edit his paper. "Edit!" he said. "I don't edit the paper. The subscribers edit it." If he had meant by this to say that he acts only as the agent of his subscribers in giving them what the majority wants, he would have been expressing a principle which must always have a wide and legitimate application in journalism. For a newspaper is, after all, a democracy, governed by the will of the majority. Its citizens can secede when they please—and they often do, leaving their taxes unpaid.

But a democracy is governed by the votes of all; it is not pulled hither and thither at the caprice of each. The eminent editor referred to was not the head of a journalistic democracy, but was presiding over a state of anarchy, for he meant to say that he simply printed what his subscribers sent in without regard to the value or general interest of their contributions. Each contributor is interested in his own production and gladly pays his subscription as the price of seeing his name in print No, it is not a religious paper, but a professional journal, and it has found this policy financially successful. But it is not journalism.

The CHRISTIAN-EVANGELIST finds it necessary, in the interest of the great mass of its readers, to do considerable editing. Evangelistic reports, than which nothing is more welcome, are often too long for publication in full. Last week we published four pages of them and their average length was about six lines. Necessarily the brethren who, with the best of intentions, had taken pains to expatiate upon the virtues of their co-laborers, found these compliments for the most part cut out. It was done not because we doubted the deserts of those commended, but because of the physical necessity for condensation, and because such commendations are usually unnecessary.

When it has been stated, for instance, that an evangelist has brought fifty converts into the church, organized an Endeavor Society, given new life to the prayer-meetings, and raised money for the salary of a settled pastor in place of the former occasional preaching, it is superfluous to add that he "is indeed a workman who needeth not to be ashamed, rightly dividing the word of truth," that he is a "true yoke-fellow in the Lord," and all the other time-honored phrases which either restate what the results prove, or else institute odious comparisons with former pastors and evangelists who have labored at the same place.

New men, of course, need introduction, and there are special cases which demand that an exception be made to the rules. We must use our best judgment in making these exceptions, even though that may not agree with the judgment of some whose reports are condensed. Of this our readers may rest assured: we are determined to make the best paper that we can. On this point our interests and those of our subscribers are one. Extended reports will be published only when justified by the general interest of our readers. But in general the most eloquent statement of news is that which is most concise, most definite and most modest. Let the work tell.

The Veterans.

The United States government spends hundreds of millions of dollars in pensions. These pensioners served their country faithfully as soldiers for a few months or a few years—few of them more than four years—were disabled, and a grateful country grants them a stipend for life. What shall we do for those who are disabled after a long lifetime of service in the Master's cause, whose remaining years are few, whose worthiness is unquestioned and whose necessities are great?

A regiment marching out with full ranks and unsoiled banners, eager to dare the fortunes of war, is an inspiring sight. It speaks of hope, of aspiration, of all the latent heroism that lies in the heart of man awaiting the appointed hour of its manifestation. But when the regiment comes back—ah, then it is a sight for memories and tears. The banners are tattered, but every shot that has torn their folds has borne its witness to their spotless honor, and the bursting shells that have crisped and seared the colors in their blackening smoke have made them tenfold more the brilliant oriflammes of courage and of victory. The ranks are broken, but the heads are high. The men are veterans now. It matters not whether their service has been long or short. They have fought their fight. They have done all there was to do. They are veterans. And the beholder who cheered and went his way and forgot, when the recruits marched out, stands now with bared head and tries to cheer, but chokes, when the veterans come back.

On an April day in 1898, the First Illinois Volunteers left Chicago. They were the city's pride, for they were a regiment of the sons and brothers of Chicago's best. Tears were shed that day, but there was pride and glad expectancy, and over all was the thrill of the joy of girded men.

On a September day they came back. The streets were crowded before; they were packed now. An hour before the column was due, it was impossible to move along the line of march. At last they came—first the convalescent in carriages, then the sick and wounded in ambulances, then in open ranks the remnant of the regiment. Before that broken line there swept a wave of—what was it? It was not a cheer, for it was subdued and reverent. It was not a sob or a moan, for joy and victory were at its heart. It was the homage that men pay to those who have suffered and achieved. They were veterans, "our veterans" to that throng, and the city took the First back to its heart with tenderness and pride.

We have other veterans, who are "our veterans" to all of us—the veterans of that Grander Army whose host no man can number. They do not file past us in columns which the eye may see, and yet we see them with the mind's eye. They were on the firing line half a century ago. They knew the labors of pioneer work. It was their lot to bear the odium of a misunderstood and maligned "sect," to smart under the social ostracism of days when to be a "Campbellite," and, above all, a "Campbellite preacher," was to forfeit all the common rights of hospitality and humanity. And it was their achievement to win standing-ground in the religious world for themselves, their brethren and their successors. Most of them have already joined the company of the saints invisible, but some are yet with us, and some of these have need that we should transform our pride in their achievements into provision for their necessities.

The third Lord's day in this month, Dec. 15, is the special day for the offering for ministerial relief. Let us honor our veterans. And let us remember the words of our Lord, how he said "It is more blessed to give than to receive."

A Co-operation of Churches.

A correspondent in the People's Forum reiterates the fear which we recently characterized as "groundless" in regard to the examination of ministerial records by the state mission boards. As we understand our correspondent, he believes that it would be dangerous to commit to the mission boards or to a committee of a ministerial association the function of collecting information in regard to the character and ability of preachers and distributing it to churches on request. He would prefer to have that duty committed to "a co-operation of churches."

Certainly the principle which he advocates is the correct one. The employment of worthy preachers is a matter which concerns the common interests of the churches. No church liveth unto itself and none dieth unto itself; and the church which dies as the result of the work of a ministerial impostor, leaves to its sister churches a heritage of evil odor which they cannot escape. By all means let us have a co-operation of the churches in the interest of a pure ministry.

The only reason for suggesting that the various state mission boards act as bureaus of information for their respective states is that these boards are co-operations of the churches. To add to their present functions that of maintaining a bureau of information in regard to preachers, is certainly not a question of usurpation or unscripturalness, but merely one of utility. If the boards are so busy that they cannot undertake this work, even with additional clerical assistance, it would, of course, be necessary to have some other representative of the churches to do it. But in any case we fail to discern any ground for apprehension. What is suggested is not a board of control, but a bureau of information. If the state mission board in any state is composed of individuals who could not conduct such a bureau without attempting to lord it over God's heritage, then they are not fit persons to constitute a mission board. We do not know of such a case.

Our correspondent's objection to the proposed plan on the ground that mere advice is ineffective, since "bad men always reject good advice," is not a serious obstacle. The plan is not to advise the preacher who is found upon inquiry to be untrustworthy, but to advise the churches, which are presumably composed of good men who would welcome good advice.

The point in which we are chiefly interested is not to get this duty committed to the hands of any special set of men, whether state board or ministerial committee, but to get it committed to some hands which will perform it. It would be unfortunate to precipitate a controversy over the method and so block the whole process. The substance of the matter is that the churches ought in some way to co-operate for mutual help in securing worthy preachers and for mutual protection against the unworthy.

Notes and Comments.

Two facts are notable in the reports of the work done by Christian Endeavorers on and about Thanksgiving. The first is that it was *practical* work embodying a Christlike spirit of love to men. The second is that it was largely *union* work. It is a fair illustration of the truth that the church will find its lost unity when it learns to place upon practical helpfulness the same emphasis which Christ placed upon it.

We call attention to the fact that contributions intended for the People's Forum must not exceed 200 words in length. We are daily in receipt of articles varying in length from 300 to 800 words and marked "For the People's Forum." We are glad to have them and will use as many of them as possible, but they cannot go in that department. If you have a suggestion to offer through the People's Forum, estimate the number of words after you have written it—count the lines and the number of words in an average line and multiply.

The pastor of an Ohio church of over a thousand members writes that he wants the CHRISTIAN-EVANGELIST sent to a party who is on his "list of hopefuls." He thinks that is one of the best ways of making him familiar with our teachings and attracting him to our position. We appreciate this; and, what is more, we believe it is a wise plan. Preachers seeking a potent ally to help them bring their "hopefuls" to the decision point, will find it in any good religious paper which presents the principles

of New Testament Christianity and does not squabble with its neighbors.

Here is another kind word which deserves to be quoted. A brother in Colorado writes: "I have just had occasion to test the merit of the CHRISTIAN-EVANGELIST. There was a Bible conference held here this week in which the moral issues of the present were up for discussion. Hardly a question was raised on which the CHRISTIAN-EVANGELIST had not given very full and instructive information during the last few months." The moral of this little tale is too obvious to require statement. We mention the matter now because the time for renewing subscriptions is approaching and, to be perfectly frank, we are anxious to have you attend to the matter. It will be to your interest to do so, and also to ours.

The CHRISTIAN-EVANGELIST for next year will be sent to all who pay for it in advance. It will also be sent to all who will order it and state definitely at what time in the future they will pay. It will not be sent to those who do not definitely order it. If your paper stops when your time is up—after you have failed to respond to several requests to renew—do not blame us and say that we are not willing to trust you. We will gladly give you credit if you will ask for it. So do not fail to respond to the notice when you receive one.

Play and the Kingdom

By FREDERICK D. POWER

The element of play is much needed in our serious, busy life. Hard living, carking care, grinding toil, unlimbered minds and hearts from day to day mark this materialistic age. Take your principal street on any afternoon and study the faces. How few look as if any joy had come down and was singing in their souls! How the money lines and policy lines and lines of care and greed and vice, and lines that tell of worry and weariness stand out! How rare the light of cheerfulness and contentment and peace and good will!

Men and women do not relax as they should. Five minutes the whole nation pauses while the martyred President's body is laid in the tomb—five minutes in a century—and it is thought a marvelous thing. Every day demands some rest, some period of recreation, some letting down of mind and body, some little of the element of play.

That is a sweet old prophecy of Zechariah when, speaking of the enlargement of God's people, the happy times of the kingdom restored and the coming in of the Gentiles, he says: "And the streets of the city shall be full of boys and girls playing in the streets thereof." Boys and girls—God made both, made them for this world and made them for heaven. It would be a poor world and a poor heaven where there were all boys or all girls, and worse where there were neither boys nor girls. And these children of the kingdom are natural children. They are not forced like hot-house plants and fruits. The prophet sees boys and girls playing in the streets of the city. They are still children—happy, sporting, frolicking, spirited, with the joyousness and laughter and simplicity and naturalness of childhood. A sad child, a child that is not playful, is an anomaly. There is a beautiful little poem of Archbishop Trench, where a father is represented as walking through a graveyard with his little son and he checks the child's gambols. The little one for a minute or two takes off his hat and walks demurely by his father's side, then presently throws up his cap and chases a butterfly. The father acknowledges the boy is right, for the sun is shining overhead and the birds are singing merrily. Even in the cemetery all nature is glad and why should not the boy be natural and laugh as well?

This element is needed in the church. If in the heavenly city, the new Jerusalem, there will be found boys and girls playing in the streets, here and now they may have a part in the kingdom. We want more of cheerfulness in Christian service for old as well as young. It makes the man who has it happy and renders him acceptable to society, and pays in both temporal and spiritual benefit. We want bright weather in the heart as well as overhead. We want flowers blooming in the gardens of the spirit as well as in the gardens about our homes. This honors religion and proves that we have a good Master. Joy is a friend of grace and puts the heart in tune to praise God. Joy is visible fulfillment of the promise of garments of praise for the spirit of heaviness, the oil of joy for mourning.

Joy is a Christian duty. "Rejoice in the Lord always" is as much a command as "Pray without ceasing." To see harps always hanging on the willows repels people from the Lord's service. Christians have no right to walk dumpishly in the way of God, for they are King's sons, children of the bride-chamber, heirs of God and joint heirs with Jesus Christ. Thousands need the experience of the child who, when eating its dinner, and the golden rays of the sun fell upon the spoon, put the spoon in her mouth, exclaiming: "O, mamma, I have swallowed a whole spoonful of sunshine!" Thousands need to follow the example of that deep-lunged, red-blooded preacher, Sidney Smith, as he used to throw open the shutters to the morning sun, saying, "Let us glorify the room!" A philosophy of religion which has no room for the joy and pleasure of man is as little conversant with the wants of man as with the will of God.

Then this element of gladness is a much needed one in our civilization. We are too crowded with serious and anxious work to think of free, joyous, careless exertion to amuse ourselves. Yet it would seem well at times to say, "Let us play!" rather than "Let us pray!" The children, for example, are found playing in the streets of the city of God, but there is no place for the boys and girls thus to amuse themselves in our great teeming human centers of population. The small boy in all large cities is always the subject of much complaint and frequently falls into the hands of the police. Privileges that he once enjoyed before the town took on its metropolitan manners have been encroached upon more and more. Driven from place to place, stopped in his attempts to play ball on vacant lots or in the streets, or to make a disturbance commonly called "noise," he is forced to hunt for seclusion often and finds dangerous sports to while away his leisure time. He gets into the clutches of the law and is thrust into a cell and receives impressions that lead eventually to a downward career. One of these little fellows I talked with in the city jail and when I asked: "How old are you?" he replied, "Eight, going on nine." Think of it—a babe in a prison cell!

Playgrounds are a necessity of civilization. Fresh air agencies contribute to health and manhood. Pool-rooms, cards and the saloon get boys whom the playground would keep out of temptation. Some of our cities are wise a little bit in this matter, but only a little bit. In New York forty-two school playgrounds are opened during the summer, twenty-eight having library attachments. Besides these, there are roof-gardens, outdoor gymnasiums and public baths. In Brooklyn five playgrounds are maintained on vacant lots, where swings, sand courts, see-saws and kindred sources of amusement are offered. In Chicago free public bathing beaches are conducted. Baltimore allows the use of eight playgrounds of the public schools and four in the public parks. Boston has numerous playgrounds and public baths. Cincinnati has three public playgrounds with pavilions to protect those frequenting them from heat and rain, and they are equipped with swings, merry-go-rounds and other forms of amusement. Washington has ample parks and beautiful lawns, but nothing for the boys and girls. Once a year, at Easter, if they will be good, Uncle Sam opens the back yard of his White House and says, "Come and play." Go to, Mr. Carnegie, and quit building libraries and open spacious grounds instead; and say to the children in slums and tenements, the worn and tired children, the peaked and pining children, the unnatural, unchildlike children: "Here you may romp and yell to your heart's content and none shall molest or make you afraid."

Our bodies are precious as well as our souls. Paul never wrote: "Who shall change our vile body?" It is "this body of our humiliation," nothing that God ever made being "vile." By far the most exquisite and wonderful organization that has come to us from the divine hand is the human body. It is more than a shell, more than a garment, more than a house. As the soul is fitted to be the habitation of God, so is the body fitted to be the habitation of the soul. If the soul rejoices, the body rejoices; if the soul be in distress, the body is in distress also. If you sin, the curse fulfills itself in both soul and body. The blood and brains of a meek, humble, charitable, heavenly-minded man carry qualities in them which the blood and brains of a worldly-minded man do not. The body needs our thought, and pure recreation and exercise and wise care of the body have their influence upon the soul. Let us play.

Washington, D. C.

THE INNER LIGHT OF LIFE: IMAGINATION

By EDWARD SCRIBNER AMES

"See the monkeys on the wall, father! There they go up over the door and across the ceiling and out at the window. Aren't they *ugly* monkeys, father?"

"Father" laughs in a skeptical way, but the monkeys keep on romping and running in the fancy of the child. One visit to the zoological garden was sufficient to furnish endless entertainment to this boy for a whole year. He caught the band of monkeys at first sight and held them securely, subject to his will. Their presence to his thought depended on no external object or condition, and they were not held to the circumstances of their first appearance. They could be seen where nothing like them was and they were free from their cage to roam through the house and street and up the trees, even where real monkeys could not go. It is sometimes supposed that imagination is limited to childhood, and that it must be outgrown in maturity, but on the contrary any success in the most serious and matter-of-fact pursuits is reached under the illuminating rays of this inner light.

Various Kinds of Imagery.

Twenty years ago, Mr. F. Galton, an English psychologist, made an epoch in his science by the discovery of the great variation in the mental images of different people. In ordinary society individuals have great power of visualizing, seeing in the mind the things talked of. For example, the scenes of one's childhood come back in memory with natural color, vividness and distinctness of detail, so that one seems to see again

"The old oaken bucket, the moss covered bucket
That hung in the well."

Among scientists, however, it was found that very often they had no such mental pictures at all. They were accustomed to think in abstract terms for which the bare words were adequate symbols. Between these two extremes lies a great variety of forms. There are as many kinds of imagery as there are kinds of sensations. Not only can the "old oaken bucket" be seen with one's eyes shut, but one can hear the creaking of the rope and pulley and the splash of the water, or feel the delicious coolness of the refreshing draught, or smell the odor, or touch again in memory the wet, slippery bucket, or renew the strain of the arms and back, which was so keen for the thirsty lad, tired and perspiring from his play. A simple test to determine a person's mental images is to write out the colors, sounds, touch impressions, odors, tastes, muscular tensions or movements which can be recalled with lifelikeness while he is only thinking about them in quiet reminiscence. Are your dreams filled with all kinds of sensations? When you remember a verse of poetry, do you seem to read it from the original page, or does the sound of it ring in your ears?

It is interesting to follow a poet like Shakespeare or Milton and note the richness and precision of the imagery. Some striking cases are recorded, as for instance that of Professor Striker, of Vienna, who thinks in terms of movement or muscular activity. In order to think of a soldier marching, he must himself have the sympathetic feelings of movement in his own legs. Otherwise the soldier seems to be paralyzed. In another case, a merchant who was exclusively a visualizer, lost his mental images through injury to the brain, so that his home and city seemed strange and as though seen for the first time. He could not recall the faces of his wife and children. He deliberately set to work to learn things over again by their sounds.

The Movement of Images.

If one sits restfully in a comfortable arm chair by the open fire and lets go of his mind, it will entertain him with an astonishing panorama. It is as though a screen were before his eyes on which dissolving views hurriedly or leisurely follow one another in endless number and variety. This is reverie. The attention is passive. It is a waking dream, in which the apparent lawlessness and mixture of elements is mysterious, fascinating and every way kaleidoscopic.

Usually, however, the images cluster about some center or topic and are welcomed or rejected as they further or retard progress toward a definite end. When one plans a pleasure trip, the idea of health and recreation becomes the magnet which draws up images of trains and boats, of wardrobe, companions, cash accounts, the business affairs to be arranged. At another time a change of occupation is in mind. Various possible pursuits appear to thought. They are run over in terms of income, associates, agreeableness of the tasks involved. As far as possible one sees himself in the surroundings, activities and possible successes or failures incident to each field of work. Whatever interests us determines what images arise and the direction and freedom of their movement. Every well-ordered mind works under the control of a few great organizing principles, in the service of which the stream of images grows and enriches itself through years of reflection and experience. To summon the appropriate elements out of the past and fashion them to the present need, or to project a plan of what the future is to be and see how it can be met, these are primal functions of imagination in all departments of life.

In Practical Affairs.

It is often suggested that business is too matter-of-fact to need the aid of imagination, and yet the merchant must envisage in advance the demand and supply of his wares, he must anticipate competitors, develop novel advertisements and carry in his mind's eye a comprehensive view of his enterprise in its details and relations. The projection of a transcontinental railway, the organization of an army and its effective control, the invention of a printing-

"See the monkeys on the wall, father! Aren't they ugly monkeys?"

press or any other machine, calls for imagination of the most vivid and sustained sort. How often it has happened in this country that some far-sighted man has bought land for a song of another man who had no visions, no dreams for its future. After a time, the fancied railroad of the former became a reality. The farm was made into a town site and the man with the imagination became rich. The history of America's great industrial and material development is to be credited not only to energy and pluck, but also to the foresight and prophecy which belong to genius. The quality of initiative which has made Americans famous the world over in commerce, war and statecraft, is little else than clear prevision of events supported by boundless courage and timely action.

In Science.

Still more striking is the function of this power of the mind in the realm of science, where law and logic reign. The chemist elaborates the world out of atoms, which no one ever saw, which have no extent or magnitude, but which after all obey definite laws in their combinations and transmutations through infinite time and space. Two of these imaged atoms called by the name hydrogen, and one called oxygen, enter an imagined alliance and produce an invisible molecule of water. Thus all the rocks and trees and oceans, and our flesh and bone are for the chemist aggregates of millions of intangible and unextended units. To say this is not to say that chemistry is an illusion, but only to affirm that its fundamental realities in all their vast domains exist for thought and not for the senses.

Every department of science makes a similar demand upon the imagination. Astronomy pictures gaseous vapors thrown off into space millenniums ago which have cooled into our solar system. Through geologic ages of shifting seas and continents, of ice fields in our temperate zone and tropical summer in the now frozen north, the crust of the earth slowly came to its present form. Give him the fossil remains from a few regions of the world and the paleontologist recovers the marvelous beasts, fishes, birds and plants which flourished millions of years in the past and whose dynasties rose and fell with as sure a rythm as those of human history. Into this strange world the ancestors of man came and through eons of time gradually gained speech and customs, instruments and dwellings, until at last in a comparatively modern day history and civilization

---

This series of articles by Dr. Ames was begun in the issue of Oct. 31, and the articles will appear at intervals of two weeks. The titles are as follows:

The Fountains of Life: Instincts.
The Floodtide of Life: Adolescence.
The Channels of Life: Habit.
The Inner Light of Life: Imagination.
The Workman of Life: Will.
The Warmth of Life: Emotion.

had their feeble beginnings. Such is the vision which sober science constructs by minute observations and generalizations.

In Humanities.

It is, however, in the realms of art, ethics and religion that the inner light shines with greatest brilliancy. The artist, as Schopenhauer said, divines the hidden meaning of things, understands the half-uttered speech of nature and articulates what she only stammered forth. He expresses in the hard marble that beauty of form which in a thousand attempts she failed to produce. He presents it to nature, saying, as it were, to her, "That is what you wanted to say." And whoever is able to judge replies, "Yes, that is it." The genius in literature, music, or painting is in the same way an interpreter of the world. He penetrates to the heart of nature and history by the sight of the mind rather than of the eye. His achievements are won less by what he gathers from without than by what he nourishes within.

The inwardness of truth and beauty is better realized in the realm of conduct, where the guiding stars of heroes and saints are often utterly invisible to their neighbors and companions. How powerful that light was to Bunyan in the Bedford jail! How it sustained the missionary priests to the American Indians! How it burns yet in the souls of reformers and patriots who toil on in the night of disappointment and defeat, cheered by the vision of a far-off glorious day in whose light and joy they already live! Plato in the Republic, Jesus in the kingdom of God, More in Utopia, Bacon in the New Atlantis, have made immortal their ideals of human conduct and society and have kindled in many minds aspiration for their realization.

Men of all conditions cheer themselves by thought of something better yet to be. They are dwelling by thought in houses now unbuilt, they see their children already in places of honor and usefulness, they forget the heat and toil of the present in the dream of what these are to bring. The religious man may hearten himself by greater flights of fancy. While his body walks the earth, his spirit revels in the companionships and delights of heaven. He holds the present to be insignificant compared to that which shall be. How often has "the world" failed to appreciate its saints because it could not understand their loyalty to the visions of the soul.

B. B. Tyler's Letter

I believe in the license system; I believe in high license; I believe in local option; I believe in the South Carolina dispensary system; I believe in the Anti-Saloon League; I believe in the Prohibition party; I believe in the Woman's Christian Temperance Union; I believe in the legal prohibition of the liquor traffic; I believe in constitutional prohibition; I believe in total abstinence pledges and societies; I believe in the abolition of the canteen in the army; I believe in the final destruction of the liquor traffic.

This is my temperance creed. I will proceed to explain and comment.

1. I believe in the license system because the principle of prohibition is in it. This system says to ninety-nine men out of a hundred, or to one hundred and ninety-nine men out of two hundred, you shall not engage in the vending of alcoholic liquors as beverages. When the license system was adopted any man, every man, all men, might engage in the manufacture and sale of intoxicating liquors. It was quite a step forward to prohibit so large a number of men engaging in the business. The one man who was permitted to continue when this plan was adopted ought also to have been compelled to abandon the sale, as beverages, of liquors that intoxicate. I object to the license system because it creates a monopoly. I believe in it because it contains the principle of prohibition.

2. I believe in high license—after a community has decided to license the business. I would, if possible, put the license fee so high that no man would be able to engage in the business. Towns have kept traveling shows from exhibiting within their limits in this way, why not prevent the saloon man engaging in his business in the same manner? If the question on election day were: Shall the saloon receive a license? I would vote *no*, but if the majority should say *yes*, then I would insist on the highest possible license fee.

3. I believe in local option because every community, it seems to me, ought to be permitted to regulate its own affairs in its own way. Many small communities would put an end to the liquor saloon if an expression of desire were permitted at the polls. As evidence of the truth of this statement see what is done where there are local option laws.

4. I believe in the South Carolina dispensary system. The state under this system takes the entire business in its own hands. As a rule there is only one place in a county where intoxicating liquors can be purchased. The liquors are sold in sealed packages. They cannot be used on the premises. The man who dispenses the liquors has no interest in the promotion of the business. The places where the liquors are sold are made as unattractive as possible. There are no seats. There is no music, there are no games, there are no pictures. Contrast this with the brilliantly lighted saloon, with games, with music, with pictures. If any profit results from the sales it belongs to the state—not to an individual, nor to a company.

5. I believe in the Anti-Saloon League. The special business of the league is the enforcement of law in regard to the liquor business. Its motto is: *The saloon must go.* Its first task is to secure the enforcement of laws now on the statute books, its second task is to secure more stringent legislation. I believe in the Anti-Saloon League, partly, because the saloon men fear and hate it. As a rule you will not go far astray if you are in favor of what they oppose.

6. I believe in the Prohibition party because it is a party of agitation. It can do more foolish things in a given time than any other party that ever had an existence. About as often it aids the whiskey men as the forces of temperance, but the Prohibition party keeps things stirred up. It is always and everywhere opposed to stagnation. This is a great thing—especially on this problem. Wherefore, I believe in the Prohibition party.

7. I believe in the Woman's Christian Temperance Union. Its educational work is invaluable. This organization looks after the heart as well as the intellect. I like its quiet, intelligent, aggressive, persistent, determined opposition to the liquor business. There are 300,000 of these women in the United States. This is a force to be reckoned with. They have secured legislation in almost all the states by which temperance instruction must be given in the public schools. The ultimate value of this no one can compute.

8. I believe in the legal prohibition of the liquor business. The license system prohibits ninety-nine men out of a hundred, or one hundred and ninety-nine men out of two hundred from keeping liquor saloons. Here is the principle of prohibition. Let this principle be applied impartially.

9. I believe in constitutional prohibition. I would fix the status of the saloon once for all. I would not have the people vote "wet" or "dry" at every election, as in Massachusetts. The permanent legal status of the liquor saloon ought to be that of a corpse. This can be done by prohibiting the liquor traffic in our state constitutions. It is difficult to change a constitution; it is easy to change a statute law.

10. I believe in total abstinence pledges and in total abstinence societies, because they do a great amount of good. They have saved many men; they now save many. Moral suasion for the drunkard, legal suasion for the drunkard-maker. Many a man can be made sober by signing a total abstinence pledge and becoming a member of a total abstinence society who, without such help, would live and finally die a drunkard.

11. I believe in the abolition of the canteen in the army. Business men and corporations are more and more requiring men in their employ to totally abstain from the use of intoxicants as beverages. Is it possible that business men and corporations can do what the United States government is unable to do? The time was when men engaged in business thought that they must furnish grog to those in their employ. They know better now. Some men still think that the United States must do this same thing for *some men* in its employ!

12. I believe in the final destruction of the liquor traffic. The movement is now in this direction. The intelligence of the people is coming to this point. The people are sovereign. When they say, *The saloon must go*, the saloon will go. The liquor business does not pay—except the saloon-keepers, brewers and distillers. When the people see, as they will, that the business does not pay them, that it adds to their burdens, that it increases the amount of their taxes, that they are in fact paying taxes to keep up this business, they will suppress it. When the people once see that it does not pay them they will stop it. There are other reasons for believing in the final destruction of the whiskey business; but this is sufficient for the present.

Denver, Col.

Jesus's Teaching Concerning Himself

By J. M. LOWE

There are two ways in which Jesus taught concerning himself—by words and deeds. The present treatment is to be limited to Jesus's sayings concerning himself. There is here enough to confound any skeptic in Christendom. It is not the intention of this paper, however, to presume anything unusual of Jesus of Nazareth, but to walk with him through the gospels, watch his works, and listen to his words. The inductive method, which is truly scientific, shall be used. By this method did the deeds and words of Jesus impress his followers until this impression issued in Peter's confession, "Thou art the Christ."

The sonship of Jesus, therefore, is a declaration of faith. It cannot be otherwise, for much as some may wish to have seen Jesus and to have heard his words, they would not thereby escape the necessity of faith. The acceptance of Jesus as the Christ would still be a matter of faith, though eye to eye and face to face with the Lord. Faith is that power of the soul by which we see the invisible, know the unknowable, and attempt the impossible. Such a view of faith redeems that magical word from its narrow association as a term for churches and theologians and assigns it a place in all progress, as the power which bridges the chasm between the actual and the possible, the unseen foundation of tomorrow's trials and triumphs.

The source of Jesus's teaching concerning himself is twofold—direct and indirect. First. For example, he said, "I and my father are one"—a direct statement in which he affirms his divinity. Second. "Come unto me all ye that are weary and that are heavy laden, and I will give you rest," which teaches his divinity indirectly; such a promise being the prerogative of divinity. In this paper the last shall be first and the first shall be last. The indirect statements are richly suggestive as to Jesus's estimate concerning himself. In a careful canvass of these sayings I received at least four distinct impressions of this man Jesus.

1. His consciousness of God. His first recorded words constitute a vivid commentary upon this thought, "Know ye not that I must be about my Father's business?" His whole life glows with the splendor of the presence of God; so much so as to justify a description of his career as being "the human life of God." He had a deep sense of dependence upon God. He said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In many passages this thought floats upon the surface—"I and my Father are one." "My Father is greater than I." "The spirit of the Lord is upon me." "He hath anointed me to preach the gospel to the poor." "The very works that I do bear witness of me that the Father hath sent me." "Father, I thank thee that thou hast heard me." "Thinkest thou not that I cannot beseech my Father and he shall even now send me more than twelve legions of angels?" "Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done."

Whatever may be true or false concerning the genuineness of this language it is certain that, judged by any standard, it breathes a spirit of confidence in God that cannot be reconciled with falsehood.

2. Originality. More than any other teacher, ancient or modern, does Jesus ignore customs, authorities and traditions. When everything is granted touching his instruction in childhood, his careful study of the scriptures and general culture, it seems that the completest acquaintance with these things fails to explain his readiness and boldness of speech. Certainly he would not learn from Moses how to supersede Moses and obtain the courage to do so. How refreshing and invigorating are many of his sayings, beginning with "I say unto you." Whether the coming of Jesus was evolutionary or revolutionary, this fact of his unprecedented originality is to be explained. If Jesus repeated the sayings of other teachers, by repeating those sayings he raised them from the dead, and this is no less wonderful.

3. Authority. This is the direct result of his originality. No king is so commanding; no teacher so dogmatic; no reformer so fearless. It seems to me that some of his commandments must have shaken the very foundations of the earth. Truly, from the trembling gates of death the bars have fallen away and the bands of many have been loosed. Even yet, the centuries are ringing with those triumphant words—"Go ye into all the world and preach the gospel to every creature." Here is a king without a throne, a captain without a command, yet the ages tremble 'neath the tread of his army of soldier subjects.

From a human standpoint, this authority rises to audacity and the boldest egotism. He says that he is greater than Jonah and Solomon. He declares that his words will outlive heaven and earth, and that he is going to establish a kingdom which will never be destroyed. He gives forth the startling statement that he will draw all men unto him, and presumes to invite the weary ones of earth to come to him and rest. He proclaims himself a sower of good seed whose harvest is the end of the world and whose reapers are the angels. He pronounces a woe upon the cities that reject his teachings. He considers it necessary to explain that his Father is greater than he. In various other passages does this strange teacher commend himself and recite his victories. He proclaims himself more worthy of love than father, wife or mother, encourages his followers by saying that he has overcome the world, and before he dies builds a monument to his own memory, saying, "Do this in memory of me."

With all these extravagant words of what, humanly speaking, might be called self-praise, no one has seriously charged him with boastfulness or egotism. This failing is noted and despised in other men, but not in Jesus. The reason is that Jesus spoke the sober truth and the world has received it as such without so much as dreaming of any inconsistency. He spoke not to reflect credit upon himself or his family, but upon man, for he was the Son of man, and upon God, for he was the Son of God.

To me it is more than wonderful the deference that kings and peasants, statesmen, poets, philosophers, teachers, theologians and men and women everywhere pay to Jesus, that obscure Teacher who died upon a cross outside the city of the great king. When he speaks the world is silent. Even the task of much criticism is not to destroy the words of Jesus, but to discover surely which words are his and which are not. Few, indeed, would presume to remove from the language of the world one syllable which is believed to have escaped his lips. Such a compliment is wonderful in our eyes and well may His question be repeated, "Why call ye me Lord, Lord, and do not the things which I say?"

4. Sincerity. This is a large determining factor in the extent to which a teacher's message is received. Because of Byron's insincerity his otherwise popular works go at a discount. Insincere men are like counterfeit coin, they have not the right ring. Sincerity bears witness to the gold of manhood. In Jesus sincerity is the perfect union of act and word. His eye is single. He lived but one life. His words but rendered his deeds audible. Deed kept pace with creed. His highest joy was in relieving sorrow, and his truest freedom was in service. He commanded men to love their enemies and pray for those who despitefully used them. He obeyed his own commandment, loving his enemies in life and praying for them in death.

In His saddest hours and in the times of deepest sympathy his sincerity is most apparent. "Oh, Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto her, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." Admit into this passage the slightest tinge of insincerity, and it falls from the highest heights of the sublime to the lowest depths of the ridiculous. Also that marvelous chapter, the fourteenth of John, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself." These words breathe the tenderest and truest sympathy. The nature and theme forbid insincerity. There remains the saying uttered in Gethsemane, "Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done." If the one who spoke these were sane, he was also sincere, for insincerity would have surrendered before this. To convince a reasonable man that the one who uttered these words was self-deceived would require more skill in dialectic than the solar system has yet produced. To declare him insane is to put a premium upon madness. And to ascribe these words to the tongue or pen of another is to give falsehood or pretense credit for the highest and truest declaration of human duty that has been proclaimed by human tongue or traced by human pen.

(TO BE CONCLUDED.)

The Preacher an Example

By H. C. PATTERSON

Paul in one of his letters to Timothy exhorted him to be "an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." It is unquestionably true that the most powerful sermons are those read in the lives of truly godly men and women. It is also true that many an eloquently spoken sermon has been shorn of its power for good through the inconsistent life of the one who preached it. There is little of good that can come from the preaching of those who say "don't do as we *do*, but as we *tell* you." On the other hand the influence of the life of that man who says in the language of Paul, "follow me as I follow Christ," is far-reaching in its good results. It was not so much what Jesus *said* as what he *did* that has made the world better, and the preacher's influence in the world for good must, after all, depend more upon his personal life and example than upon his eloquence in the pulpit. Paul, recognizing this fact, said to the Romans, "Thou therefore who teachest another, teachest thou not thyself? Thou who preachest a man should not steal, dost thou steal? Thou who sayest a man should not commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou commit sacrilege? For the name of God is blasphemed among the Gentiles through you." And these questions, propounded by Paul, are quite pertinent and recall the couplet we learned while a boy in the district school viz.:

"A man of words and not of deeds
Is like a garden full of weeds."

While it is true that the preachers, as a class, are exemplary in their lives, and their conduct is in perfect accord with their preaching, it is also sorrowfully true that some are not as considerate of their example as they should be. Paul said, let "no man put a stumbling-block or an occasion to fall in his brother's way. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

There is one practice to which some preachers are given that I will mention, viz., the use of tobacco. We have reached a period of intellectual and scientific development when it is no longer a debatable question as to the injuriousness of the use of tobacco. That is almost universally admitted by the scientists. Its use injures the mind to such an extent that those students who use it are incapable of doing as satisfactory work as those do who use it not. Last April Mrs. Minnie Waldron, a member of the educational society, after gathering statistics concerning the Bloomington, Ind., schools, made report that out of 215 boys in five grades, 68 had smoked cigarettes from one to three years and a few for six years. This was 31 per cent. of the whole number of boys, not one of whom had made an excellent record. Forty-six per cent. of them had failed of promotion and only 17 had reached a grade of 75 per cent. She found that 14 cigarette-smoking boys had spent two years and more in their present grades, and that six per cent. of those failing of promotion had already been two years in their present grades.

Out of 70 young men examined by a prominent physician in Peru, Ind., for certificates for membership in a fraternal society, 37 of them failed to pass because of bad heart action brought on by the use of tobacco. Since it is a fact that smoking or chewing is destructive to nerve force, it must also be true that it is destructive to moral and spiritual force, hence it is a sinful practice. Besides it is admitted by all to be a filthy habit. If it is injurious to the body and a filthy habit, it certainly defiles the body which the Apostle Paul declares to be the temple for the indwelling of the Holy Spirit, and if any man defile this temple him will God destroy.

Seeing that all this is true, and also that $600,000,000 are annually wasted in this filthy practice, it is certainly the duty of the preacher, in "showing himself an example in purity," to quit it at once and begin using his influence upon his elders and deacons to induce them also to set better examples before the young boys and men.

In Auburn, New York, we are told, the young have very little regard for the preacher who uses tobacco. A few weeks ago some children in Illinois were speaking of the superintendent of the Sunday-school, when one said: "Mr. B. is such a nice man, it is a pity that he smokes," and so said they all. How can we preachers ask, and reasonably expect, people to break away from evil practices when we will not do it ourselves? I hope soon to see the dawn of that day when not one preacher will use tobacco.

It has not been long since I was assisting a pastor who smoked as many as ten cigars a day. It was the talk of the town and a stumbling-block to the young. I preached on "Temperance or Self-control," during which his evil example was held up before him. He was a true, good man and, seeing his wrong, said to me, "I will never use tobacco again," and so said some of his leading members. I once used it, but applying the rule, "What would Jesus do?" decided that he would never be seen going down the street with a cigar or pipe in his mouth—nor would he have us do so; hence I quit. Do you indulge? If so, won't you quit and use your influence to get others to do the same? We pray for a speedy coming of the day when our preachers and church officers will not have the smell of the filthy weed upon their garments.

Indianapolis, Ind.

The Culture of the Many.

The greatness of a people consists not in the unusual attainments of the few, but in the culture of the many. It takes great statesmen, great lawyers, great soldiers, great doctors, great merchants, great farmers, great clerks, great hodcarriers, great newsboys, and great bootblacks to make a great people. All life must be exalted. Nothing is unworthy save that which is worthless. The man who digs a good ditch with a glad heart is more kingly than he who sits around with soft hands waiting to foreclose unjust mortgages on widow's houses. Let the glory from above fall upon every worthy work and it becomes a part of the King's business. J. M. LOWE.

Our Possibilities in Europe.

By Charles Forster.

Over seventy years have passed since this present reformation began. The extent of its influence in this land causes us to rejoice, but when we turn our eyes toward Europe our joy is checked, for in the whole of that continent there are only 3,500 Disciples of Christ. Scotland, Ireland, France, Spain, Holland, Belgium, Germany, Italy, Austria, Russia and Greece, with a total population of 265,000,000, know comparatively nothing of the reformation that we love so much. The more are we surprised at this, when we consider that the Seventh Day Adventists—who arose in this country as late as 1845, and whose teachings are radically opposed to the intellectual spirit of the age—have churches scattered over many of these countries, and have publishing houses in London, Hamburg, Christiana, Basle and other European cities. We are led to inquire as to the possibilities of our plea over there, and as to the cause of the present state of things.

If wisely proclaimed, the possibilities of our plea in Europe are great, for what the people of to-day desire is a gospel that is factual and reasonable, and ours is such. The thoughtful and analytical mind of Europe is fast losing interest in the existing religious systems, and though open skepticism does not prevail, yet the coldness and indifference of the largest class tell of an inward, unconscious skepticism. They have become weary of the abstruse theology of the churches, just as a child becomes weary, when efforts are made to teach him simple truths through the means of tedious formulæ. Had a child been under such methods of teaching for years, the vivacity of his intellectual life would almost be gone. A live spark of truth, simply presented, would arouse him to life by the very virtue of its contrast with the dullness of the past. So it is with Europe. Simple gospel truths have been hidden in abstruse formulas, and as a result the gospel life has lost its vivacity. The proclamation of the gospel in an earnest, simple and precise manner will, by the very virtue of its contrast with these formulas, revivify the ebbing religious life.

The reason for the present state of things is very apparent. It cannot be accounted for by any defect in the plea, for that is exactly what Europe needs; nor can it be on the part of God, for his power to promulgate his truth is limitless. Hence, it must be on our part as agents through whom God gives his truth to the world. Christ commanded us to go into all the world, and, at the same time, told us that the source of our power was his own limitless power. Between this command and promise there is a relation: To the extent that we go, just to that extent do we draw from our source of power, and just to the extent that we do not go, just to that extent do we limit the working of the power of God in us and through us. The power of God is limitless. The old gospel is just what Europe needs; hence, the only reason for the present state of things over there is that we have held back, and limited the Holy One of Israel.

Handling the Word Scientifically.

By O. D. Maple.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, *handling aright the word of truth.*" This is the revised version of 2 Tim. 2:15 and may comprehend more than the phrase "rightly dividing the word of truth."

Shakespeare in "The Merchant of Venice" puts into the mouth of Antonio these words, "The devil can cite scripture for his purpose," which some pretended polemics quote when they run up against a false teacher who has read theBible and used the scriptures copiously and adroitly. They say that any one who is apt in his use of the scriptures can support his doctrine thereby.

Is this true? Have we a Bible of such make-up that it proves any and all doctrines? Is the Bible a conglomeration by which you can prove this, that and the other? Is the holy book void of system?

I am sure that while the Bible is systematic some people are not in handling the same. They prove their doctrines, many times, by the jumping-here-and-there system, by taking from, adding to, or changing just a little.

I am reminded of the preacher who went to a place where one of our evangelists was holding a meeting and began a rival meeting. As the evangelist had preached that "baptism was for the remission of sins," the rival preacher announced that on a certain night he would show that baptism was *not* for the remission of sins. The Christian evangelist dismissed on that night and took his congregation and went over to hear the sermon. With the greatest of care he laid his premises and with vigor he impressed them on the minds of the people. Finally he came to the scripture and quoted passage after passage, many of which had about as much to do with the design of baptism as "the last enemy that shall be destroyed is death."

After meandering for some time he came to Acts 2:38. He said that the preachers who believed in baptism for the remission of sins delighted in quoting Acts 2:38 and that many who disbelieved in this "baptismal regeneration" theory were afraid to tackle such scripture as Acts 2:38. But, he continued, I'll show you what Acts 2:38 means. Let us read it: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ" (he paused and looked around in the room and then at the window and said, Brethren, it's a little close in here, would you please let down the windows and give us fresh air?)—"and ye shall receive the gift of the Holy Ghost." He got over baptism for the remission of sins by leaving out the phrase "remission of sins." I suppose that in time he learned to handle the scriptures so scientifically that baptism had nothing to do with "the gift of the Holy Ghost" by simply leaving that phrase out of the reading.

The above I know to be true, for I can find twenty-five persons who will testify to its truthfulness. Moreover, the preacher who performed this wonderful feat in handling the scriptures scientifically is now preaching here and giving us scientific lessons in the use of the Bible.

Illustrations can be cited showing that the same practice is followed in the scientific handling of the scriptures to the glory of Christian Science. An advocate of that particular folly recently wrote as follows in defense of his system:

Scientific Christianity is based upon no other than the foundation which Jesus Christ laid—"Go ye into all the world and preach the gospel, heal the sick." This is the rock which the builders rejected.

It would be interesting to know just where this quotation is found. The words given within quotation marks, as the foundation which Jesus Christ laid, are not to be found, so connected, among the recorded sayings of Jesus. What becomes of the system which is confessedly built upon a foundation that turns out to be a garbled misquotation?

Advantages of the Uniform Topics.

By George Darsie.

The theme is large and my space is small and so more is meant than meets the eye. Do your own expanding.

1. They provide the prayer-meeting with a *definite* Topic for each week of the year. The meeting thereby becomes a concentration and not a scatteration. Unity characterizes the readings, prayers, songs and talks. The meeting which "covers all creation," has gone out, and the meeting which focuses to a single point has come in. That seems to me the first condition of a successful prayer-meeting.

2. They provide also a *profitable* Topic. There will be no wrangling over untaught questions, no fierce disputes about the mere letter of religion, no airing of personal grievances or ill-natured indulgence of the fault-finding spirit, for the Topics allow for nothing of the kind. They are uncompromisingly committed to what encourages edifies and profits.

3. They further provide a *seasonable* Topic. Nothing is more appropriate than to pray for the various benevolent enterprises of our brotherhood in our church prayer-meetings, and especially so at times when offerings for them are due. How a church can expect to make a generous offering for the foreign work, the home work, for church extension, for ministerial relief and so on, that does not press these things in the prayer-meeting, I cannot see. Then, too, about April first, at the close of the evangelistic season, how suitable that the prayer-meeting should have a Topic suited to the needs of young Disciples. These instances and many others illustrate what I mean.

4. They provide a good *range* of Topics. The obligations of a Christian are many-sided. The duties of a Christian life run in many directions, and hence Topics suited to a prayer-meeting should cover as far as may be the whole circle of Christian duty. They should have range and variety in order to meet the needs of the case. And our committee had this in mind in preparing the 1902 Topics.

5. Many Christians travel, and they like to visit the midweek prayer-meeting when away from home, and the more so when they know what the topic will be, and have studied up on it. Many an edifying talk from a new voice will be heard as the result of the adoption of the Uniform Topics.

6. And what fine helps our weekly papers furnish for the study of the topics. No one, however immature in knowledge, can read one their articles and not be ready to add his word of interest to the meeting. And not seldom can selections from these articles be cut out and carried to the meeting and read with profit. But this word of caution is needed: Study the topic for yourself, and say your *own* word on it, rather than some one else's. Too many read clippings quench spontaneity.

7. It is truly an inspiring thought that others are thinking and praying about the same subject with ourselves, and that our whole brotherhood, east and west and north and south, is attuned to the same keynote of praise and worship. The topics thus become a new bond of union among us.

8. The last advantage is that all our publishing houses will furnish these topics for 1902, printed in good style, to all who send for them, at the reasonable rate of twenty-five cents a hundred.

Frankfort, Ky.

The Individual Communion Service.

By Carlos C. Rowlison.

I wonder that every church does not adopt the individual communion service. Apart from its unquestioned sanitary importance, the service can be made so much more helpful than the usual form of its observance that it is well worth its cost. Thinking that readers of the CHRISTIAN-EVANGELIST who do not have this form of service would be interested to know about it, I will briefly describe our service. The elders are seated one at each side of the table, with the deacons seated in the front pew. An appropriate song is sung. Then from the pulpit the minister reads, "And when the hour was come, he sat down, and the apostles with him. And he took bread, and when he had given thanks, he brake it, and gave it to them." At this point the elder to the right gives thanks, and then distribution is made to the congregation, each retaining the bread until all are served. When the deacons are returned to the front, the minister reads, "This is my body which is broken for you. This do in remembrance of me. *Eat ye all of it.*" And all eat together. The minister then reads, "In like manner he took the cup, after supper, and gave thanks for it." The elder to the left expresses thanks, and the congregation is served with the wine, retaining the goblets until all are served. Then the minister reads, "And when he had given thanks, he gave to them; and they all drank of it." *So likewise let us do.* And all drink. The service is closed with another quotation or two, and a song.

This is a very simple service. The young are given suitable instruction as to its meaning in the few quotations, and the words are so familiar as in no way to detract from the meditations. An old disciple was in our congregation not long ago and afterward remarked that ours was the most impressive communion service in which he had ever participated. We have used it two years, and are abundantly satisfied. Much care should be taken in selecting a service that can be easily handled.

Third Church, Indianapolis, Ind.

English Topics

By WILLIAM DURBAN

The Phenomenal Boys.

With very mingled sentiments I refer to Jack Cooke, the youth of 16 years of age who is just now the pulpit wonder of London. Londoners by myriads are exactly like New Yorkers, or like the old Athenians, always ready for any new sensation. Nothing pleases the novelty hunters excepting for the passing hour. They are full of delighted interest in any new novel by Corelli or Caine, any fresh play brought out by Irving or Terry, any pantomime introduced at the Hippodrome, any revival campaign on original lines. But nothing in any of these directions has power to draw after a time. Barnum is forgotten, so are Gladstone and Spurgeon, and all popular idols are soon bundled into the museums of yesterday's rubbish. Well, the charm of the moment is the lad who is nightly preaching at Bloomsbury Baptist Chapel. Jack Cooke is as remarkable a sample of precocity as any young piano or violin prodigy like Hoffman or Kubelik when they first appeared. There is also in the west of England a little Welsh boy, only 12 years of age, who is astonishing the people, but whose parents are wisely about to relegate him to the obscurity of school. Jack Cooke seems to have finished his education. I do not know what to think about him, and I discover that everybody else is equally puzzled. This youth can give forth a gushing stream of talk, too rapid for the reporters, and could evidently continue orating from morning to night. Therefore he is marvelously gifted with oratorical power, for he speaks effectively, in a beautiful voice and with really choice diction uniformly at his command. But all is provokingly superficial. For instance, a few nights ago he told the people that he had been "having a word of prayer," and so had forgotten the text he had chosen! Therefore he asked the audience to supply him one on the spot. They at once did so and he adopted it without hesitation, but he preached from it a sermon which would have been equally suitable for any one of a thousand different texts.

Is this the Age of Intellect?

Canon Barnett once said, "The great need of to-day is that men should think, think—and again think! Action will follow. But thinking is our first duty as Christians." But is this really so? It would not seem so to anybody listening to the lad Jack Cooke. "Your young men shall see visions." And you get the impression that this boy has seen a vision. But what sort of a vision? Simply that of an irresistibly good bargain to be immediately grasped here over the counter, "you, my friend, receiving, the Almighty making the offer." To Jack Cooke this view of conversion leaves the sinner no choice. It would be insanity to hesitate. "Stand up and accept! My good sirs, you are not going to miss this for lack of a little courage!" One imagines while listening that all the purity of a St. Thomas a Kempis, the charity of a St. Francis, the fire of a John Wesley, the dreams of a John Bunyan, the magnetism of a Moody, the force of a Gladstone—all lie there in that boy's hand, for anyone who will dart into the vestry behind the pulpit. Everything that is divine in character and conduct may be actually bespoken by holding up one's hand. The lad flips his fingers to lift the people from their pews, and one realizes nothing incongruous in the action. The whole weary wilderness of religious failure and speculation is traversed in a moment, so that you wonderingly rub your eyes to find yourself at the haven where you would be.

England in a Trance.

Surely this nation is in one of those moods which inevitably come occasionally on every people. We seem to be politically, religiously and socially in a comatose condition. Nothing is stirring the national soul. Of course, there will one day, and the day is near at hand, be a tremendous awakening. The influence of Lord Salisbury has induced a political hypnosis, which is felt more or less by all classes. We are not, according to the rule of heavenly wisdom, to put our trust in princes, nor in any child of man. But this nation years ago gave to Lord Salisbury a blank cheque, leaving the whole authority of the empire under his autocratic jurisdiction. He absolutely despises the masses, and has recklessly displayed his lordly contempt. In return, they absolutely idolize him. This uncrowned king of England is as supreme as Bismarck was in Germany, though he has but little of that despotic bureaucrat's genius. Indeed, the favorite character with the English of this generation is a commonplace but arrogant aristocrat. Here is our danger. Soporific Toryism is narcotizing the popular sensorium and John Bull, with overweening confidence in his supercilious master, slumbers profoundly while the rest of the world sneers, objurgates and marvels at the British attitude. The Boer war should have been finished long since, but for the initial blunder of the government in assuming that the warfare was to be triumphantly accomplished by an ordinary force, chiefly of unmounted men, notwithstanding the earnest advice of experts. Ever since Gladstone committed political suicide by pandering to Irish home rulers, especially to the immoral Parnell, the great and grand Liberal party has been disintegrated. We are given over for the time being to a blind and besotted stagnating conservatism. Our young men for the most part think that Toryism is a splendid regime, and it is this attitude of the new generation which is the most ominous factor in the situation. I do not think that the return to reason will be spontaneous. Nothing will bring the nation to its proper senses but a time of tribulation —and that is what is approaching. Germany is the stormy petrel. She is raging against Chamberlain, and is snatching at first one stick and then another in order to beat Britain. But the Germans are suddenly finding something different to think about. Starvation, the ugliest of spectres, has appeared in the Fatherland. The boasted boom is over. This is bad for all Europe, for a prosperous Germany is the European center of gravity.

Chamberlain's Blunder.

Joseph Chamberlain is incorrigible. I do not belong to his party and therefore I will try to be fair to him. I am a Radical and have never voted Tory in all my life. If I were Tory I should not like Mr. Chamberlain, though he is now the most potent Tory leader. He is England's most dangerous enemy. For when he does the right thing he seems fated to do it in the wrong way. He has lectured nearly all great nations in the most exasperating manner. This dictator not long since told the irascible French people that they must mend their ways. Just before that he had the audacity to remind the Tsar that those who supped with the devil must use a long spoon. Now he has been raising a Teutonic tornado, and this time he is right enough, while the Germans are wrong enough. By a persistent affectation, born only of malignity, certain editors of the reptile continental press, always ready to revile England and America alike, from motives of jealousy, have daily reiterated lies about the conduct of the British soldiers in South Africa. It is constantly repeated in French, German, Belgian and Swiss papers, that our men are in the habit of putting Boer women and children in the front of the firing line. Whether the war is right or wrong as a political measure, this scandalous libel on brave men who have simply done their duty, and have by thousands gone to death, is unworthy of a great people like the Germans. But there has been little response on the part of the British press. It has been noticed that the shameful lying was confined to the gutter journalism of the Continent. Nevertheless, it might have been expected that English feeling would be aroused to indignation. Strange to say when Mr. Chamberlain observed in a speech, and a very quiet and sober one for him, that the measures taken in South Africa were not so severe as many that had been adopted by Russia, France and Germany, he lit a spark which has been fanned into a terrific conflagration. It does not seem to occur to the Teutonic soul that Britain has been egregiously insulted and has quietly refrained from retaliation. What is to be regretted when nations vilify other great peoples, is this, that when storm and stress arise, then the traducers may experience the lack of that sympathy which sometimes means salvation.

In Some of Our Churches.

Brearley at Fulham, Rapkin at Birkenhead, Spring at Gloucester, and Morgan at Southampton are reporting good work going on in their respective churches of Christ. I note that the recent report of the American F. C. M. S. puts its account of the English work very tersely and very accurately. More has been done in raising money for the debts, etc., than in raising the membership to higher numbers. This must be so in some years. Our principles do not meet with widespread approval in Britain. They have only been tried in England, the most conservative portion of the United Kingdom. Why the grand American brotherhood, which I consider capable of conquering the earth in time, if it will go on and on, has let alone Ireland, Wales and Scotland, the Radical sections of the kingdom, I cannot understand. I and

Bro. Spring, when we were at the jubilee convention, got the great assembly to carry a resolution requesting the F. C. M. S. to send three evangelists, one to Scotland, one to Wales and one to Ireland. Ireland, the land which gave birth to Alexander Campbell, has had no attention. I am aware that our two voices were but articulations in the wilderness. In the three grand populations I have named movements would be set going by able evangelists which would react powerfully on England. It is not to the discredit of England that she is conservative. She cannot be expected to tear up the roots of many institutions which have been embedded in the soil for a thousand years. I say frankly that I am amazed that few Americans, however keen, seem to see this. We are expected to accomplish a rapid revolution here. It is not a land of quick changes, neither is the older part of your own country, my dear American brothers and sisters. But I am given to understand that some of the American leaders are half ashamed of us because of our very slow progress. Well, come over and try, any of you who think that very gradual success is due to the management of the work! Some of you have tried. You did your best nobly. We were grateful and admiring, but we did not behold any working of supernatural or even astonishing results. We want some more of you. We understand our country. When once it is captured it will stick forever to the truth, but old England is not to be stormed by impatience.

W. DURBAN.

43 Park Road, South Tottenham, London, Nov. 30, 1901.

Silas Marner: A Study in Human Nature

By A. M. GROWDEN

Silas Marner presents a fine picture of human nature.

Silas—The Misunderstood.

Among the superstitious an eccentricity is proof enough of a league with the evil one. Silas lived in an antique place not so remote as mentally inaccessible. The greatest mountains are those reared by ignorance—the widest chasms are those stretched by mental barrenness. It was an English Sleepy Hollow where people were childish, not childlike. It is not surprising therefore that the Young Man with pale face and brown eyes and reticent manner should excite suspicion. Once allow a man to do as others do not, and at once there are whispers in the air, and voices everywhere, and fingers point what tongues are afraid to say.

Again, Silas Marner kept money. He had money and that was sufficient to give rise to distrust because others had less. The church in Lantern Yard was ruled by wonderful worthies, among whom was William Dane. He ruled by personality—the personality of bigoted assurance. At the death of the old deacon, a turning point in the life of Silas was reached. The evidence of the pocket-knife, circumstantial, but so clear to those obtuse ecclesiastics, was against him—the pocket-knife and the money, the latter gone but the knife a witness though tongueless. Of course the hand that removed the money was the hand which held and owned the knife. Many a man has been hung on just such evidence.

"God will clear me," said Silas.

"The evidence is heavy against you, Bro. Marner," said the minister.

"I must have slept." For Silas, like the disciples, was afflicted in the eyes, not the heart, but it made no difference. There are some who do not know the difference, and they are said to be the chief rulers in the synagogue.

The Casting of Lots.

Silas Marner was guilty—the lots said so. That was conclusive. But what a magnificent retort from the accused to Dane:

"You stole the money, and you have woven a plot to lay the sin at my door. But you may prosper for all that." Then in the heat of feeling he adds a blasphemy which was on a par with the iniquity of those long headed Pharisees.

Marner goes out into a cold world. Even Sarah has turned against him, and unbelief like an evil bird, takes him under his dark wings. How easy to lose hold of the invisible—the church, as it appears, has made thousands of infidels.

The Heart That Lacks God Must Have An Idol.

Marner's idol was of gold. Now he works harder. Five guineas at one time in his hand—he would keep them. He freezes out charity, when "he loved no man that he should offer him a share." The periods of his life were marked by money. His work was only for money. His wants were simplified, his gains increased in proportion—money had become his idol. And so he worked, toiled, and slaved; for every man who has an idol is a slave. The chain that binds may be golden, but it holds a slave.

The iron pot and the hole in the floor became the sanctuary of what was once a soul. His horizon was bounded on one side by a loom, which he worked ceaselessly, and on the other by an iron pot carefully covered with bricks and sand. He looked down, not up, for the earth was his home. Aspirations had fled.

Dunstan Cass in the rain had paid a visit to the weaver. He would warm at his fire and perhaps frighten him by a visit. But Dunstan needed money. His brother's horse had been killed, and he was responsible. But the loose bricks attracted his attention. He searched and found the treasure—then out into the darkness again, a robber, but rich.

Silas Is Penniless.

He is well-nigh demented. He works mechanically, thinking only of his lost gold, and longs for some one to bring it back. He is more lonely than ever, for his golden idol is gone. He toils on, sadder than ever. But his happiest day dawned when a little girl, seeking a friendly hand, reached his house so mysteriously and with her soft fingers touched the old withered man into new life.

What a picture! The old man holding the little one close to his heart and refusing to give it up. It was his. It had touched his cold heart. It had given him a new impulse. "The mother's dead, and I reckon it's got no father. It's a lone thing and I'm a lone thing. My money's gone, I know not where, and this is come from, I don't know where. I know nothing—I'm partly dazed." Somehow he thought that the gold had turned into the little child. He was confused.

Silas, like an old tree receiving new life, leaves and fruit, is now seen at his best. The closing picture is one of the sweetest in literature.

Eppie (short for Hephzibah) became the power in the old man's life, thought and action. She led him back to the Maker whom he had blotted out, back to the church as it appeared, back to humanity and back to himself. She brought back sunshine, and the songs of birds, and the heart of laughter.

Eppie was better than gold. A clinging soft hand, a pure heart, a face full of sunbeams, are more potent factors than the gold which perishes. Riches and influence came and would take his treasure, but Eppie said no, for she was now a girl and could think.

"I don't want to be a lady. I couldn't give up the folks I've been used to." And Eppie held her "father" by the neck, and Silas sobbed and held her hand. Riches and influence went, leaving the old man and his treasure to simplicity and ease of heart.

And now but one thing remains. Nature makes a revelation. The old stone pit is drained, and lo! the body of Dunstan Cass, and with it the pot of gold which he had stolen. Sin reveals itself. Happy old Silas, it was well worth, even though he did misunderstand God, like Job of old. "So the Lord blessed the latter end more than the beginning."

Findlay, O.

Literary Notes.

A charming Christmas publication is *Heart Treasures*, a story of motherhood, by Corey Shannon Meriwether. It is a prose poem, beautiful both in conception and in expression. The mechanical work is admirably done in decorative style. (Williams and Wilkins Co., Baltimore. $1)

N. D. Hillis's "Right Living as a Fine Art," published in tasty form suitable for a gift, contains an exposition of Channing's famous "Symphony" as an outline of the ideal life and character. In literary style and the Emersonian meatiness, it is what we have come to expect from Dr. Hillis. For a sample, see the extract on the cover of last week's CHRISTIAN-EVANGELIST. (Revell. $.50.)

A series of juveniles well worthy of attention, especially at this season, is published by Altemus, of Philadelphia. The series includes the following: "Galopoff, the Talking Pony," by Tudor Jenks; "Caps and Capers, a Story of Boarding School Life," by Gabrielle E. Jackson; "The Little Lady—Her Book," by Albert Bigelow Paine; "Folly in Fairyland," by Carolyn Wells; and "Tommy Foster's Adventures," by Fred A. Ober. Tudor Jenks has a great reputation to sustain as a writer of children's stories, and he does it. Carolyn Wells has an inexhaustible mine of the juvenile gold of sheer nonsense of the "Alice in Wonderland" type. (Ornamental cloth. $1 each.)

The People's Forum

Hand-Clapping or Amen?

It seems hardly fair to ask the brethren to be at the expense of traveling such long distances to attend the conventions, and then have about one-third of the time of each session taken up by two or three thousand people clapping their hands. A traveling man who happened to be in Minneapolis during our late convention told me he attended one session and that it reminded him of a great national political convention, that it was very hard for him to believe that it was a religious convention. He said that when the convention was located at Omaha for next year the storm of hand-clapping and even whistling was terrific. May it not be that we have overdone the applause business just a little and that it would be better occasionally to say "Amen," and thus seem more religious? L. L. CARPENTER.

Wabash, Ind.

The Grace of Liberality.

The grace of liberality is the soul of all grace. Charity of spirit is the source of all liberality. In our efforts to be loyal to truth we may do great violence to its spirit. The mind of the Master was the mind of kindness and gentleness. He hated sin but he loved the sinner. Except with the Pharisees, whose hypocrisy had become exasperating, he dealt most gently and kindly with those who were in error. He first drew men to himself and then led them into right ways of thinking and acting. Nothing matters so much as the personal attitude we adopt toward people. The principle that underlay the Inquisition was not wholly wrong but was wholly mistaken, namely that all who differed had to be brought into line for the welfare of the race, and that to hate the individual meant to be loyal to principle. The same spirit sometimes governs us and we too feel that when we differ we may almost claim the spirit of avenging angels. We should grant men freedom of thought and expression in practice as well as in theory. It is too late to have heresy trials of any sort. If men are in error the spirit of kindness will win them to better thinking while vindictive argumentativeness will drive them into worse error. E. P. WISE.

Somerset, Pa.

An Improved Church Letter.

Whoever shall devise a remedy for the abuse of church letters will doubtless save many a soul from death, and will certainly destroy the source of a multitude of sins. Letters are carried for years, and a great variety of excuses offered for refusing to deposit them. This is a weakness to the church and a danger to the individual. I suggest that publishers of church letters insert a clause specifying a time limit of validity. Six months is ample for all but the most extraordinary cases. Persons of unstable character are the greatest sinners in this respect, and why should the church be asked to vouch for their worthiness for an indefinite period? The laxity tolerated in dealing with church letters would prevent this provision from acting as a complete remedy, but doubtless in very many instances it would serve as a caution against neglect. This suggestion made to one publishing firm was received with approval. A sufficient demand for such a form of letter would bring it. This is to start the demand. If there is a firm publishing such a letter I will use it and recommend it to others. F. W. COLLINS.

Prescott, Ia.

[It would not be difficult to insert such a time limit, even if it is not embodied in the printed form.]

A Preacher's Library.

We are blessed or afflicted with many preachers who have had no college training and young men are continually entering our ministry who do not go to college. Many of these men do not know enough about books to buy those that will be most helpful, and the lists of "four hundred books that a preacher should have" do not give them what they need. If our wise men would prepare a list of about twenty-five and arrange for their supply on "the installment plan" by some publishing company, they would earn the grateful thanks of many a poor and struggling preacher. And if ordination could be postponed until after the completion of such a course of reading, it would mean much more than it does at present. W. J. BURNER.

Benton, Ill.

The Test of Ministerial Fitness.

Allow me to express my cordial agreement with your New York correspondent that the principle involved in the resolutions adopted by a recent state or national convention "is certainly wrong." The editorial, "A Groundless Fear" does not touch the real ground of the fear.

The better way, suggested by an Iowa correspondent, is open to the same objection and is confessedly useless, since the powers of any committee of a ministerial association are *"advisory only"* and bad men always reject good advice. The suggestion of the editor that "it might be more appropriate for the churches to co-operate to determine the fitness of preachers," points to the true remedy. We have proclaimed far and wide and long that the New Testament is an all-sufficient rule of discipline. Why not apply this rule in the recognition of our ministry?

This rule leaves it for the churches themselves to call, prove and approve, and on occasion to disapprove and depose, ministers. Departure from this fundamental principle is dangerous, either by one church assuming to do what belongs to a co-operation of churches, or by a "state board" or committee of a ministerial association usurping the rights of churches acting by their representatives chosen for this purpose. W. L. HAYDEN.

[See editorial note.]

The Sunday Newspaper.

A leading daily of this city, in an editorial regarding the tendency of some preachers to discuss in their pulpits, subjects of a manifestly secular, even sensational, character, often times betraying ignorance, withal, of what they discourse on, says: "Aside from the question of authority, men are sated with such stuff anyway during the week, and if they go to church Sunday it is to be recalled to the spiritual side of life, which is too much neglected." In this sentence, this editor unwittingly pens what a close reader can hardly refrain from applying to his own Sunday blanket-sheet edition, and the "stuff" therein served up for those who "go to church." What should be the Christian's (the preacher's, say,) attitude with reference to the Sunday paper, anyway? One of our own Chicago preachers—of more than average spiritual-mindedness, too—alluded the other Sunday to an item which he was particular to explain he "took from his paper of that morning." Another pastor, one of our own also, referring from his pulpit to a matter of uncommon public moment, remarked: "Interested as I might be in learning the latest on the subject, I would not invest in a Sunday paper to post myself, for I will have nothing to do with them." Hundreds heard these two utterances. One must tend *to confirm* the Sunday paper patron in his course; the other *to influence against* taking or reading it. Preachers, on which side is your example? W. P. KEELER.

Chicago.

High Altitudes.

Food Cannot be Boiled as Quickly as in Low.

The curious experiences people have with coffee drinking are worth pondering over if any one is ailing and does not know the exact reason thereof.

Coffee is a secretive worker, and through the nervous system affects different parts of the body in different people.

A young married woman, Mrs. T L. Blackmon, Osweg , Montana, had a conclusive experience in the effects of coffee on her eyes. She says, "I have used coffee since a child, but a short time ago my eyes began to grow weak, and the least exertion such as reading or sewing would cause shooting pains and wavy lines of light so that I could see but little else for minutes at a time.

"This alarmed me and I earnestly sought the cause of the trouble. Some one told me that coffee sometimes affected the eyes. I at once decided to quit it and see if I would be benefited, but I must have something to take the place of coffee, for I wanted to modify, as much as possible, the sacrifice of giving it up.

"So I decided to try Postum for myself. When it came I made it strictly according to directions and was wonderfully surprised and pleased with it. Husband says that my Postum is very different, indeed, from that he once drank at a friend's table.

"I frankly own that I like Postum better than I ever liked coffee. It has a rich body to it that coffee lacks. I boil it longer than twenty minutes and it improves it. Perhaps it requires longer boiling in the high altitudes. I think it does.

"For three months now I have been using Postum and have been wonderfully benefited. My eyes no longer pain me, and are strong as they ever were. My complexion, instead of being sallow as formerly, is clear and rosy. I know to a certainty that my improvement has been caused by leaving off coffee and using Postum, for that is absolutely the only change I have made, and I have taken no medicine

"A Mr. Randall, a friend of ours, has obtained relief from his stomach trouble and headaches by leaving off coffee and taking Postum. We think we know something of the facts about coffee an about Postum."

Our Budget.

—Ministerial Relief next Sunday.

—"Contributing to the necessities of the Saints," is the apostolic statement of an apostolic virtue.

—John P. Givens, of Virginia, has passed his final examination for B. D. degree at the University of Chicago.

—Clyde Sharp closed his work at Barnard, Mo., Dec. 1, and the church is in correspondence with a man to succeed him.

—A contribution of $4 to the Tyler Relief Fund has been recceived from G. W. Coffmann, of Harda, C. P. India.

—H. M. Brooks, of Paris, Ill., writes that he knows of a young preacher of ability who can be secured to preach for $600 a year.

—J. T. Bridwell, of McArthur, O., is arranging a debate with a representative of the Mormons, to take place in January.

—N. Rollo Davis will close ten months' work with the King City (Mo.) church Dec. 15. Over 30 added in that time. A successor is wanted.

—N. R. Davis has recently closed a ten days' meeting at Bethany, Mo. He will preach during the coming year for Bethany, Dawson and Long Branch.

—The minutes of the Minneapolis convention are ready for circulation and anyone wishing a copy may secure it by addressing B. L. Smith, Y. M. C. A. Building, Cincinnati.

—J. M. Philputt, of the Lenox Ave. church, New York city, has accepted a call to the Richmond Ave. Church of Christ, Buffalo, N. Y., from which Pres. B. A. Jenkins, now of Kentucky University, lately resigned.

—Flournoy Payne has been called to remain the third year at Colorado City, Col. The membership has been increased fifty per cent., nearly all debt removed and the church property improved within the last two years.

—Prof. Shailer Matthews, of University of Chicago, will take a party of students to Palestine for three months' work, for which credit will be given in the Divinity School. A. W. Place, a graduate of Bethany, will be a member of the party.

—The Sixth Christian church, Indianapolis, Ind., is to be remodeled and enlarged at a cost of $2,800. The adjoining lot was recently bought and the enlarged building will be thoroughly modern and adequate. O. W. McGaughey is pastor.

—The Cairo, Ill., church dedicated its enlarged and repaired building on Dec. 1, in a union service arranged by the pastor, Clark Braden. H. W. Cies, of Hamburg, Ia., was present at the dedication and is assisting in a protracted meeting.

—We are requested to announce the publication of a story entitled "Bruce Norman" by John T. Brown. It is the story of a young man who worked his way from obscurity to eminence and gives an account of his college life, his work as a preacher and the schools of reform which he instituted. (John T. Brown, Louisville, Ky., $1.)

—We do not want to stop the paper of anybody who really wants it. But we have no way of knowing who really wants it except by the renewals that are sent in. It will cost you only one dollar. If you haven't the dollar by you, just say when you will pay it. Your promise is as good as your cash—but we want one or the other.

—Thanksgiving day at the University of Chicago was celebrated by the laying of the corner stone for the new Bartlett gymnasium. Corner stone layings are common occasions there at present. Seven new buildings are now in process of erection. The Disciples' Divinity House may catch the contagion at any time.

—Special subscription price for 1902, one dollar.

—Help us boom the circulation of the CHRISTIAN-EVANGELIST at our special price of one dollar a year.

—If your subscription to the CHRISTIAN-EVANGELIST expires Jan. 1902, renew at once. Otherwise it will be stopped.

—Do not fail to renew your subscription before your time expires. Watch the label. You may miss some copies of the paper by neglecting this.

—Send in your subscriptions promptly. You will not want to miss a single copy of the CHRISTIAN-EVANGELIST for 1902. Back numbers will be hard to furnish.

—W. F. Turner writes: "We expect to occupy and dedicate our new church building here Dec. 29. L. L. Carpenter, of Wabash, Ind., will conduct the services."

—Fifty-two issues of the illustrated CHRISTIAN-EVANGELIST at one dollar makes a handsome though inexpensive Christmas gift. It will not be continued beyond the time paid for unless renewed.

—Good literature is an absolute need in every family. We ask your active co-operation in furnishing it. The CHRISTIAN-EVANGELIST from the time subscription is received until January 1, 1903, for only one dollar. This to new subscribers.

—Any preacher unmarried who desires to take a course in Johns Hopkins University can find employment in a prosperous mission in Baltimore that will more than pay his expenses. Address Peter Ainslie, 721 Carey street, Baltimore.

—The new church at Grand Rapids, Mich., was dedicated Dec. 8, the principal address being by C. B. Newnan, of Detroit. An evangelistic meeting will follow, conducted by F. P. Arthur, assisted by Mr. Wilis, of Ann Arbor, as singer.

—The church at Tina, Mo., wishes a preacher for half time at about $300. R. H. Love writes that it is a difficult field and that the church is weak, but that it pays every dollar that it agrees to pay and has possibilities. George W. Colliver is clerk.

—At South Bend, Ind., the First Christian Church Sunday-school had a rally day, Nov. 24, with 387 present. A chapel is being erected in the southern part of the city and it is the hope of the pastor, P. J. Rice, that a church will soon be organized there.

—R. A. Torrey, superintendent of the Moody Institute, Chicago, and Mrs. Torrey will sail from San Francisco Dec. 28, on a missionary journey around the world, returning about Jan. 1, 1903. He will hold Bible institutes at many points, especially in Australia and New Zealand.

—M. L. Pontius, pastor of the Christian church at Streator, Ill., requests all persons who know of members of the church who have moved to that city and have not identified themselves with the church there to send the name and address to Myron L. Pontius, Streator, Ill.

—At the request of a correspondent we recently asked for Ingersoll's eulogy on whiskey and the reply, which was published in this paper some time ago. I. J. Cahill, of Dayton, O., furnishes us the desired clipping, which is reprinted in the Family Circle this week. It is good. Read it.

—We beg the indulgence of our readers if their paper should reach them a day or so later than usual. Our growing list is taxing our mechanical department to its utmost. We expect to have another new press in position in a few weeks and will then be able to supply the demand more promptly. We don't care if our friends compel us to buy even another press. Send on your subscriptions. We will take care of them.

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." MRS. J. N. PERRY, care H. S. Copeland, Pike Road, Ala.

Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

—Members of the Pine Creek (Ill.) church recently presented their pastor a fur lined overcoat. Evidently it is not a cold church.

—Mrs. Frederick F. Wyatt writes that there have been twenty-nine additions at San Angelo, Tex., and $83 raised for missions since they went there last February. Brother Wyatt has accepted a call to continue indefinitely and the church has encouraged pastoral calling by giving him a new buggy.

—A note from F. M. Rains, written Dec. 2 on the steamship Nippon Maru on the Pacific ocean, says that they expect to land the next morning, Dec. 3, and will reach Cincinnati about Dec. 15. He reports a delightful and profitable trip, his only cause for regret being the news that the churches took a backward step in their gifts for foreign missions.

—A. L. Chapman, formerly missionary under the Foreign Christian Missionary Society at Constantinople, has accepted a call to the work in Butte, Mont. He began there Dec. 1, and reports that his new field is a booming city of 75,000. It is a violent transition from sleepy Constantinople at the gate of the Orient to the greatest mining camp of the world.

—Clifford S. Weaver writes from Osaka, Japan, that he has recently made a missionary tour to Kyoto, the former capital of the empire, accompanied by R. L. Pruett and Hirai San. As a result five young men from the higher normal school were baptized. There are now seven Christians in that school of 600 students. The Japanese pastor will hold a meeting each week in the vicinity.

—The financial report of the Minneapolis committee shows what it costs to entertain a convention. The total expense incurred by the committee was $1,172.16. In addition to this amount about $1,200 was expended by the Commercial Club and upwards of $500 by individual members of the committee and others who did not ask to be reimbursed. The services of the committee were, of course, rendered gratis.

—The church in Kalamazoo, Mich., dedicated its building Nov. 27. The lot is well located on a corner in the heart of the city and the chapel is designed to be only the lecture room of a larger building to be erected later. The present membership is about 150. The organization is ten years old. The erection of this building was made possible by a loan from the church extension society. On dedication day the church not only raised the thousand dollars which was necessary to secure the loan, but also enough more to pay it back. The state secretary, D. Munro, helped in the financial work of the day and F. P. Arthur, C. S. Medbury and J. W. Taylor assisted in the dedication. H. H. Halby i pastor.

—Joseph Utterback writes that a congregation called Mt. Zion has been organized on the summit of the Ozarks in Texas county, Mo., with thirteen members A Bible-school is being held through the winter, which is unusual there. The house is a log building 20x24, but has been recently commodiously furnished. A Thanksgiving service was held with an oration in the morning and songs, recitations and speeches in the afternoon.

—The Church of Christ at Ft Madison, Ia., after meeting for ten years in the court house, built a plain, substantial tabernacle in a good location and has been having many additions during special meetings held by the pastor, E. E. Lowe. The tabernacle idea is a good one. It would help many a church to escape the dilemma between a long period of houselessness and an equally long period of struggle under the burden of a debt.

—W. J. Russell, of Rushville, Ind., has accepted a call to the East End Christian church, Pittsburg, Pa, the pastorate of which was recently vacated by the resignation of T. E Cramblet to become president of Bethany College. Both the Rushville and the Pittsburg East End churches are among the largest in the brotherhood. The former has a membership of 1,200, having gained 400 during the past three years, and an indebtedness of $11,000 has been half paid and the rest provided for during that time.

—The Batavia, Ill., Christian church held its annual meeting Dec. 5, at which time the reports of the various departments were presented. There have been twenty-two additions, nineteen by baptism; Sunday-school increased by sixty; $40 62 raised for missions; Ladies' Aid society of sixteen members and C. W. B. M. auxiliary of eighteen organized. The pastor, G. A. Ragan, has been doing graduate work in the University of Chicago. He will conduct evangelistic services in Springfield, O, in January.

—The American Institute of Sacred Literature offers a series of courses beginning Jan. 1, which run parallel with the international Sunday-school lessons in the book of Acts. The courses are graded and range from the simplest outline courses to technical work in the Greek text. These courses are under the direction of the council of seventy, the president of which is John Henry Barrows, of Oberlin, whose recent article in the CHRISTIAN-EVANGELIST on "Why Young Men and Women Should go to College," has attracted a wide reading. These courses supplementary to the international lessons will befound useful both for those who cannot go to college and for those who have been. For particulars address the American Institute of Sacred Literature, Hyde Park, Chicago.

—The following is an extract from the resolutions of respect passed by the church at Worcester, Mass., referring to the recent death of Dr. W. A. Belding:

It is almost with reverence that we think of him in his association with the churches throughout the country for more than sixty years. The universal spirit of sadness which pervades so large a portion of the brotherhood throughout the land, and especially in the Worcester church, bears testimony to the tender relationship of spiritual father which he bore to so many of us, for he had the privilege of baptizing with his own hands nearly 12,000 persons during his long and eventful ministry. He was one of the very few remaining ministers who were contemporary with the pioneers and founders of the great movement of the 19th century for the restoration of Primitive Christianity. His evangelistic labors form a very large, important and interesting portion of the history of this church, especially in its early days; and his faithful services when the church was weak and his untiring solicitude for the welfare of the Worcester church were born more of love than duty, and we that knew this old hero best knew that the Worcester church was the love of his strong manhood days, and we therefore hold his memory with the greatest love and esteem and we class him as one of the pioneers and pillars of this church.

Do You Get Up With a Lame Back?

Have You Rheumatism? Do You Have Bladder or Uric Acid Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince any one—and you may have a sample bottle free, by mail.

Backache and Urinary Trouble.

Among the many famous investigated cures of Swamp-Root the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from backache, rheumatism and urinary trouble. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since.

Oct., 1901. F. THOMAS, 427 Best St., Buffalo, N. Y.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the "Christian-Evangelist" May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

—A new church building will be dedicated at Waynesburg, Pa., Dec. 15, with the assistance of Z. T. Sweeney. It will be the finest church edifice in the town.

—The church at Buffalo, Kan., dedicated its new building, Nov. 10, in the presence of a large audience. The pastor, Bro. Park, was assisted by E. L. Poston. Enough money was raised to cover all indebtedness. Bro. Poston continued a few days in evangelistic services with two additions.

—L. W. Spayd, of Shreve, O., writes that John Encell, of Marion, Ia., assisted him in a meeting three weeks in November with thirteen additions, eleven by baptism. On five evenings Brother Encell read the chapters of a story which he had written and Brother Spayd thinks that if the story were published in book form it would be the best convert-making book ever issued by us

If You Lack Energy

Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, and refreshes and invigorates the entire system.

Alexander Ellett.

The following is a synopsis of a memorial discourse at Chillicothe, Mo., by Frank W. Allen. Bro. Ellett's prominence in this state, his wide circle of interested friends, his long and useful life and the excellence of the sermon are sufficient excuse for departing from our usual rule and printing the funeral address:

Text.—Phil 20:21. "Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain."

Once more the shadow of death has fallen upon us; once more the fountains of grief have broken up in our hearts, for the gates of the silent land have noiselessly swung wide and closed again upon one of our number—"a Prince in Israel," whom we loved and honored.

Bro. Ellett was born in Hanover county, Va., Sept. 16, 1831, and departed this life Sunday night, Oct. 27, 1901, at midnight. He moved to Mississippi with his parents when five years old and was bereft of a father at nine.

At 12 years of age he united with the Baptist Church, but on his return to Virginia at 18 years of age, he and his mother came into the Christian Church under the preaching of A. Campbell.

He graduated from Bethany College in 1854 and at once accepted a position in a female school at Little Rock, Ark., tendered him by Prof. J. D. Pickett. Several years later he became associated with Wm. and Kirk Baxter, in Newton College, Miss., where he remained until the institution was broken up by the war. In 1856 he was married to Miss Mary Howell, of W. Feliciana Parish, La.

To this union five children were born: Prof. R. H. Ellett, of Kentucky University; W. H. Ellett, of this city; J. G. Ellett, of Colorado; A. J. Ellett, of Sullivan county, Mo., and Miss Coral Ellett, of Mississippi. His next field of labor was Chaneysville, La., succeeding Bro. Robt. Graham as pastor of the church.

This congregation was scattered by the war, and he removed to Palestine, Texas. In 1866 he returned to Starkville, Miss., and resumed teaching and preaching as occasion offered. Here in May, 1867, his well-beloved wife died. He bought a small farm of virgin forest in that county and built himself a little log cabin. Here he toiled and studied and preached for seven years.

In the fall of 1868 he married Miss Caroline Haworth, of Artesia, Miss., whom you so well know and so well love. He could not have asked the love of a truer heart and the service of a nobler life than she gave him. She not only cheerfully bore her own burdens but lent him strength to bear his. For 33 years her love doubled his joys and fully halved his sorrows.

To him she was as the shadow of a great rock in a weary land; a shelter in the time of storm.

To this union also five children were born: J. A., of Omaha; Lula, Virginia, Waller and Love, of this city.

In all ten children; worthy citizens of our own and of other commonwealths—worthy sons and daughters of their worthy sire—richly meriting our love and that wealth of soul he generously bestowed to his closing hour.

In 1874 Bro. Ellett removed to Harvey county, Kan., and opened up another farm. Here for nine years he toiled and taught and preached, doing much to organize new churches and to systematize and vitalize the work of state missions. In the winter of 1883 he removed to Bethany, Mo., where he preached until July, 1885, when he bought his home here. He was the pastor of this congregation for about six years. For 16 years he has gone in and out among you magnifying that Christ whom he preached and whom he loved to serve. He could truthfully say: "Christ shall be magnified in my body whether it be by life or by death; for to me to live is Christ and to die is gain."

His life was a remarkably unselfish one. He had too much of the mind of Christ to be otherwise. He greatly magnified Christ in this respect.

He was modest but morally brave. He never thought more highly of himself than he ought to have thought. But when a great principle was involved, or a great truth was in jeopardy, he was as brave and as uncompromising as Paul.

He was great-minded. He thought *great* thoughts. He was by nature a student. Books were his delight. He usually had with him here in the house of God his Greek Testament. Only a short time ago he purchased a new Greek book which he studied with all the ardor of a college student. He would have made a great professor in some university.

He was a great preacher. Not to those with itching ears; not to those who loved cutely turned sermonettes; not to those who came to be entertained rather than to be instructed, but to those who wished a larger survey of and a richer insight into truth, he was great. It is ever to be regretted that his innate modesty and his aversion to writing kept him out of our public prints. It is an irreparable loss that he did not leave us a book of sermons.

He was great-hearted. This logically follows. He came near loving his neighbor as he loved himself. His love of wife and children was deep and rich and tender and strong and his love of his brethren was scarcely less so. His love for the welfare of this congregation caused him to overtax his powers in one of the greatest talks ever made to a Chillicothe audience, and doubtless hastened, if it did not cause, his death. Surely you can never forget how on the night of "Forefathers' day" he magnified Christ, as with thrilling power he unfolded the beginning and purpose of "our movement" and pled with you to be true to that purpose, true to the pioneers who wrought so nobly, true to the prayer of the blessed Son of God for the union of his people. The man of many great speeches never made a better one than was this his last. May it be that being dead he yet speaketh? In his sickness, with a beautiful patience and spirit he again magnified the Master, and we who stood about him felt that he might truly say: "Christ shall be magnified in my body whether it be by life or by death; for to me to live is Christ and to die is gain."

Of all the sweet, deep passages in God's word, none more fitly reveals the character and purpose of Bro. Ellett—the friend of God, the friend of man. So when the end came the beauty of the Lord was upon him and the work of his hands was established.

When his spirit winged its flight back to God who gave it, we wept with each other and for each other, but none wept for him who in dying had laid hold on eternal life.

Write and See.

Don't Let Prejudice Keep you from Getting Well.

No Money is Wanted.

Simply write a postal for the book you need. See what I have to say. You can't know too much about ways to get well.

My way is not less effective because I tell you about it. There are millions of cases which nothing else can cure. How can I reach them save by advertising?

I will send with the book also an order on your druggist for six bottles of Dr. Shoop's Restorative. I will tell him to let you test it for a month at my risk. If you are satisfied, the cost will be $5.50. If it fails, I will pay him myself.

The book will tell you how my Restorative strengthens the inside nerves. It brings back the power that operates the vital organs. My book will prove that no other way can make those organs strong.

No matter what your doubts. Remember that my method is unknown to you, while I spent a lifetime on it. Remember that only the cured need pay. Won't you write a postal to learn what treatment makes such an offer possible?

Simply state which book you want, and address Dr. Shoop, Box 582, Racine, Wis.

Book No. 1 on Dyspepsia,
Book No. 2 on the Heart,
Book No. 3 on the Kidneys,
Book No. 4 for Women,
Book No. 5 for Men (sealed),
Book No. 6 on Rheumatism.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

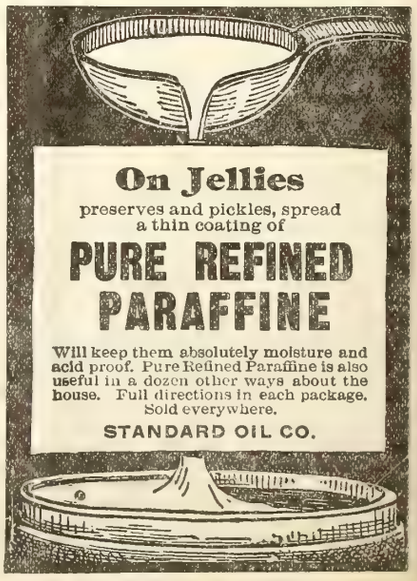
Horse Sense.

"Any fool can take a horse to water, but it takes a wise man to make him drink," says the proverb. The horse eats when hungry and drinks when thirsty. A man eats and drinks by the clock, without regard to the needs of nature. Because of careless eating and drinking "stomach trouble" is one of commonest of diseases. Sour and bitter risings, belchings, unnatural fulness after eating, dizziness, headache, and many other symptoms mark the beginning and progress of disease of the stomach.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It cures through the stomach diseases of other organs which have their origin in a diseased condition of the stomach, and allied organs of digestion and nutrition. It strengthens the stomach, purifies the blood, cures obstinate cough and heals weak lungs.

"I was taken with Grippe, which resulted in heart and stomach trouble," writes Mr. T. R. Caudill, Montland, Alleghaney Co., N. C. "I was unable to do anything a good part of the time. I wrote to Dr. Pierce about my condition, having full confidence in his medicine. He advised me to take his 'Golden Medical Discovery,' which I did. Before I had finished the second bottle I began to feel better. I have used nearly six bottles. I feel thankful to God for the benefit I have received from Dr. Pierce's Golden Medical Discovery. I can highly recommend it to all persons as a good and safe medicine."

Dr. Pierce's Pleasant Pellets keep the bowels healthy.



Texas Christian Lectureship.

Our lectureship for this year is now a thing of the past, and like most of its predecessors, was a pronounced success. The attendance was about one hundred, mostly preachers. It was held in Waco with the University Church of Add-Ran University. Unfortunately I was called home for a funeral and heard only a part of the program. A. E Ewell was the first to speak. "Some Problems Peculiar to Young Preachers," was his theme, and his paper was good, a fit foretaste of the feast that followed. Mrs. Ida V. Jarvis was the next, and her theme was "Feeding the Flock of God." It was tender, scriptural and practical, and will bear fruit Chalmers McPherson was the third speaker, and his was a great speech. McPherson never makes a bad speech, but perhaps he never made one quite so good before. He presented us "The Man in the Pulpit," and we will never forget him. Arthur W. Jones came next on the subject, "The Church and the Liquor Traffic." His words burned like fire, and the audience was thrilled to the core. No other address was superior to this in its stirring power. "The Attitude of Unbelief," was shown by S. K. Hallam, and the speaker was at his best, and hence the paper was fine. J. B. Haston came from the sick room, but none would have suspected it when listening to his elegant paper on "The Trend of the Pulpit." J. C. Mason, always practical and helpful, was eagerly heard on "The Organization and Work of the Sunday-school." M. O. Ewing, a young man who has been with us only a short time, won a high place as a preacher with his paper, "The Spirit of Missions." Mrs. Josephine McKinsey on "The Christian a Nonconformist," was strong, gentle and Christlike. There were other papers from the home talent, but I did not hear them.

H. L. Willett was our "Chief Lecturer," and he gave six lectures, only three of which I heard. His first was "Old Testament Criticism," and it was not very satisfactory. A number of us thought it lacked definiteness. What I mean will be clear when I tell you that one of the brightest men of the convention required two queries, or rather the same query twice, before he could understand his position on the inspiration of the Ten Commandments. But his position as finally defined was acceptable. His other lectures, "New Testament Criticism" and "New Testament Quotations from the Old Testament," were splendid. After his first lecture he discarded in the main his manuscript, and spoke with ease and fluency. Bro. Willett, in addition to much learning, has a charming personality, and he easily wins his way to the hearts of men.

The last day was the great day of the lectureship It was Emancipation Day. Add-Ran University for years has been in debt, and many of her friends at times thought we would lose the school. But such is not the case any longer. There is not a dollar of debt to-day. About three months ago that man of God, T. E. Shirley, took the field as financial agent, determined that the debt should be paid, and thanks be to God, it has been paid. And to-day we have one of the best plants for a great school to be found in the whole land. Our property, worth $150,000, is first class in every particular, and almost every room is occupied by a body of as fine students as you ever met. This day's work marks an epoch in our history in Texas, and we will move forward henceforth as never before.

We meet next year at Weatherford, and the time is changed to Monday-Thursday after the second Sunday of December. The new officers are A. Clark, president; J. C. Mason, vice-president; M. O. Ewing, secretary. The executive committee is C. McPherson, J. T. McKissick, J. B. Haston.

A committee was appointed to look into the matter of an encampment for the lectureship and state convention, and to report at the Dallas convention in June The committee consists of M. M. Davis, B. B. Sanders, J. C. Mason, C. McPherson, T. E. Shirley. M. M. DAVIS.

Dallas, Texas.

RESTORES EYESIGHT

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benefited by Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J. Reid, St. Augustine, Fla., writes: "Actina removed a cataract from my son's eye." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used Actina." A party of prominent citizens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful invention. Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 203, 929 Walnut street, Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and its Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

My Wife's Plan for Preacherless Churches.

I use the above title because preacher's wives usually do their work behind the scenes, and are entitled to far more recognition than they receive.

Many preachers are like one of Kipling's characters, who used capital I's so often in conversation that they appeared as telegraph poles flitting by as you ride on a fast train. In fact many of us are only telegraph poles bearing up the current of thought evolved or inspired by the wife.

I write this without her consent or knowledge, and when she sees it, I may conclude it is wise to go out—saw wood and say nothing for a while.

After reading last week's editorial on "Preacherless Churches," she said, "I believe there is a practical way of meeting this question." The big I gave a nod and grunt, to signify that he would condescend to listen to her plan. The plan follows:

Let the country churches group themselves, as suggested by the editor, two or more, as their strength demands. Then purchase from 5 to 40 acres of land, build a parsonage, put out fruit and improve it for poultry, fruit or farming. Give this, rent free, to the preacher. If better suited for farming, let the brethren, at set times, meet, plow, plant or reap, to give the preacher a lift. Many a city preacher, hard pressed to exist on his salary, would be delighted to preach for these churches. He would soon know his people, be identified with them and learn to love them. This would, in most cases, insure long pastorates, as many obvious advantages would obtain.

But can the churches be induced to act? Is this plan only a suggestion which will fall into "innocuous desuetude"? Yes, unless organized and pushed. Let our state board employ an organizer, a man with grace, grit, and gumption. Send him among the churches to do this work—not simply to suggest it to the churches, but to set in order the things that are wanting.

For the real, permanent good of our churches in Missouri, this would be worth fourfold the work of an evangelist at this time. We have had, and seized, our time to evangelize; now is our time to organize, or we will lose a large part of the work that has been done. The right man in the field for this work now would give a permanent feature to our work that is greatly needed, and produce marvelous results in the future.

B. E. DAWSON.

Bolton, Mo., Nov 21.

The best lamp in the world is not best, without the chimney I make for it.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

Memory Food.

A Case where Memory was Strengthened by Grape-Nuts.

Food that will actually help the memory as well as agree perfectly with a delicate stomach is worth knowing of.

A good wife out in Alta, Ia., who did not know which way to turn to get food that would agree with her husband, who was left in a weakened condition after a serious illness and could scarcely retain any food in his stomach, was one day induced to try him on Grape-Nuts, the famous ready-cooked breakfast food, and from the first he began to improve rapidly. In three months he had gained 30 pounds.

She says that his stomach has recovered so completely that he can now eat any kind of food.

She mentions the boy of an intimate acquaintance, who was so delicate and thin that his appearance was pitiable and he had no appetite for any ordinary food. He was put on Grape-Nuts and liked the crispness and sweetish taste of the new food and took to it. His improvement began at once and he is now a healthy, plump boy.

"I know that Grape-Nuts will do more for weak stomachs than any medicine. The claim that it will build up and strengthen the brain has been proven to my certain knowledge. Sister, who writes for the press, and is compelled to memorize a great deal, has been using Grape-Nuts and says she is surprised at the result. There is a marked improvement in her memory and the brain works more perfectly and with better results.

"Please do not publish my name." Name can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

How to Hold a Rally.

I have received a number of requests for details of plans used in preparing for our Sunday-school rally and will answer once for all.

First, we announced to the school that we would rally for the Sunday-school Dec. 1. The purpose of the rally was stated and the superintendent appointed four committees: advertising, program, canvassing and finance. We began work two weeks in advance of the day. The advertising committee prepared all the printed matter. A sufficient number of large posters to bill the town were prepared as follows:

RALLY.

The Pittsfield Christian Church will rally for the Sunday-school, Sunday, Dec. 1, 1901.
Rally Cry: "Five hundred scholars in Sunday-school, Sunday, Dec. 1, 1901."
Object: Enlargement of the school. Enlistment for Christ. Evangelization of America.
How Accomplished? By coming, confessing, contributing.

In canvassing for new scholars the committee used this form of pledge:

S. S. RALLY, PITTSFIELD CHRISTIAN CHURCH.
Sunday, Dec. 1, 1901. 9:30 A. M.
If not sick or unavoidably hindered, I promise to attend this rally,
Name.....
Solicitor.....

The town was divided into four districts and assigned to members of the committee, who in turn assigned them to the 22 classes. In this way the canvass was thorough and was completed in a short time. The committee reported on the following Sunday 517 pledged to attend the rally. This we announced through the local press.

On Wednesday evening preceding our rally, we took for our prayer-meeting topic, "Our Sunday-school." The superintendent spoke on the subject, "What our Sunday-school is and what we want it to be." Other topics were, "Fathers and Mothers in the Sunday-school," and "The Value of Decision Day." The Sunday-school prayer-meeting is an important feature of the rally.

On Sunday morning we lacked but seven of having as many present as the number pledged and the class offering amounted to $23.68. As a souvenir and as a plan for ascertaining the number of "stickers," we prepared the following device, printed on cardboard, with a colored card attached:

1, ... attended the rally of the Pittsfield Christian Sunday-school, Sunday, Dec. 1, 1901.

Following the Sunday-school service, an address was delivered by the pastor on "The Sunday-school for the Times."

In the evening a program was rendered by the children. The total attendance at these services was about 1,500, and this in a town of 2,500 with 10 churches. Much of the success of our enterprise is due to our efficient superintendent, R. T. Hicks, and his loyal coworkers.

Try a rally. You are sure to succeed.

F. M. ROGERS.

Pittsfield, Ill.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

IT GROWS UPON THEM.

The Praise Hymnal

IT settles the music question satisfactorily as far as the book question is concerned. It is the most economical investment as to music books, for it settles that question for a long term of years, and you have, during the time, *the best* that is to be had.

DEAR BROTHER FILLMORE :—THE PRAISE HYMNAL is the best church music book I have ever seen. We have been using it at Richmond Street, Cincinnati, ever since it came out. Its strength and excellency have grown upon us from the first. To-day we appreciate it more than ever. We have tested, I presume, one-half of its contents, and I believe the other half must be just as good.

Our church is capable of testing the book pretty thoroughly. We have always had a singing church, and at one time had for two years a highly cultured choirmaster with a volunteer choir of some thirty voices. This chorister had served many different churches and had used as many different hymnals. He frequently remarked that THE PRAISE HYMNAL was by far the best he had ever seen. He was enthusiastic over it, and took great delight in teaching our choir and congregation its beautiful songs.

The book has been a great blessing to our church. Our Lord's Day services have been dignified by its grand hymns, while our prayer meetings and evangelistic services have been stirred deeply by its effective gospel songs. Its combination of the older classic hymns and modern gospel songs makes it a great book. With us it is the ideal church music book.

I wish also to make especial mention of the Responsive Scripture Readings. We have used these constantly in our Lord's Day services, and frequently at other services. Not only are they a source of instruction, but a great help to devotion. At times our services have been very impressive when the whole congregation have read together as one voice the sublime utterances of Holy Scripture as found in these selections.

If by anything I could say I could induce our churches generally to get THE PPAISE HYMNAL, and use it as it is capable of being used, I would gladly say it. With THE PRAISE HYMNAL on the market there is certainly no excuse for churches being without first-class music.

JUSTIN N. GREEN.

Cincinnati, November 6, 1901.

WE advise our customers to take the cloth with leather back binding, not because it is to our profit, but because it is best for them. The price is $75 per hundred copies. We send samples on approval where persons wish to examine the book.

FILLMORE BROS., 119 W. 6th St., CINCINNATI, O. 40 Bible House, NEW YORK.

THE CHOIR, our monthly anthem journal, is meeting with great success. We are glad to send samples to choir leaders. It wins every time. (7)

A Cleveland Catechism.

Q. Where is Cleveland?
A. In Ohio.
Q. Why ask that?
A. Because there is the meeting place of the next Disciple Congress.
Q. How big is Cleveland?
A. It is the seventh city in our country.
Q. How does it rank in Ohio?
A. It is Ohio's metropolis.
Q. When does this congress meet?
A. Next March.
Q. Do our preachers in Cleveland know this?
A. They do, and they are determined to have every man, woman and child in the land know it too.
Q. Do you want to know more of the Cleveland catechism?
A. Then watch this heading.

H. L. ATKINSON,
Sec. Disciples' Ministers' Association.

Purinton Financial System for Church Collections.

Our financial report for the year just closing is the best one we have ever been able to make, and this under adverse circumstances. The use of the Purinton financial system brought this about and will be a great benefit to any church which will adopt it.

T. L. JONES,
Treasurer Central Church of Christ, Boone, Iowa.

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St. Louis? This is a question that is very difficult to answer. We can supply you wth any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

Christian Publishing Co,. St. Louis Mo.

AIDS FOR Christian Workers

BY W. W. DOWLING,

Editor of the Christian Sunday-school International Lesson Series.

I. The Topical Leaflet.

The Uniform Series of Midweek Prayer-Meeting Topics for 1902 were selected by a Committee appointed at the Minneapolis Convention, and are recommended for use in all Christian Churches.

Form and Price: A Four-page Leaflet, printe on heavy paper, 25 cents per hundred.

II. Topical Outlines.

The Midweek Prayer-Meeting Topics for 1902, noted above, carefully analyzed, with copious Scripture References, that will serve as a Guide to the Leader and all the members of the Church in taking a prompt and intelligent part in the service.

Form and Price: A booklet of 32 pages, neatly printed, stitched and trimmed, 25 cents per dozen.

III. The Topical Hand-Book.

A Pocket Manual containing the Title, Golden Text, Outline, Background and Principal Point of each Sunday-school Lesson for the year 1902; the Topical Outlines for the Midweek Prayer-Meeting for the year, as noted above; the Christian Endeavor Topics for the year, with carefully prepared Daily Readings on each, together with an Analysis of each Topic, and also the Junior Endeavor Topics, with Analytical Outlines.

Form and Price: A booklet of more than 100 pages, containing more helpful material for Christian workers than was ever before presented in the same compass, at the low price of 5 cents per copy, 50 cents per dozen copies; $3.00 per 100.

CHRISTIAN PUBLISHING CO.,
1522 Locust St., St. Louis, Mo.

An Incident.

The unexpected news of the death of my old Bethany College mate, Alexander Ellett, has filled my heart with sadness. It was my good fortune to dine with him and his excellent family only a short time ago before I left Missouri for my home in Salem, Oregon. He was then 67 and I 63, but he was in splendid health and bade fair to fill out on earth fourscore years. We first met in the halls of Bethany College in February, 1854. On the fourth of July in that year he graduated in the same class with Jno. T. Dye, of Indianapolis, O. A. Burgess, John Shackleford and Jas. S. Lamar. One had to know Bro. Ellett, you might say intimately, to appreciate his full and real worth. Never very demonstrative in his approaches to his fellow students nor was he so in his after life, but a more genuine spirit, a more honorable man, I never met. For him all of his friends and brethren had the highest respect because of his ability as a preacher of the gospel and his incorruptible integrity. Judging from his conversation and the whole tenor of his daily life he was as pure a man as it was ever my lot to meet. I think I knew him well and the longer I knew him the more I loved him.

One little incident in his life and my own I want to put on record. When pastor of the large congregation at Chillicothe, Mo.,—and he preached for that church longer than any minister it ever had—I was preaching at Breckinridge and Pattonsburg, and one day on my way to the latter place, I heard in Chillicothe that Eva, the little daughter of my dear friend, Calvin McInturff, then and now an honored elder of the church, was sick and nigh unto death. I met Bro. Ellett on the public square and we went up to the house where the sick child was. Three or four skillful physicians were present. She had diphtheria or membranous croup.

These doctors were holding a consultation in regard to performing the operation known as tracheotomy. Late in the afternoon they left, undetermined as to what course should be pursued. Bro. Ellett and I determined to remain there all night and to sit up with the child. At midnight her father came to me and said, "Bro. Messick, I want you to pray for the recovery of my child." Only four of us in the room—the father and mother, and the two preachers. We all immediately knelt before God; Bro. Ellett sent up to heaven a fervent prayer for the child and I prayed as well as I could. The child was breathing with great difficulty; you could hear her all over the house. It was a struggle for life, but in a very few moments after praying, she began to breathe with all ease and from that moment we had no doubt as to her recovery. The physicians came early the next morning and all said, "She will recover."

Alexander Ellett was a grand man in every sense. He has left a rich legacy to his children in a life thoroughly consecrated to the service of his God through a living and growing faith in the Lord Jesus Christ.

R. M. MESSICK.

Garfield, Wash.

Missouri State Mission Notes.

So many, having heard of the serious illness of my mother, have been kind enough to write and inquire as to her condition, that I take this method of answering. First of all, thanking each and every one for the kindly interest and their tenderly expressed sympathy, she is a little better at present writing, but the physicians give us no hope of recovery. Our comfort is that she has lived so near to the great Father that she can lovingly trust him now, believing that he doeth all things well.

We have had some happy answers to our call for volunteers for our *One Dollar League*. We have had one contribution each from Kansas, Kentucky, Ohio and Indiana. The last is from a preacher in his 83rd year, whose lower limbs have been paralyzed from his youth. Yet his interest even in Missouri missions leads him to make his gift. May God bless him. The brother from Ohio asks if Ohio money is not as good as Kansas. Yes indeed, and thank you. The one thing that puzzles me is that these brethren from other states manifest so much more interest than many in our own state. But they are still coming in and we hope to have a long list for the next issue of the Message. Maybe this interest from other states will stir up the spirit of emulation in our own.

Who is there among us that will take hold of a college enterprise in southeast Missouri? There is a good, new building, cost $6,000, well located, that can be obtained, and I believe that the school will pay from the start. It will take some one with determination, consecration and what in western parlance is called "hustle," and some money to make it go. The man also, must have a good, strong body—a practical man. No sentimental dreamer can succeed at all.

We are just sending out the notices of the apportionment of the churches. It is practically the same as last year. That of some few churches has been raised, but we believe that it is only where it can be easily done. The state convention voted unanimously to instruct the state board to ask for $10,000 and we are trying to raise it.

Many of the churches can just as well send in their apportionment at once as not. If such is the case we entreat you to do so. The last board meeting found us without the means to pay our field men. They must be paid or their families will suffer. Will you not help us, and do so now?

At any rate we hope to find every preacher and church in line for state mission day, January 12, 1902. This ought to be a great day through the state. We have asked our county secretaries to take up the matter with the churches. Now won't the preachers take up the matter also? The whole year's work depends on this offering. Make it large and success is ours, but a failure will cripple us very much indeed.

T. A. ABBOTT.

420 East Ninth Street, Kansas City, Mo.

The Christian Worker, by J. H. Foy, has long been generally regarded as the best ministers' manual published. It is a book that every preacher needs, for it will give him assistance and help in every part of his duty as a minister of the Gospel. It is full of hints and suggestions concerning weddings, funerals, baptisms, dedications, and all manner of special occasions. Besides, there are instructions anent church discipline, organization, etc., etc. The book is eminently practical, and is exceedingly cheap at its low price—seventy-five cents. Christian Publishing Company, St. Louis.

Cures Rheumatism

A 50 CENT BOX FREE!

If you have Rheumatism, Gout, Lumbago, Sciatica, try "Gloria Tonic." A 50 cent box free to all who are willing to give this precious remedy a faithful trial. Mrs. Mina Schott of Marion, Ohio, writes: "For 13 years I suffered from rheumatism. I walked on crutches and had to take to my bed. After all remedies failed I adopted Gloria Tonic which completely cured me." Fully one hundred thousand persons have been cured through this wonderful specific among them persons whom the best doctors called incurable. The most elaborate, illustrated book on rheumatism, which will tell you all about your case, free with trial box. Address

JOHN A. SMITH,
3036 Germania Building,
MILWAUKEE, WIS., U. S. A.

PRICES REDUCED

YOUR LAST CHANCE TO GET ONE AT COST.

$4.00 "Old Reliable" Vapor Bath Cabinet. Our 60-Day Kill Trust Price. $2.25

Complete with heater and directions. Cabinet rubber lined, good material. Better than others ask $4.00 for. Folds smallest space. Guaranteed.

Better Than Ever and Biggest Seller

the famous $5.00 SQUARE QUAKER Vapor Bath Cabinet. Style 1903. Half million sold at $5.00.

Our Sixty-Day Kill Trust Price only $3.50

Complete with best heater, medicine and vaporizing pan, and Prof. Gering's 100-page $2.00 Health and Beauty Book, giving directions how to take Turkish, Russian, Hot Air, Steam and Vapor Baths at home for 3c each, also how to treat diseases. This Cabinet, latest design, best quality materials, rubber lined, steel frame, roomy, folds flat, is entered by a door. Most convenient. Sent on 30-days trial. Guaranteed. Better than others ask $7.50 for.

$10. Double-Walled "Quaker" Cabinet Style 1904. Our 60-Day Kill Trust Price $6.10

Same as $3.50 Cabinet described above, except has double walls. Lined inside and out with rubber cloth; black ebony finish—Never soils, better than others ask $12.50 for. Sent complete, ready for use with best heater, medicine and vaporizing pan, also Prof. Gering's 100 page guide book to Health and Beauty FREE

A BIG BARGAIN.

VAPOR BATHS Benefit everybody. Better than water Now inexpensive. Recommended by physicians, proven cure for Rheumatism, Bad Colds, Fevers, Pains, Liver, Kidney, Skin and Blood Diseases. Purifies the blood, makes clear skin, beautiful complexion, strong nerves, refreshing sleep, invaluable for children and ailments peculiar to women. THESE SPECIAL PRICES are less than half others would ask you. Don't wait and miss them. $1. Face and Head Steam. Attch. reduced to 65c Good for Beautifying the skin, complexion and curing Catarrh, Asthma, Bronchitis, Throat Troubles.

These Cabinets make

AN EXCELLENT CHRISTMAS GIFT for every member of the family or some friend or invalid—always appreciated. Useful, beneficial and lasts for years. Waste no money on toys and luxuries.

SEND NO MONEY Simply your name and full address, and let us send you our complete Catalogue and special offers FREE, or better still, select the Cabinet you wish, send $1.00 and we will send it C. O. D. subject to examination. Examine it at your express office and if just as described, perfectly satisfactory, and the cheapest good Cabinet you ever saw, pay express agent the balance and express charges. If you remit us full price, goods will be quickly shipped, guaranteed as described, or your money refunded, and you save return express charges. Better order today. Don't wait, then complain when prices advance. WRITE FOR BOOKLET ANYWAY.

WHO WE ARE. Almost everybody knows us. We've been in business 11 years. Capital $100,000.00. Oldest and largest makers of Bath Cabinets in the world. References: Publishers of this paper, Dun's Com'l Agency, or Fifth National Bank.

WORLD M'F'G CO., 18 World Bldg., Cincinnati, O.

New Plans, New Prices to Agents, Salesmen and Managers. Write quick for offer. Wonderful seller at Cut Prices. Agents making Big Incomes. Plenty of good territory. Write quick.

QUEEN ESTHER

By M. M. DAVIS. A charming little volume by one of the most popular preachers and pastors in our brotherhood. Taking the story of Esther as given in the Scriptures, he skillfully enlarges, supplying detail and incident, until he makes a romance of absorbing interest. The book is beautifully printed and bound, is illustrated and contains 132 pages. The price is 75 cents.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

BEST LINE TO THE EAST.
3 DAILY FAST THROUGH TRAINS.
DIRECT LINE TO CINCINNATI AND LOUISVILLE.
ONLY $21.00 TO NEW YORK.
STOP-OVERS WASHINGTON, BALTIMORE AND PHILADELPHIA.
DINING CARS A LA CARTE.
NEW ROADBED, TRACK AND EQUIPMENT.
SCENERY UNSURPASSED.

B & O S W

For Information Address,
F. D. GILDERSLEEVE,
Dist. Passenger Agent,
St. Louis, Mo.

Evangelistic.

ARKANSAS.

Fayetteville, Dec. 6.—We are still reaping the fruits of Bro. T. P. Haley's good preaching. Since the close of his meeting there have been 4 more conversions.—N. M. RAGLAND.

Newport, Dec. 2.—Held a two weeks' meeting at Paris, Ark; 6 confessions. Bro. Shifley recently baptized 5 others at that place which have not been reported.—JAMES H. BROOKS.

COLORADO.

Longmont, Dec. 7.—H. A. Davis, state evangelist for Colorado, held a three weeks' meeting at Berthoud, closing Dec. 1. Results, 3 added; 2 by letter, 1 from the M. E.'s. Money to pay off the indebtedness was raised and the mortgage burned. The church is now entirely free from debt.—E. F. HARRIS.

ILLINOIS.

Blue Mount, Nov. 25.—Meeting closed here last night with 15 added. H. M. Barnett, of Rantoul, did the preaching in a splendid manner.—J. R. CRANK, pastor.

Dixon.—The Mt. Morris church enjoyed a short but very fruitful meeting last week with 13 accessions. Finis Idleman, pastor of the Dixon church, assisted the writer. His work at Dixon is very promising.—D. F SEYSTER.

Longview, Dec. 7.—I held a short meeting at Camargo, Ill., in September; 5 additions. I also held a short meeting at Center Point, Ill., 5 additions and 1 later. I have given half time to this church this year. In all I have preached for these brethren eight years. We have built and dedicated a beautiful chapel here at Longview. I intend to hold a few meetings in Kentucky next year.—B. N. ANDERSON.

Paris.—I brought 12 young women and 2 young men from the Little Grove church to Paris lately for baptism. Am now in a meeting at Kansas, Ill.—H. M. BROOKS.

Rantoul, Dec. 2.—One confession at our regular service here yesterday.—H. M. BARNETT.

Sidell, Dec. 6.—J. C. Coggins, pastor Tabernacle church, Decatur, Ill., is holding a meeting here. Nine have been added up to date, four last night.—ADAM K. ADCOCK, minister.

Summum, Dec. 4.—Closed 13 days' meeting with Kerton Valley church with 34 additions, 27 confessions, 7 reclaimed.—CHESTER A. BAIRD, pastor.

Wayne City, Dec. 3.—Closed meeting here last night with 13 additions, 9 confessions, and church in good working order. I begin at Browns, Edwards county, to-morrow night. Churches desiring meetings or regular work can write me at Browns.—J. A. LYTLE, Rochester, Ind.

INDIANA.

Marion, Dec. 6.—The second month of the present pastoral year closed last Sunday with 7 additions, 2 by letter and 5 by baptism. —M. F. RICKOFF.

INDIAN TERRITORY.

Durant, Dec. 2.—Two additions to the Fifth Avenue Christian church yesterday morning. —JOE S. RILEY, pastor.

IOWA.

Clarksville, Dec. 3.—Our meeting here with home forces closed with 27 additions, 2 from the Lutherans, 2 restored, 3 by letter, 11 by confession, 4 from the Baptists, 3 from the M. E.'s and 2 from the United Brethren.—A. R. ADAMS.

Henderson, Dec. 2.—Lately closed a meeting at Corning, Ia., with the pastor, Bro. Fuller. I am now in a meeting with Bro. McCrea, pastor here.—F. HOWARD SWEETMAN, singing evangelist.

Manning, Dec. 4.—Am in a meeting 10 miles south of here in the county; six added in the first eight day.—F. A. SHEETZ

North English, Nov. 29.—The church house here has been repaired and remodelled and was reopened Sunday by pastor S. P. Telford and B. S. Denny. The writer began Monday night. The meeting is four days old and already they are not able to seat the audience. Bro. Telford had things ready for the meeting.—BEN. F. HILL.

Sac City.—Our four weeks' meeting, planned for October, but delayed by an epidemic of scarlet fever, has just closed. Home forces were aided by A. R. Davis, of Diamond, O., as our singing evangelist. While there were only 8 or 10 additions, the meeting was fruitful of great good in other ways I can heartily recommend Bro. Davis.—D. F. SNIDER, pastor.

KANSAS.

Among the Kansas preachers who delivered addresses at union Thanksgiving services were C. Henderson at Belleville, W. A. McCausland at Howard, and R. E. Rosenstein at Manhattan.

Atchison, Dec. 5.—Two confessions last Sunday evening and one by letter. Audiences very large. Will burn mortgage on church Sunday evening, Dec. 22. All departments in fine shape. I have conducted 46 funeral services since Jan. 1. So many old people are going away.—WALTER SCOTT PRIEST.

Benton.—Twenty-three baptized since last report.—J. L. MCCUNE.

Highland.—J. R. Bell, of Norton, has closed a meeting with 14 accessions, 11 baptisms He expects Mrs. Clara H. Hazelrigg to assist him in a meeting at Norton soon.

Horton.—L. H. Barnum recently closed a meeting with 30 added.

Rexford, Dec. 5.—Meeting 3 weeks old; organized with A. Lowry elder, using M. E. church. Will continue indefinitely. Bro. L. is a young preacher and section foreman.—W. R. BURBRIDGE

Scott, Dec. 3.—Closed a two weeks' meeting here Nov. 30, with 24 accessions, 18 by confession and six by letter and statement. Bro. J. N. McConnell, of Lyons, did the preaching. This is a place of about 200 inhabitants. Four by letter and two baptisms here not previously reported.—A. NEESE, minister.

Sharon, Dec. 2.—Just closed a two weeks' meeting at his place with 15 additions, 13 by baptism, one from the Mennonites and one by statement.—J. J. MCLAIN.

Seneca, Dec. 2.—Just closed a meeting of three weeks last night at Oneida. C. C. Bentley, the pastor's brother, did the preaching. Results, 10 accessions to the congregation. Seven by primary obedience. Two by letter first day of meeting. One from the United Brethren.—F. H. BENTLEY

Soldier, Dec. 3.—We have just closed a splendid meeting of three weeks here, Bro. R. L. McHatton preaching. 40 additions, 32 by baptism, two from the Methodists, two from the Baptists, one from the United Brethren, one by letter and two reclaimed. The church is much strengthened.—CHAS. A. POLSON.

Vining.—Our meeting continued almost four weeks with but 3 accessions, 2 baptisms. Still we believe that the congregation is in much better spiritual condition than before. W. I. Thomas, the pastor, received a donation party the night before Thanksgiving.—R. E. ROSENSTEIN.

Wichita, Dec. 2.—Twenty-four accessions last night.—J. V. COOMBS.

Agents Wanted

For Mrs. Gen. JOHN A. LOGAN'S Grand New Book

THIRTY YEARS IN WASHINGTON.

It reveals the inner Life and all the Wonderful Sights and Scenes of our National Capital—Executive, Administrative, Social, and Departmental; includes the Lives of all the Presidents, their wives, and every Lady of the White House from Washington to Roosevelt. In magnificent illustrations, fascinating interest, educational value, and rapid sales, it is the king of books. To men and women we offer work at home that pays, a book that sells, exclusive territory and fine terms. Freights paid and credit given. Address

A. D. WORTHINGTON & CO., Hartford, Conn.

LADIES WANTED to work on SOFA PILLOWS. Materials furnished. Steady work guaranteed. Experience unnecessary. Send stamped envelope to Miss McGee, Needle Work Department, Ideal Co., Chicago, Ill.

The Right Thing.

A New Catarrh Cure which is Rapidly Coming to the Front.

For several years Eucalyptol Guaiacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given separately, and only very recently an ingenious chemist succeeded in combining them, together with other antiseptics, into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets, and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh, and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Catarrh Tablets, and am glad to say that they have done wonders for me, and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. Geo J. Casanova, of Hotel Griffon, West 9th Street, New York City, writes: "I have commenced using Stuart's Catarrh Tablets and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburg advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat or stomach.

He claims they are far superior to inhalers salves, lotions or powder, and are much more convenient and pleasant to take, and are so harmless that little children take them with benefit, as they contain no opiate, cocaine or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package, and they are probably the safest and most reliable cure for any form of catarrh.

KENTUCKY.

Erlanger, Dec. 2.—Two weeks' meeting held in the town hall at this place closed last night with 40 accessions.—EDGAR D. JONES.

MISSOURI.

Altamont, Dec. 4.—I have just closed a meeting at Altamont, with seven added by baptism. Bro Anthony, our district evangelist, led the song service and conducted the devotional service several evenings. I also held a meeting a short time before at Madison Square, a country church six miles from here; 12 additions by baptism, and the church greatly enlivened.—G. W. LEONARD.

Belton.—I closed my work here last Sunday with large audiences and deep interest. One confession at the morning and one at the evening service; also one reclaimed (from Dunkards) one week ago.—B. E. DAWSON, M. D.

Bethany.—N. R. Davis has recently closed a ten days' meeting here. He will preach next year for Bethany, Dawson and Long Branch.

California, Dec. 4.—My brother, C. C. Hill, who is pastor of the church here, assisted us in our meeting at Pleasant Hill, Mo., preaching each night for two and one half weeks. There were 31 accessions. The church was made stronger in every way and never was in better condition. I am in our third year of

ministry and well pleased with the progress we are making. I am, in return, helping my brother here.—CLAUDE E. HILL.

Carthage, Dec. 5.—Fourteen new members added recently; was assisted one week by Jasper Winbigler, during which nine were added. Bro. W. was formerly pastor of the M. E. church at Jasper. He should be called to one of our best pulpits.—M. S. JOHNSON.

Chillicothe, Dec. 4.—Baptized a man who in a few weeks will be 87 years old.—FRANK W. ALLEN.

Forest Green, Dec. 1.—Twelve additions so far in the meeting which commenced Nov. 23, conducted by A. C. Yocum, of Salisbury, Mo., assisted by Miss Gussie Ward, of Fayette, Mo., as singer. Seven by confession and baptism, four by statement, and one from the Methodists. The meeting will continue through the coming week. There will be an effort made to erect a union church here as a result of the meeting.—G. W. LAWHORN.

Kansas City, Nov. 29.—Closed meeting at Linden, Mo., with five confessions and money subscribed for pastor, half-time.—T. W. COTTINGHAM.

Kirksville, Dec. 6.—There were five additions to the church here last Sunday.—H. A. NORTHCUTT.

Leonard, Dec. 3.—The meeting closed here to-night with 72 additions. Bro. J. S. Clements is an able man.—ALLEN HILCH, pastor.

Lexington, Dec. 2.—At yesterday's morning service 12 were received, six by letter, two restored, four baptized.—E. J. FENSTERMACHER.

Liberty, Dec. 2.—I recently held a twelve days' meeting at Mt. Gilead, Clay county, with 16 additions. Prof. J. W. Cox, of Warrensburg, ably assisted me as a singer. This makes 84 additions to my three home churches this fall.—FRED V. LOOS.

Louisiana, Dec. 7.—I closed my labors at Queen City, Mo., Dec. 5; 27 added, 2 from the Baptists, 1 M. E., and 24 by confession and baptism. We were helped by the presence, part of the time, of Bro. R. A. Martin who preaches for them one Lord's day in each month; also by the presence, several evenings, of Bro. P. D. Holloway, and Bro. Hollowell one evening. The church met the cost of the meeting, thus relieving the state board.—E. J. LAMPTON.

Memphis, Dec. 4.—We are in a meeting with home forces; 11 added thus far; will close in a few days. Will in a few days begin our fourth year with this church. Bro. Munyon, who has recently moved to Memphis, has taken charge of our county work here.—GRANVILLE SNELL.

Mexico, Dec. 8.—Eighteen additions at close of second week of our meeting, 11 by confession. Shall continue a few days longer. J. Will Landrum, song leader.—A. W. KOKENDOFFER, pastor.

New Haven, Dec. 2.—The church at New Haven has recently closed a two weeks' meeting; 15 additions, 14 by baptism and one reclaimed. Bro. R. B. Havener did the preaching.—J. A. A.

Odessa, Dec. 3.—Nov. 28, I closed a three weeks' meeting with the church at Cedar Grove, a country church 15 miles southeast of here. Bro. Ollie Davis, a young man in his first year's ministry, has preached here one Sunday in each month, and has made possible this meeting with the 91 additions. The church has wisely called Bro. Davis for full time. I have spent six weeks from my home congregation recently and in the two meetings have had 118 additions. My congregation here has unanimously called me for the third year and I must stay at home for a while.—J. W. COGGINS.

Princeton, Dec. 3.—Since the meeting at Princeton many more have taken Christ; two since last report. We have outgrown our house and are going to build. We sent our district pledge of $15 a day or so ago. The meeting promised by Princeton was held in the district; hardly two weeks; 25 added; 23 confessions, two reclaimed.

Salem church, Nodaway county.—I have been in a meeting here two weeks; 5 confessions, 1 from U. P. church and 2 restored. In the Pickering meeting there were 37 baptisms instead of 27 as reported; 52 in all. Bro. Butler was a great help. I will devote my whole time to the Pickering church next year. —F. E. BLANCHARD.

Spickards.—Closed a three weeks' meeting at Mercer, Mo., Dec. 1 with 37 accessions. Our house was too small for the audience.—J. P. SCHOOLER.

Springfield, Dec. 1.—I am entering on my fourth year's work for our state mission board. Since Dec. 1, 1900, 160 have come into the church under my preaching; five new churches and five Bible-schools have been organized; and four new church buildings are under way, which will cost when completed, $3,600. Besides raising several hundred dollars for repairs and to complete houses, I have organized five union temperance societies which have been successful in closing out permanently ten whisky joints and three saloons. Our greatest need in southwest Missouri at present is some more earnest preachers, who would not be afraid to start in on $10 or $12 a week. I know of several counties in this district in which we haven't a preacher, and one county in particular in which we have 12 churches and 12 good houses in which no preacher resides. Will not some good, earnest young man come into this field and settle down? I will be glad to correspond with such an one and help him to find work. Our cause is improving some all over southwest Missouri. Almost every part of the field is ready to respond to the plea of the Disciples of Christ.—JOSEPH GAYLOR.

St. Louis, Dec. 9.—Additions at the St. Louis churches yesterday were as follows: First, 1 confession; West End, 1 confession; Beulah, 1 by letter.

Warrensburg, Dec. 8.—I closed a two weeks' meeting last night at Lee's Summit, Mo., with 24 additions, 20 of them by confession. Prof. John F. Cox, of Warrensburg, had charge of the music.—KING STARK.

NEBRASKA.

Cortland, Nov. 27.—We have just started a meeting at Highland Center with large audiences. Prof. Clarence Turner is doing the singing.—EDWARD CLUTLER, evangelist.

Omaha, Dec. 7.—Last Monday and Tuesday I spent at Waterloo, Neb. I baptized three women who had confessed Christ in a meeting just held by Bro. and Sister Harrington, of Iowa. Two others made confession and were baptized. Over $400 was pledged for support of a minister. A new minister will be called soon; 4 additions last Sunday in the First church, Omaha, and 1 by letter. We have had about 50 added since Sept. 1.—SUMNER T. MARTIN.

OHIO.

Shreve.—Held a three and a half weeks' meeting at Glenmont, Ohio, in October with 12 additions; 11 by baptism. Elder John Encell, of Marion, Iowa, helped me most of the time in our nearly four weeks' meeting in Shreve, with 13 additions, 11 by baptism. I am now in a meeting for December with Geo. H. Carl for the church in Milton Center, O.—L. W. SPAYD.

OKLAHOMA TERRITORY.

Norman, Dec. 2.—Our meeting at Norman is two weeks old with 19 additions, 11 by confession; 5 confessions last night.—J. G. CREASON.

Medford, Dec. 4.—Bro. J. A. Tabor closed a meeting here last Sunday evening; 20 were added to the church, 8 by confession. We have good reason to feel encouraged.—JESSE J. SUMMERS.

Ponca City, Dec. 3.—This is our second meeting with T. H. Popplewell, who is now pastor here. He has done a great work for the congregation here and has made splendid preparation for the meeting just commencing. —GUY B. WILLIAMSON, song evangelist.

TEXAS.

Houston.—We have been here but two and a half months and we have paid about $1,000 on old debts, kept up our current expenses and contributed to the missions; and the Lord has added 54 to the church. Five accessions yesterday and one at prayer-meeting last week.—E. W. BRICKERT, pastor Central church.

NURSING MOTHERS

A mother's poor health is bad enough for the mother but worse still for the nursing baby.

Mothers find Scott's Emulsion a nourishing and strengthening food. If the breast milk is scanty or thin Scott's Emulsion will make it rich and more abundant.

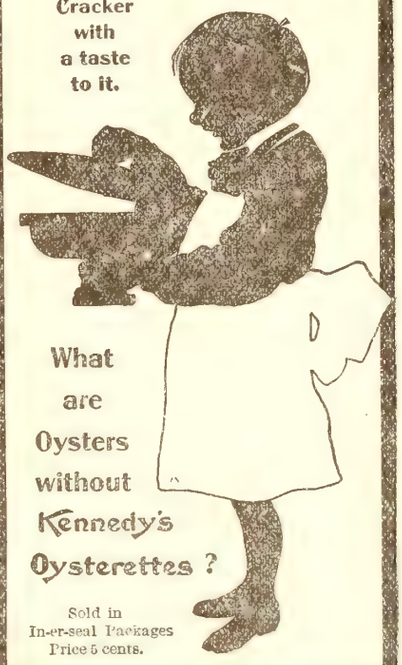
When mothers take Scott's Emulsion the babies share in the benefits. Thin babies grow fat. Weak babies get strong.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

See that the stew is served with

Kennedy's Oysterettes

An Oyster Cracker with a taste to it.



What are Oysters without Kennedy's Oysterettes?

Sold in In-er-seal Packages Price 5 cents.

NEXT to owning a Bible every Christian should own the great book on the Revelation by John. Price $1.50. Address, J. S. Hughes, 38-92 La Salle St., Chicago.

Family Circle

Two Reasons.

"Papa growls like a bear to-day,
'Cause the wind is east, I know;
And Fred is mad as a hornet, 'cause
His grades at school were low;
And sister Marjory mourns like a dove,
'Cause Johnnie's gone off to the war;
And baby snarls like a poodle dog,
Nobody knows what for;
And my dearest dolly has lost an eye—
Her sawdust is running out too—
But I must be merry as merry can be,"
Said dear little Mollie Loo,
"For we couldn't stand another cross beast
In this criss-cross-crankum zoo.

"Papa is gay as a lark to-day,
For the air is clear and cool;
And Fred is blithe as a cricket, 'cause
He had the best grades in school;
And Marjory sings like a nightingale,
'Cause Johnnie is ordered home;
And baby is meek as a kitten, 'cause
A cunnin' new tooth has come.
But I'm in compound fractions now,
And they're snarly as snarly can be,"
Says dear little, brave little Mollie Loo,
"Yet I must be cheerful, you see,
For we must not have a single cross beast
In this happy menagerie."

Mary Marshall Parks in Sunday-School Times.

Two Eulogies on Whiskey.

Judge Joel W. Tyler, of Cleveland, Ohio, was a prominent citizen of northern Ohio and an able man. In his boyhood he was a schoolmate of Robert G. Ingersoll, the notorious nineteenth century agnostic. Several years ago Col. Ingersoll sent Judge Tyler a bottle of fine old whiskey, and with the gift a letter. Judge Tyler, not to be outdone, sent Col. Ingersoll a bottle of whiskey accompanied also by a letter. The two letters might be said to represent the Ideal and the Real. The following is Col. Ingersoll's letter, which represents the "Ideal":

"MY DEAR FRIEND:—I send you some of the most wonderful whiskey that ever drove the skeleton from a feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dews of night, the wealth of summer and autumn's rich content, all golden with imprisoned light. Drink it and you will hear the voices of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it and you will feel within your blood the starlit dawns, the dreamy, tawny dusks of many perfect days. For forty years this liquid joy has been within the happy staves of oak, longing to touch the lips of men.

"R. G. INGERSOLL."

Judge Tyler's reply is as follows, and represents the "Real":

"MY DEAR OLD PAL:—I send you some of the most wonderful whiskey that ever drove harmony from a feast, or painted shades of rats and reptiles in the brain of man. It is the latent demon let loose from wheat and corn. In it you will find the moonshine and shadow in which you staggered home over the billowy road. The breath of the basilisk, the croaking of the raven, the duce of night, the rags of paupers and home's rich content, all withered and destroyed. Drink it and you will hear the wailing of wives and children mingled with the moaning of fathers and mothers, lamenting the doom of drunkards. Drink it and you will feel within your soul the dreamy, tawny dusks of many a wretched spree. Drink it and you will feel within your blood the seething venom of an incarnate fiend. For forty days and nights this liquid woe has been within the staves of oak, longing to scorch the lips and craze the brain of man."

Holiday Gifts Made at Home.

For those who wish to make inexpensive Christmas gifts and gladden the hearts of those they love, perhaps a few suggestions I can give will be found available, and they can be made with loving, nimble fingers and I'm sure they will be appreciated.

A pretty, well-made needle-book is always appreciated and an acceptable gift, and can be made of odds and ends after you are through making the larger gifts. This one is made of silver-gray satin, lined with pale blue silk. Procure two pieces of cardboard 3x4 1-2 inches and cover with the satin. The satin should all be left in one piece like a book cover. Cut the lining long enough to form a pocket an inch and a half deep in each side. Cut four pieces of white flannel to fit the cardboard sides, buttonhole-stitch them around the edges with light blue floss and tack them neatly to the inside of the case. Embroider or paint a spray of for-get-me-nots on the satin before making it up. This makes a dainty little needle-book and it is not hard to make.

The postal card case makes a neat and a pretty addition to the furnishing of a desk. Make it of blue linen or buff linen—a pretty shade. A piece of cardboard 5 3-4 inches square will do. Make the front piece a pocket just the same width and about 3 1-2 inches deep; cut the cardboard even and cover it neatly. Decorate it with some pretty embroidered or handpainted flowers. This is very unique and can be done quickly.

There is nothing more exquisite to make than cambric handkerchiefs. Get sheer linen lawn or linen cambric and hemstitch above an inch hem and put lace on the edge. Or another dainty way is to put a lace insertion and edge around it. A few rows of hemstitching above the hem is very pretty.

I never appreciated a gift more in my life than a half dozen sheer linen cambric handkerchiefs with an inch hem and hemstitched, with a valenciennes lace edge. They were so daintily made; and to make them look new as long as you have them, always launder them yourself. I wash mine out in a warm suds of rain water and Pearline and rinse in warm water, and while damp, iron with a hot iron, being very careful to do the work smoothly and evenly. In fact one such handkerchief is a nice present to give. An old lady seventy years old hemstitched me one last Christmas, and I value it so highly I keep it laid away in a perfumed muchoir case most of the time.

Such little gifts made at home are prized twice as much as bought ones by appreciative people. KENTUCKIENNE.

At the First Sign of a cramp or other pain in the bowels take Perry Davis' Painkiller in hot water, sweetened and you have mastered the difficulty. There is but one Painkiller, Perry Davis'. 25 and 50c.

Don't hand out money for things that are not *"the best."* Many washing-powders that *seem* to work well are unfit to use. PEARLINE costs only a trifle more than the poor and dangerous. The absolute safety of PEARLINE has been thoroughly tested and proved. Make sure nothing is used to save work at expense of your clothes. 659

Pearline—Safe and Saving

The Wedding Ring.

Just why the wedding ring is always worn on the third finger is a mystery to most women, one of whom writes asking for an explanation. In the days of long ago the wedding ring was worn on the forefinger and was thickly studded with precious stones. People who have seen the old pictures of the Madonna in Rome will remember that in one or two of them there is a glistening ring on the forefinger of her right hand, but with Christianity came the wearing of the wedding ring on the third finger rather than the first. The old story of there being a vein that runs from that finger to the heart is all nonsense. All veins run to the heart. The use of the third finger for the wedding ring originated in this way: The priest first put it on the thumb saying: "In the name of the Father," on the forefinger, adding: "In the name of the Son;" on the second finger, repeating: "In the name of the Holy Ghost," and on the third finger, ending with "Amen," and there it stayed.

Friendship.

A Fable for Cynics.

One day a green snake was gliding through and over the tall grass, with its eyes ever watchful for friend or foe. (Its friends were those insects that it could devour for its food, and its enemies were those who could devour it.) So it was very watchful as it sculled itself in those graceful undulatory movements through the grass.

Presently it came to a big pile of brickbats. This pile of bats was so red and so big that the green snake eyed it suspiciously, but, as it did not move, he started again cautiously forward and at its foot viewed his surroundings.

"My!" he seemed to say, "such a nice place for bugs; so many cracks and crannies. I'll certainly have a feast here."

So the snake began pushing his head first into one opening and then into another, and one could imagine that he could hear the crushing of little bones, as the snake passed to and fro, in and out of the cracks between the bats. This snake really looked lovely as he slid over the red bats. The contrast was so marked—a long, green ribbon, rather more like a long blade of grass which had grown upward in the shade, protected from the winds and sun, air and insects, a perfect blade of grass, which is so seldom seen.

"My!" the little green snake thought, "this is perfectly delightful. I am getting

a nice mess. If I could only find a crack which goes deep into the pile where I could hide myself away into sleep and rest after my hearty dinner, I would be perfectly satisfied."

It really seemed as if things were shaping themselves nicely for this weary green snake's comfort, for presently he disappeared into one of the crevices, tail and all, and remained there.

Coming across the road, hot and tired and dusty, hungry too, I have no doubt, came a viper, sluggishly moving along, caring for naught except to fill his bread-basket once every day or two. He was like the outcast. He was against everything and everything was against him. If anything disturbed him he coiled, and flattened out his head, and said, "Take care! Leave me alone, for my weapon kills." He was always ready to fight, even to the death. He reached the red pile of bats and began to search the cracks and crannies. He was fond of bugs, but he loved frogs more.

"My eyes! but that looks like a green frog. I'm going for it."

Into a crack he rushed and seized the green snake by the head; he began to swallow it. The green snake wriggled and twisted, but it was no use. The viper kept on swallowing, until at last only the trembling tip of the tail vibrated slowly to and fro outside the viper's mouth, and then the viper glided into the crack from which he had dislodged his friend and the two dwelt together in perfect amity and happiness. Both the weary snakes slept. Now which snake was the happier?

F. K. STEELE.

Festus, Mo.

First Aid in Case of Poisoning.

By S. Henton.

I have had two requests from young mothers who have had frights from giving the wrong medicines, and they wish to know something to use in case of accidental poisoning and of the best methods of treatment. Until one has had such a scare I don't believe they can conceive of the fright, etc.

The following simple table of antidotes will be found useful: For external poison, such as poison ivy, gimpson weed and all plant poisons, bathe the affected parts in a solution of warm borax water, have it strong and apply with a poultice of tansy leaves, moistened with sweet cream and keep the system cool.

Mustard and salt water with a little powdered borax added is excellent.

An active emetic may be given in cases of emergency so as to produce vomiting and to eject the poison from the stomach.

For poisons from alkalies, lead or mushroom, use vinegar and oil freely.

The first thing to do is to produce vomiting, and prompt action in such cases often saves life, hence, every housewife and mother should know what remedies to use.

For corrosive sublimate, copper and creosote poisons, administer the white of an egg and sweet milk. It produces vomiting quite readily.

Kentucky.

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

Flies.

This pestiferous insect called the house fly (musca domestica) has a way of treating a fellow which heretofore I did not understand. I know all about it now and if I were in his place I would do exactly the same or go one better. This little insect has a way, if our heads are bald, of prancing over the smooth scalp, then flying off and coming back often—a sort of "cut and come again." It is fond of tickling us on our nostrils, and when we drive it off it won't stay driven off, but it comes back so frequently that we become, if we are in church, ashamed, or in other places we get mad and we are apt if we are of a forgetful temperament to cuss it.

There is a reason for the quick and frequent movements of this insect. It will alight on one's forehead and for no cause assigned it will fly off and away, and a moment afterwards it will return to the same place as if it had forgotten something. Now, the reason for the frequent movements is this: instinct teaches it of hidden foes, that it must not remain long in any one place, for if it does something will happen to it.

There is a spider here, in fact throughout the whole of the United States, a jumping spider, of which there are several species, and they are liers-in-wait for Miss Fly. Miss Fly's instinct teaches her that these quick and frequent changes of her base of operations are the way for her to avoid one of her greatest foes.

Yesterday I saw how Miss Fly met her fate at the hands, or rather the mouth, of one very small, dusty spider. She was moving through the grass, first on one blade then on another, until she alighted on a blade of grass whereon sat or stood a little brown spider which looked like a small lump of dried mud. Miss Fly must have thought it was mud. But this lump of mud sprang upon her back so suddenly and fixed his claws into her abdomen so quickly that all Miss Fly could do was to roll around fluttering on the ground with the spider fastened tightly to her body. In a few seconds she was dead and the spider had a feast.

F. K. STEELE.

Woman.

Max O'Rell, the famous Frenchman with the name which is half German and half Irish, has written a book about women. Most women say that the book gives the strongest possible evidence that he knows nothing about his subject. But whether right or wrong, here are some of his opinions on the question of perfect beauty in women:

I prefer the pretty woman to the beautiful woman, and I like the charming woman best of all.

The pretty woman remains pretty longer than the beautiful woman remains beautiful, and the charming woman lasts forever.

The beautiful woman is often selfish and conceited, the pretty woman seldom and the charming woman never.

The absolutely beautiful woman is a statue, and very often a few little defects give her life. The beautiful woman may appeal to our artistic sense, but seldom to any other sense. In her presence we feel benumbed, and as we get quite close to her, we often have a sensation akin to that of a man with no clothes on leaning against the North Pole. She is haughty and seldom cheerful. She has no sense of humor. She ever stands sentry at the door of her majesty, and as she walks, stands and sits, she never loses sight of her outlines. If she were your wife, you feel you would have to spend your life in constant deadly fear lest you should crumple something and break the symmetry of the whole ensemble. The sensation would be very much like the one you have in some of those old-fashioned puritanical houses where you find all the chairs placed in a row against the wall at perfectly equal distances. You dare not sit down for fear of causing immediate disorder and confusion. If you are pressed, and you do sit down, you want to apologize, for, somehow, it doesn't seem fair on the furniture.

The beautiful woman is to be admired at a respectful distance, like the Venus of Milo in the Louvre, who is seen at her best from the beginning of the suite of rooms at the end of which she stands in all her unapproachable, majestic beauty.

Beautiful and pretty women are never jealous of female geniuses, for beautiful women are the masterpieces of creation, and female geniuses are its freaks. On the other hand, the most famous female genius might resent being told that she was not beautiful.

Talleyrand was one day sitting at table between the brilliant but homely Madame de Stael and the exquisitely beautiful Madame Recamier.

"Here I am," he remarked, "sitting between Genius and Beauty."

"Without possessing either," retorted Madame de Stael, piqued at the remark of the wily statesman, who was a very ugly man.

For the Church

THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST offer you a better way of raising money—easier and surer and more profitable than fairs, teas or suppers.

There may be several hundred dollars in it; maybe over $1000. You can surely earn as much as in fairs, etc., and with less trouble, if you'll do a little systematic work. Write to

The Curtis Publishing Company
Philadelphia

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

When I Was a Boy.

Up in the attic where I slept
When I was a boy—a little boy—
In through the lattice the moonlight crept,
Bringing a tide of dream that swept
Over the low red trundle-bed,
Bathing the tangled curly head,
While moonbeams played at hide and seek
With the dimples on each sun-browned cheek—
When I was a boy—a little boy!

And oh, the dreams, the dreams I dreamed
When I was a boy—a little boy—
For the grace that through the lattice streamed
Over my folded eyelids seemed
To have the gift of prophecy,
And to bring me glimpses of times to be
Where manhood's clarion seemed all to me—
When I was a boy—a little boy!

I'd like to sleep where I used to sleep
When I was a boy—a little boy—
For in at the lattice the moon would peep,
Bringing her tide of dreams to sweep
The crosses and grief of the years away
From the heart that is weary and faint to-day,
And those dreams should give me back again
The peace I have never known since then—
When I was a boy—a little boy!

—*Eugene Field.*

Right Side Out.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said:

"Jack, I want you to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought that his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to obey; he had to turn his stockings wrong side out, and put on his coat and trousers and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said:

"This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefacedly. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."

Sir Thomas Lipton's Ambition.

About forty years ago a ragged little boy named "Tommy" used to sit on the piers at Glasgow and watch the boats skimming over the waters. He was neglecting the messenger service, for which he was paid sixty cents a week, but he could not help that, for the yachts fascinated him.

One day he said: "When I grow up to be a rich man I'll have a yacht of my own, the finest and fastest that was ever built." Suddenly "Tommy" disappeared, and a letter, postmarked New York, told the old folks how he had run away to America to make his fortune. Prosperity proved somewhat coy, but the young emigrant managed to save enough to pay his way home to Glasgow. That boy declares today that his first trip here made him, for it taught him "Yankee shrewdness and enterprise."

His father had managed to amass a fortune of $400, and this whole amount was advanced to start the young man in business in a little provision shop. This was the humble beginning of Sir Thomas Lipton's 450 stores in all parts of the world. He is the largest individual land owner in Ceylon, where he cultivates tea, coffee and cocoa; in Dublin he makes ginger ale; in London, among a hundred other lines, he is contractor for the British army and navy; he has warehouses in Colombo and Calcutta; in Chicago his packing house kills 3,000 hogs a day; he sells tea in New York, makes candy in London, and runs a restaurant that cost half a million dollars, where twelve thousand people are fed daily at a half-penny a head. Despite his $50,000,000 he manages to be busy and happy; but one of the happiest days of his life was during the Queen's Jubilee, when 360,000 of the poor of London sat down to dinner as his guests.—*Ledger Monthly.*

"Always," said the astute city editor to the new reporter, "always be on the lookout for any little touch of humor that may brighten up our columns." That evening the new reporter turned in a story about a burglary in a butcher's shop, which commenced: "Mr. Hiram Cleaver, the well-known butcher, is losing flesh rapidly these days."

"Can you tell me what sort of weather we may expect next month?" wrote a subscriber to the editor of a paper, and the editor replied as follows: "It is my belief that the weather will be very much like your subscription." The inquirer wondered for an hour what the editor was driving at, when he happened to think of the word *unsettled.* He sent in the required amount next day.

A New Treatment for Deafness and Catarrh.

Bradford McGregor, of Cincinnati, O., a well-known demonstrator of applied sciences, asserts as a fact that catarrh and deafness can be cured, this assertion following his personal experience. Having suffered for years with catarrh, which resulted in very poor health and almost total deafness, his condition became such that specialists refused longer to treat him, saying his case was hopeless. Thus thrown upon his own resources, after using all known applications, he finally devised a new method of treatment based upon a principle entirely different from anything he had ever used or heard of, and cured himself with it. His hearing is perfect now, health good and no catarrh. The success of this remarkable treatment in the many tests made upon those similarly afflicted has been phenomenal, and to further extend its usefulness and to prove that it will cure, a free trial and full explanations will be sent by Mr. McGregor to any who suffer and will address him at 420 Lincoln Inn court, Cincinnati, O., and send twenty cents to pay for registering and mailing.

The Value Of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

These trade-mark crisscross lines on every package.

Gluten Grits AND **BARLEY CRYSTALS,**

Perfect Breakfast and Dessert Health Cereals.
PANSY FLOUR for Biscuit, Cake and Pastry.
Unlike all other Foods. Ask Grocers.
For Book or Sample, write
FARWELL & RHINES, Watertown, N. Y., U.S.A.

AULT & WIBORG COMPANY

Manufacturers of Printing Inks.

CINCINNATI. NEW YORK.
CHICAGO. ST. LOUIS.

This Paper Printed with Ault & Wiborg Ink.

SUBSCRIBERS' WANTS.

SIX CHARMING attractive Christmas games postpaid 25 cents. Harry Gale, 2824 Locust St. St. Louis, Mo.

FOR SALE.—Communion Set. Quadruple silver plate. One flagon, two plates and two cups. Cost $15. Good as new. Will sell for $10. C, care Christian-Evangelist.

WANTED Teacher of Shorthand, typewriting and Book-keeping, in Bethany College. Address T. E. Cramblet, President, Bethany, Mo.

WANTED.—Name and address of all Sunday-school Superintendents in the United States. T. S Ballard, Aspen, Colo.

WANTED.—A singer to assist in a meeting here beginning after Holidays. Must be a good leader and soloist, and a good organizer and personal worker. State References and terms per week. Address, Claude O. McFarland, New Windsor, Colo.

THERE is a good opening here for a member of the Christian Church who desires to engage in the mercantile business. A gentleman who has a nice clean stock of goods, and an excellent trade desires to retire from business on account of his health. This is a good location, any one who desires to come to a very healthy climate and the best part of Colorado. Any information concerning above will be gladly given by addressing, Claude O. McFarland, New Windsor, Colo.

With the Children.

J. Breckenridge Ellis.

The Runaways.—IX.

Monday morning Mr. Dayton, with the assistance of Mr. Fronk,—Mr. Fronk was the "hand,"—finished unloading the box-car. He took the noon train for Campton, to return late at night. During his absence Mrs. Dayton told the children to go as they pleased about the farm, but they did not want to feel like company. So Emily and Harry cleaned the dishes, and Zep swept the side-porch and fed the chickens, and all three fed the pigs, to whom you call and call about sundown, saying, "Whooee! Who-ee!"—and who, in consequence, come running to the pen in the back-lot. They watched Mr. Fronk milk the cows; they fed the two cats and the dog; they opened the shutters at night to cool the bedrooms. In the cool of the evening they gathered all the tomatoes that had ripened that day, and they hunted for ripe grapes, and mellow apples. When it was nearly train-time, Zep caught up the horse and rode to the switch, intending to ride back behind Mr. Dayton. The train would come before eight, and after that,—let it get dark! wouldn't Mr. Dayton be sitting in front, big and strong? Mrs. Dayton sat on the side porch in her rocking-chair, waiting for her husband's return. Harry and Emily sat on the edge of the porch, counting the stars. Everything was so peaceful! You could hardly see the leaves move. The dog lay asleep at Harry's feet, proud to trust himself to his new friend. Swallows circled in the darkening sky. The pond looked deep and solemn in the mist that was rolling down the hillside into the pasture-bottom.

"I would like to live here always," said Emily. "Wouldn't *you*, Harry?"

"Oh!" said Harry.

At last the dog lifted his nose and held it at the angle of inquiry. Yes, they were coming back. All went to the stone wall and watched the horse with its double burden trot across the pasture. It crossed the branch, circled around the front pond, climbed the hill toward the yard. Harry had the gate open for them, and Mrs. Dayton had a kiss for her husband.

"How have they been?" asked Mr. Dayton as he led the horse toward the back gate, with the barn for its ultimate destination. His wife answered decidedly, "Perfect treasures!" It was the first time she had expressed an opinion. Emily blushed quite red with delight and caught Harry's hand, and began to swing it back and forth. "Catch my other hand!" cried Emily to Zep, "and let's circle around our queen, like we used to do to aunt Mary." She and Harry went up to Mrs. Dayton and tried to make a circle about her, but she was so large! Mrs. Dayton laughed. "Bless the children!" she said, quite overcome by these honors.

"Oh, come on, Zep," cried Harry, "we can't circle about her without you. Don't you know aunt Mary was the same way?"

"Oh, no," said Zep, who felt that he was growing too old for such sports. "Don't bother Mrs. Dayton."

"Zep's too old," said Mr. Dayton. "Here, Zep, hold the mare and *I'll* join the circle." Then to Emily's and Harry's delight, Mr. Dayton took a hand of each, and all three began to caper about the lady, singing, "Circle around our queen! Circle around our queen!" Mr. Dayton capered higher and sang louder than anybody, and pretty soon the children got to laughing so hard they had to stop. Mrs. Dayton, who had been blushing at these attentions, put an end to the game by rushing upon Mr. Dayton and giving him a hug. When the horse had been "put up" it was very late indeed, quite nine o'clock. But this was an extra occasion, and they sat on the porch while Mr. Dayton told the news. He had seen his old friend, Tom Burgiss, who had consented for the children to stay as long as Mr. Dayton wanted them. And as soon as he grew tired of his guests, they must be bound out. "Do you think you will get tired of us soon?" asked Emily timidly.

"Well," said Mr. Dayton, "I owe you about $500 on that box-car property, and I think I'll let you board it out! At three dollars a week, apiece, it will keep you here longer than a year. But to speak very plainly, your staying here depends upon yourselves. I shall feel at perfect liberty to send you to your uncle Tom any day that you prove yourselves undesirable acquaintances."

"I know one thing," said Emily, "you'll find *Harry* always ready to do more than you ask. That's what aunt Mary always said."

"I know another thing," observed Harry, "that Em *looks* little, but she can *do* a heap!"

"Now listen at 'em," said Zep, with a grin. "Don't they go on, Mr. Dayton!"

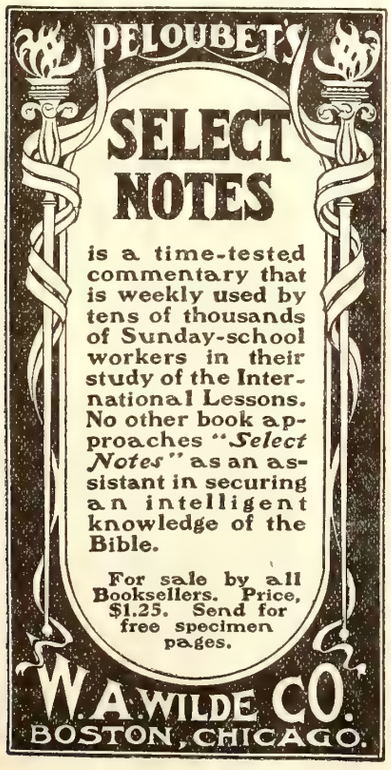
"Your uncle Tom had a letter from your aunt Sarelda," continued Mr. Dayton seriously, "and I am very sorry for what was in it. You know that gold ring Emily dropped, and the gold watch Zep left on the bench? Well, they were returned the next morning! Some one rang the bell and your aunt Sarelda went to the door just in time to see a little boy dart around the corner of the street. And there on the doorstep was a bundle, containing the watch and ring! And your aunt Sarelda says the boy was *you*, Harry! And she thinks you three stole that ring and watch and then your conscience hurt, and you took them back. As soon as she could, she telegraphed to Tom Burgiss to know if you had come on the train, as she sent you. The answer came back, 'No.' And she thinks you are hiding in St. Louis right now! But Tom promised to telegraph her that you are here."

"Oh, Mr. Dayton!" cried Zep, flushing, "how could she think we stole *anything?* But you can tell her how we were here when she thought she saw Harry scoot 'roun' the corner."

"No," said Mr. Dayton, "I could tell her I *think* so, but she would have her own opinion. You see you could have got off the train in East St. Louis, and taken back the watch this morning, then got on a freight and ridden to the switch about an hour before I found you."

"But we stayed last night in the box-car," cried Harry and Emily together.

(TO BE CONTINUED.)



Not Mrs. Nation, But—

"I am not Mrs. Nation; I have no hatchet; I am not crazy." These words came from the lips of a Lewes woman, as she met her husband face to face in a hotel barroom, the other evening, says the Lewes Pilot.

They were directed to the bartender and the loungers, as the former handed the woman's husband a glass of whiskey. She continued, "That man has not done a day's work this winter, and I am worn out trying to support him and the rest of the family. I want to know if something cannot be done to keep him from destroying his own life and starving his family."

The woman was thin and pale. Her lips quivered as she spoke. Her frail body could hardly stand the strain of the unfamiliar environment. As she finished, the little girl by her side burst into tears. The bartender took back the whiskey. The abashed husband stood with bowed head. One by one the loungers left the room. Presently the bartender, gazing at the poor woman, solemnly vowed that the man should not drink at his bar again.

It was a pathetic scene; it was the last resort of a desperate woman; as she left the hotel with her husband and the little girl there was a lesson too painful for any pen to picture.

Hour of Prayer.

Frank G. Tyrrell.

The Heavenly Banquet.*

TEXT: And he said unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb.—Rev. 19:9.

Not always are there to be stripes and imprisonments, sorrows and losses, Gethsemanes and Golgothas, for the children of God. The Christian life is tense, vital, toilsome. It is like that of the Olympian racer who by severe training and rigorous abstinence is fitted for the contest, and by this very rigor and hardness enabled to carry off the prize. Now we hail the storm and the strife, severe and stern, but in a little while, we shall welcome the peace of the everlasting haven, which even now beckons us on.

The Invitation.

The blessedness is indescribable, but it is only for those who are bidden! And who are they? Men are accustomed to issuing invitations when they have a feast; but in every community the invitations exclude more than they include. Now, God has invited his children home, and we can but wonder upon what basis the invitation comes. Are any excluded? Theologians have pored over this question, and they have in hide-bound creeds divided God's family into the "elect" and the "non-elect," and they talk to us in unpronounceable words and mysterious terms about "predestination," and "fore-ordination." And so many a poor soul has lived in fear and terror lest he should be of the non-elect, fore-doomed to eternal torment! And all this speech without wisdom has been inflicted upon the world, when God's word plainly declares, "Whosoever will, let him come!" Ah, "the elect are the 'whosoever will' and the non-elect are the 'whosoever won't'!" Christ said to those who rejected the invitation when he bore it, with pierced hands and bleeding feet, "Ye will not come unto me, that ye might have life." All are invited, the maid in the kitchen and the lady in the drawing room; the president in the executive mansion, and the pioneer in his sod hut.

The Company.

Who will sit down at that feast? "Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob." They are to be not a select and haughty few, but many, a great multitude. And not only so, but among them shall be the glorified saints of all ages. Orators, statesmen, poets, philosophers, explorers, men who have immortalized their names, are sometimes seen at earthly banquets, but they are few; in the heavenly, only the immortals will be admitted—all will be immortal. What would you think, if you had enjoyed the privilege of sitting at the feet of Moses, the great law-giver, to receive from his mighty brain the statutes of Jehovah? Or to have been with Joshua, as he struck valiant blows for the conquest of Caanan? Or to have sat in the court of the Hebrews, when it was resplendent with Davidic glories? Or if you could have been with the martyrs, when they died, and heard their triumphant shout, as their freed spirits went to God? That would have been glorious, and yet it can never be. You cannot turn back the swift chariot of the fleeing years. But you can do better than that; you can sit down to a heavenly banquet, an honored guest with all these notables, and many more. What a splendid company! Will you not win it?

The Selection.

We look forward to a time, far off, we imagine, when the good and the bad shall be separated—the sheep parted from the goats. But that time will mark only the discovery of a difference of character which is even now being made. Here in the midst of temptation and toil we are ourselves determining our destiny. It is a selection by no means arbitrary. The mere rites and ceremonies of religion do not possess any magical efficacy to fit us for the company of the blest. There must be "the answer of a good conscience toward God." Salvation is not the fruit of some priestly hocus-pocus; souls are not juggled into paradise; salvation is a matter of character.

The three Hebrews who were flung into the fiery furnace went in unflinchingly, trusting in God, and came out unscathed. Where did they get the decision, the boldness, the confidence, the loyalty, which enabled them so to do and dare? It was not miraculously bestowed; it was the result of a long course of training, a long succession of choices. They were among the chosen of God, but unidentified, before the trial. Let us strive to keep within listening distance of this great invitation, and seek to gain a place in this glorious company, a seat at the heavenly banquet, for again and again we are assured that such are "blessed," and that is a stronger word than happy. All men seek happiness; would that they might, through the furnace and the lion's den, and along the Via Dolorosa, seek blessedness!

Prayer.

O God, save men from darkness and death. Hold before them the terrors of the law, the fate of impenitent and disobedient children, and woo them also with the sweet solicitations of love. Help us to warn and to win; until great companies shall turn to Zion, and come up with songs and rejoicing, and find a welcome at the marriage supper of the Lamb, for His name's sake. Amen.

*Prayer-meeting Topic for Dec. 18.

"A Little Cold, You Know" will become a great danger if it be allowed to reach down from the throat to the lungs. Nip the peril in the bud with Allen's Lung-Balsam, a sure remedy containing no opium.

Christian Cleanliness

Why do you permit a custom at the communion table which you would not tolerate in your own home? Would you like to know where Individual Communion Cups are used? *Send for our free book—it tells all about it. A trial outfit sent free.*

SANITARY COMMUNION OUTFIT COMPANY, Dept. 35, Rochester, N. Y

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief. Dr. W. G. TYZZER, General Manager.

Burlington Route

Kansas City, St. Joseph, Omaha Denver.

THE BURLINGTON HAS THE ONLY TRAIN FROM ST. LOUIS NEAR THE POPULAR LEAVING HOUR OF 9:00 P. M. FOR THE ABOVE CITIES.

3 GREAT TRAINS
9:00 a. m. For Kansas City, St. Joseph, Nebraska, Far Northwest, Portland, Washington.
2:15 p. m. For Denver, Colorado, California, St. Joseph, Nebraska, St. Paul, Minneapolis.
9:00 p. m. For Kansas City, Denver, St. Joseph, Omaha, Council Bluffs, Nebraska, Pacific Coast.

Tickets and information at City Ticket Office, S. W. Corner Broadway and Olive Street St. Louis, Mo.

WINTER TOURIST TICKETS
NOW ON SALE VIA
Louisville & Nashville R. R.
TO
Florida
and
Gulf Coast Points
Finest Dining Car Service in the South.
Write for folders, descriptive matter, etc, to
C. L. STONE,
General Pass. Agent,
Louisville, Ky.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price
McSHANE BELL FOUNDRY
Baltimore, Md.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Sunday - School.

W. F. Richardson

The Passage of the Red Sea.*

The dreadful stroke had fallen upon Pharaoh and his people. In every Egyptian household there lay a corpse, and that the firstborn. "From the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." The monuments tell us that Menephtah, the Pharaoh then reigning, lost his eldest son, heir to his throne, thus confirming the scriptures. The effect was such as might have been anticipated. "There was a great cry in Egypt; for there was not a house where there was not one dead." It was useless for the king longer to presume to resist Jehovah, who had thus at a single blow plunged the entire land into mourning. Calling for Moses and Aaron, he bids them leave the land at once, with all their people, and taking with them their flocks and herds. And not only so, but his spirit is crushed, and he seems to realize for the first time the enormity of his sin in resisting the servants of the Most High God. It is almost pathetic to hear this proud ruler, his head bowed in the very dust, pleading with his former slaves, "Bless me also!" Everywhere the Egyptians urged the Hebrews to be gone, and readily gave them anything they asked, that they might see them depart.

It was in the night of the 15th of Nisan, after hastily eating the Passover, as they had been instructed, that the children of Israel took their departure from the land of bondage. They did not forget, in their joy and haste, the request made so many generations before by the pious Joseph; and his body, which had been embalmed and placed in some receptacle, was brought forth and carried in the midst of the host, through all their future wanderings, until it was finally laid to rest in the sacred soil of Shechem.

The direct route from Egypt to Canaan lay along the border of the Mediterranean sea, and through the southern border of Philistia. The Hebrews seem to have started in this direction, going northeast from Succoth, where they had selected their place of assembling, to Etham, one of the fortified posts on the great wall that shut in the northeastern border of Egypt. Before them moved a stately pillar of cloud, which by night assumed the brightness of fire, and which Moses assured them was the visible sign of the presence of God's angel, sent to direct their way through the wilderness. At Etham the vast column was turned back toward the south, and marched along the western side of the Bitter Lakes, until they reached a point below the head of the western arm of the Red Sea, very near where the city of Suez now stands. The sea and the range of mountains known as Jebel Ataka shut them in on three sides, and the path they had followed from the north alone presented an exit. They had to all appearances placed themselves in a "pocket," out of which only a prompt retreat could extricate them. And this was soon rendered impossible; for the enemy appeared in vast array upon the crest of the low hills that rose between the seashore and the level country through which they had just marched.

When Pharaoh and his people realized that the Hebrews had actually gone from their land, and bethought themselves of the immense loss they would thereby suffer, they determined to follow them, and bring them back. The tidings that their former slaves were lost in the wilderness along the seashore filled them with joy, and they started on the campaign with eagerness, saying to one another, "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." All the hate that had been gathering in their hearts should now be gratified with an awful slaughter. Israel realized their peril, and for a moment their hearts failed them, and they reproached their leader for bringing them into the wilderness only to become victims to the anger of the Egyptians. Moses's faith faltered not for an instant. "Fear ye not, stand still, and see the salvation of the Lord, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." How Jehovah proposed to deliver his people, Moses probably did not know. But he could not doubt the divine purpose, and his words gave new courage to the troubled multitude.

The way of safety lay through the sea. The host is commanded to go forward, and their advance ranks are soon standing on the brink of the seashore. Moses stretched over the waters the rod of God, and a strong wind from the east, or probably northeast, drove the waters back into the deep bay to the south, leaving the bed of the sea uncovered for a space ample enough to allow the mighty multitude to pass across the neck of the sea, which here was less than a mile in width. The cloud that had been in front of them moved to their rear, and spread out until it hid them from the sight of the Egyptians, who waited through the night, confidently expecting, when morning came, to fall upon their victims with a great slaughter. During the latter part of the night, however, the Egyptians became aware of what was happening, and instantly gave pursuit, following the Hebrews into the bed of the sea. But they soon found their chariots sinking in the sands, or the wheels breaking as they clashed against one another, while the horsemen became confused, and many of them terrified with a consternation which suddenly seized them, as if some unseen power was fighting against them. They declared that Jehovah was opposing them, and sought to retreat. It was too late. Moses was told to again stretch out his rod over the sea, Israel being at last all on the further shore. It was done, and the hosts of Egypt perished in the waters. The dead bodies of men and beasts drifted to the shores, while Israel abandoned themselves to holy rejoicing over the destruction of the cruel nation at whose hands they had suffered for ages past; and fervent praises of the Lord who had wrought such signal deliverance. The song of Moses and Miriam, as given in Exodus, 15th chapter, is a classic of sacred poetry, and has voiced for countless thousands the joy of such divine victory as God has often vouchsafed his people. Israel is at last free, and now goes forth to the high destiny for which God has spared them through all the weary years of their pilgrimage. Baptized unto Moses in the cloud and in the sea, they henceforth march under his leadership, and are protected by his mighty influence with their God.

*Lesson for Dec. 22 Exodus 14:19-29.

WRITE FOR OUR **NEW CATALOGUE** IT IS FREE

A handsome book of 265 pages, containing over 3,500 illustrations—with descriptions and prices of fine Diamonds, Watches, Silverware, Rings, Cut Glass, Leather Goods, Umbrellas, Sterling Silver Novelties, etc. We have articles suitable for gifts from 25c to $10,000.00,

Mermod & Jaccard Jewelry Co., Broadway, Cor. Locust St., **St. Louis, Mo.**

Cancer Increasing.

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every state in the union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, catarrh, piles, fistula, and all skin and womb diseases. Write for illustrated book. Address DR. W. O. BYE, Drawer 1111, Kansas City, Mo.

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

SCALES
GASOLINE ENGINES.
STEAM PUMPS.

IRON AND WOOD **PUMPS** OF ALL KINDS.

Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and **Fairbanks Standard Scales.** Prices low. Get the best. Send for Catalogue.

FAIRBANKS, MORSE & CO.,
ST. LOUIS, MO.

OIL--SMELTER--MINES.

DOUGLAS, LACEY & CO

Bankers Brokers Fiscal Agents,
Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal. Stock Exchange.

66 BROADWAY & 17 NEW ST., NEW YORK.

Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Specialty.

Booklets giving our successful plan for realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc. sent free to any interested on application.

BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Baltimore, Washington, Pittsburg, Buffalo, Prescott, Ariz.; Los Angeles, Cal.; Hartford, Conn.; Halifax, N.S.; St. John, N. B., Montreal and Toronto, Can.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

A SAFE AND PROFITABLE INVESTMENT

For Preachers, Teachers, Physicians, Merchants, Bankers, Lawyers, Farmers,

or any other thrifty people who want to make an investment that will yield an income for the day of retirement. Small or large installments at your pleasure. Fair and increasing dividends from the beginning up to 50 and 100 per cent. No venture, no speculation, but a solid investment.

For literature address

R. MOFFETT, 715 Logan Ave., Cleveland, O.

Publishers' Items.

Our advertisement of a Five Dollar Teacher's Bible for One Dollar and Twenty-five Cents has made things very lively in the Bible section of our Book Department. Responses have been fairly pouring in, and purchasers are delighted with their bargains. Here is a specimen letter just received:

Browning, Ill., Dec. 6, 1901.

Gentlemen:—I have received the Bible advertised by you at one-fourth regular price. Enclosed find $2.50 for TWO MORE copies of the same Bible.

JENNIE RENO.

This speaks for itself. These prices ($1.25, or $1 50 with thumb index) will prevail only while present stock lasts, and it is not a large stock. What you do should be done quickly.

If your friend is a Christian Endeavorer, we suggest that your Christmas remembrance may very appropriately take the form of a C. E. pin or badge of gold or silver. We have a number of styles. Prices are as follows:

Solid gold catch pin, size 1	$1.00
" " " " " 2	80
" " scarf pin, size 3	60
Solid silver catch pin, size 1	25
" " " " " 2	22
" " scarf " " 3	25

Size one is approximately the size of a ten-cent piece; size 2 is the size of a gold dollar; size 3 is a trifle smaller than size 2. These badges serve to make known to each other fellow Endeavorers who may chance to meet, and are also very neat and handsome pieces of jewelry.

A new edition of Alexander Campbell's *Christian System* has recently been issued. Mechanically, it is a great improvement over the old edition. Finer paper, wider margins, more modern and more substantial binding, make it a volume that we are proud to issue It will be remembered that about a year ago we reduced the price of this work to One Dollar. This reduced price has been made permanent. All of Mr. Campbell's works may now be purchased much more cheaply than formerly. Campbell's complete works, comprising eight larger volumes and three pamphlets, are now sold, as a set, for Eight Dollars, and *The Campbell Library*, consisting of the eleven works mentioned and, in addition, Garrison's *Alexander Campbell's Theology* and Grafton's *Life of Campbell*, is sold for only Ten Dollars. This set should go into thousands of homes and be read by tens of thousands of persons whose religious lives are brighter and truer because of Campbell's life and work, yet who know but little at first hand of his life and teaching.

The twentieth century will undoubtedly be known in history as the century of missions and world-wide evangelization. The church has never been wide-awake on this subject, but the awakening is surely coming. Christian people are becoming more and more interested in missions. One indication of this is the increasing demand for missionary books. We give here a list of some of our own books on this subject.

Leaves from Mission Fields (Ragland)	$1.00
Missionary Addresses (McLean)	60
Facts About China (Hunt)	25
Christian Missions (Green)	60
Circuit of the Globe (McLean)	2.00
Union and Victory (Garrison)	05

These are a few volumes that should be in every Christian home, and in every Sunday-school and Christian Endeavor library. Zeal comes without knowledge. No man is earnest and enthusiastic in a cause of which he knows little or nothing. Missionary expansion must be preceded by education, and the education must be had chiefly from the reading of missionary literature.

OUR YOUNG FOLKS

THOU WILT GUIDE ME BY THY COUNSELS

AN ILLUSTRATED WEEKLY

DEVOTED ESPECIALLY TO

The Work and Welfare of the YOUNG PEOPLE of the CHRISTIAN CHURCH

AND GENERALLY TO THE INTEREST OF

All People of All Ages Engaged in Bible Study and Church Work.

WILLIAM WORTH DOWLING, Editor,

Assisted by an Able Corps of Special and General Contributors.

The Minister finds OUR YOUNG FOLKS almost indespensable for many reasons, particularly on account of the Notes on the Uniform Mid-week Prayer-Meeting Topics, which are fuller and more complete than are given by any other publication. One of the leading Homiletic Monthlies reprints in nearly every issue one or more of these articles as "Sermonic Outlines" for the use of its host of ministerial readers.

The Sunday School Workers, including the Superintendent, Teachers and Bible Students, find in the two or more pages devoted to the International Bible Lesson in each issue the very best helps available. The Notes for Primary Teachers, by Mrs. Mary W. Grant, are especially valuable.

The Christian Endeavor. by a study of its columns, is thoroughly furnished. The exposition of the Senior Topics, by Frank G. Tyrrell, and of the Junior, by Mr. and Mrs. J. C. B. Stivers, are the fullest and most helpful that go into print, while the practical articles on methods of work and kindred subjects make OUR YOUNG FOLKS the foremost journal of its class.

The Picture Gallery is adorned from week to week with half-tone engravings of the best class of leading Ministers, Superintendents, Teachers, Endeavorers, and other Christian Workers, as well as by pictures of charming bits of Natural Scenery in all parts of the country.

The Story Department is a charming feature of OUR YOUNG FOLKS. In the past several serials have run through its columns which were so popular that they were afterwards published in book form. Shorter stories appear in every issue that are always pure and wholesome and uplifting.

The Subscription Price of OUR YOUNG FOLKS is One Copy One Year, 75 cents, and in clubs of ten and upwards only 50 cents each, although it is a large Sixteen-Page Weekly. Subscriptions are invariably discontinued at the expiration of the time for which an order was distinctly given.

Christian Publishing Company, St. Louis, Mo.

With a new year so near at hand many C. E. Societies are providing themselves with the necessary supplies for systematic work. We give herewith a partial list of our C E supplies:

Topic cards, per hundred	$1 00
Topical Handbook, per dozen	50
Application cards, per hundred	50
Active pledge cards, " "	50
Associate pledge cards, " "	50
Invitation cards " "	50
Constitution and By-laws	05
" " " " per dozen	30
" " " " " 100	2.00
Absentee cards, per 100	50
Wall pledge, (36x28 inches)	75
" " (54x36 inches)	1 50
Treasurer's book	50
Secretary's record book	1.50
" " roll call book	35

No society should attempt to work without adequate equipment; it is a mistaken and ill-advised economy. Our prices are low and within the reach of every society.

A MOST precious Christmas gift is a great new book on John and his vision. "Mystery of the Golden Cloth." Price $1.50. Address, J. S. Hughes, 38-92 La Salle, St., Chicago.

Cash Buyers for Farms or other real estate may be found through me, no matter where located. Send description and price and learn my successful method for finding buyers. **W. M. OSTRANDER,** North American Building, Philadelphia, Pa.

Barnes Business College

Library Bldg., 911 Locust st., St. Louis, Mo. A Strictly High Grade Business School. Thorough instruction in all Commercial Studies, including Shorthand, Touch Typewriting, etc. Established 20 years. Send for 50 page illustrated catalogue.

New England CONSERVATORY OF MUSIC

Forty-eight years of constant and healthful progress and growth has put this institution at the head (both in size and standing) of musical institutions in America. Comprehensive in plan, moderate in price, thorough in practice and famous *for results.*

GEO. W. CHADWICK, Musical Director.

Send for music and elocution catalogues.

FRANK W. HALE, General Manager, Boston, Mass.

FREE!

That prospective purchasers may know, befor sending their order, just what they are buying, w have prepared, for free distribution, an eight-pag folder telling all about that magnificent work—Th **Reformation of the Nineteenth Century.** Th folder contains a great deal of information. Even you do not intend to buy the book at the prese time, send for this folder. It will interest you, w promise, and all that it will cost you is the one ce that you pay for a postal card on which to wri your request.

The Christian Publishing Co., St. Louis, I

Marriages.

OSBORN—BALLEW.—Married, at Hale, Mo., Nov. 26, Robert Dalone Osborn, our pastor at Riverton, Ill., and Miss Mattie L. Ballew, one of Hale's most esteemed Christian workers, E. H. Kellar officiating.

THOMPSON—BRYAN.—Married, at three o'clock P. M. at the home of the bride's mother in Callaway county, Mo., Nov. 27, 1901, Mr. Lorenzo Dow Thompson and Miss Ellen Bryan, J. C. Reynolds officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

JOHNSON.

Mrs. Mary A. Johnson died Nov. 30, 1901, at Sugar Tree, Mo., aged 78 years. Was born in Jefferson county, Ky., July 14, 1823. Has been a member of the Christian Church since 16 years of age—62 years a Christian. The mother of seven children, three living, four preceding her. She was fully prepared and willing to go. She was "only waiting." She was always a cheerful giver, enriched by giving. "Lord Jesus, take me home to rest," was her dying prayer. Funeral conducted at the Gilead church Sunday after noon, Dec. 1, by the writer.

E. H. KELLAR.

Carrollton, Mo.

What may be seen
from car windows adds much
to the pleasure of a trip
to California over the
Santa Fe.

There are quaint Pueblo
Indian villages several
centuries old;

The ruins of prehistoric
races;

Going to California on the Santa Fe

Towering mountains—
Pike's Peak, Spanish Peaks
and San Francisco
Mountains;

Acres of petrified forests;

And greatest wonder of all,
Grand Canyon of Arizona,
now reached by rail.
The California Limited, daily,
to San Francisco,
Los Angeles and San Diego,

Best train for best travelers.
Illustrated books, 10 cents.

A. Andrews, General Agent,

Santa Fe Route,

108 N. Fourth St., St. Louis, Mo.

A SERMON OUTLINE

THEME

OUR SPECIAL RATE OF ONE DOLLAR.

WE WILL TREAT THE SUBJECT UNDER THREE HEADS AS FOLLOWS:

FIRST—New Subscribers may secure THE CHRISTIAN-EVANGELIST for one year by remitting ONLY ONE DOLLAR.

SECOND—Old Subscribers with subscription PAID TO JAN. 1, 1902, OR BEYOND may have subscription extended one year by paying ONLY ONE DOLLAR.

THIRD—Those in Arrears may pay to Jan. 1, 1902, at regular rates and send ONLY ONE DOLLAR for the year 1902.

(A) The first division of our subject may be explained and emphasized by means of sample copies, exhibits of what THE CHRISTIAN-EVANGELIST for 1902 is to be (we will furnish printed folders on application), and by impressing upon the prospective subscribers the necessity of a Christian paper in the home. It should be further urged that the paper be the very best obtainable, which is another way of indicating THE CHRISTIAN-EVANGELIST.

(B) Such homely admonitions as "A word to the wise is sufficient," "Make hay while the sun shines," "Now is the accepted time," "Opportunity has a forelock but no back hair," etc., may be used to illustrate and fix the importance of the second division.

(C) The third division naturally suggests a reference to the Twentieth Century and the awfulness of lingering in a century from whence one's friends and associates have departed. The Scripture admonition to "owe no man anything" may be used effectively.

CONCLUSION—Sin not away the day of grace. Accept the present opportunity. NOW IS THE TIME TO SUBSCRIBE.

CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST ST., ST. LOUIS, MO.

"THE ONLY WAY."

ST. LOUIS
TO
CHICAGO.

4 — PERFECT TRAINS — 4

MORNING, NOON, NIGHT AND MIDNIGHT,

EVERY DAY IN THE YEAR.

The equipment of these trains is matchless in every detail. Free Chair Cars; Pullman Compartment and Standard Sleepers; Café Dining Cars; Parlor Cars with Observation Platforms.

CHICAGO & ALTON RY

Write for time-tables, rates, etc., to

D. BOWES, Asst. Genl. Pass. Agt., ST LOUIS, MO

LADIES' BIBLES.

We are at a disadvantage in dealing with our patrons If these Bibles could be placed in a show-window and all the readers of the CHRISTIAN-EVANGELIST could be marched by we are confident few would pass without stopping, and our Bible sales would be increased twenty-fold.

Our "LADIES' BIBLE" is a novelty—something never before offered our readers. We never saw a more attractive edition of the Scriptures. If all who read these lines could see it, we would sell ten thousand copies during this month. Every man who loved his wife, every father who loved his daughter, every brother who loved his sister, every young man who loved—well, all these men would want to buy copies for those they loved. We offer two varieties of this Bible:

A19—Comparatively small, neat and compact, this Bible may properly be styled "dainty," and if the fair recipient be young and enthusiastic, she will very likely call it "cute." It is described as the "Minion 16mo, Oxford Reference Bible." It is printed on the famous "India Paper" (the finest book paper known, combining marvelous thinness and lightness with abundant opaqueness and strength). Size 6⅞x 4⅝ inches, and less than ¾ inch thick. The type is plain and easily read. It is about the size of that used in most newspapers. Besides the Old and New Testaments, this Bible contains a Self-Pronouncing Dictionary of Proper Names, Harmony of the Gospels, Chronological Tables, Maps, etc. Bound in French Morocco, Divinity Circuit, Round Corners, Red under Gold Edges, etc. Price....$2.50

A29—This is very similar to the above, but is even newer than A19—one of the very newest ideas in Bibles, in fact. Its chief feature, in addition to those enumerated above, is its surprising lightness and thinness. By the omission of maps and extra matter the publishers have made a book that is almost as 'light as a feather." It is printed in same type as A19, upon the same famous "Oxford India Paper." It is magnificently bound in the genuine Persian Levant, and is Leather Lined to Edge, with Red under Gold Edges. This edition has not the extensive "helps" which we offer in other numbers; but for ordinary use, this is just the thing to give mother, wife, sister or sweetheart for a gift Indeed, it is just the book for any one who desires a light, thin, compact Bible. Price.....$3.75

You have doubtless heard of this wonderful "India Paper," but you certainly never before saw an "India Paper" Bible offered so cheaply. You can make no more delightful and delighting Christmas gift to a lady relative or friend than one of these Bibles. Send in your order as early as possible, to avoid the holiday rush, and address it to the

Christian Publishing Co. 1522 Locust St., St. Louis, Mo.

Book Notes.

N. B. The business of the Christian Publishing Company is by no means confined to the books which we ourselves publish, or to those listed in our catalogue, or to those which we advertise, from time to time, in our periodicals. We do a general book business, and can supply, AT THE REGULAR RETAIL PRICE, almost any book in print, no matter where or by whom published. If you see anywhere a review or advertisement of any book and desire to purchase it, send us a money order or draft to cover the regular retail price, and we will forward the volume postpaid.

What a dainty, beautiful thing it is!—our "Ladies' Bible." Every time we look at it we are more certain that it is just what many hundreds of our patrons have been looking for. Imagine a book containing the entire Bible, with complete references, measuring 7x4¾ inches, only ⅝ inch thick, and weighing but 11 ounces, bound in Persian Levant, leather lined, silk sewn, divinity circuit, round corners, red under gold edges, printed on the famous India paper. This is our "Ladies' Bible," otherwise known as the "Oxford Minion 16mo Reference Bible," and as our "No. A29." Price, $3.75.

Practically the same Bible, but a little less finely bound and somewhat cheaper in price, is our No. A19—another "Ladies' Bible." It is printed on the same India paper, is bound in French morocco, divinity circuit, round corners, silk sewn, red under gold edges, and contains, besides the text and references, a self-pronouncing dictionary of proper names, harmony of the gospels, chronological tables, maps, minion type, etc. This is the cheapest "India paper" Bible known. Price, only $2.50.

Speaking of Bibles: We have just received what must be regarded as the *ne plus ultra* of Bible manufacture. It is the largest type reference Bible in the smallest compass published. Size, 7¾x5¼ inches, and only ⅞ inch in thickness. Printed on the "Oxford India paper." Long primer type, bound in sealskin, divinity circuit, rolled calf lined to edges, silk sewn, round corners, red under gold solid edges. Besides the text and references, there is a self-pronouncing dictionary, harmony of the gospels, chronological tables and maps. Any one purchasing this Bible has the satisfaction of knowing that he has the finest book that can be produced. Price, $14.50.

Christmas is coming, and is almost here. It is high time you made preparations for the day. These preparations may be divided into several classes. For example, every dutiful and loving husband should practice daily, before a mirror, the expression of mingled surprise and delight which he expects to assume when his wife presents him with the dressing-gown he knows she has been working on for ten weeks. But the chief preparation must be in the matter of providing gifts for those dear to us, and this is right where we come in. We are anxious to help you solve the perplexing problem of what to give your friends at Christmas. We have books of all kinds, suitable for all ages and all tastes. We can supply volumes grave and gay, literature heavy or light. We can send you the *edition de luxe* that the sighing swain sends his love, or the cheap booklet that the married man gives to his mother in-law. We have a beautiful stock of Christmas Cards, ranging in price from 5 cents each, or 35 cents per dozen, to 25 cents each, or $2.25 per dozen. These cards are listed at about one-half ordinary prices. We have Bibles and Testaments of all kinds and prices, from 7 cents to $14.50 per copy. All these good things are listed in our *Special Catalogue No. 39*, which is our Christmas catalogue. We have been unavoidably delayed in getting out this list. Christmas is now at hand, and if you are to profit by the bargains offered in our catalogue, you must make haste. Drop us a postal card and we will send you this catalogue.

Our *Christmas Catalogue* is particularly rich in gifts appropriate for children and young people. Parents and teachers who are seeking gifts for their children or pupils will save both time and money by making their selections from our list. For example, we offer about fifteen charming children's books for 35 cents each. There are a number of others at 40 cents and 50 cents each. Many of these, moreover, are such volumes as you will be asked twice as much for at the book stores. We have books for the very little tots, for the knickerbockers and short skirts, for sweet sixteen and for the college graduate. We are prepared to suit all, regardless of age, sex or desire.

A short time ago there stood in one corner of our shipping room a pile of books six feet square and as high as a man's head. This pile was composed of *The Christian Sunday-School Lesson Commentary*. It was only a part of the edition, placed where it would be convenient for the filling of orders for single copies. Now the pile is less than two feet high. The books that recently towered high are now scattered over the world. Several hundred are on shipboard, bound for Australia, New Zealand, Hawaii, England, China, India, Japan, etc., etc. And besides those gone from this pile we have sold thousands in large orders, ranging from one order for twenty-one hundred (2,100) copies down to those for one or two dozen. These facts demonstrate the unrivaled popularity of our *Lesson Commentary*. Have you ordered your copy for 1902? If not, send us one dollar without further delay and we will promptly mail you a copy. If you are a teacher, officer or Bible-class pupil in the Sunday-school you really cannot well afford *not* to secure this great help.

The Christian S. S. Lesson Commentary is so excellent a commentary on the portions of scripture used in the lessons that a great many people are securing the editions for former years to add to their libraries. We have the annual volumes for the years 1886 to 1901 inclusive. Each volume is a large cloth-bound book of from 350 to 400 pages. The first ten volumes are by B. W. Johnson. Beginning with 1896 W. W. Dowling is the author. The price of any volume from 1886 to 1900 (inclusive) is 35 cents. The price of the edition for 1901 is now 50 cents. The complete set of sixteen volumes forms a valuable commentary on the Bible, illustrated with thousands of pictures, diagrams, etc. *Note our special offer.* We will send the complete set of *sixteen* volumes by express, not prepaid, for only four dollars! This is at the rate of 25 cents per copy—considerably less than the actual cost of manufacture.

DR. PRICE'S Cream Baking Powder

Each time the United States Government has officially tested the baking powders the report has shown Dr. Price's Cream Baking Powder to be of superlative leavening strength, free from alum, absolutely pure and wholesome.

This is gratifying, for Dr. Price's Cream Baking Powder is depended upon by millions of people to raise their daily bread.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid, whose use in food is dangerous.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

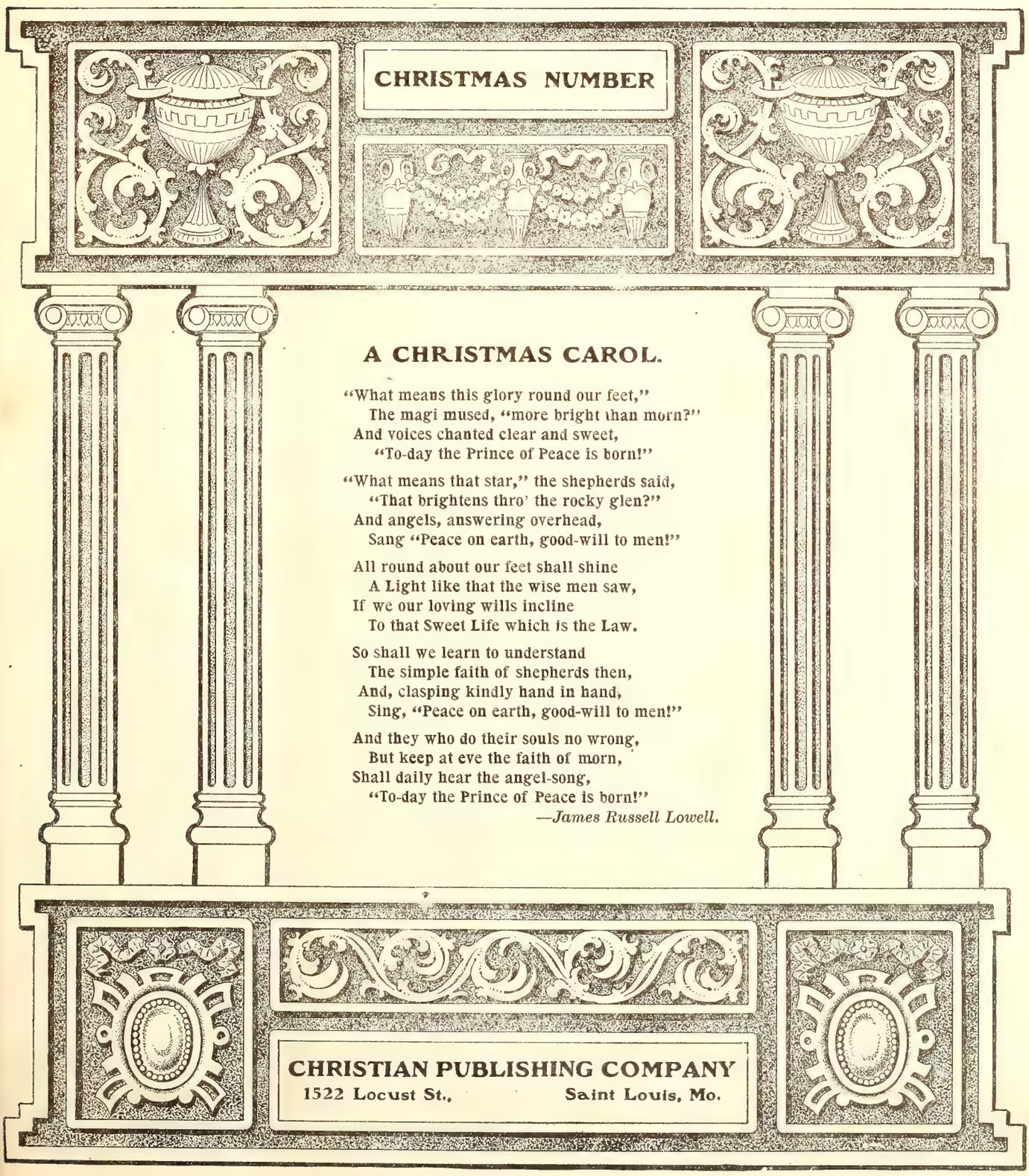
The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougera & Co., 30 North William St., N. Y.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii | December 19, 1901 | No. 51



A CHRISTMAS CAROL.

"What means this glory round our feet,"
The magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"To-day the Prince of Peace is born!"

"What means that star," the shepherds said,
"That brightens thro' the rocky glen?"
And angels, answering overhead,
Sang "Peace on earth, good-will to men!"

All round about our feet shall shine
A Light like that the wise men saw,
If we our loving wills incline
To that Sweet Life which is the Law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good-will to men!"

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel-song,
"To-day the Prince of Peace is born!"

—*James Russell Lowell.*

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. ..... $1.50 each
Ministers..... .. .. 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

Santa Fe trains now run every day to rim of Grand Canyon of Arizona.

No stage ride.

Side-trip rate only $6.50.

Ample Pullman accommodations upon resuming trans-continental trip.

Open all winter.

All Rail to Grand Canyon of Arizona

Santa Fe

The only scenery in America that comes up to its brag.

Earth's armies could be lost in this stupendous gulf—217 miles long, 13 miles wide, a mile deep.

The chief attraction of a California tour.

The California Limited, daily to San Francisco, Los Angeles and San Diego.

Illustrated books about Grand Canyon and California, 10 cents.

A. Andrews, General Agent,

Santa Fe Route,

108 N. Fourth St., St. Louis, Mo.

The Lesson Commentary for 1902 is out, and not a few are already in the hands of advance subscribers. It will be found fully equal to any of its predecessors for thoroughness and adaptability to the wants of teachers and advanced students. $1.00 per copy, or $9.00 per dozen by express.

Christian Publishing Company, St. Louis.

SPECIAL SUBSCRIPTION PRICE

For the Year

$1.00 1902. $1.00

JUST THINK OF IT! Fifty-two Copies of the CHRISTIAN-EVANGELIST, Improved and Illustrated, only

ONE HUNDRED CENTS.

THIS RATE IS MADE TO EVERY ONE.

MOREOVER, We will send the remaining December numbers free to every new subscriber sending ONE DOLLAR for 1902.

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Christmas Cards.

The great majority of the readers of this paper, who can afford to present their friends with diamond rings and automobiles at Christmas time, have no interest in this announcement. It is for the benefit of the few who are unable to scatter such costly gifts, but who wish to send some Christmas remembrance to their friends. For all such, the CHRISTMAS CARD is just the thing. The friend who is worth having will appreciate such a kindly evidence of good will and remembrance as much as he would a gold watch. The complete list of our Christmas Cards is given in our Christmas Catalogue, yours for the asking, but we give below the following:

No. 70.—Twelve designs—*i. e* purchaser of a dozen cards gets 12 *different* cards. Size (closed), 4x2½ inches. Varied designs—flowers, landscapes, etc., etc. Christmas Greetings. Space for name of giver. Single copy, 5 cents; per dozen, 35 cents.

No. 81.—Flowers, cut to shape; a most tasteful design. Closed, 5x3 inches. Verses and Holiday greetings, with name of sender. Two designs. Single, 5 cents; per dozen, 40 cents.

No. 62.—Size 6x4½ (open). Christmas verses and greetings. Child figures, embossed; flower stamped designs. Two varieties. Single, 5 cents; per dozen, 40 cents.

No. 45.—An exquisitely chaste design; Rural Scenes in Photographic Colors. Shakespearian Quotations; Christmas Greetings. Four designs. Single card, 5 cents; per dozen, 50 cents.

No. 14.—One of our prettiest and choicest cards. Embossed designs with filagreed borders. Two varieties. Inside, Christmas verses and greeting. Single copy, 5 cents; per dozen, 50 cents.

No. 54.—This is getting into the higher grade of goods. Bowls of Roses in four designs. Escalloped Edges, Classical Quotations, printed in Gold. Single, 5 cents; per dozen, 50 cents.

No. 43.—This "card" is really a little booklet, with choicest floral designs on cover; holiday greetings and verses, and with blanks for names of giver and recipient, inside. Single copy, 8 cents; per dozen, 60 cents.

No. 99.—"Just too sweet for anything," is what she will say when she gets this beautiful Christmas remembrance. Size (open), 11x5½ inches. A triumph of delicate color-work. Single copy, 10 cents; per dozen, 80 cents.

No. 98.—A delicate bit of coloring in flower-designs. Holiday Greetings in Embossed Lettering. This is another booklet. Inside are Christmas verses and register for two names. Single copy, 10 cents; per dozen, 90 cents.

No. 100.—This is a novelty—a new idea in Christmas greetings. It is impossible to give, in a few words, any adequate or intelligible description of this beautiful novelty—this ingenious arrangement of color reflection to produce day and night effects on the same card. No. 100 is truly a gem. We have put it at a low price in order to introduce it among our patrons, 10 different designs. Single, 25 cents; per dozen, in assorted designs, $2.25.

Our five cent cards are such as the city stores, even, sell for ten to twenty cents. Our prices are very low. The practice of giving Cards at Christmas and Easter is rapidly growing—as it should—as it is a beautiful custom.

You doubtless have a score of friends whom you wish to "remember" at Christmas, yet you stagger at the expense and labor of purchasing expensive presents for them. Why not secure a dozen or two of our cards, and thus satisfy the generous impulse of your heart, without embarrassing yourself financially? *Verbum sap.*

Send in your orders as early as possible, to avoid the rush, and accompany them by cash. Address,

THE CHRISTIAN PUBLISHING CO., 1522 Locust St., St. Louis, Mo.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, December 19, 1901. No. 51.

Contents.

EDITORIAL:

Current Events....1603
A Christmas Sermon....1605
Home—A Christmas Meditation....1605
The Slaughter of the Lambs....1606
Notes and Comments....1607

CONTRIBUTED ARTICLES:

Christmas Greeting.—I. J. Spencer....1607
The New Happiness.—N. J. Aylsworth..1608
A Glimpse of Shanghi.—F. M. Rains...1609
Jesus's Teaching Concerning Himself.—J. M. Lowe....1610
The Floating Population.—George H. Combs....1611
How to Use the Uniform Topics.—George Darsie....1611
President Cramblett's Inauguration at Bethany College.—G. W. Muckley....1612
New York Letter—S. T. Willis....1613
"As Becometh the Gospel."—T. H. Blenus....1613
B. B. Tyler's Letter....1614

CORRESPONDENCE:

Eastern News Notes....1618
The Preachers' Meeting at Moberly, Mo....1618
An Unworthy Preacher....1618
One Reason Why I Am a Prohibitionist.1619
England Revisited....1619
Practical Christian Union....1620

MISCELLANEOUS:

The People's Forum....1615
Our Budget....1616
Book Notes....1620
Evangelistic....1621
Family Circle....1624
With the Children....1627
Hour of Prayer....1628
Sunday-school....1629
Marriages and Obituaries....1631
How to Order Books....1632

Subscription $1.50

Current Events.

The Schley Verdict. The verdict of the naval court of inquiry in the case of Admiral Schley is a verdict which will please no one. The court was divided. Admirals Ramsay and Benham found Schley deserving of censure on all of the eleven points to which the Secretary of the Navy directed the attention of the court. Admiral Dewey, president of the court of inquiry, presented a minority report in which he held that Schley proceeded with due dispatch to Cienfuegos, that his blockade of that port was effective, that the passage to Santiago was made as expeditiously as possible, that the blockade of Santiago was effective, and that, since he was in absolute command of the squadron at the time of the battle, he is entitled to the credit of the victory. Admiral Dewey makes no explicit reference to Admiral Schley's alleged disobedience to orders, the retrograde movement, or the famous loop, but contents himself with stating in a general way that he did the best he could under the circumstances and deserves the credit of destroying the Spanish fleet. Schley's friends are jubilant over the vindication of their hero in Admiral Dewey's report, but find it hard to swallow the censure of the majority of the court, and there are threats of all sorts of appeals and continuations of the investigation. Admiral Schley has stated that he will follow the advice of his attorney, Mr. Rayner, in pursuing the inquiry further. It is reported that Mr. Rayner will not favor a congressional inquiry, but will try to find some other court of appeal. To bring the matter before Congress would inevitably entangle it with political questions, with results even more demoralizing than those of the inquiry which has just closed.

"Kill the Umpire!" Those who occasionally see the great American game of baseball, know the sound of a cry for vengeance upon the umpire. An umpire seems to be considered by most men as an instrument for getting their own opinions endorsed, and they cannot be satisfied with any judgment which goes against them. The naval court of inquiry, consisting of Admirals Dewey, Benham and Ramsay, is as high a court as can be instituted by the department. No court, of course, can satisfy all the people who consider courts merely as instruments for confirming their opinions. There have been a great many absurd utterances through the press and otherwise since the verdict was announced. Persons who had all respect for the court before have suddenly discovered that it is the mere tool of the "naval clique." It is unquestionably regrettable that so old and valuable an officer as Admiral Schley should end his active career with such a verdict as this, but the inquiry was of his own seeking and the court was of the sort which he himself chose. He was satisfied with the umpires before they had rendered their decision, and he will doubly endear himself to the public if, whatever may be his sense of injury, he will allow the matter to drop at once. He has already won the admiration of all discerning persons by refusing an offer to go on the lecture platform at the rate of $20,000 for forty nights.

The Philippine Tariff Decision. The United States Supreme Court, in deciding the Fourteen Diamond Rings case, has declared that the Dingley tariff law does not legitimately apply to goods imported from the Philippine Islands since they were acquired by the United States, and that all duties paid under protest on such goods must be refunded. This decision is consistent with the decision made several months ago regarding the Porto Rican tariff. In the case of Porto Rico, a special tariff bill was passed by Congress several months after the annexation of the island, and the suits involved two points: *First*, was the Dingley schedule legally applicable to Porto Rican goods imported in the interval between annexation and the enactment of the special tariff law? *Second*, was the special Porto Rican tariff law constitutional? To the first of these questions the Supreme Court answered, "No"; to the second, "Yes." The Dingley law specifies the duties which are to be collected on goods imported from "foreign countries." In holding that the Dingley law was not applicable to Porto Rican goods, the court therefore held that Porto Rico was not a foreign country within the meaning of the law. The Constitution provides that duty shall not be levied on goods transported from one point to another within the United States. In affirming the constitutionality of the Porto Rican tariff, therefore, the court held that Porto Rico was not a part of the United States within the meaning of the Constitution. The case in the Philippines is similar to that in Porto Rico during the interval between annexation and the enactment of the special tariff. The Philippines have by annexation ceased to be foreign territory and hence, says the court, have ceased to come within the provisions of the Dingley law. Since no other tariff law has been enacted for them, it is inevitable that a condition of free trade should exist. And this is what the Supreme Court has recently affirmed in deciding the Fourteen Diamond Rings case. The rings in question were brought from the Philippines and passed the customs examiners at San Francisco without duty being levied on them. Subsequently they were seized in Chicago by agents of the Treasury department and the payment of duty at the Dingley rates was demanded. The owner refused on the ground that the law imposed a tariff only on goods coming from foreign countries and that the Philippines were not foreign. The Supreme Court upholds the owner of the rings in this contention.

The New Philippine Tariff. The decision of the Fourteen Diamond Rings case leaves a double reason for prompt action by Congress in enacting a special tariff law In the first place Philippine free trade leaves open an avenue by which foreign goods can be brought into the United States without the payment of duty, the increased cost of transportation via the Philippines being much less on most articles than the duty according to the Dingley schedule. In the second place, it is desirable to provide a source of revenue for the Philippines. The bill which has been introduced in the House of Representatives and which will be voted upon

Wednesday afternoon of this week meets both of these requirements. It makes the full Dingley schedule effective on goods imported into the United States from the Philippines; it confirms the schedule which was arranged by the Commission last September and is now in force on goods imported into the Philippines; it remits the internal revenue tax upon all taxable articles manufactured in the United States and exported to the Philippines; and it provides that all duties collected on imports to the islands or on imports to this country from the islands, shall constitute a fund to be used in defraying the expenses of government in the Philippines. The order under which the bill is being considered in the House does not admit of amendment and its passage is considered certain. It will have the right of way in the Senate and will probably be put through before the Christmas recess.

Clara Barton Re-elected. Miss Clara Barton has been re-elected as president of the Red Cross Society. In May, 1900, after many delays, the society was incorporated by act of Congress. It had already for many years been recognized by international treaties which promised immunity from attack to those who wore its emblem on the battlefield. During the past year a surreptitious movement has been on foot, urged on by some ambitious persons, to remove Miss Barton from her position as president of the society. She is now in the neighborhood of eighty years old but still vigorous, so her friends say, and capable of an immense amount of work. But it would seem that those who are ambitious to reap the honors which she has sown for the Red Cross Society might refrain from any attempt to supplant her while she lives. For the present, at least, the attempt has been frustrated.

Wireless Telegraphy. It was a startling announcement that was made last Sunday that Marconi, the young Italian electrician, had succeeded in sending wireless signals across the Atlantic Ocean. Several months ago he established a station on the cliffs of Cornwall near the most westerly point in England. With a powerful transmitting apparatus at that point a signal has been sent to a corresponding station on the coast of Newfoundland. It was not a complete message, but merely the three dots which stand for the letter "s". The signal was caught by a receiver raised on a kite. Some doubts have been expressed as to the correctness of this report, but there is no doubt that Signor Marconi believes that the signal has been reported, for he has caused official announcement to be made to the British, Italian and Russian governments. In any case there are, of course, many more steps to be taken before wireless telegraphy for practical purposes will be an accomplished fact. But the transmission of a single letter proves that the thing is possible. And why should it not be possible? Light and sound are vibrations and they are transmitted through the air and the hypothetical ether. Electricity, so far as we know anything about it, seems to be a mode of vibration and more than likely we shall find that nature has provided an all-pervading medium for its transmission when we only learn how to make use of it. If electric lights had come before sunlight we would be wondering how it could be possible for light to be transmitted without wires. The problem of wireless telegraphy for long distances is far from completely solved, though messages are now sent a hundred miles or so with comparative ease. But from all appearances the young Italian is on the highroad to immortal fame as one of the world's greatest inventors. With Marconi at the age of twenty-six doing impossible things in wireless telegraphy and Santos-Dumont, who is even younger, astonishing the world with the performances of his airship, it is evident that in the realm of invention the young men are getting their full share of the honors.

An Incitement to Crime. It is reported that "Brigadier General Bell has issued an order to the soldiers under his command in northern Luzon, forbidding them, under pain of severe punishment by court-martial, to drink the native 'vino' spirits, which has been found to produce insanity and incite to crime." Is there anything extraordinary in this characterization of "vino" to distinguish it from the very best brand of Kentucky whiskey and several other varieties of beverages of greater or less potency? The symptoms are certainly familiar. Judging by the frequency with which the terms "drunk" and "disorderly" appear in conjunction in the annals of the police courts, one might think that the prohibition might be extended with equal reason to the native vino produced and consumed in this country.

Single or Separate Statehood. The convention held a month ago at Muskogee, I. T., advocating the admission of Oklahoma and the Indian Territory to the Union as a single state, had general but not universal support among the people of those territories. Last week another convention was held at the same place by those who favor independent statehood for Indian Territory, and resolutions were adopted demanding the right of self-government "without the interference of persons inhabiting any other state or territory." If the two territories are united into a single state the inhabitants of what is now Indian Territory will of course have self-government without any interference by "persons inhabiting any other state or territory." This fervid invocation of liberty seems based on the assumption that the maintenance of a territory's identity and separateness is one of the natural rights of man. The convention in advocating separate statehood for Indian Territory urged the speedy completion of the Indian citizenship rolls, the allotment of the remaining tribal lands, and the elevation of the Indians to the status of citizens. A population of half a million is claimed but probably a hundred thousand less would be a high enough estimate at present. The statehood movement is liable to delay from the conflict of plans. Senator Fairbanks has introduced a bill to admit Oklahoma as a state, its capital to be a town named McKinley. The proposition favored by Delegate Flynn, of Oklahoma, is to admit Oklahoma at once and add to it from time to time the counties of Indian Territory as they become ready for it. This plan agrees both with the general sentiment that something ought to be done at once, and with the opinion of the Secretary of the Interior that it will be some time before the Indian tribal government can be entirely abolished and the territory as a whole made ready for statehood.

A Notable Capture. Of all the despicable gambling schemes, none is more atrocious than that of the "policy" shops which gather in the hard-earned pennies of the poor. The New York police, acting under the recent law which makes it criminal to be found in possession of "policy" sheets or paraphernalia, have raided an establishment which appears to be the central office for the whole system in that city, and Al Adams, "the Policy King," is looking very hard into the face of long delayed justice. The books which were captured show receipts averaging not far from $10,000 a day coming through 82 shops in various parts of the city. These receipts were practically clear gain aside from the cost of rent and police protection—for the police captain of the district has been suspended pending investigation. As for payments to those who draw the lucky numbers—there were none. As ordinarily conducted playing "policy" is not a game of chance, it is a sure thing—for the shop. Before the winning numbers are chosen it is known just how the bets have been placed and the choice of numbers is made accordingly. Of all blind, foolish schemes for winning money, this is one of the worst, and the evil is far more widespread than many imagine. The worst of it is that it is a folly which especially affects the imaginations of the poor, thousands of whom are squeezing out dimes and quarters from their meager wages every week to play "policy" in the hope of some day making a lucky stroke. It is the poor man's savings bank, but with this objectionable characteristic, that the savings are always kept by the bank. It is estimated by Capt. Goddard of the New York police force, who headed the raid, that the police shops of New York city took in $60,000 a day before the recent campaign against them was begun. There have been one hundred and five arrests and forty-five convictions for "policy" playing since the new law went into effect.

The Senate on Monday ratified the new Hay-Pauncefote treaty with only five dissenting votes. The representative men of both parties agreed that the terms of this treaty amply safeguard American rights. By explicitly abrogating the Clayton-Bulwer treaty of fifty years ago, it saves us both from the inconvenience of being bound idefinitely by an antiquated convention and from the temptation to commit a diplomatic faux pas by ignoring it. The new treaty, although assuring the neutrality of the canal, will permit it to be a thoroughly American enterprise in every respect which is of any consequence. It is an appropriate time to make another entry in the long and growing list of triumphs of American diplomacy.

We are glad to be able to announce that the editor's condition has improved somewhat since last week's bulletin. There has been a slight lowering of the temperature of the fever and a corresponding improvement otherwise. The change is only slight, but it is enough to justify the hope that within a few days he may enter upon the period of convalescence. The complete recovery of his strength must of necessity be a slow and tedious process, but there is reason to believe that it will begin within a few days. As soon as he is able to be moved he will be taken south.

A Christmas Sermon.

Is it true, as men tell us, that the gladness of life has really vanished from our aging earth and that, between the greedy quest of gold and the feverish pursuit of pleasure, men rush through life with neither the inclination nor the capacity for such innocent and wholesome joys as thrill the heart of childhood? Has the blood of the race grown so cold, its imagination so blind, its faith so weak, that we have become a people without visions, without unselfish enthusiasms—with only a keen eye for *business?* Certainly there are many who hold this opinion, and by so thinking confess that for themselves the accusation is true. But one may at least admit, without laying himself open to the charge, that there is in our modern life, and especially in city life perhaps, too little of this spontaneity and exuberance, and that we need to cherish every influence which makes for its encouragement.

It is the great value of the Christmas season that it brings back the joys of childhood to those who have failed to find consolation in worldly wisdom; that it restores the vanished rainbow tints to a world which our dull eyes at other times perhaps see as a somber gray; that it gives us back our faith in men, quickens our old enthusiasms, revives our visions, and fills our hearts with a spirit of unselfishness which echoes back the angels' song, "Peace on earth, good will to men."

To be sure, the merchant takes shrewd account of the "Christmas trade"; so much so that the superficial and cynical observer might even assert that the whole tradition of Christmas is maintained as a piece of consummate commercialism, and that the makers and sellers of wares are united in a conspiracy to stimulate gift-giving and coin it into dollars for their own profit. But such an explanation of the phenomena of Christmas would take account of only its most superficial aspects. Christmas is not characterized most adequately as the time for giving presents to one's friends, but as the season when the spirit of brotherhood and of simple childlike joy prevails. Gift-giving is not the main thing. It is merely an inevitable expression of the real Christmas spirit, which is something that no mercantile shrewdness could possibly create for its own selfish ends. No, Christmas is not a creation of the business world. It is the bursting forth of the springs of the human heart—springs which at other times we suffer to become clogged with the cares f our daily toil and polluted with the short-sighted penny-wisdom which we call worldly prudence.

Perhaps there will come a time when mankind will no longer need these special seasons of refreshing, because men will have learned to keep alive throughout the year that spirit which now needs an annual revival. Perhaps—but such a consummation is too far distant to make its anticipation worth while. For us and for our time, and until men have learned the secret of being at once earnest and light-hearted and of applying the principles of brotherly love to all the practical affairs of life fifty-two weeks in the year, the Christmas season will continue to be a period of needed recuperation for the better nature of every man. It is something to be unselfish one day or one week in the year. It is not enough, but it is something.

Christmas is, by common consent, the children's festival. Why? Most obviously, because it is the birthday of the Christ-child When Divinity clothed Himself in our mortal nature, he sanctified first Womanhood, then Childhood, then Manhood. Not only did Jesus set a little child in the midst of his disciples as a pattern for them, but before that he set himself as a little child in the midst of the family, in the midst of the natural environment of childhood, and made the brightness and the purity of childhood henceforth tenfold more pure and bright. Why should not the Christ-child's day be held forever sacred to the children?

Jesus said, "Except ye repent and become as little children, ye cannot enter into the kingdom of heaven." Yea, and except ye repent and become as little children, ye cannot enter into the kingdoms of this earth. Repent of the sin that defiles the heart; repent of the selfishness that narrows the soul; repent of the anxious care that denies God's providence; repent of the needless gloom which masquerades as religion, while it insults the very sunshine of God; repent of the cynicism which belittles faith in man; repent of the sordid blindness which sees no good but gold, stigmatizes brotherly love as impractical, and can catch no hopeful vision of better things ahead. Unless ye repent of these things and become as little children in purity and unselfishness, in placid faith and eager joy, in hope, in trust, in glad enthusiasm, ye cannot enter into the kingdoms either of earthly happiness or of heavenly felicity. Whoever holds the title deeds and mortgages, the earth and its fulness are possessed by those whose hearts are large enough to contain large generous thoughts of God and man and the world.

This is the Christmas spirit—the spirit of childlike joy in all good things, of faith without fear, of love without limit, and of the perfect peace that comes from these. Let us keep the feast in gladness of heart and in grateful remembrance of Him who has brought us joy and has left us peace.

Mr. Seymour Bell recently said that America needs more English tea and Scotch whiskey, and England needs more American labor-saving machinery and the skill to use it. British competition would be favored by the adoption of both recommendations. The copious use of Scotch whiskey is a great help—to one's rivals.

Home—A Christmas Meditation.

As a bird that wandereth from her nest so is a man that wandereth from his place. Do good and dwell in the land and verily thou shalt be fed. The fire burns brightest on one's own hearth. A tree often transplanted neither grows nor thrives. He who is far from home is near to harm. He who is everywhere is nowhere. East and west at home the best. God, the fountain of life, has a home, and somewhere in space there is a place which we call heaven. A curse upon all those fantastic methods of living, dreamed of by socialism and communism, which would sacrifice home to the meagre economies of great establishments where humanity is fed in stalls like cattle.

Such are some of the utterances of the world's prophets on the need of the home. Center of all sunshine and joy, of all festivity and good cheer, should be this sacred shelter. What happiness in father's or mother's care, in the tender ministry of husband or wife, in the confidence and trust of brothers and sisters! What blessed associations cluster about the very word "home," compared with which dwelling, mansion, palace are but cold terms! What memories quickening the pulse, warming the heart, stirring the soul to its depths, making age young again, sustaining the sailor in the midnight watch, inspiring the soldier on the field of conflict, imparting endurance to the worn-down sons of toil!

Going home means going into an atmosphere of gladness, a place of joy. Of the primitive Christians we read: "And they, continuing with one accord in the temple, and breaking bread at home, did eat their meat with gladness and singleness of heart." These ancient Christians were not hermits, they enjoyed their food. A convivial meeting some think a contrivance of the devil, but a *convivium* is only an eating together. Two laborers eating their lunch of bread and cheese on the sidewalk are having a convivial time. It is reason enough for eating with gladness that we have something to eat, and reason enough for eating with thanksgiving that we are counted to be sharers in the bounty of the Giver of all good. What pleasure to see a man enjoy a square meal. It is worth the cost of paying the bill. A long-faced, dumpish, ungrateful feeder should have no turkey or plum pudding at Christmas, but only bread and water enough to keep his dyspeptic body and his lean, narrow soul from disconnecting. "What were the three great feasts of the Jews?" asked the Sunday-school teacher of her class. Tommy's hand went up. "What were they, Tommy?" "Breakfast, dinner and supper!" exclaimed Tommy. Jews and Gentiles alike observe these feasts and they should be observed religiously, gratefully, joyfully. Selfishness and discontent kill joy. The ungrateful man is never happy.

Home above all should be the abode of peace. One traveling in Germany came to a tavern and stopped for dinner. After the meal the landlord put on the floor a great dish of soup and gave a whistle. In came a big dog, a large cat, an old raven and a big rat with a bell on its neck. All four went to the dish and without disturb- d together. After dining

the dog, the cat and the rat lay before the fire, and the raven hopped about the room. The landlord had taught them to live in peace. He said the rat was most useful, for the noise it made by the tinkling of the bell drove all the other rats and mice away.

Now, if a dog, a cat, a raven and a rat can live together happily, cannot father and mother and brothers and sisters do the same? Shall people, rational men and women, be guilty of grumbling and fault-finding, snarling and squabbling all the time, making their homes wretched, and driving boys and girls out into the cold world and into the pathways of sin? Ought not every man's house to be a very hill-top of cheerfulness and serenity, a mountain height of inspiration and confidence and joy, far removed from all mist and cloud?

What a treasure is a happy home! A merchant failed in business and went home in great agitation. "What is the matter?" asked his wife. "I am ruined, beggared; I have lost my all!" exclaimed the man, pressing his hand to his head. "All!" said his wife. "No; I am left." "All, papa!" said his oldest son. "I am here." "And I, too," said his little girl, running up and putting her arms about his neck. "And I'm not lost, papa," said his little boy. "And you have your health left," said his wife. "And your hands to work with," said his oldest. "And God's promises," said grandmother. "And your feet to carry you about," said his youngest boy. "And a good God," said his wife. "And heaven to go to," said the little girl. "God forgive me!" exclaimed the man. "I have not lost my all. What have I lost to what I have left!"

Peace is here if anywhere on earth. The peace and good will the Babe of Bethlehem came to bring most of all is in the home. With the Christmas season let the home be the center of joy and festivity.

"I knew by the smoke that so gracefully curled
Above the green elms that a cottage was near;
And I said, if there's peace to be found in the world
A heart that was humble might hope for it here."

Home should be a foretaste of heaven. Our highest idea of heaven is that it is home, our Father's house, the place where the children gather. "I long to see home!" sighs the sailor, when his ship rocks to and fro in the storm. "I am going home," thinks the merchant as he closes the doors and bars the windows of the shop, tired of the labors of the day. "I shall go home now," says the plowman at the end of the furrow, as he unhitches the team and turns their heads toward the farm-house. "I must hurry home," said the mother, when her heart is with the little one. "How I long to get home," says the schoolboy, disconsolate over his task. "Don't stop me; I must run home," says the bright-eyed little girl, as she skips along the pathway. "Almost home!" exclaims the dying Christian, with enraptured vision. "Home at last!" shouts the pilgrim, as he steps on the golden shore to wander no more forever.

"I dreamin of de light,
In the shadders of de night,
De mawnin's over yander 'en its comin' to my sight.
En I heah de sweet bells ringin,
Singin, singin, ever singin,
Of de light, of de mawnin light.
I dreamin of de light,
En de hills 's gittin bright
Ez ef angels breshed em ez dey passed wid wings of white;
En I singin right along,
En my soul is in my song,
Of de light, of de mawnin light.
Shine out, O blessed light!
Make de worl' and heaven bright,
Though dey ain't no dark kin ever hide dat heaven from my sight,
Shine out, en let me be
Whar yo' beams kin fall on me
In de light, in de mawnin light."

The Slaughter of the Lambs.

To be greedy without being gullible is a height of sordid prudence which few attain. Therefore it is not only more wholesome and more Christian to avoid greediness, but it is also eminently safer. Let a man once conceive an ardent desire to double his money in ninety days—not merely to wish vaguely that he could, but to make that desire a guiding principle of action—and he is ripe for any folly.

Only a few days ago the police uncovered the operations of one of the five-hundred-and-twenty-per-cent. stock-market swindlers. It was the same old hoax. Advertisements in country papers were followed up by circulars announcing that the company was in a position, owing to its inside information about the stock market, to guarantee a weekly dividend of ten per cent. on all money placed in its hands. An investment of one hundred dollars would bring a weekly return of ten dollars. Whoever would lay down a thousand dollars would thenceforth enjoy perpetual affluence with an income of one hundred dollars a week. These figures were mentioned merely as a minimum. The company had good reason to believe that much larger returns would be secured, but it proposed to deal in all frankness with its patrons and it did not just at present feel justified in absolutely guaranteeing more than five hundred and twenty per cent per annum. And people whose sanity had never been held in suspicion, who had been shrewd enough and dilligent enough to save up various sums of money, trooped after the whistle of these pied pipers. They planted their savings in the hope of a glorious harvest; but they found that they had only put their money in a hole—and the other fellow had the hole. The police and the postal authorities intervened, but the culprits had fled, leaving only some documents which revealed the completely fraudulent character of their operations and the foolish greed of their dupes.

The education of no American boy ought to be considered complete until he has taken a thorough course of study in the science of How Not To Get Rich. It is useless to try to teach the art of getting rich. All the people who know how are so busy doing it that they have no time to give lessons. But it would be worth while, at almost any cost, to point out to the rising generation some of the ways in which wealth is *not* to be acquired. This course of study would include a classification and analysis of the various get-rich-quick schemes, and would show that the only person who ever acquires wealth by these methods is the swindler who plays upon the greedy eagerness of some more credulous wealth-seeker. The course would issue in the proof of the proposition that, barring gifts and unexpected discoveries, quick riches mean dishonest riches.

And yet it is hard to make this teaching carry with it the weight which it should, when gentlemen of eminent respectability are manipulating corners in copper and clearing a few millions over night, or are gathering in some hundreds of thousands of dollars in margins by selling certain train-loads of wheat which they never possessed and subsequently buying from some one who is not expected to deliver it. By some sleight of hand, the trick is turned by those who know the game. The police do not interfere, immaculate respectability is preserved, and the onlooker goes away with the impression that 520 per cent of profit is not at all incompatible with strictly legitimate dealing.

The respectable stock gamblers are primarily responsible for the success of despicable swindlers of the 520 per cent type in leading the lambs to the slaughter. Their example, constantly held up before the public eye as an honorable success, fosters the false idea that money can be honestly acquired without honestly working for it, excites greed for unearned gains, and prepares the grist for the swindler's mill. When the social and moral judgment of the stock gambler is readjusted to fit his deserts, the confidence man will lose his most valued ally, for the strongest point in his appeal to the credulity and greed of his intended victims is the unfailing reference to recent conspicuous winners in the stock market.

All men who have possessions may be divided into two classes: makers and takers. Similarly, the means of acquiring wealth may be broadly classed under two heads: industry and robbery. Industry makes; robbery takes. He who becomes wealthy but has created no wealth of any kind, must have what belonged to some one else and for which no equivalent was rendered. He is a taker, not a maker. Gifts and inheritances aside, this is equivalent to saying that he is a robber. The man, therefore, who wins in a stock speculation is a candidate for the same honor which one may bestow upon a skilled and successful safe-blower, and the man who loses is entitled to such pity as is given to the would-be burglar who misses his booty and loses his tools in the attempt.

Most of the victims of the ten-per-cent-a-week scheme and of the similar transparent frauds, mean to be honest. They covet wealth, but the thought of acquiring it by shop-lifting, pocket-picking or house-breaking would not tempt them. They must have a means which the public conscience approves. They find it in stock speculation through the agency of the company which furnishes the tips and "guarantees" the result. Whose fault is it then that thousands of these credulous lambs are annually led to financial slaughter? It is their own fault for their folly and greed. It is the fault of the big speculators for furnishing an inspiration to covetousness. Most of all, it is the fault of the public for viewing the great robbers with approbation and for failing to record in its judgments upon them the principle that honest money comes only with honest work.

Notes and Comments.

A brother in a distant state writes that his church is in need of a carpet, a silver communion set and some pulpit chairs, for which worthy object he solicits a contribution, adding: "Do not neglect this Macedonian cry." Carpets and silver communion sets are doubtless desirable accessories for a church, but an appeal for them is not a Macedonian cry. When the man from Macedonia appeared to Paul he did not plead for carpets and silverware, but for someone to come and preach the gospel.

President Harper, of the University of Chicago, is to have charge of the entire series of educational congresses at the St. Louis World's Fair in 1903, including the conferences and assemblies of jurists, scientists, teachers, literary men, theologians and financiers. Dr. Harper is most of these himself—especially the last. Now perhaps Chicago will believe that we are too magnanimous to harbor a grudge because she has outstripped us in numbers and area. We freely forgive her.

It is reported that Battle Abbey, located at the very spot where William the Conqueror won the battle of Hastings and determined the future course of English history, has been sold to William Waldorf Astor for a million dollars. The report may be erroneous, so far as concerns the identity of the purchaser; we hope so. It is not pleasant to contemplate the eviction of the shade of the mighty Norman by an ambitious plutocrat who has for several years been trying to break into the ranks of the British aristocracy. The earlier William knew how to break into the very best English society. He did it with an ax.

The brigands who have captered Miss Stone are almost certainly zealous religionists. Oriental brigands usually are. If they are Bulgarians, as is probable, they are members of the Orthodox Greek Church; if Turks, they are Mohammedans. In either case their view of religion is much the same—that it is a talisman which will give them luck in any enterprise, however villainous, if they are only faithful in performing its rites and generous to its altars. Such a conception of religion is in itself an answer to the criticism which some have passed upon Miss Stone for going among such people. Their need of a missionary's services is evidently great.

Our Cincinnati contemporary, the Christian Standard, makes a good suggestion in saying that our papers ought to co-operate in the movement to put a paper in every home in the church. Co-operation is always better than competition of the cut-throat and cut-price sort. Some of our friends have thought perhaps the CHRISTIAN-EVANGELIST did not favor the idea of putting "a Christian paper in every Christian home," because we have not said much about it in just those words. But we do. We believe, however, that it is better policy to allow the individual members to designate the paper, each for himself, than to vote in by wholesale a paper which some prefer and others do not. To get a good paper into every home is only half of the campaign. The other half is to get it read. This is naturally easier when each person chooses for himself.

Two or three generations ago the introduction of beer into this country as a common beverage was hailed with satisfaction by the temperance workers, on the theory that, by furnishing a little alcohol, it would prevent people from seeking stronger drinks. But it did not work that way; alcohol never does. Every one who is capable of learning anything has by this time discovered that the consumption of malt and of spirituous beverages does not vary inversely. Recent statistics show that beer-drinking Germany consumes a constantly increasing quantity of spirits per capita. That beautiful theory that men can be kept from whisky by giving them beer, whether in the canteen or anywhere else, has never yet been known to work

The Missouri Bible College in connection with the State University at Columbia has recently occupied a building which stands on the lot that was purchased for the Bible College some time ago. The building was originally a residence but has been remodeled and will be found sufficiently capacious for the present needs of the college. W. J. Lhamon, of Allegheny, Pa., will begin his work at the Bible College January 1, and will have charge of the classes in New Testament, while Dr. W. T. Moore will teach the Old Testament. The friends of this enterprise will be glad to note these signs of increased activity. The Bible College now has an endowment of $50,000, a lot which could not be better located, a building adequate for all immediate needs, and a faculty of unquestioned ability though not yet of sufficient numbers.

Why is it that the term "backbone" as a quality in character is generally used in the sense of stubbornness, cantankerousness and harshness? A backbone differs from a ramrod in two important particulars: It has marrow in it, which gives it life, and it has joints, which give it flexibility. The man whose opinion on all propositions is an unvarying negative, or the man whose opinion cannot be changed when new facts are brought to his attention, is not a man with a backbone, but a man with a ramrod down his intellectual and moral spine. So as to systems of religious thought. "Calvinism," say some of the anti-revisionists, "has backbone," which gives it a great advantage over all systems of a less dogmatic character. But is not the backbone of such a system rather of the ramrod variety? If men must systematize their thoughts about God—and perhaps they must—it is essential that the backbone of their systems shall contain a few yielding vertebræ, with cartilagineous links of a not too rigid sort, in recognition of the limits of human knowledge and of the fact that it has not pleased God to reveal all his mysteries to men. The impact of a large, swift-moving idea upon a rigid system with a ramrod for a spinal column, is disastrous. It puts an embarrassing curve in the ramrod, and a crooked ramrod is the most useless of all useless things. A system with a real backbone receives the shock, bends beneath the blow and then springs straight again. And when the first surprise is over it is found that the new idea, if it is a true one, has itself become a strengthening vertebra in the backbone.

CHRISTMAS GREETING

By I. J. SPENCER

No holiday is so universally and enthusiastically celebrated as the twenty-fifth day of December. Its annual recurrence produces a high tide in business and in social life. By the unselfish and charitable it is observed charitably; by the selfish it is used selfishly; by the noble it is utilized nobly; by the coarse and vulgar its coming is made the occasion of coarse indulgences and vulgar gratifications.

The elevating, joy-giving and redemptive event it commemorates, opens upward the hearts of the good, the wise, the grateful, and the loving; and brings down tender good will and showers of blessings upon those who sit in darkness and in the shadow of death. To the Christian it comes as an opportunity to give food to the hungry and good cheer to the sorrowing and the suffering. It declares again and again that "it is more blessed to give than to receive." Whatsoever is done in the name—by the prompting or according to the will—of Him whose advent it recalls is beautiful and beneficent. Christmas implies glory to God in the highest and good-will toward men.

It is a time when the kingdom of heaven descends very near to the hearts of men, women and children. It is a time not for saying to the naked and hungry "be fed"; but for bestowing the needed boon. It is a season for emphasis upon the practical and tangible in the Christian religion.

One of the most valuable experiences to any man is not to desire to receive; not to fret or be gloomy if ignored or forgotten in the distribution of others' gifts; but to put himself in partnership with God as a dispenser and giver, bestowing upon others for their good, wisely chosen gifts, asking nothing in return.

While seeking to add to the sum of human happiness and to reflect the glory of Him who was born in Bethlehem, we must seek as well, by our influence to prevent the outbreaking of base passions—avarice, fleshly pleasures, selfishness, envy, hatred, injustice, and cruelty—that flow in hideous contrast beside the beautiful stream of good will among men. Not material gifts only, but words and deeds of sympathy, cheer, faith, and love, may be used to bless and brighten many a heart and home at this glad Christmas-tide. To every reader of these lines the writer extends the hand of good will; the heartiest Christmas greetings and the sincerest God speed to every thought and step and deed for the uplifting of our fellow men.

It is important to know that the sublimest, best gift possible is not gold, or any external treasure. It is the consecration of one's self, as Christ gave himself to men, to cleanse, illuminate, cheer, love, succor and inspire them to holy living, following in his footsteps and upheld by his spirit.

Lexington, Ky.

The New Happiness

By N. AYLSWORTH

Man has ever been wont to regard himself as essentially a selfish being, whose only way to happiness was through self-seeking. To receive much and be ministered to by others was to be happy; to receive little and serve others was to be unhappy.

This view of happiness has ever tended to make man a robber, and for untold ages war was the profession of mankind. But war served this ideal of happiness very imperfectly, for it was always highly destructive, tending to put out of existence the very things contended for. Hence, efforts were early made to limit this tendency to indiscriminate robbery, and governments were formed. But these had to recognize selfishness as the prime law of life, and offset the gains of wrong-doing by penalties which appealed directly to this principle.

In the highest type of religion known to the ancient world this was also true. Threatened calamities for disobedience and promised reward of prosperity for well-doing were the grand motives for the Jewish righteousness. Christianity set aloft another principle, but it had to take the world as it was, and appeal also to the law of selfishness—with this significant difference, however, that its rewards and punishments were in a future state. This was worth much, very much, for it placed life on a basis of faith; yet it was in so far a transferred selfishness. Its power to stimulate the conscience and quicken the nobler impulses was immeasurably greater than any unideal application of the principle, but a righteousness founded on such an appeal was in danger of falling to the level of a mere prudence, albeit of the higher sort.

Co-operating with these external influences, there has always been an inner sense and prompting to righteousness in what we call conscience; but it is to be noted that the action of this faculty has usually been felt to be stern rather than joyous. It holds the lash of compunction and executes righteousness with severity. It is a law, not a gladness. Its demand is self-denial, and it has no means to make this joyous.

During the Christian ages the law of selfishness, in one form or other, has, for the most part, held sway; and love has been regarded, and is even now regarded, by a large part of the church, as impracticable. The Christian life is viewed as a life of self-denial in view of a future reward—that is, largely as an other-worldly prudence.

A remarkable fact during all this reign of selfishness has been that the attainment of happiness according to the principle of self-seeking has been disappointing. The means of happiness when once obtained have failed to fulfill expectation. The recognition of this fact is as old as human history, and it means that the selfish principle, while to an extent applicable, does not satisfy the demand of the human heart. This is because we are *human*, not simply *animal*, and the thirst of spiritual discontent is ever making our cup insipid. The animal sated is satisfied; man sated is still hungry.

It has long been preached that religion satisfies this hunger; but if it be but a transferred selfishness, as is largely true with many, it certainly does not. The hope of heaven may be very comforting in trial, but it alone is not sufficient to make us happy. The church—with numerous individual exceptions—has been but slow in finding out Christ's better way, and the secular world has always disbelieved in the law of love.

In all this, a change has been taking place in the last century which is both more startling and fuller of promise than all else that has come to pass in that wonderful period. That change has been the incoming, on a large scale, of what may be termed *a new happiness*.

Carlyle in his "Sartor Resartus" gives the inner history of a supposed philosopher who had begun life with the usual hopes and purposes of men but had met with such serious disappointments that he had lost faith and become pessimistic. After repining for a long time, he becomes defiant; and then, when his indignation had burned itself out, indifferent. In this state he asks himself whyhe should demand to be happy, when he had not even the right to *be* a few years before.

Through such reflections he reaches other views of life, and at last makes a complete surrender of self. Thereupon he passes into a mental state of restfulness, in which his faith comes back, and all things grow to look more kindly about him, and he exclaims: "O nature—or what is nature? Ha! Why do I not name thee, God? Art not thou the living garment of God? O heavens, is it in very deed He, then, that ever speaks through thee; that lives and loves in thee, that lives and loves in me?" "With other eyes, too, could I now look upon my fellow man: with an infinite love, and infinite pity—poor, wandering, wayward man! Art thou not tired, and beaten with stripes, even as I am? Ever, whether thou bearest the royal mantle or the beggar's gabardine, art thou not so weary, so heavy laden; and thy bed of rest is but a grave. O my brother, my brother, why can I not shelter thee in my bosom, and wipe away all tears from thine eyes!" And here he finds that he can do without happiness, for he has found blessedness.

The remarkable thing about this discovery is that in the new-found happiness there is no sop thrown to selfishness. Re-The *new happiness* is the joy of doing good, the gladnessof making others glad. This is not only duty, then, and happiness. Carlyle was a giant with a tongue of fire; and for fifty years he stormed through the century, dealing mighty blows against materialism, selfishness, and hypocrisy. He was the Elijah of the nineteenth century. He was not a church man, but he snatched fire from the Christian altar and filled the heavens with its glow. As no other man, he impressed the century, and stood forth in the broad world as the apostle of the new happiness.

Probably the greatest poem of the century was *Faust*, Goethe's masterpiece; and this addresses itself to the same subject. Faust, a learned man, is visited by Mephistopheles, a wonder-working spirit, who proposes to conduct him to perfect happiness. Faust bargains that when he shall say to the moment, "Stay, thou art so fair," he shall yield up his life, and Mephistopheles shall have his soul. Mephistopheles, through the exercise of magical powers, conducts him through many experiences in quest of happiness. At length the path lies through wrong doing, and with much reluctance Faust yields to the temptation to stain innocence, and is led both to crime and the ruin of a pure life. Not happiness, but anguish and wild woe succeed to this gratification of passion, and the curtain falls on a blackness of darkness as of hell.

In the second part, Faust is conducted through a long pilgrimage, whose object he does not comprehend, the direct quest of happiness being lost sight of, until he at length finds himself impelled to engage in a great work of philanthropy. He gives all his thought and energy to an enterprise that is destined to issue in the well-being of his fellow men on a large scale. When his work is done, and he contemplates the great good that will result, he exultingly cries to the moment, "Stay, thou art so fair," and immediately sinks down and dies. Mephistopheles seeks to gain possession of his soul, but angels bear it to God.

The great lesson of this masterpiece of the century is that of the new happiness—the joy of beneficence. We miss in Goethe the deep moral tone of Carlyle, and this appears in the method of coming to the discovery of the new happiness, but the lesson is the same—that unselfish service *is happiness*. In this, as in Carlyle, the idea of a future happiness is out of view. Faust is seeking present happiness, and he finds it at last, after all else has failed, in making others happy.

Goethe's poem has been regarded as a mirror of the century. Mephistopheles, cold, heartless, knowing, and magical in wonder-working, is a striking impersonation of the human intellect; cold, heartless, skeptical, far-seeing, and almost magical in its wonder-working, it has led us a far chase for happiness during the century. But we are coming to see that not in the splendor of achievements nor in multiplicity of possessions is happiness to be found, but in the joy of doing good.

The greatest discovery of the nineteenth century was not physical, but spiritual—a discovery in the nature of the human heart—I should say *re*-discovery, for Christ proclaimed it long ago in his law of love. Unselfish service is heaven. God has made us so. This is the mighty voice of the century. And not in vain was it that Goethe sang and Carlyle thundered and a thousand other voices added their acclaim, for the world is already beginning to resound with the new gladness of doing good. Of this I shall speak in another article.

(TO BE CONCLUDED.)

A Glimpse of Shanghai

By F. M. RAINS

Shanghai was my last place to visit in China. It is a great and growing city of some five hundred thousand souls. The foreign population, that is, American, English, French, etc., is about 9,000. There are three foreign concessions, English, American and French. Shanghai is the eye of the whole empire. It is the New York of the east. The manufacturing interest is very great. The banking business is large. C. S. Addis, Esq., manager of the Hong Kong and Shanghai bank, told me that about $2,000,000 annually passed through that bank for missions. No doubt this bank handles more missionary money than any other one bank in the world. The bank is well managed. One of its officers made a great pile of money for the bank by speculating in silver. He was promptly discharged on the ground that he had disobeyed orders in not doing only a strictly banking business.

Shanghai is famous in China for its great schools. St. John's College is an Episcopalian mission school. It commands a far-reaching influence in the whole only empire. It is a school for young men and its capacity is 300. When a young man enters the school, he must pay his board and tuition three years in advance. Not long since there was room for thirty new students. Promptly eighty-five presented themselves for examination, ready to pay the expenses three years in advance. Only thirty were accepted and fifty five had to go elsewhere. I mention this fact to show how China is being aroused on the educational question. Fifteen years ago the Chinese of either sex would not attend schools if board and tuition were given free; now all the schools are crowded and they pay both board and tuition. I visited also the Nanyang College in Shanghai. It would do your eyes good to see this magnificent plant of new, modern buildings with every appointment and convenience. The Chinese government put this up at a cost of about $200,000. The building has just been completed. The Ching Chong school for Ningpo boys I also visited. This school has $500,000 at its command. A poor Ningpo boy grew to be a very wealthy man, and when he died he left $500,000 for this great school. Do you think a Chinaman is worth saving? Some wealthy Chinamen have just made a tender of $500,000 to start another great school in this city. China has no public school system. This will not be true many years longer. Government schools will be started at no very distant day. But what will they be? How can it be done? China does not have at present properly educated men to launch a system of public schools. Count Ito, of Japan, says his country can furnish the teachers. That would be fatal. This public school interest will fall into the hands of the missionaries, if they are ready for such an undertaking. Timothy Richards, who has been in China for about forty years, says that if China had 1,000 well educated, consecrated young Chinamen government schools could be started in the right way. A common school system for a country numbering 400,000,000 souls is one of the greatest and most far-reaching enterprises the world has ever seen. The missionary interest must be ready to give direction and character to the movement when it comes.

I had the pleasure of seeing Consul General Goodnow. He gave me a full account of his relations with Li Hung Chang during the recent riots. In common with everybody in China, native and foreign, he does not think the so-called "great Chinese statesman" was immaculate. General Goodnow is kind to the missionaries. They all look to him as a personal friend. One of the last things President McKinley said to him before leaving Washington was, "Be good to the missionaries." President McKinley also said to him and to other consuls that he thought the representatives of a Christian nation like the United States ought to attend church at least once every Sunday. General Goodnow is not a member of any church. His wife, however, is a member of the Christian Church. She was raised in Indiana. He is a warm, personal friend of our missionary, W. P. Bentley.

Our missionary force in Shanghai is W. P. Bentley and wife, James Ware and wife and Miss Tonkin. The churches in Australia have just sent Miss Tonkin to be associated with the Wares in their work. The foreign society is much pleased to have the co-operation of the brethren in Australia. Mr. Bentley is doing a fine work in different ways. He preaches in the Christian Institute and teaches. He is called upon to serve on different boards and committees of an interdenominational character. His work is outgrowing his present quarters and he is calling loudly for more room and larger buildings. He is in pressing need of at least $6,000. Will not some one send us a check for that amount for this special need? We ought to rejoice that the work is so prosperous. Land is advancing in price all the time in Shanghai. We ought to have bought plenty of ground ten years ago. It was cheap then, but we were not able. Other mission boards are doing and planning for great things in this, the most important city in the east. James Ware is happy. He has all he wants. He has a good chapel and his new home is almost completed. I went with him to one of his outstations on the island of 'Tsungming. This island is forty miles long and twelve miles wide and has a population of 800,000. Mr. Ware baptized thirteen, most of them bright young men. One man walked all night that he might be there to be baptized. Scores of people are asking the way of the Lord. Some walk six and eight miles every Sunday to hear the gospel. The work in China in some respects reminds one of the pioneer days in Kentucky and Missouri. A Buddhist priest was at the baptism. These chaps amount to but little. They are ignorant fellows. A majority of them cannot read. They try to look holy and wise, but they make a spectacle of themselves. By the way, the island of 'Tsungming is the home of sorghum we have in America. It was taken to America from this island. When I was a boy I had to work at the sorghum business day and night. The business was never a success—in my hands.

We have two churches in Shanghai. They unite once a month in a union communion service. The regular meeting was held while I was there. It was a delightful service. Following the service, Mr. Bentley baptized three upon a confession of their faith. Christian work is being conducted in thirty places in the city by all the missionary agencies. This city would soon be won for our Lord were it not for the immoral lives of foreigners.

A mighty change has come over China since the Boxer riots. Mission work was never before so prosperous. Mission schools are crowded. Large numbers are being gathered into the churches. The officials are kind and courteous. The missionaries are hopeful. China is a world power; as goes China, so goes the world. The people are now seeking western learning. Give this nation the gospel and the problem of the evangelization of the world will be solved.

On this trip to the east I have seen many new and strange things. I have seen mighty mountains and volcanoes and rivers. I have seen great cities, ancient temples, great statesmen and scholars, but nothing I have seen has impressed me so much as the marvelous success of the gospel in these lands. I went out believing and hopeful and I return knowing and enthusiastic. The man who questions the success of the work in Japan and China doubts the testimony of thousands of as intelligent and consecrated men and women as the world has ever seen.

Pacific Ocean, S. S. Nippon Maru, Dec. 2, 1901.

The Three Kings of Cologne.

From out Cologne there came three kings
  To worship Jesus Christ, their King.
To him they sought fine herbs they brought
  And many a beauteous golden thing:
They brought their gifts to Bethlehem town,
  And in that manger set them down.

Then spake the first king, and he said:
  "O Child, most heavenly, bright and fair!
I bring this crown to Bethlehem town
  For thee, and only thee, to wear;
So give a heavenly crown to me
  When I shall come at last to thee!"

The second, then, "I bring thee here
  This royal robe, O Child," he cried;
"Of silk 'tis spun, and such an one
  There is not in the world beside;
So in the day of doom requite
  Me with a heavenly robe of white!"

The third king gave his gift, and quoth;
  "Spikenard and myrrh to thee I bring,
And with these twain would I most fain
  Anoint the body of my King;
So may their incense sometime rise
  To plead for me in yonder skies!"

Thus spake the three kings of Cologne,
  That gave their gifts, and went their way;
And now kneel I in prayer hard by
  The cradle of the Child to-day;
Nor crown, nor robe, nor spice I bring
  As offering unto Christ, my King.

Yet have I brought a gift the Child
  May not despise, however small:
For here I lay my heart to-day,
  And it is full of love to all.
Take thou the poor but loyal thing,
  My only tribute, Christ, my King!

—*Eugene Field.*

Jesus's Teaching Concerning Himself

By J. M. LOWE

(CONCLUDED.)

By way of introduction to part second, it may be said that the Christ of the gospels bears little resemblance to the Christ of theology. Speculation has lifted the man Jesus so high into the realm of metaphysics that he is well-nigh an abstraction. The chief misfortune in this process has been the loss of his humanity to a degree out of all proportion with the self-asserted character of the Man of Galilee. He usually refers to himself as the "Son of Man"—thus implying a thorough humanity; not indeed, imperfect, weak and halting, but glorious humanity. Incidentally he speaks of his own limitations. He said, "No man knoweth the hour, not even the Son, but the Father;" and "It is not for you to know the times or the seasons which the Father hath put in his own power." He asserts that at his request his Father will send him more than twelve legions of angels. These limitations, however, imply his completeness in God, and are by no means to be set down as defects. Well said one of the greatest preachers among us, "Jesus was a perfect man, but a perfect man is more than man. I want to say that when you have a perfect man, you have a perfect human and a perfect divine creation." Let us rejoice that Jesus was clothed with our humanity, and be inspired thereby to a deeper and truer discipleship.

It is a matter of joyful congratulation that all the cardinal doctrines of the Christian religion are taught in the direct sayings of Jesus concerning himself.

1. *The incarnation.* This doctrine is abundantly taught in the epistles, but these find their greatest strength in being confirmatory of the plain statements of Jesus. Listen to this statement: "I came out from the Father and am come into the world; again I leave the world and go unto the Father" (John 16:28). It is true that all men, indeed all things material and immaterial, come from the Father. But Jesus in this statement evidently does not refer to this. If so, his remark in his own behalf is pointless. Miraculous conception or natural conception, this statement affirms a relationship to God and procession from God that other men cannot claim for themselves. "I and the Father are one"—a personal, vital, intelligent union with God. "Give me the glory which I had with thee before the world was;" "before Abraham was, I am"—direct statements of pre-existence. "Believest thou not that I am in the Father and the Father in me?" "The words that I say unto you, I speak not for myself, but the Father abiding in me doeth his works." Here is the express statement that the Father abides in him, the essence of the incarnation.

2. *Redemption.* The word redemption means to release for a ransom. Jesus uses this particular word when he says the "Son of Man came not to be ministered unto but to minister and to give his life a *ransom* for many. Back of all the theories of redemption is the fact of redemption. The abolition of a theory does not destroy the fact any more than a change in astronomy would dash the stars out of the sky and lead the worlds astray. Theories may come and theories may go, but redemption of mankind will go on forever. J. M. Campbell says: "The question to whom was the ransom paid is an idle one. To the devil, is the answer which some theologians have ventured to give. To God, say others. Locke felt moved to ask, 'Would it not be incongruous to pay the ransom to the party who receives the parties redeemed?' These difficulties arise from taking the word literally. The figure contained in a word must not be overstretched. All human analogies give at best a faint suggestion of divine realities. The truth at the heart of this word is, that the soul of man is loosed or released from sin by means of the sacrifice of Christ."

3. *Reconciliation.* This truth is held in solution in many scriptures. "Whoso confesseth me before men, him will I confess before my Father which is in heaven." "Come unto me all ye that are weary and heavy laden and I will give you rest." "I am the door, by me if any man enter, he shall be saved and shall go in and out and find pasture." "I came that they may have life and may have it abundantly." "For the Son of Man has come to seek and to save that which was lost." "And for their sakes I sanctify myself that they themselves, also, may be sanctified in truth." "Neither for these only do I pray but for them also that believe on me through their word, that they may all be one, even as thou Father art in me and I in thee that they also may be one in us."

4. *Remission.* Reconciliation is the result of redemption, and remission is the process of reconciliation. The great classic on remission is found in Matthew 6:28: "This is my blood of the covenant which is shed for many unto the remission of sins." The relationship between the blood of Jesus and the remission of sins is a problem of philosophy. Beyond question they are joined in this statement. Many would have us believe that there is a mystic merit in the blood of Christ, per se. How his blood taken alone can procure salvation would be reduced to a rational proposition with great difficulty.

I am reminded in this connection of a remark made by a Lutheran minister concerning the bread and wine. "We take the words literally," said he, "this is my blood and this is my body. Of course we must quit thinking." The kind of faith needed here is the faith defined by the boy when he said, "Faith is believing something when you know it ain't so." Happily, Jesus himself solves the problem for us. It is not his blood that is for remission, but the shedding of it. Likewise in other places, the scriptures say without the shedding of blood, there is no remission. It denotes the fullest measure of devotion. The death of Jesus completed a continuous sacrifice. He gave his life long before he shed his blood. It was such a death after such a life. And the shedding of his blood betokens the deepest and fartherest expression of a deathless passion for a lost world. We say our country was saved by the blood of patriots. What do we mean? The country would have been saved if not a soldier had died. But battle means possible death. So in the task of winning a wicked world, Jesus "resisted unto blood striving against sin." There are those, doubtless, who see in the red blood of Jesus the price of our salvation. Such are, indeed, hopelessly orthodox.

5. *Resurrection.* What a theme! It is resplendent with all the glories that gleam from the starry crown of the Son of Man. The very language we use to describe it is roseate with the brightness of its glory. Night brightens into day, sorrow smiles through her tears. Doubt and despair depart forever, and dead hopes rise up and walk. Illumined by this theme, we forget the shadows of Gethsemane, and the tragedy of Calvary sinks in a sea of light. This glowing truth—a sinless resurrection—is the beautiful blossom from centuries of sowing and centuries of growing. It is a fitting climax to such a series of struggles.

> "Through death comes life,
> Through loss comes gain,
> The smile for the tear
> And the joy for the pain"

Jesus many times asserts his own resurrection. I affirm that such a statement from the lips of a sane man proclaims his divinity. Why should any man dream of such an impossible thing? Such a declaration of resurrection is no less wonderful than the resurrection itself. I turn from the well-trodden path of proof of this fact and content myself with a single reflection. The best evidence of a risen Christ is a rising race. The best evidence of a transfigured Christ is a transfigured manhood. If the wonderful, powerful, beautiful sinless life of Jesus had culminated in anything but a glorious resurrection, the world would not have survived the disappointment.

6. *Retribution.* He walks into the darkness who turns away from the splendor of the resurrection. The pain and agony of him who rejects Christ is a scientific certainty. Millions of miles of space are illuminated by the light of the sun. But there are caves and caverns where his rays never enter. Jesus is the light of the world but into the sealed heart of sinful selfishness his rays cannot enter. Where light is denied darkness reigns. "If the light that is in thee be darkness, how great is that darkness." There is in the whole Bible no clearer, sharper delineation of the future of the sinner than comes from the lips of Jesus himself. I refer to the twenty-fifth chapter of Matthew beginning with the thirty-first verse—when the Son of Man shall come in his glory, from his eternal throne purchased by suffering and founded upon righteousness, those who reject him shall be turned away into an unhappy and awful condition whose duration is defined by the same word that defines the duration of the joy of the righteous. These are not the words of a proud prince who has won the day and is disposing of his victims. It is the language of destiny. Life in every world has its conditions and limitations. The words of Jesus are the foundation

rocks of all society, human and divine.

Thus are six great doctrines—Incarnation, Redemption, Reconciliation, Remission, Resurrection, Retribution—easily deduced from, rather they are declared by, the direct statements of Jesus concerning himself. Nor is this all. He declares himself to be Judge, Savior, Mediator, Lord, King, the light of the world, the door of the sheep, the resurrection and the life, emancipator, the bread of life, the living bread, the true vine, builder of the church, witness to the truth, Messiah, Son of Man, Son of God. Some one has said it would take a Christ to make the claims that Christ made. Never did man claim so much for himself. Never were the claims of man more nearly undisputed. Still he stands, the most luminous figure of history. His very death redeemed the cross from its criminal associations and made it the ensign of simple faith and holy love. Out from what the world would call the wreck of all his ambitions he emerges with the never dying wreath of victory upon his brow. His bitterest defeat was his brightest victory. His death was the entrance upon a life which was a life indeed. From the despised victim of Jewish hatred he rises to the very throne of God. Millions of the world's highest and best pour out their prayers and beseech the Creator of the universe in his name. And from his throne on high he is the recognized Leader of all leaders, Teacher of all teachers, King of all kings.

The Floating Population

By GEORGE H. COMBS

"There are three thousand Disciples in Kansas City unidentified with any of our local churches" is the statement of one of the most conservative and best informed ministers in this city. The word was startling. If the facts sustain it, as no doubt they do, a condition confronts us almost appalling. For this is no local but universal sin and hurt. The reasons cannot be sought in any purely local features. Our churches here are aggressive and united and know not even in faintest traditions the curse of faction. What is true here must be true in all our cities. No doubt a full knowledge would disclose an even larger number of the church-homeless in our greater cities. What can be done to remove this shame? Of all the problems connected with city evangelization none is more perplexing and more important than this. It is not how to enlarge our numbers, but how to hold our own. Every year there pours into our towns a flood of Disciples speedily to be lost in the quicksands of city life. How shall these newcomers be reached and held?

We are confronted at the very outset by a seeming utter conscienceless as to the obligations of church membership, obligations which in the thought of the great majority are shaken off by removal from their home churches. Hence in nearly every instance these new additions to our neighborhood must be looked up and urged with never lessening insistence to cast their lots with our local churches, and how often with what ineffectualness all city preachers know. It is safe to say that the average preacher in our western towns spends at least one half his time running down these erstwhile and elsewhere Christians and finds his pastoral work a burden too heavy to be borne The time that should be left free for evangelizing among the unchurched is torn to tatters by this enforced missionary work among those who without urging should be quick to identify themselves with the churches. Yet without such visitation and systematic culture these would be lost to the cause. What to do?

Is not the fault primarily with our system of issuing church letters? Is not the unwise rule of issuing stereotyped rather than individualistic church letters, letters given to the individuals—to be worn out or yellowed in trunk pilgrimages, as so often happens—rather than to the churches into which these would go, responsible for this mischief? A St. Louis Disciple, say, wishes to remove to Kansas City, calls for his church letter, which is granted, recommending him to the Disciples of the wide, wide world instead of to one of our local churches here, and then given to him, rather than sent to the church into whose neighborhood this Disciple moves. This is our prevalent system and how faulty!

Now this brother comes with his letter. It is general and he looks nowhere in particular for the church which is to receive it. Besides, he has the letter and it is quite convenient always to hasten slowly in such matters; he will wait. This waiting time frequently extends to his death and a yellow church letter must serve as foundation for funeral sermon. If he would promptly make known his church identity upon coming into his new home the harm would not be so great, but no, even this must not be rashly disclosed, and unknown to Christian workers, he goes on his way alone. Sometimes on a revival wave he is caught up and brought into the church, but not always, not often.

Now cannot this be changed? Let us stop issuing these omnibus letters. Let the brother from the Broadway church, Lexington, Ky., upon his request for a church letter be informed that the letter will be granted and sent to the minister of the Dayton, O., church into whose neighborhood he will move. Would not this simplify matters? With this plan he would never be without a church home. By his very removal to Dayton he becomes a member of a Christian church in that city. It is not optional with him as to whether or no he will identify himself with one of the churches in the Ohio city. There is no break in his church relationships, his removal is simply a change of church home. This relieves the ministers of the city from the arduous task of locating and re-converting him, best of all it will almost surely save him from that steady slipping into indifference and that fatal unconcern which is ever akin to death.

How to Use the [illegible] Topics.

There is complaint that [illegible] week prayer-meeting is often unprofitable, and the complaint is alas! but too well grounded. What then? Shall it be abolished? A few so advocate, but unwisely so, as it seems to me. The trouble is not in the prayer-meeting itself, but in the way we run it. We lay the blame on *it*, when we should lay it on *ourselves*. Stupidity and conventionality, the chief faults of the average prayer meeting, disappear when we infuse a little freshness and variety. We too often condemn a prayer meeting because it won't run itself. We expect it to be an *automaton!* But we must learn that it takes effort—hard, constant, earnest effort to make it succeed. I regard it as axiomatic that the prayer meeting out of which *much comes* must be the prayer-meeting into which *much is put*. And I feel morally certain that those who favor its abolishment are for the most part people who expect to reap where they have not sown. While variety spices the meeting it may easily become its bane The true idea is, variety within certain limits, or hedged by a certain measure of uniformity. Reading, prayer, songs, remarks are and must be prayer-meeting *staples*. But these can and should be varied almost without end.

1. Take the readings for instance. There are two scripture selections generally with each topic. They may both be read by the leader, or by the leader and the meeting responsively, or by all in concert, or one responsively and the other in concert, or by two young men or two young women chosen for the purpose, or one by an individual and the other by the meeting, responsively, or in concert. Here are seven or eight variations, and others could easily be added.

2. Take the prayers also. A prayer-meeting, not to be a misnomer, should have *many* prayers. To have them they must be short and to the point. Shut out the old fashioned long-winded and circumlocutory prayer.

Ask for three or four prayers, one right after the other, naming beforehand the persons to offer them. Call for sentence prayers that any who will may participate. These for variety. The single prayer is, of course, the stand-by.

3. Take the songs. Make them fit the topic. Let them be full of spirit and life. Emphasize the musical feature. Make it attractive. Call for voluntary songs. Make the entire service a song-service now and then, varied only by a scripture reading and an opening and closing prayer.

4. And finally, the remarks. It is a mistake to call them the *chief* thing. The worship in song and prayer is the chief thing. Sad will be the day for us when we come to think it is a vain thing to *worship God*. But well-timed remarks add no little to the interest, when they *are* well-timed and quit when they are done! And why should the *men* do all the talking? Let the women have their liberty.

Encourage the writing and reading of brief papers on special phases of the topic by thoughtful persons. Notify them the previous week. And every now and then close all books and have a "memory meeting"—getting songs, scriptures and everything else from the unaided memory.

These are merely suggestions, of course, but the burden of them is that if you want a good and profitable prayer-meeting you must thoughtfully plan and diligently work for it. GEORGE DARSIE.

Frankfort, Ky.

President Cramblett's Inauguration at Bethany College

By G. W. MUCKLEY

Bethany College deserves a larger circle on the map of the United States. It augurs well for the future of Bethany College that the installation exercises were so well attended by notable men. When one thinks of her distinguished graduates who to-day are scattered all over our country, not only in the institutions and work of our church, but in those of the country as well, one is reminded of the words of the Sage of Concord, "All foregone days of virtue work their health into this day."

In 1841, when Bethany College threw open her doors for educational work, there were only 40,000 people in the land who were known as simply Christians. Since that time we have grown to a million and a quarter members, with educational work going on directly or indirectly under the auspices of our people in seventeen different states. In nearly all of these institutions, and in all of the missionary organizations, some of Bethany's men are doing the work of the church. So when we think of this great visible host to-day, we must not forget the impulse that was given to our movement for Christian unity by the princely men who have done the work of presidents and professors in this famous institution of learning.

"On the Banks of the Old Buffalo" was sung on the morning of Dec. 10 with unusual good cheer, as distinguished visitors, students and alumni moved about the college campus, or walked along the corridor, so familiar to the old boys, waiting for the arrival of the distinguished guests who were to participate in the installation of the new president of Bethany College, T. E. Cramblett. The forenoon exercises were to begin at 10:30, with an address by Judge John A. Campbell, of New Cumberland, W. Va., one of the faithful trustees of the college. The special conveyances which brought the principal speakers from Wellsburg, were late in arriving, and though the day was cold and rainy, and dark clouds were lowering, the spirits of the students and alumni could not be made gloomy, for the time was well taken up with cheerful songs that every Bethany man knows, while crowds were waiting in chapel hall, or marching along the corridor.

The college colors, green and white, were profusely distributed about the hall, a large streamer, three feet wide, being stretched entirely around the four walls. The ushers were decorated each in a yard of green and white ribbon, flowing from buttonholes or lapels of coats. As the new president was waiting in the president's room, one could see upon his genial face that he was entering upon his new task full of hope; assured, however, that no man must speak confidently when he puts his armor on, reserving that for the day when the victory is won.

Bro. Cramblett is young, but not inexperienced, and with many excellent qualities, he is equipped for his position, and is confidently assured of the fullest cooperation of the trustees, the faculty and the alumni, and the students as well. All the friends of the dear old college felt that this was to be a great day. It is a notable fact that at Bethany College, no such preparations were ever made and successfully carried out as were those attending the inauguration of President Cramblett on Dec. 10. Such distinguished men as Gov. White, of West Virginia; William O. Thompson, president of the Ohio State University; Dr. A. E. Turner, president of Waynesburg College, and Prof. Waitman Barbe, of the University of West Virginia, were present, delivering as stirring and practical addresses as it was ever the pleasure of the writer to hear.

The arrival of these distinguished guests in chapel hall, headed by President Cramblett, was the occasion of a tremendous ovation. The entire audience arose, and amidst waving handkerchiefs, the college yell and clapping of hands the speakers took the platform. Then the audience arose and sang "All Hail the Power of Jesus's Name." Everybody sang, sang hopefully, and so one lived over again the experiences of the days when, with his comrades in college work, he used to enjoy the religious worship at each chapel exercise. Following this song were the usual devotional exercises, followed by a solo by the widow of the late President Wollery. Her soul was expressed in her song and in her face, which seemed to glow in memory and love of him who had given such notable service to Bethany College.

Chairman J. C. Keith spoke very appropriately of the founding of the institution by Alex. Campbell, and its splendid career and notable men down to the present time, showing that the influence of Bethany College was now felt to the uttermost parts of the earth. Then came the address of Judge John A. Campbell, of New Cumberland, W. Va. He reminded us of President Eliott's famous description of what Harvard College cost. Mr. Eliott said, "You can estimate the earnings of a steel corporation, but the jingle of dollars does not measure the assets of a college." The assets of a college are not stone, brick, mortar and fittings, but the characters of the young men and women, which the institution is capable of turning out mentally and spiritually. Mr. Campbell dwelt emphatically on the object for which Bethany College was founded—that it was for more than study for school, it was preparation for the study of life. He reverted to the founder of the college, as a man whose broad Americanism was due to his inclination for the cultivation of the higher instincts of mankind.

Carrie B. Mathews, a former student of the college, sang a soprano solo, after which Dr. A. E. Turner, president of Waynesburg College, presented to the audience an address of a serious and humorous nature on "Education that Educates." He stated that Waynesburg College was founded just 10 years later than its sister, Bethany College. He spoke of the purposeful life. The man who seeks a little thing gets it. The man who seeks the higher thing achieves it. He dwelt much on the strenuous life, illustrated in a character sketch of President Roosevelt. A man must not offer as an excuse that he has not the talents of his neighbor, but must make himself believe that he has a talent and the world will admire him and help him to his accomplishment.

There were three interesting features of the afternoon program. The address of President Thompson, of the Ohio State University; that of Gov. A. B. White, of West Virginia, and the inaugural of President Cramblett. Dr. Thompson spoke on the subject, "Small Colleges." He showed that the growth of large colleges had been within the last 30 years. It looks to some of us in viewing colleges that bigness is a virtue and littleness is a vice. Some folks think boys should be educated in crowds. This has created a sentiment in favor of large colleges, and people, like sheep, follow the crowd. He argued in favor of the small college, because the student comes in close contact with his professors. Let a young man get the inspiration of a noble soul, and he will use it as an exemplar through his life. He spoke of the large and small colleges in the Union, and said the ones of lesser prominence were quite as good as if not better than the large ones, stating that one had but to read the alumni rolls of small colleges to prove that more brainy men of the country were graduates of small colleges. He said that it was not the number of students in the institution that made the best school, but the quality of the professors and students together. He closed by saying, "We can give up everything else rather than the small college. No small colleges of which I have known have been anything but the centers of the noblest sentiment and the noblest ideas."

When Gov. White was introduced, he was given the Chautauqua salute, the entire audience standing. When quiet was restored, he pulled out the manuscript of his address, and, waving it before the audience said there were two things that greatly discomfited him. First, his speech was on the subject, "The Uses of Small Colleges," and second, he was sandwiched in between two college presidents, a thing he was not used to. He was used to being sandwiched between two politicians. Gov. White was equal to the occasion, and pulling some notes from another pocket, he spoke very briefly and interestingly on the material development of West Virginia in the past five years, giving facts which should fill every West Virginian with pride and satisfaction. He showed that while faith in West Virginia's development was founded on the lavish abundance of God's providence in the formation and creation of the state's natural wealth, yet it would not be apropos to the occasion to exploit these matters, except to show that they must be used to develop the educational and Christian institutions of the state, that the commonwealth's perpetuity might be assured. He was happy all the way through his speech, showing in a particularly exhaustive manner the value that small Christian colleges were to any state, in its proper development.

It was a matter of gratification and pride to everyone that Pres. Cramblett measured up so well in the delivery and matter of

his inaugural address. This was the comment on all hands. He thanked the students and visitors present for the kindly way in which they had ushered him into the highest office in connection with the college. Bethany was dear to him, and he would endeavor to hold up the traditions and character of the institution, according to the example of his illustrious predecessors. He emphasized the fact that in doing this, he needed the assistance of the students, the faculty and the alumni. He felt that he need hardly ask for this, as all the alma mater of Bethany would work as one man to build up the institution. On concluding the president received a great ovation, being the target for a continuous shower of congratulations.

The evening was given over to a reception to Pres. Cramblett and his wife, at which the writer presided. Short addresses were given here by Prof. Barbe, of the University of West Virginia, and the friends and alumni. It was conceded that the reception with the short speeches and banquet was perhaps the most inspiring of the day's sessions, a fitting climax of the day.

It was a red letter day for Bethany college, and the outlook is indeed bright. Eighty-five thousand dollars has already been secured on the endowment, and there is every prospect that the first $100,000 will be completed before the winter is over. Through a gift of George Oliver, of Pittsburg, the building is to be greatly improved and modernized, and an electric light plant installed. The faculty is harmonious and capable, and Pres. Cramblett has already secured many new students and is increasing the endowment. The clouds are lifting, Bethany's debts are being paid. Let the great brotherhood of the Disciples, by greatly increasing her endowment, pay in part the debt it owes to an institution which is the mother of all our colleges, and which has sent out so many good and useful men, "jewels all, which, upon the forefinger of all time shall sparkle forever," in their work for the Master.

NEW YORK LETTER

By S. T. WILLIS

The cause of the Disciples of Christ in the Metropolitan district moves on with success and interest. W. J. Wright, general evangelist of the Atlantic states, is in the midst of a series of services with the church at East Orange, N. J., R. P. Shepherd, pastor. The outlook of the new church at that place is full of promise, several persons of late have become obedient to the faith and united with the church there. It is fitting that the new evangelist should begin his labors at this new point. It is rumored that J. M. Philputt will leave the church on 119th street to become pastor at Richmond Ave., Buffalo, N. Y. It will be quite difficult to think of him apart from New York, as he has been in this city about sixteen years, either as pastor in the church on 169th street or the one he serves at present on 119th street. At this time it is not quite certain whether he will go to Buffalo or not, but the rumor is well founded. The last quarterly meeting of the New York District of the C. W. B. M. was held at the Second Church, Brooklyn (Greenpoint), on December the third, and owing to the extreme inclemency of the weather, was not as largely attended as usual, though it was an interesting meeting and some of the discussions were full of life and snap, especially so regarding the question of a change of the district meetings from quarterly to semi-annual gatherings. The change was not effected. The Disciples of the country and especially of the east, have sustained a severe loss in the death of Dr. W. A. Belding, one of the fathers in our spiritual Israel. The Doctor did a great service for the Master and has gone to his reward in the heavenly world. The Disciples' Union of New York is making commendable progress in preparing practically for the extension of our forces in this city—the city building league looks toward helping to secure lots and erect buildings for future congregations.

At the Baptist congress recently held in New York, the Rev. Daniel Shepardson, in speaking of modern evangelism, or the proper substitutes for the old fashioned revival, took the ground that a higher grade of evangelists is very much needed. He said, "Evangelism"—meaning thereby the special calling of the evangelist, or the itinerant preacher—"is the scrap pile of the ministry, the intelligence office of a saint out of a job. We want no more freak evangelists, no more sensational, half-educated enthusiasts." It is probably true that evangelists of the past have done a great deal either to build up the churches of God or to discredit both the church and the ministry in the eyes of men. It all depends on the qualities of the evangelists, and the nature of the truths preached. For instance: A few men styling themselves, "The Holy Ghost and Us" order, have been preaching some queer things in Brooklyn, claiming that their leader is another Elijah, that his claims to divinity have been thoroughly tested, and that God has given him power to call spirits back to their bodies after leaving them. He says he is simply notifying men of their last chance to be saved, and apparently he does not care whether they do so or not. Such preaching tends only to bring some of the holiest and most beautiful teachings of the Gospel into contempt, because of a sad misrepresentation and misapplication of them. From such evangelization the church may well pray to be delivered, for the simplicity of Christ, the pure truth as it is in Jesus, is the only truth that will save the world. If evangelists will only proclaim Christ crucified with plain severity and whole souled enthusiasm, well and good; the more of it the better. But cyclonic, insanely egotistic, clap-trap sensationalism, labeled "preaching the gospel" tends only to injure the cause of Christ.

The Protestant Episcopal Missionary Convention just held at Rochester, New York, faced "The Problems and Opportunities" before that denomination, with apparent discouragement. Men were conspicuous by their absence, though it was a national conference. The convention itself summarizes its opinion of the Episcopal Church, on missions, as follows: First, that the Church has a pre-eminent call to mission work in Latin-American lands. Second, it sadly needs young men for its mission work both at home and abroad. Third, its present supply of mission funds is utterly inadequate. Fourth, the laity and some of the bishops and clergy are responsible for the apathy prevailing throughout the church toward missions. Fifth, the church at large needs a revival, and systematic instruction to arouse and stimulate zeal for Christian missions. Sixth, the men of the church should be systematically organized to aid the cause of missions, now being carried on largely by the women and children. The convention was of the opinion that the work of the missionary heroes is all out of proportion to the methods, the sympathy, and the interests of their people at home.

A new scheme for the raising of money among Sunday-schools of the Methodist Church has been devised by issuing a set of stamps of five denominations: 1 cent, 2 cent, 5 cent, 10 cent, and 25 cent. The plan is to sell them to the children as they collect money for the fund of the Twentieth Century Thank Offering Commission. Small albums are provided by the commission in which the stamps can be pasted, showing the amount raised by each child. At first the intention was to issue stamps in color and size similiar to those issued in honor of the Chicago and Pan-American Expositions, but the government could not allow that, but did permit them to be issued in several shades of bronze not used by the United States Government. The designs are not unlike ordinary postage and revenue stamps, but vignettes of well known Methodists are printed in their centers, and the value of the stamp is shown in large letters at the top. They expect to raise $1,000,000, through the Methodist Sunday-schools in this way.

"As Becometh the Gospel."

By T. H. Blenus.

James has said, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." The true spirit and genius of the gospel of Jesus Christ presents four characteristics: it is a system of knowledge, a system of joy, a system of holiness, and a system of mercy and benevolence. What we do and what we say therefore must be distinguished by these attributes, that is, we must be wise, cheerful, holy and benevolent. It is almost impossible to look out upon the world around us, its teeming population, its prospects, its rapid increase, its discordant elements, its political excitements, and its religious pretensions, without the thought that we are approaching a crisis for which nothing can prepare us but a God-given gospel held in a pure conscience, and manifested in a life of love and Christian sympathy and benevolence. As it was the spirit of love that prompted the Almighty to provide a salvation from sin, so the language of love must be the vehicle of our communication with our fellow men. The

voice that attunes itself to the tender soothing whispers of a loving affection not only characterizes the great principle of the plan of redemption, but contributes more to the salvation of the lost, and the harmony of the church, the correction of evils and the brightening of graces, than all the frettings and denunciations combined. We want to cultivate the gentleness of a John and the broad magnanimity of a Paul, the one "whose lips dropped as a honeycomb," and the other who counted not his life dear unto him, so that he might finish his course with joy. "Now, I beseech you by the meekness and gentleness of Christ." Let the facts be told, let the doctrine be preached, let the precepts be urged, without fear and without favor, but, "in much patience considering him who endured the contradiction of sinners against himself."

Christianity is founded upon the most astonishing instance of generosity and love that ever was exhibited to the world. And its spirit imparts to every believer that generosity of sentiment which expands the soul; that charming sensibility of heart which makes us glow for the good, and weep for the woes, of others, that Christian love which comprehends in its wide circle all our brethren of mankind, that diffusive benevolence reduced to a principle of action, which makes the human nature approach to the divine.

Jacksonville, Fla.

B. B. Tyler's Letter

"The church has put me in charge of a young people's Sunday-school class. I am desirous of studying the Bible with them in some more comprehensive way than by the fragmentary lessons we have. Can you suggest some method of study that would interest the class in the Bible and at the same time increase their knowledge of the Bible? I have thought that perhaps a detailed study of the life of Christ and a study of the epistles as a whole might be valuable. Perhaps you can suggest some available literature on the subject or some method of study. I shall be greatly obliged and I am sure that you can do us much good by helping us."

The matters mentioned in this quotation doubtless will interest others than the writer and for this reason will be treated in this place.

It is interesting to know that the church has placed this young man as a teacher in the Sunday-school. The church ought to take an active interest in the work of the Bible-school. It ought, at least, to know who are the teachers and what is taught. There is no more important part of church work than that of giving instruction in the principles and practice of the Christian religion. In the Apostolic Age there were persons in the church called "teachers." There ought to be such in the church today.

You are to be commended for your desire to study the Bible and teach it in a "comprehensive way." This is the right way to study the Bible, but unless yours is a most remarkable class of young people they can appreciate, and be benefited by, only the rudiments of Bible study.

I am in some doubt as to what you refer to when you speak of fragmentary lessons in the Sunday-school. The only fragmentary system with which I am acquainted poses as scientific and calls itself "The Inductive Method"; but I am almost certain you have not heard of it. The International Sunday-school Lessons are certainly not fragmentary. At present we are engaged in a study of the history contained in the books of Genesis and Exodus. Six months will carry us from creation to the giving of the law. Every paragraph in the books named must be studied. It is safe to affirm that no teacher has sounded the depths of this series of lessons, or surveyed its area. Here is something at once profound and comprehensive. If your desire is for a study that is systematic, scientific, inductive, synthetic, broad, here is your opportunity. The life and literature of the Hebrew people from the morning of creation to the encampment of the chosen people at the foot of Mount Sinai furnishes an opportunity for investigation that ought to satisfy the most ambitious. There is nothing fragmentary in these lessons if they are used as the committee intended them to be used.

I note what you say about a detailed study of the life of Christ. A study of the life of our Lord, in detail, was completed less than six months ago in the Sunday-schools of Christendom. Beginning with 1900 the Bible-schools of the world spent a year and a half in a study of the life of Jesus. The recorded facts in his career among men, as a man, were placed in chronological order. Not a single event was omitted. All that is recorded of the life of the Son of God in the New Testament was examined by those who followed the course prepared by the International Sunday-school Lesson Committee. Such a comprehensive and systematic study of the life of Christ was never before attempted. There was nothing fragmentary in this scheme. All available literature bearing on the subject was needed in order to its mastery. If you are in search of something comprehensive here it is. If you are looking for something systematic in the way of Bible study it is before you in the studies of the life of Jesus of which I now speak.

Beginning with 1902 the Sunday-schools using the International system will begin a study of the Church of Christ as it is described in the New Testament. These studies will bring us, in six months, to the introduction of Christianity into Europe. In a comprehensive study of the church in the first century the epistles must be studied. They are a part of the history. Does this impress you as fragmentary? You request me to suggest literature. This I will do.

If you determine to study the life of Christ I suggest that you secure Peloubet's Notes on the Sunday-school Lessons for 1900 and 1901. They can now be obtained at the cost of second-hand books. These volumes will refer you to almost everything in print on the life of Christ. It is to be regretted that you did not keep step with the Sunday-schools of the world in their study of the life and work of Jesus recently completed.

If you determine to join in a comprehensive study of the church of the first century I commend to you first of all the book of Acts and the Epistles of the New Testament. Study these more than books about them. "The Records and Letters of the Apostolic Age," by Ernest De Witt Burton (Scribner's, New York,) is a helpful book in this connection. The aim of the author is to promote the historical study of the Apostolic Age. I commend this book as a most important aid if you mean to really *study* the lessons of the International Committee during the first six months of 1902. You can also use with profit the Commentary on the Sunday-school lessons issued by the Christian Publishing Company, St. Louis. "Select Notes on the International Sunday-school Lessons" by the Rev. F. N. Peloubet is fine. The suggested literature in this book is alone worth more than the price of the volume. McGarvey's Commentary on the Acts is a good book for this period. There are three great books on the Apostolic Age that must be named in this connection. They are: "A History of Christianity in the Apostolic Age," by A. C. McGiffert; "The Apostolic Age," by James Vernon Bartlett; and "Christianity in the Apostolic Age," by Geo. T. Purves (Scribner's). "A History of New Testament Times in Palestine," by Shailer Matthews (Macmillan, New York,) ought also to be in your collection.

The present International Sunday-school Lesson Committee was elected by the International Sunday-school Convention in Boston, June, 1896. It was chosen to serve for six years. The first meeting was held in Washington in November, 1897. It was decided to spend two and a half years in a study of the Old Testament and three and a half in a study of the New Testament. It was decided to begin this series of lessons with such a study of The Life of Lives as had never before been attempted. A year and six months, as I have said, was spent in this study. During the remainder of the course the studies will be alternately in the Old Testament and in the New—six months at a time in each. The purpose of the committee is to furnish such an outline as will enable the pupils to obtain a comprehensive view of the Bible, or of the life and literature of the ancient Hebrews.

At the meeting of the committee in New York last April, a sub-committee was appointed to prepare an outline for an advanced course of study. What shall be the character of this course? Shall it be a study of the Bible by books? Shall it be a doctrinal course? Shall it be a study of the biographies of its great men? Shall it be a study of the history of Israel or of its literature? Shall it be a study of the life of our Lord, or of the beginning of his church? Shall the course be for two years? If so, what ought to be the study for the first year and what for the second? Ought the committee to select portions of Scripture to be studied or simply suggest topics? Ought the committee to prepare a general outline for each lesson? These are some of the questions with which the sub-committee is now wrestling. Have you suggestions to make? Let me have them.

Denver, Col.

[Any of the above mentioned volumes can be ordered through the Christian Publishing Company and will be sent, postpaid, at the lowest market price.]

The People's Forum

Words From a Farmer.

The report of the foreign Christian missionary society as contained in the Christian Intelligencer of November, 1901, is comforting. The missionaries seem so earnest, hopeful, contented with their lot and wages, their only grievance that they cannot do more and that others are not sent to help them do greater works. Also to read how earnestly the board solicits money for these far off workers, themselves patterns of faithful liberality in this work. I wish we could all sympathize and help in their effort to better the condition of the human race. How I wish I had done more in my past life but I was largely ignorant of the earnest desire of many of the brethren who know more of the situation. That I may not appear inconsistent permit me to say that in the last two years I have given more to the various calls of the church than my income. I write this hoping to stir the hearts of some to more earnest giving to the best of all causes—the church. I am a farmer 61 years old. S. H. BALDWIN.

Plevna, Mo.

"They All Eat Oats."

Did you read the article, "The Pulpit of a Century Ago and To-day," in the CHRISTIAN-EVANGELIST of Nov. 21? It was from the pen of S. C. Humphrey. It was a good article, as most all are that appear in the above named paper.

The contrast therein drawn is, to my mind, somewhat overdrawn. Human nature and the gospel of Christ never change. That people are not attracted by a great deal of "stuff" that goes by the name of preaching in these last days, is beyond any doubt true. But is it not a fact that the average man is just as eager to hear the careful, intelligent, faithful preaching of the word of God to-day as he ever was? No kind of preaching will as deeply move a community to-day as doctrinal preaching. A certain preacher was once called to a large, wealthy city congregation. A friend said, "Are you not afraid to try to preach to that congregation?" "No," said the preacher. "There are different kinds of horses. Some are trotters, some draft, and some all purposes, but they *all eat oats.*" Horses always have done so, they always will. Do you see the point? Preach the WORD. The word of God is quick and powerful and sharper than any two-edged sword. C. A. FREER.

Columbus, O.

The True Christian Cohesion.

Success demands practical co-operation. This also the Christian heart craves. In the incidentals of Christian work, the New Testament recognizes expediency, and hence admits of change. The simplest effective plan is the best. This will receive the concurrence of disciples generally if there is no fear of an assumption of authority. If authority is claimed for it, it loses its influence and expansiveness, crystallizes into an ecclesiastical head and furnishes the shibboleth of a narrow party. The history of religious movements abundantly demonstrates the futility of a central authority or ecclesiastical head, to draw and hold Christian people together. It may closely combine a few, but it will repel the many. This is the principal cause of a divided Christendom. Fidelity to a common Lord and a common book, with the drawing power of common love and common work, furnishes the adhesive and cohesive principle in Christian co-operation. The phenomenal success of the Disciples of Christ has come from the emphasis placed on faith and obedience, untrammeled by party dictum. Our isolation and weakness arise not from want of a central authority, but from an assumed law of negations, precluding voluntary association for the Lord's work.

E. C. BROWNING.

What is Wrong With the Christian-Evangelist?

I confess that for several years there has been lurking in my mind a vague, indefinite idea that there was something unsound in the teaching of the CHRISTIAN-EVANGELIST. I have read its editorials carefully, thinking all the while that sooner or later I would be able to put my finger on an editorial and exclaim "Eureka! I have found it!"

But I have despaired of ever finding anything that I can formulate into a complaint or magnify into a heresy. I have been benefited and spiritually uplifted by its editorials. It has been of more value to me in my ministerial study than have all other papers. I place it week after week on the table in our free reading room here, and feel that I am giving the people our very best paper. However, my old suspicion has such a hold on me that I suppose that I will continue hunting for heresy and finding the truth in the CHRISTIAN-EVANGELIST as long as I live. T. D. SECREST.

Marfa, Tex.

[A convincing proof that one can *not* always find what he is looking for, unless he looks in the right place for it. The CHRISTIAN-EVANGELIST is decidedly the wrong place when one is looking for heresy.]

"Habit."

In the CHRISTIAN-EVANGELIST of Nov. 28 Bro. Ames under the above caption presents some very interesting matters. Among other things he introduces two illustrations of the power of religious habit. (1) "Most of the readers of these lines expect to hear their minister talk of the Lord's day and not of the Sabbath; of our people, not our denomination; of our plea, not our creed." (2) "If their minister should appear in the pulpit gowned and surpliced they would be outraged. But if another minister were to appear before *his* people without the gown and surplice there would be even more commotion." I have heard these illustrations before. Their use then was to show that these things were simply, solely matters of habit—distinctions without a difference, altogether unimportant. I will allow that illustration No. 2 is, possibly, simply and solely a matter of habit (no pun intended). Of course people very frequently abandon bad habits for good habits, and of course of this Bro. Ames would heartily approve. I have noticed, also, some have fallen into the habit, be it good or bad, of seeing no difference between Lord's day and Sabbath, our people and our denomination, our plea and our creed. There was once, presumably, to them a difference.

E. H. KELLAR.

Carrollton, Mo.

Church Letters.

The question of church letters is coming more and more to be a very perplexing problem. Recently I heard a minister in one of our large churches in the city say that if all those who had either come to the city without their letters or were at present retaining them locked up in an old trunk or between the lids of a dust covered Bible, could be gathered together they would double the membership of that church. And this state of affairs is very largely true of other cities to some degree in smaller places. So much so that the present letter system is very perplexing, not to say aggravating. Inasmuch as there is not a "thus saith the Lord" for the *manner* in which the letter shall be granted, I would suggest that the letter be sent by the church to the clerk or elder of the nearest church in the city where the member is to reside. This would keep the letter from the trunk or dusty Book and place it at once in the hands of the proper parties. This direct method would place the moving member at once under the care of the church where he is to reside. A resolution at our district, state and national conventions favoring such a plan would speedily bring about the desired change and do much for the Master's cause.

WM. H. DRUMMET.

Shelbyville, Ill.

Mischief Maker.

A Surprise in Brooklyn.

An adult's food that can save a baby proves itself to be nourishing and easily digested and good for big and little folks. A Brooklyn man says: "When baby was about eleven months old he began to grow thin and pale. This was, at first, attributed to the heat and the fact that his teeth were coming, but in reality, the poor little thing was starving, his mother's milk not being sufficient nourishment.

"One day, after he had cried bitterly for an hour, I suggested that my wife try him on Grape-Nuts. She soaked two teaspoonfuls in a saucer with a little sugar and warm milk. This baby ate so ravenously that she fixed a second which he likewise finished. It was not many days before he forgot all about being nursed, and has since lived almost exclusively on Grape-Nuts. To-day the boy is strong and robust, and as cute a mischief-maker as a thirteen months old baby is expected to be.

"We have put before him other foods, but he will have none of them, evidently preferring to stick to that which did him so much good in his time of need—his old friend Grape-Nuts.

"Use this letter any way you wish, for my wife and I can never praise Grape-Nuts enough after the brightness it has brought to our household. These statements can be verified by anyone who wishes to make a visit to our home." F. F. McElroy, 256 S. 3rd St., Brooklyn, N. Y.

Grape Nuts is not made for a baby food, but experience with thousands of babies shows it to be among the best, if not entirely the best in use. Being a scientific preparation of Nature's grains, it is equally effective as a body and brain builder for grown-ups.

Our Budget.

—W. B. Crewdson preached the Thanksgiving sermon at the Baptist church in Council Bluffs.

—Mr. and Mrs. Bagby, of Salt Lake City, were given a reception by the C. W.B. M. Thursday evening, Dec. 12.

—Ben F. Hill, who is at present in a meeting at North English, Ia., will become pastor at Plattsburg, Mo., Jan. 1.

—The Dayton, O., church has leased a room for a mission on the west side and will begin that work with the new year.

—T. M. Johnson, of Clinton, Ill., wishes to correspond with churches desiring the services of a pastor or evangelist.

—Baxter Waters closes his work at Lawrence, Kan., Jan. 1, after which he will be open for an engagement elsewhere as pastor.

—H. J. Hostetler, of St. Joseph, Ill., has been called for a third year by the church at that place. He preached the union Thanksgiving sermon.

—W. B. Morris, pastor First Christian church, Enid, Okla., preached the union Thanksgiving sermon in the Presbyterian church at Enid, Okla.

—R. H. Ingram has closed his work at Albia, Ia., and opened at Creston, Ia. The Albia church expressed its appreciation before he left by a handsome presentation.

—W. H. Waggoner lectured thirty-four weeks this year with his missionary institutes in Illinois, Missouri, Kansas, Nebraska, Iowa and Minnesota. The institutes are a success and are constantly winning better support.

—J. K. Shellenberger, whose acceptance of a call to the church at Albia, Ia., was announced last week, has been obliged to withdraw his acceptance, since the Minnesota state board decline to release him as corresponding secretary.

—The Christian Index of Des Moines has been sold by G. L. Brokaw. It will hereafter be edited by J. M. Rudy, and its business manager will be A. J. Marshall. Bro. Rudy has resigned as pastor of the First Christian church at Cedar Rapids.

—Dr. W. T. Moore, of Columbia, Mo., has just recovered from an attack of grippe. His illness and the work of repairing the building of the Bible College prevented the opening of the classes until recently. The classes are now under way with favorable prospects.

—E. B. Redd has moved from Platte City to Jefferson City, Mo., and has entered upon his work at the latter place. He expresses hearty appreciation of the hospitable reception which he and his family have received from the brethren at the state capital.

—T. W. Cottingham, now in his sixth year as Nodaway district evangelist, wishes to get four monthly appointments for preaching near Kansas City. He wishes to be more at home than he can be at present. His mothers, one 80 and the other 85 years of age, are with him.

—M. J. Ferguson, of California, who has been spending about six months in Kentucky and Ohio in evangelistic and other work, was in St. Louis over Sunday and called at this office. He is westward bound, but will stop on his way to hold a few meetings as occasion may offer.

—The new Fifth Avenue church of Christ, Grand Rapids, Mich., was dedicated Dec. 8. C. B. Newnan, of Detroit, delivered two addresses and Miss Lura V. Thompson, state organizer for the C. W. B. M., was present and organized an auxiliary. With the assistance of D. Munro, state secretary, $5,000 was pledged; a very liberal offering for this church.

—The Tokyo Christian, edited by W. D. Cunningham and published monthly at Tokyo, Japan, is devoted to the progress of missionary work in that land. It is a bright and inspiring little sheet which would interest any one who is capable of being interested in missions.

—W. H. Waggoner, of Eureka, Ill., has just closed a missionary institute at Quincy, Ill. W. W. Burks, pastor, speaks of his work in terms of the highest appreciation. Bro. Waggoner's plan is original and unique and his use of missionary maps, charts and pictures is effective.

—T. H. Blenus reports that the Church St. Christian church, Jacksonville, Fla., has about held its own during the past year, notwithstanding the losses incident to the great fire of May 3. The amount raised by the congregation for all purposes averages $41 per capita for the entire membership.

—The Central Christian church, Indianapolis, Ind., has the largest Protestant Sunday-school in the city with an average attendance of about 335. At the rally day for home missions there were 425 present and the offering was $81.86. This is a school with a woman superintendent, Mrs. A. J. Clark.

—John Williams, pastor at Whiting, Ia., preached at the North Side Christian church, Chicago, the last two Sundays. He writes that the new church building at Whiting, Ia., is nearing completion, will be dedicated about the middle of January and will be one of the finest houses of worship in that part of the state.

—W. M. Taylor is producing results at San Juan, Porto Rico. He writes from that point: "Last Thursday I preached the union Thanksgiving sermon to a good house. On Dec. 1 I married a couple of natives and baptized ten bright Porto Ricans. We had one other confession at the night service."

—B. B. Tyler, who has made a conspicuous success of the Wednesday evening meetings at his church in Denver by turning them into Bible studies, is beginning a course of reading and study of the book of Acts. The book will be taken up one chapter each Wednesday evening. The suggestion is worthy of imitation.

—W. O. Stephens, pastor of the church at Crowley, La., writes that although the congregation is only about eight weeks old, the contract has been let for a beautiful little church building which will cost $4,000. We have but very few congregations in Louisiana, but if they were all as lively as this infant, we would soon have more.

—The Bethany C. E. Reading Circle will devote the next three months to Bible study. The course is planned to give a general view of the entire Bible together with a more detailed study of some of the most important parts of the Old and New Testament. For full particulars address J. Z. Tyler, 798 Republic street, Cleveland.

—E. Richard Edwards, pastor of the Church of Christ at Syracuse, N. Y., is preaching a series of Sunday morning sermons on "The Position and Influence of the Church in Modern Society." He intends in the series to give an investigation of the alleged fact that the church is losing its influence together with the reasons for this decadence, if it is a fact, and the means of counteracting the tendency.

—The church at Shoal, Ind., has organized a C. W. B. M. auxiliary with thirteen members. The prospects are said to be bright in spite of the unlucky number. Dec. 1 was observed as rally day by the Sunday-school and church. The church is interested in locating a Christian man at that point in the furniture business, and a lady as milliner. They are said to be good openings. For information address Box 133, Shoals, Ind.

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." MRS. K. T. SNYDER, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

—Louisiana state mission day is Dec. 22, as set apart by the last state convention. Every church and individual disciple in the state is asked for an offering on that day. The state board is anxious to send a strong evangelist to Baton Rouge and Monroe to establish churches, but cannot do so unless funds are provided. Send all offerings to F. W. Palis, Box 188, Shreveport, La. Claude L. Jones is corresponding secretary for the state.

—B. L. Allen, pastor of the Morris street Christian church, Indianapolis, writes that a house to house canvass of the community in which the church is located reveals the fact that there are many who have been members elsewhere, but do not now have membership in any congregation, and also that many who have never been members of any church express a preference for the Christian church. There have been 117 additions to this congregation since Jan. 1.

—R. D. Patterson, one of the most prominent citizens of St. Louis and one of the oldest members of the Christian Church in this city, died of pneumonia, Dec. 15, at the age of 70. He had been a resident of St. Louis for fifty-seven years, during which time he was successful in business and prominent in all good works. It is said that the First Christian church in this city was organized in the house of his father, Dr. Joseph Patterson. A fuller obituary will appear later.

—J. F. Callahan writes from Cleveland, O.: "I am helping in the Woolsey street Sunday-school and renewing acquaintance among the Cleveland ministry and that of the neighboring churches. Bro. H. R. Cooley's name is much in the daily papers and on the tongue. He is director of charities in Mayor Johnson's cabinet and sets many prisoners free from the workhouse, with good advice no doubt. A visit to Hiram House was enjoyed last week. There is room for more such."

—Angus McKinnon, who has been business manager and office editor of the Christian Century, severed his connection with that paper on Nov. 30. The ill health of his wife and child compelled him to leave Chicago, and he is now with his family at Asheville, N. C. He is willing to accept a pastorate in a suitable locality in the south. He is a graduate of Drake in both A. B. and B. D. courses, and was for six years principal of the commercial department of Drake University.

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

Badger Briefs.

D. N. Wetzel is holding a good meeting at Footville. Three confessions at last report.

I am in receipt of a letter from J. H. Berkey giving the pleasing information that I. N. Bussing, a United Brethren preacher of ability, has identified himself with the Church of Christ at Monroe. The Monroe church is doing well and has extended a call to Bro. Bussing to remain the fourth year at increased salary.

The work here at Rib Lake while difficult, owing to lack of a public room in which to hold our services, is nevertheless encouraging. While the brethren are mostly poor, yet they seem determined to win and think they'll build in the spring. We are going to build an outdoor baptistry this week.

I visited Ashland, a beautiful little city of 15,000 inhabitants, one of the most northerly points in the state situated on Chequamegon bay, a point of Lake Superior. We have no church there, but a few brethren. Bro. Cobb promises to defray all local expenses of meeting. Hope to try there some time in the not far distant future.

We ought to have a church at Racine. If any of the readers of the CHRISTIAN-EVANGELIST know of any members in Racine, please notify Rupert A. Nourse, 1425 Park Ave., that city.

J. H. STARK, State Evangelist and Cor. Sec.

Rib Lake, Wis.

"The Dearth of Young Men."

In your issue of December 5 you have a piece written by B. C. Biggerstaff under the following caption, "The Dearth of Active Young Christian Men." I want to take issue with my brother and say his piece may apply to Lathrop, Mo., but it does not apply to Richmond, Va. The young men are our bone and sinew and are always ready and willing to respond to their fullest extent to every call made on them for time or money. Our churches have a large turnout of the young on all our Lord's day services, so much so that it has been commented on by visiting preachers time and again. One great cause for young men not coming to the front more generally is found in the fact that the preachers do not exert themselves enough, and the officers too often forget the old saying, "young men for war and old men for counsel." The church should always be on the warpath for souls and advancement, and it cannot follow too closely the ways of our grandfathers, for times are changing day by day. The young man is the only one to keep abreast of the tide. Encourage the young men to join in the active, forward work and they will gladly do it, but expect them to follow old time ideas and wait orders, and they will drift off every time. Richmond is proud to be able say that her pulpits are filled by such men as Carey E. Morgan, F. W. Troy, Preston A. Cave, Henry Pearce Atkins and H. H. Moore, all of them young and full of energy, fond of young men and always planning for forward movements with the young men as advisers and helps. Try this plan, my brother, and you will find the same state of affairs as exists with us.

J. L. HILL.

Richmond, Va.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men.

JOHN F. M.

A College at Washington City.

The Disciples are to establish a college at Washington, D. C. The project has been under consideration two or three years. Recently it was definitely decided to begin the work next year. F. D. Power and E. B. Bagby, Washington; B. A. Abbott and Peter Ainslie, Baltimore; Francis M. Applegate, New York, and Daniel E. Motley, *ex officio*, are the trustees. Three more trustees are to be chosen from other places.

The institution expects to do the highest order of college work from the beginning. "It is the intention of the institution to do the best grade of college work, employing men of thorough scholarship and Christian life-power." The institution will certainly have many advantages in being at Washington, the seat of the government, and where there are large libraries.

Daniel E. Motley is to be president of the college He is surely capable of filling the place He has done acceptable work as organizer and state evangelist in North Carolina. The Watch Tower says he is "brave, an untiring worker and, above all, a profound scholar. He is the embodiment of all that is requisite in an organizer and instructor."

Mr. Motley took the degrees of B. S. and A. B. at Milligan College in 1894. He has since taken A. M. from the same institution. He attended Johns Hopkins University three years, where he won a scholarship each year and took Ph.D. degree in 1899. Mr. Motley was one of the ablest students of the university. A Baltimore paper stated that his chief professor said, "Dr. Motley made the best examination in history in the history of the department."

X. X.

Minnesota Letter.

The great Minneapolis convention had a very perceptible effect on our churches in this state. It aroused hope, imparted energy and set in motion such an evangelistic campaign as the state never before knew. J. K. Shellenberger held a meeting in Duluth resulting in 13 additions. A. D. Harmon held a meeting in his own church in St. Paul resulting in 23 additions. Simpson Ely held a meeting at Mankato resulting in 35 additions. J. O. Walton and wife held a meeting at Truman and organized a new church with 33 members. M. B Ainsworth, of Watertown, S. D., held a meeting for his uncle, R. M. Ainsworth, at Cleveland, this state, and added 18 to the fold. J. G. M. Luttenberger was at Litchfield two weeks and added 13 to the church. J. K. Hester preached a few days at Olivia and increased the church by 10. These additions I know of, and perhaps there were others.

Simpson Ely is now in an interesting meeting with John Treloar at Austin, Minn. At last accounts there had been seven additions.

From Austin Bro. Ely will go to Rochester and join hands with the indefatigable W. W. Devine in a four weeks' siege. Dec. 29 J. K. Shellenberger will begin a series of meetings with the new church at Winona and the pastor, Wm. Baier. Bro. Shellenberger is now preaching for the church at Duluth during the absence of the pastor, C. R. Sine, visiting friends in the east. W. W. Devine, of Rochester, is in a meeting at Marion.

E. R. Russell, of Wessington, S. D., is preaching during this month for the church at Garden City, this state, and the probability is that he will become the settled pastor. The announcement made in the EVANGELIST recently that J. K. Shellenberger would become the pastor of the church at Albia, Ia., was a little previous. Our missionary board could not let him go and he is to remain as our corresponding secretary. This means much for the cause in this state; we have no other man who understands the needs of Minnesota so well.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

Last Lord's day Bro. E. A. Orr and the writer exchanged pulpits. The following day Bro. Orr read a paper entitled "The Preacher the Advance Agent of the Kingdom of God," before the ministerial association of this city. The paper elicited very high praise and at the same time provoked a very warm discussion. Bro. Orr is a man of fine scholarship and broad and liberal culture.

H. D. WILLIAMS.

Mankato, Minn., Dec. 12, 1901.

Missouri C. W. B. M.

We are glad to report 106 days of field work done during October and November, resulting in 11 new auxiliaries, aggregating 184 members.

Mrs. Ella B. Hall, of Springfield, succeeds Mrs. Anna Hooten as manager of Springfield district.

Every C. W. B. M. woman should know of the special work for Missouri this year, to send Miss Mattie Burgess to India and to support her for a year. This will need at least $1,000, which must be in special gifts over and above the regular monthly offerings. Gifts of any amount, including life memberships of $25 payable in two years and annual memberships, may be directed toward this fund.

In order to have a definite sum toward which auxiliaries may work, the following plan is suggested: That each auxiliary shall use its most earnest endeavors to send a sum for this purpose that shall equal $1.00 for each member, to be paid before Sept. 1, 1902, preferably in quarterly installments. Endeavorers, churches and individuals are earnestly invited to have fellowship with C. W. B. M. sisters, as they thus become a living link, by contributing for this purpose through the auxiliary. As the blessed Christmas season approaches let us remember the Christless ones, to whom Miss Burgess shall minister *for us*, and make, in his name, an offering of love.

All money intended for this purpose should be sent to Mrs. Helen E. Moses, plainly designated "the Mattie Burgess fund," and reported to secretary in like terms.

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.

Eastern News Notes.

"The saloon must go!" This was the rallying cry of some one hundred delegates representing every section of our country who gathered Dec. 3, in this city to attend the sixth annual convention of the American Anti-Saloon League. As Hiram Price, president of the league, had died during the year, the first vice-president, Dr L. B. Wilson, presided and was elected president for the ensuing year.

Howard W. Russell, general superintendent, in his annual report said: "The fact that the anarchists of Chicago hatched their conspiracy of Chicago of 1886 in the north side saloons, has been forgotten. But when the nation understands that President McKinley's assassin was the son of a former saloonkeeper, that in the back room of his father's saloon in Cleveland he learned his first lesson in anarchy, that he boarded in a saloon in Buffalo and went therefrom to fire the fatal shot, and that the murderer was toasted and praised by the anarchists of Paterson and Newark in the saloons of these cities, the patriotic indignation of the people will have been aroused to such a degree against the saloon as a meeting place and personification of anarchy as will hasten the fulfillment of the prediction that within ten years the paramount question in America will be the abolishment of the saloon. In eight years a promising league has been formed out of the branches in thirty-six of the states and territories of the union."

J. L. Erwin was loudly applauded when he stated that when the Anti-Saloon League began its work in this city there were 1,100 saloons, one for every 218 persons, now there are 640 saloons or one for every 443 persons. Then one arrest for drunkenness and disorderly conduct for every 47 persons, now one for 70 persons.

In a strong address, Dr. D. J. Burrell, of New York, admonished that the canteen was scotched and not dead. The anti-saloon forces must make further demands: that a total abstinence clause be inserted in enlistment papers, that the canteen be converted into a club of healthful atmosphere, that it be supervised by officers adequately instructed in the management of a club devoted to the betterment of the men and not out of sympathy with the spirit of such an organization. Much of the credit for the success of the work during the past year is due to E. C. Dinwiddie, the legislative superintendent. At the closing session $5 000 was raised to pay off a deficiency of $7,000 which had accumulated in the last two years. The convention adjourned Dec. 5, to meet again next year in Washington.

Finley B. Sapp has accepted the unanimous call from the H Street church of this city and has begun work. Bro Sapp is a graduate of Bethany College, preached for several years in the state of Washington, has done good service as an evangelist and doubtless will build successfully upon the foundation so well laid by W J. Wright. Bro. Wright's first duties as general eastern evangelist called him to Baltimore, setting in order the affairs of the Huntington Ave. church. J. H. Troy, the former pastor, has started an independent work. J. O. Shelburne is serving at Huntington Ave. temporarily. W. J. Wright is now in a meeting with the mission church at East Orange, N. J.

J. W. Kimmel has recently closed a short meeting with his church, Whitney Ave., with about a dozen confessions. The local union of our C E societies is arranging to buy a lot and build a chapel in the southeastern section of Washington. The Ninth Street church is busily preparing for the coming of Wilson and Huston Jan 5. We have now an average attendance of nearly four hundred at Sunday-school, holding sixth place among the Protestant schools in the District of Columbia. Our church debt has been reduced by $8,500 in three and a half years. There have been seventeen additions, twelve by baptism since Oct. 1. We anticipate a successful meeting. Vermont Ave. continues her slow and steady gait and rejoices in the friskiness of her children.

The inauguration of a school or higher institution of learning has been contemplated for some time by the Disciples east of the Alleghenies. Word comes from Daniel E. Motley, of Asheville, N. C., that he proposes to start such an enterprise in this city next fall and will begin to canvass in its interests Jan 1. Bro. Motley received his degree from Johns Hopkins University and is well qualified for the task he has undertaken.

EDWARD B. BAGBY.

Washington, D. C.

SERIOUS HEART DISEASE IS CURABLE.

The Eminent Specialist, Dr. Franklin Miles, Succeeds After 5 to 30 Physicians Fail.

$2.50 WORTH OF TREATMENT FREE.

Heart diseases which a few years ago were incurable now readily yield to treatment. Short breath, pain in the side, oppression in the chest, palpitation, smothering spells, puffing of the ankles or dropsy, whether complicated with stomach, liver and nervous troubles or not, can be speedily relieved and soon cured. Dr. Miles will give a $2.50 course of treatment free, to prove the truth of his statement. His treatments have the great advantage of being specially prepared to suit the peculiarities of each patient.

These treatments are the result of 25 years of close study, careful research and extraordinary success. They are far in advance of the medicines used by the ordinary doctor and few show such faith in their remedies. Every sufferer should take advantage of this opportunity before it is too late.

Hon. John Gates, Ex-Representative of Iowa, after 10 years of suffering from heart, stomach, and bladder troubles, says, "I lose no opportunity to advocate Dr. Miles' Special Treatment. I am better now than for ten years, which I attribute solely to his skillful treatment."

Mrs. Mary A. Bradeen, of Rapids, Me., writes: "I consider your heart treatment worth its weight in gold to me. You have saved my life after others failed."

Philip Metz, of Montra, O., reports: "I had heart trouble for 15 years and was very near death's door when I commenced your Special Treatment. I now feel well and work every day."

Mrs. August Kronck, of Huntington, Ind., cured after 30 physicians failed; Mrs. Flora Graetor, of Bristolville, O., after 22; Mrs. R. Parker, of Mishawaka, Ind., after 16; Mrs. H. E. Cole, Pittsburgh, Pa., after 6; and Mrs. E. Norris, of Windsor, O., after five gave her up.

A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free on request.

Send at once to Franklin Miles, M. D., LL. B., 201 to 209 State St., Chicago, Ill., for copyrighted examination chart and pamphlet. Mention this paper.

An Unworthy Preacher.

It is a sad duty that devolves upon us, but one that we feel cannot innocently be thrown off, as it affects the well being of the cause we love, to state that Joseph S. Kelley is unworthy the confidence of the Christian brotherhood. He has preached in Alabama, Mississippi, Tennessee and when last heard from was in Arkansas. He is said sometimes to assume the name of "Bowlin." He is a man about 35, weighs about 150 pounds, medium height, with black hair, black moustache and dark eyes. If particulars are desired write to one of the undersigned.

J. B. MARSHALL,
E. C. BROWNING.
J. N. JESSUP.

THE POISE

Of a woman in perfect health attracts the eye at once. Such a woman is all too rarely seen. The most of women bear scars of suffering on their faces which no smiles can hide, and often in their very carriage betray the womanly weakness which oppresses them.

There can be no perfect health for the woman who suffers from disease of the delicate womanly organism. Her general health is so intimately related to the local health of the womanly organs that these must be cured before the general health can be established.

Dr. Pierce's Favorite Prescription makes weak women strong and sick women well. It cures womanly disorders and diseases; brightens the dull eye, rounds out the hollow cheek and gives strength for wifely duties and maternal cares.

"My health is the best now that it has been for four years," writes Mrs. Phebe Morris, of Ira, Cayuga Co., N. Y., Box 52. "I have taken but two bottles of your medicine, 'Favorite Prescription' and 'Golden Medical Discovery.' These medicines have done me more good than all that I have ever taken before. I couldn't do my work only about half the time, and now I can work all the time for a family of four. Before I took your medicines I was sick in bed nearly half the time. My advice to all who are troubled with female weakness is to take Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery'—the most wonderful medicines in the world."

Dr. Pierce's Common Sense Medical Adviser is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

The Preachers' Meeting at Moberly, Missouri.

According to a previously arranged plan a number of preachers met in the study of the Central Christian church of Moberly at 2 P. M. Dec. 9, to hold the first of the monthly preachers' meetings of north central Missouri.

A permanent organization was formed, of which S. B. Moore, of Moberly, was made president and W. D. McCulley, of Huntsville, secretary. The president and secretary were constituted a program committee to arrange for the next meeting which will be Jan. 21, 1902.

After the business matters were disposed of a splendid paper was read by E. M. Richmond, of Fayette, on "Where Was Christ, and What Was He Doing, Between His Death and His Resurrection?" After a number of friendly and interesting criticisms, another good paper was presented by E. M Smith, of Centralia, on "The Preacher Before the People."

There are in Moberly, and within a radius of fifty miles, sixty-five preachers who could attend these meetings greatly to their benefit. It is the purpose to make them monthly and permanent. There will be papers and addresses on all questions of benefit to the preachers.

W. D. MCCULLEY, Sec.

For Impaired Vitality

Take Horsford's Acid Phosphate.

Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

One Reason Why I Am a Prohibitionist.

I am and have been for a number of years a third party Prohibitionist. Of course I am thoroughly convinced that I am here doing more good in the political world than in any other way; also that I am closer to the heart and doctrine of Christ than is possible for me anywhere else. The more I know of the world and the more I know of the questions involved the better I am satisfied to be counted among the Iowa Prohibition cranks. I would rather stand well one hundred years from now than to be politically popular in Iowa to day.

I am a Prohibitionist because this is at present the only way to keep the political friends of the saloon at the study of the great question of the saloon and unrighteousness.

Before the campaign just closed in Iowa the political bosses called their wise men together very much as did Herod in the study of the birthplace of the child Jesus. They propounded these questions: If we nominate our man and run him for governor, how many will vote the Prohibition ticket? What will it cost us? Can we not call in our political opponents and roll up such a majority that no one will suspect us of ever giving a thought to the Prohibitionists? Can we safely run the father of the mulct law without stirring up the churches and bringing ourselves into such a hornets' nest as we were in in the seventies and early eighties?

They decided they were safe, and they were. The churches have not yet waked up to the fact that they are moved at the will of the saloon on the political chessboard. They made a careful estimate of the Prohibition vote. They put it very, very large, as they thought. But, thanks be to God, they did not get it half high enough. Enough of us voted that ticket to keep up their study and make it more imperative than ever. We do not have to remind them that soon an election will be close. They know it and already are putting on their thinking caps to solve the problem how they may yoke the saloon man and the preacher to the political cart and get out of the mud. They will soon come to the Methodist Church for another Shaw or to the Disciples for another Drake. They have always succeeded in this game of chess and hope to always succeed in the future. But God is on the side of righteousness and is raising up a generation with eyes to see through the game, and the day of reckoning is not far off. For one, I propose to keep this Herod and his wise men at the study of this problem until they see that God is playing on the other side.

A. M. HAGGARD.

RESTORES EYESIGHT

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benefited by Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J Reid, St. Augustine, Fla., writes: 'Actina removed a cataract from my son's eye." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used Actina." A party of prominent citizens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful invention. Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 203, 929 Walnut street, Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and its Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

England Revisited.

On July 17 I sailed from Boston on the steamship "New England" and landed at Liverpool on the 25th. Our voyage was pleasant and prosperous, and more like a river trip than an ocean voyage—no gales, nor storms, nor thrilling scenes. Some amusing incidents, however, occurred. We had on board about forty Mormon missionaries bound for England and the Continent. Some of these were exceedingly zealous in propagating their crude and foolish doctrines The most active were a woman about 45 and a man about 75 years of age. Both were very verbose and dogmatic, and gave evidence that they had learned their lessons well at Salt Lake City. The old man boasted that he had conducted four missions in England and had eight wives. He had with him one of them about 60 years old.

On the second day out they commenced their work in earnest. With their Bibles in hand (well interlarded with notes) they moved among the passengers on deck and read the commission, Mark 16:15,16, and the two following verses, and put special emphasis on "These signs shall follow," etc., contending that if the commission was faithfully carried out, the same results would follow, as in the days of the apostles; and that this was not a mere assertion, for the demonstration had been given and was now actually given at the present day. The woman affirmed that two years ago she had been healed of a painful disease by "the laying on of hands" of a person who was now on board the "New England," and that she had not suffered any pain since. The old man declared it was true and that he had healed hundreds of people and also conferred upon many the gift of the Holy Ghost by the laying on of his hands. I challenged the statements of both, and also showed that they had misapplied some passages and misquoted others, and therefore I could not accept their testimony without clear and substantial proof.

Two days passed and I learned that the wife of the old man was very sick. As soon as the Mormon woman came on deck, and in the presence of a number of passengers with whom she had frequently talked, I asked her: "How is Mrs. H. this morning?" She answered: "She has had a bad night, but is improving." I replied, "Why did you not get the person who healed you to relieve her of her sickness?" Confused and discomfited she left without any reply. Soon after the old Mormon appeared on deck and I asked him: "How is your wife this morning?" He replied: "I think she is better, and I hope she will be able to come on deck to morrow." I then asked him, "Why did you allow her to suffer when you can heal the sick by the laying on of your hands?" He made no reply but walked away. This incident put a stop to their activity in proselyting and their bold assertions and showed up the sham and hollowness of their pretensions.

On my arrival at my son's I found several kind letters of welcome and invitation awaiting me. I commenced my labors at Chester Here I received a most cordial welcome and preached to large and attentive audiences. The labors of Bros. M. D. Todd, J. M. Van Horn and Earl M. Todd, are held in loving remembrance and are still producing good fruits. Bro. Mark Collins had closed his ministry there a few weeks before I arrived and had returned to the United States, to the regret of not a few. The church is now in need of a good, devoted, earnest and sound gospel preacher. I hope this want will soon be supplied. Chester is a very fruitful field for the faithful preacher. The situation and the climate are delightful, the church is earnest, devoted and active, and the people are ready to hear the word and obey.

Thence I went to Birkenhead. This is the field where Bro. J. M. Van Horn achieved so many victories for Christ. He was succeeded by Bro. J. J. Haley, and the large audiences that J. M. Van Horn gathered in the Music Hall were sustained, but since Bro. Haley's return to the United States the hall has been given up and the church meets in a building erected on its own lot. Bro. G. Rapkin is the present preacher. He is a man of great zeal and unflagging activity. He is rising daily in the esteem of the church and people, and his audiences are increasing in size and interest. Nearly every week some are added to the church; and in the near future he hopes that the church will occupy a building on the front part of the lot that will seat from 600 to 800 people.

HENRY S. EARL.

Irvington, Ind.

May I Send You

A Book?

I will mail you any book from the list below if you send me your address.

With it I will send an order on your nearest druggist for six bottles of Dr. Shoop's Restorative. If you think that you need it after reading this book, you are welcome to take it a month at my risk If it cures, pay your druggist $5 50. If it fails I will pay him myself

This remarkable offer is made after a lifetime's experience. I have learned how to strengthen the inside nerves—those nerves that alone operate every vital organ. I make each organ do its duty by bringing back its nerve power No case is too difficult. I take the risk in all

In five years 550 000 people have accepted this offer, and 39 in each 40 paid. They paid because they were cured, for no druggist accepts a penny otherwise. The decision is left with you

Note that if my Restorative cures, the cost is a trifle If it fails, it is free Can you neglect such an offer when 39 out of 40 who write me are cured?

Simply state which book you want, and address Dr. Shoop, Box 552, Racine, Wis.

Book No 1 on Dyspepsia.
Book No. 2 on the Heart.
Book No. 3 on the Kidneys.
Book No. 4 for Women.
Book No. 5 for Men (sealed).
Book No. 6 on Rheumatism.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Book Notes.

Make way for Santa Claus! The genial old gentleman, by the way, has the headquarters of the book department of his business with us. If you intend to include any books among your Christmas gifts—and of course you do if your friends are not wholly illiterate—you will save money by securing them of us. Note our advertisements in this issue, and if you live within 500 miles of St. Louis send for our Christmas Catalogue. There is yet time for you to profit by the wonderful offers contained therein.

"'Tis true, 'tis pity; and pity 'tis, 'tis true." You put off ordering one of our $1.25 Bibles (regular $5.00 value) until now they are all gone, and it is everlastingly too late. Perhaps you thought we were only "bluffing" when we announced that we had only a few hundred, and that they would not last long. We never "bluff" We believe it is good business policy to be frank and honest in our announcements. Our supply of this "Five Dollar Bible at one-fourth price," is completely exhausted. We are sorry so many of our friends had to be disappointed. We wish we had had enough to go around, or that we could get more to sell at the same price.

But our "Five Dollar Bible at one-fourth price" was not the only good thing we offer. We have a Bagster Teacher's Bible listed at $5.00, which we offer for $2.00, and it is a better Bible in many respects than the one offered for $1.25. The binding is of finer leather, the paper is better, and it is an A1 book. The price we ask is less than the wholesale cost. We haven't so very many of these, either, and we give the same warning as we did before. If you want a copy of this Bible *send immediately*. You will be pleasantly surprised when you see what a beauty it is.

In our Christmas Catalogue we have given a list of suitable presents for the pastor. We wish to add to this list an *edition de luxe* of the Greek New Testament. It is a little book (pocket size) printed on India paper and bound in finest cloth. It is from the Oxford University press and you are aware that this means perfection in type, paper, binding, etc. Price $2.50.

A new New Testament is our No. B 1353—Testament and Psalms combined. This edition is in *very* large type (pica) and is just the thing for those whose eyes are not so good as they used to be. It is the clearest, plainest print imaginable. The binding, too, is beautiful—a soft morocco, divinity circuit, round corners, red under gold edges, etc. This book comes packed in a neat box. The price is very low for such a book. Only $1.50.

If you wish the *finest*—the very finest Bible that can be made, send to us for the magnificent $14.50 Oxford recently described in these columns. Oxford editions have always been famous for their beauty of type and excellency of binding, and in this particular edition it would seem that perfection has been reached. This Bible is bound in sealskin—the finest, softest and most durable leather known. It is double lined with calf. It is printed on the celebrated "Oxford India Paper," which is thin as tissue, but surprisingly opaque, and very tough and strong. The book is silk sewn. The edges are what is styled "solid gold." Of course, $14.50 is not a small price to pay for a Bible but, considering its value, this Bible is cheap at $14.50. The type is large (long primer) and wonderfully clear and plain. If you purchase this Bible you have the satisfaction of knowing that you have as fine an edition of the scriptures as can be produced. Sent prepaid by registered mail, on receipt of price, $14.50.

The people cannot say enough in praise of the *Christian S. S. Lesson Commentary* for 1902. The practically unanimous opinion seems to be that among advanced S. S. helps our *Commentary* is first, and the nearest rival is so far behind that it can hardly be called second! Do you know that it is now only two weeks until the first Sunday in the new year? You should order the Commentary at once and prepare for Sunday-school work in 1902. Price, $1.00.

Alexander Campbell's works are enjoying a steadily increasing sale. Our people are coming to have a new and larger conception of Mr. Campbell's genius and of our obligation to him. We believe that our wholesale reduction in the price of Campbell's works, about a year ago, was the most notable event in the literary history of our cause. Former prices were 50 per cent. higher than those now asked. Here is the list:

The Christian System	$1 00
Popular Lectures and Addresses	2 00
Lectures on the Pentateuch	1.00
The Christian Baptist	2.00
Campbell Owen Debate	1.00
Campbell Purcell Debate	1.00
Living Oracles	.50
Christian Baptism	.50
Letters to a Skeptic	.06
Life and Death	.10
Sermon on the Law	.10

The last three are pamphlets; the others are substantial volumes, averaging 456 pages per volume. We send the complete set by express, prepaid, for only $8.00. Formerly they would have cost $14.00!

[NOTE.—We cannot prepay charges on this set to the Pacific Coast, nor to Idaho, Montana, Wyoming, Nevada, New Mexico, Arizona, the Dakotas, Florida, New England or Canada. To points in these sections we send the set for $9.25, by mail, postpaid.]

Practical Christian Union.

The time has certainly come in our history as a people who have stood for the union of Christians upon "the Bible and the Bible alone" as a practical basis for such union, to undertake some more practical line of bringing about a united church. Christian union means, when reduced to its last analysis, church union, as it will be impossible to have the Christians united and the church yet divided. I will suggest a few things that will be helpful:

1. To encourage the idea of holding union meetings with the denomination that is nearest to us in faith and practice in a given community, with a Christian evangelist to do the preaching. This would show to the world that we were really in favor of union; would acquaint us with our religious neighbors in rescuing the perishing and preaching the apostolic gospel in apostolic fashion; would lead them into more correct views of the truth; and would result in the salvation of many precious souls.

I would not be particularly in favor of a "union meeting" of all the evangelical denominations and the Church of Christ, with a denominational evangelist to do the preaching. It may accomplish some good, but the converts are apt to be about "half baked" or incorrectly taught in the word of the Lord, as there are too many of these evangelists who quote Mark 16 6 in this manner, "He that believeth shall be ved, and he that believeth not shall be damn. ."

2. To send special invitations to all so-called Christian bodies to attend our revival efforts and to give such help as they feel disposed to offer, knowing that there are always great things to be had just for the asking. Jesus says, "Ask and ye shall receive." This is a rule that will generally hold good.

3. Now, since there was a standing committee of five brethren appointed at Minneapolis to represent the convention upon the subject of Christian union for the year to come, suppose said committee should devise ways to have the national convention represented at the various gatherings of the denominations by a representative man to take such course and action before the assembly as the time and place would seem to demand, using discretion and prudence in order to further the cause of Christian union, and report results at our next national convention.

This would open up the question in a manner that would go toward convincing the Christian world at large of our sincerity and that we really did want this union that we have clamored for so long by word of mouth.

Now, let us advocate it in a manner that will speak louder, as "actions always speak louder than words." If the denominations will not come to us, let us go to them. Not to join in with them in their erroneous views, but to offer them something that we have that they need, and need as much as we do, thereby making overtures looking forward to the "glad day when all Christians are one."

G. M. WALKER.

WALTER SCOTT PRIEST, and his church delighted with

The Praise Hymnal

"Last October the church in this city purchased 150 copies of the PRAISE HYMNAL, and everybody is delighted with them. Since we have had them we have introduced the responsive reading of the Scriptures, very admirable selections from the Psalms and portions of the New Testament, comprising the first 64 pages of the book, and the morning worship of our church has been greatly improved. The selection of hymns, both old and new, can hardly be improved. The general make-up of the book is the best. We cordially recommend the PRAISE HYMNAL to all churches contemplating the purchase of new hymn books." WALTER SCOTT PRIEST.
Atchison, Kansas.

We advise our customers to take the cloth with leather back binding, not because it is to our profit, but because it is best for them. The price is $75 per hundred copies. We send samples on approval where persons wish to examine the book.

FILLMORE BROS., - 119 W. 6th St., CINCINNATI, O. 40 Bible House, NEW YORK.

THE CHOIR, our monthly anthem journal, is meeting with great success. We are glad to send samples to choir leaders. It wins every time. (8)

SUBSCRIBERS' WANTS.

SIX CHARMING attractive Christmas games postpaid 25 cents. Harry Gale, 2824 Locust St. St. Louis, Mo.

WANTED Teacher of Shorthand, typewriting and Book-keeping, in Bethany College. Address T. E. Cramblet, President, Bethany, Mo.,

WANTED.—Name and address of all Sunday-school Superintendents in the United States. T. S. Ballard, Aspen, Colo.

WANTED.—Christian women to act as local representatives of the Christian Homes. A chance to do good. Write for terms. Address, T. Nelson Kincaid, Hot Springs Ark.

WANTED.—To sell a set of McClintoch and Strong's Biblical, Theological and Ecclesiastical Cyclopædia, Cloth, 12 vol., firstclass condition, $15. Write, Rev. L. H. Coffman, Delavan, Ill.

I HAVE an accumulation of Millennial Harbingers that I want to dispose of in December Will sell cheap. Drop a card for prices. Churches and Colleges will be favored. A full set is getting hard to fill. Any worthy young preacher of the Church of Christ may obtain these (and a few others) Christian publications at one half price by writing to J. F. Callahan, 3 Avey Ave., Cleveland, Ohio.

Evangelistic.

CALIFORNIA.

Vallejo, Dec. 1.—First three months' work in this town, location of Mare Island Navy yard, closed yesterday with 2 baptisms and 4 by letter for the period. We met in a hall, but hope soon to secure a lot. On Dec. 13 I go to Redlands, at which place I was pastor for the two years closing in August last. The return, though for a short time, will still be a joyful one, the occasion being the dedication of our beautiful house of worship which was just being completed when I left this summer to come to Berkeley Bible Seminary. The dedication has been delayed until the new pastor should come, Bro. Conley, of Lexington, Ky.—PAUL MCREYNOLDS.

ENGLAND.

Southampton, Dec. 3.—Two recently added by baptism and 1 by letter. Though resulting in but 1 confession, Bro. Earl's recent ten days' meeting did much in interesting former friends. My second anniversary as pastor was celebrated Nov. 17 There were 15 baptisms during the year and 6 added by letter, making a total of 48 for the two years. We have paid $1,500 off our indebtedness and are $125 per annum nearer self-support than we were two years ago. The annual report of our English work just issued shows that we raised more money than any other one of our English churches the past year, both for home work and for missions; offerings for the latter aggregating over $400. Bro. F. Cook, of Southport, gave us a donation during the year of $300 on our debt fund.—LESLIE W. MORGAN.

ILLINOIS

Bellmont, Dec. 9.—Our series of meetings which began Nov. 14, 1901, conducted by Evangelist Z. A. Harris, of Ft. Wayne, Ind., closed Sunday evening, Dec 8. There were 17 accessions; 10 baptisms, 3 by statement and 4 reclaimed.—B. FRENCH, JR.

Bloomington, Dec. 11.—The Updike revival in New Castle, Pa., closed the night of Dec. 9, with 145 additions; 25 the last night.—GEO. A. WEBB, singer.

Camp Point, Dec. 13.—By reason of disappointment from smallpox, my singer, Bro. L. D. Sprague, will be open for engagement for January. He is one of the best in the brotherhood.—R G OMER

Dorchester, Dec. 11.—I have just closed a meeting at Therburnville. One man made confession. Two took fellowship. The church was reorganized with 35 members. We have excellent brethren there. The Bible-school and all the church departments are in good working order. This meeting was conducted by the writer under the auspices of the fourth district. The church is a missionary church. The boys and girls' rally day, which was observed at the Gillespie church, was a great success —JOHN G. M. LUTTENBERGER.

Le Roy, Dec. 10.—Our meeting of 4 weeks closed last Lord's day with 11 accessions; 8 baptisms, 2 by statement and 1 from U. B.'s, who had been baptized. Mrs. Nona McCormick, of Jamestown, Ind., led the singing to satisfaction of all. The preaching was done by the pastor. This was the third meeting I have held here in the two years' pastorate; total number of accessions 87. In a short meeting at Holder, Ill., there were 3 baptisms not reported.—F. A. SWORD, pastor.

Omega.—On Thanksgiving day a 20 days' meeting closed at Mt. Moriah, 6 miles south of Salem, Ill.; 40 added, 31 by baptism. Charley Wood, of Wayne county, conducted the meeting.—W. J. SIMER.

Sterling, Dec. 9.—We have closed a short meeting with 17 added; 1 reclaimed, three letters and the others conversions. Brother Thad. S. Tinsley did the preaching.—W. E. SPICER, pastor.

Summum, Dec. 9.—Two confessions at regular services here yesterday. Reorganized the Kerton Valley church Saturday, with about 40 members present. The total number will be about 60. Will organize C. E. society there this week. The outlook for them is indeed promising.—CHESTER A. BAIRD.

Watseka, Dec. 7.—A husband and wife were added here by letter last Sunday, making 14 in a little over 4 weeks. This congregation has granted me the privilege of holding a meeting at Laporte, Tex., this winter.—B. S. FERRALL.

Windsor, Dec. 8.—I closed the year's work at Ash Grove, Dec 1; 14 additions and church greatly strengthened. There were 33 additions for the year, preaching one-fourth time. I have accepted a call from Mulberry Grove one-fourth time the coming year.—A. H. HARRELL.

INDIANA.

Logansport, Dec. 11.—Our 5 weeks' meeting closed last Sunday night with 44 added; 31 were by confession, 6 by letter, 3 from the M. E.'s, 2 from the New Lights, 1 from the Evangelicals, 1 from Dunkards. Mrs. J. E. Powell, our soloist, deserves great credit. Much judicious advertising was done by the committee. No clap-trap methods were resorted to. Finance committee came out with money in the treasury after paying all expenses.—A. M. HOOTMAN.

Muncie, Dec. 9.—Our meeting at Charleroi, Pa., closed with 33 additions; 23 by confession and baptism. That makes 62 additions in our 8 weeks' work in Pennsylvania, which is encouraging for this conservative country. We will now rest till after the holidays.—A. MARTIN.

Terre Haute, Dec. 9.—Yesterday we had 3 additions to the church at Georgetown, Ill., and 1 the Sunday before at Indianola, Ill.—LEONARD V. BARBRE.

IOWA.

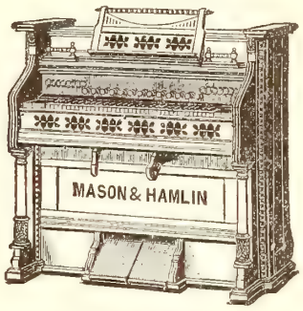
Clarksville, Dec. 12.—One more addition since our last report; 30 since I took the work here in October. I will hold a meeting at Greene, Ia., after the holidays.—A. R. ADAMS.

De Soto, Dec. 11.—We have just closed a good meeting here held by home forces, except that Bro. Garmony, a fine chorus leader from Des Moines, was with us over a week. There were 16 additions, 11 by baptism, 2 from Baptists, 1 reclaimed, 1 by letter, 1 from U. B. church.—J. E. DENTON.

Manning, Dec. 9.—Two more added in my meeting at Fiscus. A total of eight in two weeks.—F. A. SHEETZ.

Martelle, Dec. 9.—Two were added to our

PELOUBET'S
SELECT NOTES
is a time-tested commentary that is weekly used by tens of thousands of Sunday-school workers in their study of the International Lessons. No other book approaches "*Select Notes*" as an assistant in securing an intelligent knowledge of the Bible.
For sale by all Booksellers. Price, $1.25. Send for free specimen pages.
W. A. WILDE CO.
BOSTON, CHICAGO.

LONG LIVED ORGANS
STYLE 4405.


are valuable investments. Our instruments have extraordinarily long lives. They are thoroughly well made and are absolutely mouse proof. One great source of annoyance and expense is thus removed. Our latest model, style 4405, has just began its career, but has lived long enough to earn popularity and show that it is like its fore-runners in staying qualities and excellence.
Mason & Hamlin Co.
BOSTON. NEW YORK. CHICAGO.

ANY CHURCH
Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....
ESTEY
No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.
THE ESTEY CO.,
1116 Olive St., St. Louis.

New England CONSERVATORY OF MUSIC
The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution.
George W. Chadwick, Musical Director.
Pupils received at any time. For prospectus address
FRANK W. HALE, General Manager, Boston, Mass.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges,
Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., Galveston, Tex., Ft. Worth, Tex., Shreveport, La.,
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

Barnes Business College
Library Bldg., 911 Locust st., St. Louis, Mo. A Strictly High Grade Business School. Thorough instruction in all Commercial Studies, including Shorthand, Touch Typewriting, etc. Established 20 years. Send for 50 page illustrated catalogue.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

number by statement at our evening service yesterday who had never been identified with any church.—SAM B. ROSS.

Murray, Dec. 6.—Fifteen additions to date in our meeting here. Good interest and packed houses. F. G. Tyrrell gives No. 3 on our lecture course here next Wednesday in his lecture on "Sleepy Heads."—W. W. WHARTON.

Oskaloosa, Dec. 9.—Our revival meeting lasted 4 weeks and closed only because we had previously agreed with the other churches to join in a union meeting led by Dr. Gordon, of Cleveland, O.; 68 accessions to the church were the visible results, 40 confessions, 10 by statement, 9 by letter and 9 from other churches. The pastor, J. P. McKnight, did the preaching and has made active preparations for taking care of the new converts.—A. HULL.

KANSAS.

Belleville, Dec. 10.—Bro. W. H. Scrivner, of Girard, Kan., assisted me in a short meeting which closed last Thursday evening with 9 additions; 5 by baptism and 4 by statement, and much good seed sown for future gathering.—C. HENDERSON.

Council Bluffs, Dec. 9.—Two additions here yesterday, one confession, one by statement.—W. B. CREWDSON.

Glasco, Dec. 6.—We begin a meeting on Lord's day, Dec. 8, with J. W. Gaines, of Perkins, Okla., as evangelist. One confession at our last regular service.—C. E. F. SMITH.

Harper, Dec. 5.—I have moved here from Claflin, Kan., and give half time to this church and half to Bluff City. Have been in a meeting at Harper two weeks with 1 confession and 4 by letter and statement. I preached the Thanksgiving sermon in the Presbyterian church.—B. F. STATLINGER.

Horton, Dec. 10.—One confession last Sunday evening. One by letter not reported. I also preached the union Thanksgiving sermon in the Free-will Baptist church.—L. H. BARNUM.

Leavenworth, Dec. 10.—Please report one more addition for Dec. 8.—S. W. NAY.

No Person Should Die

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from bladder and prostate inflammation and from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the CHRISTIAN-EVANGELIST may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys, inflammation of bladder, and enlargement of prostate gland.

There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle.

Soldier, Dec. 11.—One addition from the Baptists at our services last Lord's day evening.—CHAS. A. POLSON.

Soldier.—Our meeting closed here Monday, Dec. 2. It continued three weeks and besides the general uplift to the church and community, there were 40 accessions. C. A. Polson, the pastor, is highly respected and will make his mark among us.—R. L. MCHATTON, 1911 Broadway, Kansas City, Mo.

Thayer, Dec. 9.—T. A. West, of Wellington, Kan., has just closed a meeting for us, which was one of the best meetings we have ever had; 21 were added to the church, 13 by conversion, 2 from the Methodists, 1 from the Presbyterians, 1 from the Congregationalists and 4 by commendation.—PASTOR.

Wichita, Dec. 12.—One hundred and thirty accessions here; 67 one day, 24 another day. New house will be built.—J. V. COOMBS, A. E. DUBBER, pastor.

MINNESOTA.

Modelia, Dec. 3.—We held a short meeting for this church with the hope of reviving the cause here, and succeeded in encouraging them to try to engage a pastor with Truman and Horicon. Two baptisms.—J. ORVILLE WALTON & BELLE FORD WALTON, evangelists.

MISSOURI.

Appleton City, Dec. 8.—Closed a two weeks' meeting at Center schoolhouse, St. Clair county, last night with eight additions; seven by confession and baptism and one by relation. Our meetings were well attended, usually overflowing, good order and an unusual interest awakened. The strength of the church is in its young people.—J. N. MURPHY.

Ashland Church, Howard Co., Mo.—Our pastor, A. N. Lindsay, has closed a meeting here with 28 accessions to the church, including men who have resisted for years and had stood out like landmarks in the community.

Bellflower, Dec. 9.—R. B. Havener, of Windsor, Mo., has just closed a two weeks' meeting here; six additions and the church wonderfully revived. Bro. Havener is one of the strong men in the state.—H. C. HUPE.

Brumley, Nov. 29.—Our last meeting at Freedom, Camden county, was continued 7 days. Five added by baptism and two by relation. Elder J. C. Thompson, who is doing good work at Brumley, preached one excellent sermon during the meeting; Elder Jos. Foster led the singing.—S. O. BURK.

Buffalo, Dec. 9.—Just closed a meeting at Half Way, Mo., with 8 added to the church; 5 by confession, one by letter, two by statement. Bro. R. C. Harrell is the pastor and helped me in the meeting. He began on his second year's work there the first of December. My next meeting will be at Elkland, Mo.—S. E. HENDRICKSON.

Carthage, Dec. 12.—Four more added at Jasper at last appointment, three by confession and baptism. The Christian church is now unquestionably at the head of the profession in that town and her responsibility is correspondingly increased.—M. S. JOHNSON.

Chillicothe, Dec. 9.—One confession last night.—FRANK W. ALLEN.

Clinton, Dec. 8.—Received seven to-day at regular services. Two were confessions, three by statement, one from the Baptists and one from the Methodists. One by confession during the week, one reclaimed. Our Junior C. E has about 50 members. First Sunday in January is our Sunday-school rally day.—E. H. WILLIAMSON.

Clinton.—I have held the following meetings recently: at Union, Mo., in August, 29 additions; Holliday, Mo., in September, 12 additions; Middletown, Mo., one week in September, 12 additions; Richards, Mo., latter part of September, 35 additions; New Harmony, Mo., in November, 46 additions.—J. J. LOCKHART.

Golden City, Dec 9.—Helped in a meeting

Famous Doctor Urges Pyramid Pile Cure.

Dr. Williams, a prominent orificial surgeon, says: "It is the duty of every surgeon to avoid an operation if possible to cure in any other way and after many trials with the Pyramid Pile Cure I unhesitatingly recommend it in preference to an operation. For sale by all druggists. Little book, "Piles, Causes and Cure," mailed free. Pyramid Drug Co., Marshall, Mich.

THE SCENIC ROUTE

FRISCO SYSTEM

Its rails penetrate the fertile States of

MISSOURI,
ARKANSAS,
KANSAS,
OKLAHOMA,
INDIAN TERRITORY,
TEXAS and the SOUTHWEST,
TENNESSEE,
MISSISSIPPI,
ALABAMA and the SOUTHEAST

It reaches the rich farming lands of Kansas and Oklahoma, the mineral fields of Southern Missouri and Northern Arkansas, the cotton fields of the South and Southwest, the oil fields of Kansas and the Indian Territory, and hundreds of other industrial places of interest and profit to the home-seeker and investor. And last, but not least, it will carry you to the famed health resorts of the Ozarks,

Eureka Springs AND Monte Ne

Send your friends in the old States one of our illustrated pamphlets, to be had by addressing Room No. 726, Century Building, St. Louis:

"The Top of the Ozarks."
"Feathers and Fins on the Frisco."
"Fruit Farming Along the Frisco."
"The Ozark Uplift."
"There is Something to See Along the Frisco Line."
"Oil, and where to find it."

The most comprehensive railroad literature for the home-seeker, traveler or investor ever published for gratuitous distribution.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS Best Cough Syrup Tastes Good Use in time. Sold by druggists. CONSUMPTION 25 CTS.

ast week. Nine services and nine accessions. —J. WINBIGLER.

Harris, Dec. 9.—At a recent meeting held by J. R Blunt at Duffield schoolhouse, Sullivan county, 16 were added; eight by baptism and the rest by relation. The meeting was short, but was a grand success. J. R. Blunt has now returned to his work in south Missouri. —R. V. BLUNT.

Huntsville, Dec. 10.—Closed a three weeks' meeting recently at Salisbury with 13 accessions Much interest and immense audiences, many were turned away unable to get in the house. Outlook hopeful.—W D MCCULLEY.

Huntsville, Dec. 10.—Spent a part of last Sunday with C M. Chilton of the First church in St. Joseph. Few men are working harder or with more success. He had just closed a meeting at Trenton with 108 additions. Had nine additions at his home church Sunday. Has had 450 additions this year and has missed but two Sundays from his own pulpit. The auditorium of the First church has been greatly beautified recently and is now one of the handsomest in the state. Bro. Chilton is greatly loved by his congregation. —LOUIS S UPP

Kicksville, Dec. 12.—There were 4 additions to the church here last Sunday.—H. A. NORTHCUTT

Mound City, Dec 12.—Our meeting with home forces began Oct. 20, and closed Dec. 2, resulting in 46 additions to the church, 36 by baptism, 3 by letter and 7 by statement; 11 by baptism, 4 by letter and 2 by statement not previously reported make a total of 63 since last report. The church has extended me a call to continue indefinitely. Last Monday night a large number of members visited the parsonage and left substantial evidences of their good will.—GEO. L. PETERS

New London, Dec. 10.—Our meeting is one week old and there have been 31 additions. My brother in the flesh, Wm T. Brooks, of Ladoga, Ind, is an evangelist of power, and Bro Lapp of his congregation is a fine leader of song.—CRAYTON S. BROOKS.

Pope, Dec 8.—Dec. 2, W N. Porter closed a two weeks' meeting here with 25 additions, 11 baptisms, 13 by statement, one reclaimed. Bro. Porter has been employed for one-fourth time.—M. E. VOGLE.

Salisbury, Dec. 10.—I closed a two weeks' meeting at Forest Green, Mo., on Dec. 8, with 25 additions, ten of whom were baptized, four from the Baptists, two from the Methodists, eight by statement and one reclaimed. A church was set in order with a full complement of officers; I will minister to their spiritual needs for the coming year at one-fourth time. The church starts out with great zeal and fair prospects. Miss Gussie Ward, of Fayette, Mo., led the singing with good results Steps are being taken to build a church in the village with good prospects of success. I start Friday for Mountain Grove, Mo., to engage in three meetings in order. Pray for our success.—A. C. YOCUM.

St. Joseph, Dec 13.—Wyatt Park Christian Church, five baptisms last Sunday at regular service.—M M. GOODE.

Trenton, Dec 9.—Our meeting of five weeks closed last night with 117 additions. Bro. Chilton, of St. Joseph, was with us all the time except Sundays.—C. F. STEVENS.

Windsor.—In a meeting here with home forces we had 49 additions, 42 baptisms in 18 days.—W. F. HAMANN.

Windsor, Dec. 9.—Just closed a short meeting at Bellflower with 8 additions, and 15 in my last meeting at New Haven, Mo.—R. B. HAVENER.

Agents Wanted

For Mrs. Gen. JOHN A. LOGAN'S Grand New Book

THIRTY YEARS IN WASHINGTON.

It reveals the inner Life and all the Wonderful Sights and Scenes of our National Capital—Executive, Administrative, Social, and Departmental; includes the Lives of all the Presidents, their wives, and every Lady of the White House from Washington to Roosevelt. In magnificent illustrations, fascinating interest, educational value, and rapid sales, it is the king of books. To men and women we offer work at home that pays, a book that sells, exclusive territory and fine terms. Freights paid and credit given. Address

A. D. WORTHINGTON & CO., Hartford, Conn.

NEBRASKA.

Deweese, Dec. 10.—Just returned home from a good meeting near Mt. Grove, Mo; 25 sermons, 42 additions; 21 by confession and baptism, 4 from the Baptists, one from Mormons. The brethren had thought of disbanding but now their number has been doubled and they will go on.—E W. YOCUM.

Trumbull, Dec 9.—Closed a 4 weeks' meeting here last evening with home forces. Fifteen additions; 4 by statement as former members, 1 reclaimed, 3 by confession and 7 from the sects. Best meeting held here in 8 years, as the additions were all adults and 9 of them heads of families.—O. L. ADAMS.

OHIO.

Dayton, Dec. 13.—Closed a splendid meeting at Nelsonville, O., last Sunday night, with 40 added; 17 the last night. Am holding a short meeting for the Baptists here. Don't any one get scared, I've done it before. Go home next week after an absence of 10 weeks, and to Somerset, south Kentucky, for January. This has been a good year for me.—H. C. PATTERSON.

OKLAHOMA TERRITORY.

Enid, Dec. 7.—Our revival meeting is in progress with John H. Sivit, Bellflower, Ill., doing the preaching. Thirty additions to date.—W. B. MORRIS, pastor.

Norman, Dec. 9.—We closed our meeting last night here at Norman with 21 added. We had 13 confessions and 8 otherwise. Several others will unite soon. Have had 30 added since I came on Oct. 13, 1901. We have a good, live Y. P. S. C. E. Our Junior Endeavor is prospering under Mrs. Creason's management. There are 32 on the roll. Our Bible-school is prospering.—J. G. CREASON.

Ponca City, Dec. 12.—Meeting here 12 days old with 25 accessions. T. H. Popplewell is the much loved pastor and is doing the preaching.—GUY B. WILLIAMSON AND WIFE.

OREGON.

Monmouth, Dec. 3.—Results of our recent meeting are, 8 baptisms, 1 from "Church of God" and 2 by letter.—E. C. WIGMORE.

PENNSYLVANIA.

Newcastle, Dec. 2.—Our meeting continues with interest; 22 confessions and 1 by statement last night, making 92 in three weeks.—UPDIKE & WEBB.

TEXAS.

Clifton, Dec. 5.—Had one meeting of 21 additions, another of 5 at Valley Mills, 12 miles from here. This place is largely a Norwegian town. I have a broad field here.—THOS. G. NANCE.

Gainesville, Dec. 10.—We have had excellent results since I have been here. Crowded house continually. Will go to opera house Sunday night to preach on 'Our Position." Eight added at regular services. Had rally and nearly doubled Sunday-school. Offering that day was $34 60 Gave my lecture on Palestine to a $170 house. Lectured to a $110 house on Mohammedsm. Will put one of our church papers in every home in the church this next week.—C. R. SCOVILLE.

Marfa, Dec. 10.—The Marfa church has recently paid off the entire indebtedness on our house, making the final payment of $408. We had 4 additions to the church at Alpine last Sunday, 2 by baptism.—T. D. SECREST.

VIRGINIA.

Oranda, Dec. 3.—I have just closed a meeting with the church here resulting in 12 confessions. D. S. Henkel, of Basic City, assisted and did most of the preaching.—W. L. DUDLEY.

Fredericksburg.—Herbert Yeuell conducted a meeting at Fredericksburg lasting 26 days, resulting in 60 added, 55 of whom are adults. He is now in his second meeting with the Lynchburg, Va., church where his meeting lasting 18 days resulted in 66 added. A fine meeting has opened, 17 added first 8 days. He goes next to Rowan Avenue, Pittsburg, for a meeting.

WASHINGTON.

Elma, Dec. 10.—One conversion Sunday, Dec. 8. Work moving along splendidly. We are proud of our prayer-meeting. It is quite a success.—DANIEL FRUNDLE.

Changes.

Frank Talmage, 1924 N. 30th St., to 611 N. 17th St., Philadelphia, Pa.,
F. M. Branic, Versailles, Ill., to Clayton, Ill.
B. F. Clay, Boise, Ida., to Caldwell, Ida.
H. H. Ingram, Albia to Creston, Ia.
Charles Bloom, Cato to 218 Glenwood Ave., Buffalo, N. Y.
B. F. Statlinger, Claflin to Harper, Kan.
E. B. Redd, Platte City, to 617 E. High St., Jefferson City, Mo.
E. B. Barnes, Normal, Ill., to Noblesville, Ind.
F. D. Ferrall, Pleasantville to Ames, Ia.
William Jackson Shelburne, Milt, Va., to Union City, Tenn.
C. H. Trout, Piqua, O, to 614 N. 10th St., Lafayette, Ind.

Tearing Down Signals does not delay storms. Opium-laden "medicines" may check coughing, but the cold stays. Do not trifle; when you begin to cough take Allen's Lung Balsam, free from opium, full of healing power.

Another Money-Making Invention.

Have you heard of it? If not, we advise you to write at once to F. Harrison Mfg. Co., Cincinnati, O., for catalogue of their new invention—just out—A big money-maker for agents. Wonderful seller. If you want $20.00 to $35.00 and expenses weekly for a part of your time, write them at once for special offer. Costs nothing. Worth investigating.

AIDS FOR

Christian Workers

BY W. W. DOWLING,

Editor of the Christian Sunday-school International Lesson Series.

I. The Topical Leaflet.

The Uniform Series of Midweek Prayer-Meeting Topics for 1902 were selected by a Committee appointed at the Minneapolis Convention, and are recommended for use in all Christian Churches.

Form and Price: A Four-page Leaflet, printe on heavy paper, 25 cents per hundred.

II. Topical Outlines.

The Midweek Prayer-Meeting Topics for 1902, noted above, carefully analyzed, with copious Scripture References, that will serve as a Guide to the Leader and all the members of the Church in taking a prompt and intelligent part in the service.

Form and Price: A booklet of 32 pages, neatly printed, stitched and trimmed, 25 cents per dozen.

III. The Topical Hand-Book.

A Pocket Manual containing the Title, Golden Text, Outline, Background and Principal Point of each Sunday-school Lesson for the year 1902; the Topical Outlines for the Midweek Prayer-Meeting for the year, as noted above; the Christian Endeavor Topics for the year, with carefully prepared Daily Readings on each, together with an Analysis of each Topic, and also the Junior Endeavor Topics, with Analytical Outlines.

Form and Price: A booklet of more than 100 pages, containing more helpful material for Christian workers than was ever before presented in the same compass, at the low price of 5 cents per copy, 50 cents per dozen copies; $3.00 per 100.

CHRISTIAN PUBLISHING CO.,

1522 Locust St., St. Louis, Mo.

Family Circle

A Christmas Carol.

By J. M. Lowe.

I can hear the joy bells ringing
In the coming Christmas time,
I can hear the children singing
To their glad and merry chime.

From childland come the voices
Ringing sweet and clear,
And every heart rejoices
For Christmas soon is here.

A million swell the chorus
In echoes loud and long,
The centuries before us
Have joined the happy song.

From lands beyond the distant seas
Flows back the sweet refrain,
And ages old in mysteries
Breathe out the holy strain.

There falls a glory from above
Of soft and radiant light
As shepherds saw the star above
Dear Bethlehem that night.

The soul has burst its fetters,
The doom of sinful thrall
Is writ in golden letters
On every prison wall.

Then set the joy bells ringing,
For Christmas time has come;
The children all are singing,
There's gladness in the home.

Do not forget the sad ones
Who need a gift of love;
Do not forget the bad ones
Estranged from God above.

Then give a gift to others
Of blessed gospel light,
That they may help their brothers
Who stumble in the night.

Give thanks to God that Jesus's birth
Has conquered sin and wrong,
And driven darkness from the earth
And filled the world with song.

Using Pictures in the Sunday-school.

A large carbon photograph of the "Sistine Madonna" hung above the teacher's desk in a primary schoolroom in one of our cities. It came as a surprise to the children. They were all delighted. When they passed out for recess that morning, one little girl remained in her seat, with her head bowed upon her arms on the desk. The teacher went to her kindly, and asked:

"What is it, Mary?"

"Oh, that picture!" replied Mary. "It is *so* beautiful!"

"Yes, it is lovely. But you are crying, Mary. What is the matter?"

"When I look at that picture, I feel as if I never wanted to do a naughty thing again."

Miss Lovell taught an ungraded school amid the Massachusetts hills. One boy bothered her perpetually. He seemed to be, not vicious, but just careless and uneasy, interested in everything but his lessons. She had moved him from seat to seat, until at last he sat directly in front of the teacher's desk—within reach. One morning this boy John found the "Madonna of the Chair" peeping at him from a little easel on Miss Lovell's desk. Every time he looked up, the sweet lady caught his eye. By noon John was less restless. That afternoon he was almost a good boy. His teacher wondered, never suspecting the cause. When she came into the school yard nex morning, behold! there sat John on the steps. What could have happened? As she approached, he came to meet her.

"Miss Lovell, do you suppose the pretty lady and the babies will be there this morning?"

"John, my dear, there shall always be a pretty picture there for you, if you say so."

Children are touched by beauty. Boys do not act in a parlor as they do in a barn. Girls love pretty things. The public school teachers have a suspicion that Emerson was not talking nonsense when he said, in his "Ode to Beauty":

"All that's good and great with thee
Works in close conspiracy."

Hence our public-school rooms are becoming beautiful. Beautiful school furniture has eradicated vandalism; beautiful school walls and beautiful school work will eradicate don't-care-ism.

Since the day when Charles Dudley Warner wrote of the Gothic revival in his "Backlog Studies" Sunday-school rooms have improved in some respects, and yet his words, if quoted, might not be too wide the mark even now. What attraction can a stuffy, dimly lighted, bare-walled room, with ugly, uncomfortable furniture, offer to children who attend school five days a week in a cheerful, beautiful, modern schoolroom, with flowers blooming in the windows? It is high time for the churches to give to their children "beauty for ashes, and the garment of praise for the spirit of heaviness," to "beautify the place of his sanctuary and make the place of his feet glorious." Among the things upon which the children of the kingdom, young or old, are to think continually, are included "whatsoever things are lovely."

Christmas is a good time to begin. Make the primary department a present of "The Divine Shepherd," by Murillo,—not a cheap, poor print, but a fine carbon photograph a yard across. For the intermediate department, purchase Hofmann's "Christ in the Temple," and for adults his "Christ and the Rich Young Man."

Who is to do all this? You, my friend, reading this—you may have that honor. Start a subscription paper at once. People will give more for beauty than they will for repairs. And, when the beautiful things are in place, and your eye feasts upon them week after week, and their message goes to your heart, you will feel well repaid. But not for that reason would I urge you to act. Do it for the sake of the children. Pictures do not talk, yet "there is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world," and children love pictures.

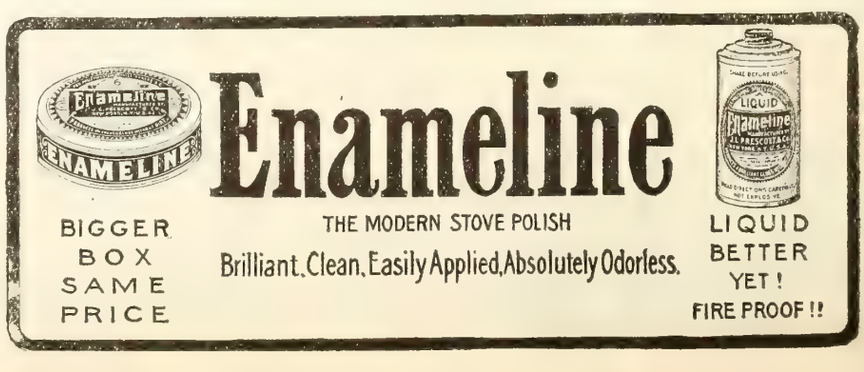
That is why pictures should be used in teaching. Christmas is a good time to begin that too. Here is a series of pictures (each may be had for one cent) that will tell the sweet story of old more graphically, more interestingly, than it can be told in words by any teacher living—unless he be a genius at storytelling: "The Annunciation," Guido Reni; "Arrival at Bethlehem," Merson; "The Angel and the Shepherds," Plockhorst; "The Holy Night," Correggio; "The Arrival of Shepherds," Lerolle; "Worship of the Magi," Hofmann; "Madonna and Child," Murillo; "Joseph's Dream," Crespi; "Flight into Egypt," Hofmann; "Repose in Egypt," Merson; "Holy Family," Murillo.

With little children, the pictures immediately generate questions: "What is this?" "What is that for?" "Why is it so?" The wise primary teacher is content to answer questions. When the pupil questions, and the teacher answers, more is being learned usually, both by teacher and pupil, than when the teacher questions and the boy answers—or tries to answer.

With an intermediate grade, a copy of Guido's "Annunciation," for example, in the hand of each pupil, a teacher might proceed to question somewhat as follows: "What has the artist represented? Let us read the account in Luke 1:26-30, 35. Which phrase suggests the instant which the artist has selected in his picture? Why is Mary represented as kneeling, and with her hands crossed? Why are her eyes cast down? Why are the books introduced? Why is the angel represented as pointing to heaven? Why are clouds beneath him? Why does he hold a stalk of lilies? Why are the cherubs introduced? Why that brightness above the clouds, and the beam of light falling towards Mary? Why is Mary's head crowned with a halo of light?" Almost every one of these questions may be answered by quoting a verse of scripture, or, rather, almost all answers, if correct, may be backed by a verse of scripture, and with older pupils the scriptural references should be found and compared (for example, Luke 1:26-38; 1 Sam. 1:9-18; Luke 1:8-13; 3:22; Hos. 6:5; Psa. 104:3; Exod. 4:1-5; Esther 4:11; Song, 2:2; Num. 17:8; Matt. 18:10; 2 Sam. 22:10-12).

Such teaching is not soon forgotten. The appeal is through two senses instead of one—through eye-gate and ear-gate; and the impression made, I sometimes think, is as the square of the number of senses through which we appeal. Fourth of July simply possesses a boy. Why? Because he hears it, and sees it, and feels it. Fourth of July takes the boy as the children of Israel took Jericho,—upon all four sides at once. If we could always do it that way, a boy would remember!

Pictures used in teaching lead children to remember, not only the story, but the picture itself; therefore let us use only the best pictures available. Reproductions



from masterpieces by some one of the photographic processes are best. Avoid, above all else, cheap, amateurish representations of the face of Christ. Let the pupils see often such representations of that face as Lionardo's in the Brera Gallery and in his "Last Supper"; Raphael's, in "The Transfiguration"; Carl Bloch's, in "Christ the Consoler"; Hofmann's, in "Christ and the Rich Young Man"; and that wondrous face by Cornicelius, in "Jesus Tempted of Satan." Let us give the children the best. We say, "in one ear and out the other." True, but we never say, "in one eye and out the other."—*Henry Turner Bailey, state supervisor of drawing in Massachusetts, in the Sunday-school Times.*

The Secret of Success.

This world is old but still it whirls us on
  Through days and nights. The years are flitting past
Like summer clouds, some dark with moaning storms
  While others soft and cooling shadows cast.

Two lives we live—the life of Man and Soul—
  One known by man and lived upon the earth,
One known to none, none save the Mighty One
  Who guides the Whole and gave to Soul its birth.

'Tis strange that man so oft is decked in smiles
  And chatters idle nothings, while the Soul
Lies far away, in weariness and pain,
  While lightnings flash and heavy thunders roll.

Again, the soul beholds a dream of joy,
  And journeys through a land of sweetest blooms.
While man still dwells on earth and fights his way
  Among the beasts that feast amid the tombs.

If we would win, the Soul must dwell with man;
  Then beasts will fear and fearing harm us not,
And men will follow as we point the way,
  And seek to find the sword with which we fought.

—*Clerin Zumwalt.*

The Whirligigs Who Lived in the Pond.

The Water Boatman (who was an insect and not a man) floated on his back on the placid water, enjoying the warm beams of the sun.

Close by a party of Whirligig Beetles were dancing merrily round and round.

A cloud of smaller insects blew along with a soft puff of air. The Whirligigs stopped frolicking, caught as many as they could, and feasted upon them, then settled to their merry round again.

The Boatman dipped his hind legs, which he used as oars, in the water, feathered them, and paddled himself nearer, to watch these crazy bugs better, when behold! they suddenly took wing and flew away. What was the matter?

Ah! a hungry fish had fancied he saw in them an excellent meal. They saw the hungry gleam, and had flown away. Well, well!

Then he caught sight, out of the corner of his eye, of his favorite insect, and hastily sculled himself onward in pursuit.

There was a sort of a flash and a soft hum. A large and brilliant Dragon Fly flitted by, poised over this same very delicious insect, snatched it in his jaws, and ate it greedily.

As the Dragon Fly flitted on the Boatman rowed himself after it as fast as possible, hoping, perhaps, to get another dinner from it or to pay the Dragon Fly back.

A few Skippers, skimming aimlessly over the surface of the water, determined to see what he was after.

He passed behind a large stone. On the other side he saw the Whirligigs, still at the old gay round. Even as he spied them, while he was yet under the shelter of the stone, a small bird swooped down from a tree hard by, hoping to seize a Whirligig or two for her dinner. Immediately the Whirligigs dived into the clear water.

"Hold on! hold on!" cried the Boatman, warily watching the bird. "Don't you know there are fish down there? Do you want to get eaten?"

The Skippers had scurried away. A tiny Whirligig arose beside him. "If the bird is closer than the fish," he asked, "don't you think it would be the most likely to eat me up?"

"Certainly, certainly. Do you mean to say that they both take pleasure in eating you? Why, that isn't fair—not any more fair than that the Dragon Fly should steal my dinner!"

"By the way, he's gone now. Let's go ask somebody why things are not fair. Whom shall we ask? Do you know anybody especially wise?"

"I only know how to watch for my enemies and dinner," returned the Whirligig.

"There is a wise Crawfish," timidly called a Water Skipper from the distance. "She lives in the crevice under the big stone at the head of the brook."

The Water Boatman rowed on, feathering his legs, the Whirligig danced beside him, and the Skippers trailed behind. When they came to the big stone they called in a timid bug call: "O, Miss Crawfish!"

She thrust out her horns and one great claw, then the other, and peered between them.

"Well," she snapped when she had examined them, "I hope you don't want me to teach buglets too!"

"No, no," they cried. "We only came to ask you why things should be so unfair."

"Unfair? What do you mean? I'm sure you all look plump and luscious enough. You've had plenty to eat."

"No," squeaked the Boatman. "It isn't that. Why should that Dragon Fly be so beautiful, and yet come and steal my dinner?"

"Do you suppose the Dragon Fly lives without eating? Do you think that because he is pretty he should live on air? H'm! Beauty don't make anything. It's the bug that hustles who gets all the goodies."

"Of course," murmured the Boatman, slowly edging away—those great claws did look so dangerous. "But why should the Whirligigs dance so merrily when the hungry fish are hunting them in the water and the hungry birds on top of it?"

It had never occurred to the Beetles before that they had such a hard time; but since they had been pitied, they felt much aggrieved, and listened eagerly.

"H'm!" said the Crawfish, "Watch them the next time they dance, and see how hard it is to tell one from t'other. The birds, looking down, and the fish, looking up, get them so mixed up they have to stop for a minute, to make sure of the plumpest, and that gives the Beetles a chance to get away. Good dodge that!" Turning to the Whirligigs, she continued; "You dive when it's birds and fly when it's fish, don't you?"

"Yes, yes! And it's quite exciting."

"And you have four eyes: one pair to look up, to watch for birds and dinner, and the other pair to look down, to watch for fish and dinner. Isn't that so?"

"O, yes. We have great sport, though it is dangerous."

"You see," said the Crawfish, "those are only the Whirligigs' troubles, and they are provided to meet them. We all have troubles, you and I and everything, and we are provided to meet them in some way. Don't you think that if the Whirlies made a fuss and moaned about it they couldn't be so gay, nor dance around, and so would be easily caught?"

"Yes, indeed."

"Now they make pleasure out of it, and are always ready for their enemies."

"Your troubles are"—

"Mercy!" Chuck! Splash!

A small boy passing had thrown a stone into the pool. The bugs all hurried away, and the Crawfish drew back into her hole. As they went it seemed as though a voice came through the water, calling: "More troubles."—*Abbie Sharpe in the Children's Visitor.*

Earning Money

Any one—man, woman, boy, girl—can do it and no experience is necessary. THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST have made it sure. All you need is faith in yourself. If you think you're going to amount to something, write to

The Curtis Publishing Company
Philadelphia

and get your start now.

Helena, Mont.

This system has proven a great success with us. Twice the number pledged and our collections were $500 more this year than that of 1900. It has met with absolute approval in my own congregation I most heartily commend its use among our churches, believing that it will be a blessing to any who adopt it. WALTER M. JORDAN, pastor First Christian Church. Samples and full information mailed on request. C. C. Purinton Pub., Boone, Iowa.

The Cowboy's Indian Barometer.

While several officials were exchanging stories a few nights ago in Washington, Mr. Milton E. Ailes, assistant secretary of the treasury, turned the topic to "highway robbery" by relating an anecdote he had heard during a recent outing, says the Saturday Evening Post.

"It was told by our stage driver in Yellowstone Park," said Mr. Ailes, "and was intended to throw light on the reputed chivalry of western highwaymen. A stage was held up in the Black Hills. Among the passengers was a school teacher who by dint of painful frugality had saved up enough to invest in a ticket to her home in Vermont and return, with six dollars left over for expenses *en route*.

"'Oh, Mr. Highwayman,' she implored, 'do not take my money! It is all I have, and without it I shall not be able to continue my journey to my widowed mother in distant Montpelier.'

"The bandit opened her purse and surveyed the six silver dollars. Tears started in his eyes, and he said chokingly: 'No, marm, I'll not rob you entire; I'll split the difference; here's three dollars back, and God bless ye!'"

"That reminds me of an incident in my own career," observed Secretary Gage. "You wouldn't take me for an Indian fighter, perhaps, and that's where your judgment would be most sound. It happened years ago before the Union Pacific was completed to Denver. Julesburg was the end of the line. I met on the westbound train eleven acquaintances from Chicago. My destination was the terminus of the road, but they were going on by stage one hundred and sixty miles farther to Denver.

"Several stages had been attacked recently by roving Indian bands, and the excitement and dangers of the approaching trip of my friends were uppermost in our minds. Although I had no actual business in Denver I began to long to share the peril of the journey. Under orders of General Sherman, then commanding the Department of the Missouri, all passengers traveling through that country were armed, and with our repeating rifles we felt unusually brave. As our train pulled into Julesburg a stage arrived from the Colorado metropolis, and among its passengers was a typical frontiersman. His hair was picturesquely long. His buffalo-skin coat came to his heels, and when it flapped back it disclosed at his belt a brace of brave-looking weapons. He looked out amusedly from under his slouch hat at our tenderfoot company.

"I accosted him and found he had come all the way from Denver.

"'Tell me,' said I, 'if you had no business in Denver and some of your friends were going there, would you accompany them just for the pleasure of the trip?'

"'Stranger, if I had no business in Denver I'd go in the other direction,' he replied, sweeping his arm toward the Mississippi river.

"'There is real danger, then, from the Indians between here and Denver?'

"'Exactly,' he replied; 'the scalping business is the chief industry of the Colorado plains just at present.'

"'But you got through all right,' I persisted.

"'Yes, but I know their ways; know how to watch 'em and scare 'em off.'

"That was the knowledge I sought, and I asked him to explain, which he did in detail.

"'Some of your party,' he went on, 'wants to sit on the seat with the driver. These drivers bear watching, for sometimes they'll get down, cut the traces, and streak out astride a mule, leaving the passengers to face the Indians.

"'The thing to do is to watch both driver and mules. The mule is the barometer of the prairie. He knows when a storm is coming, and he can sniff an Indian farther than a man can see him. You mustn't think of sleeping on them hundred and sixty miles. Just sit with your rifle between your knees and hold it tight. As soon as the mules snort warning of the Indians the driver should pull the team around short. All the party should then get out and make ready to fire. You'll see the Indians coming nearer and nearer. Suddenly they'll rush toward you, shooting as they advance, and shrieking their battle-cry. That's the time for you to display nerve. Pick them off one by one with your rifles, at the same time giving prolonged imitation of their war-whoop—thus:' and he emitted a series of alarming savage yells.

"'Keep up a steady fire now, and, above all, don't let up a moment on the war-whoop. The Indians are brave in their challenge, but they don't relish the answering defy.'

"I wasn't certain," continued Secretary Gage, "that I could remember all this, so I asked him to repeat the program.

"When he got to the war-whoop part of the performance, and attempted to drill me in making the sounds, I suddenly got an inspiration. 'I've decided not to go!' I exclaimed.

"'What's the matter?' he asked.

"'I shouldn't have any breath left to make that war-whoop,' I replied."

"When you have leisure," said a caller to the city editor, "I would like to speak to you." "All right; come after I'm dead."

THE ESQUIMO

The Esquimo eats blubber. The lumbermen eat pork. These people are constantly exposed to cold and physical strain. Experience has taught them that fatty foods give warmth and nourishment.

For those who have cold and thin bodies, or are threatened with consumption or any wasting disease, there is no fat in so digestible and palatable a form as Scott's Emulsion. Physicians prescribe it.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

NEXT to owning a Bible every Christian should own the great book on the Revelation by John. Price $1.50. Address, J. S. Hughes, 38-92 La Salle St., Chicago.

PRICES REDUCED

YOUR LAST CHANCE TO GET ONE AT COST.

$4.00 "Old Reliable" Vapor Bath Cabinet. Our 60-Day Kill Trust Price, $2.25

Complete with heater and directions. Cabinet rubber lined, good material. Better than others ask $4.00 for. Folds smallest space. Guaranteed.

Better Than Ever and Biggest Seller

the famous $5.00 SQUARE QUAKER Vapor Bath Cabinet. Style 1900. Half million sold at $5.00.

Our Sixty-Day Kill Trust Price only $3.50

Complete with best heater, medicine and vaporizing pan and Prof. Gering's 200-page $5.00 Health and Beauty Book, giving directions how to take Turkish, Russian, Hot Air, Steam and Vapor Baths at home for 3c each, also how to treat diseases. This Cabinet, latest design, best quality materials, rubber lined, steel frame, roomy, folds flat, is entered by a door. Most convenient. Sent on 30-days trial. Guaranteed. Better than others ask $7.50 for.

$10. Double-Walled "Quaker" Cabinet Style 1904.

Our 60-Day Kill Trust Price $6.10

Same as $3.50 Cabinet described above, except has double walls. Lined inside and out with rubber cloth; black ebony finish—Never soils, better than others ask $12.50 for. Sent complete, ready for use with best heater, medicine and vaporizing pan, also Prof. Gering's 100 page guide book to Health and Beauty FREE A BIG BARGAIN.

VAPOR BATHS Benefit everybody. Better than water. Now inexpensive. Recommended by physicians, proven cure for Rheumatism, Bad Colds, Fevers, Pains, Liver, Kidney, Skin and Blood Diseases. Purifies the blood, makes clear skin, beautiful complexion, strong nerves, refreshing sleep, invaluable for children and ailments peculiar to women. THESE SPECIAL PRICES are less than half others would ask you. Don't wait and miss them. $1. Face and Head Steam. Attch. reduced to 65c Good for Beautifying the skin, complexion and curing Catarrh, Asthma, Bronchitis, Throat Troubles. These Cabinets make

AN EXCELLENT CHRISTMAS GIFT

for every member of the family or some friend or invalid—always appreciated. Useful, beneficial and lasts for years. Waste no money on toys and luxuries.

SEND NO MONEY Simply your name and full address, and let us send you our complete Catalogue and special offers FREE, or better still, select the Cabinet you wish, send $1.00 and we will send it C. O. D. subject to examination. Examine it at your express office and if just as described, perfectly satisfactory, and the cheapest good Cabinet you ever saw, pay express agent the balance and express charges. If you remit us full price, goods will be quickly shipped, guaranteed as described, or your money refunded, and you save return express charges. Better order today. Don't wait, then complain when prices advance. WRITE FOR BOOKLET ANYWAY.

WHO WE ARE. Almost everybody knows us. We've been in business 18 years. Capital $100,000.00. Oldest and largest makers of Bath Cabinets in the world. References: Publishers of this paper, Dun's Com'l Agency, or Fifth National Bank.

WORLD M'F'G CO., 18 World Bldg., Cincinnati, O.

New Plans, New Prices to Agents, Salesmen and Managers. Write quick for offer. Wonderful seller at Cut Prices. Agents making Big Incomes. Plenty of good territory. Write quick.

SCALES

GASOLINE ENGINES.

STEAM PUMPS.

IRON AND WOOD **PUMPS** OF ALL KINDS.

Eclipse and Fairbanks Windmills Towers, Tanks, Irrigation Outfits, Hose, Belting, Grinders, Shellers, Wood Saws, Drive Points, Pipe, Fittings, Brass goods and Fairbanks Standard Scales. Prices low. Get the best. Send for Catalogue.

FAIRBANKS, MORSE & CO., ST. LOUIS, MO.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only. BUCKEYE BELL FOUNDRY, THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

EVERY CHURCH SHOULD USE

INDIVIDUAL COMMUNION CUPS.

All Using Our Service Are Delighted With It. A Complete Outfit Sent On Trial upon Request. Address, Thomas Communion Service Co., Box 2222, Lima, Ohio.

With the Children.

J. Breckenridge Ellis.

The Runaways.—X.

In the privacy of their room Mr. and Mrs. Dayton discussed the orphans. "We must remember," said the farmer, "that we have only known them two days; pretty short acquaintance, isn't it? Their own uncle and aunt think they stole the ring and watch."

"But we don't!" said his wife. "Who could think so and look into their faces and hear them talk?"

"But we must be on our guard," cautioned her husband. "Remember, their uncle and aunt have heard them talk, too. It seems impossible that they can be thieves and hypocrites; but you know some children make their best impression at first, and after that something's always cropping out. Now, what we want to do is to keep an eye open for the cropping. But if they prove themselves, I don't see why they shouldn't live here, do you? Our boy will be away at college every year, now, and that little Emily—she'll keep your mind off of—she'll keep things from being lonesome And there's good plowing in Zep for next spring, and Harry, too."

"And they are so much help about the house—if they hold out," assented Mrs. Dayton. "Of course it's a good deal more expense, but if they hold out they'll pay us back, and then—we don't have to count our biscuits, anyway."

The children were awakened at half-past four the next morning, and they felt as if they didn't know themselves, but had been roused to find themselves entire strangers. They dressed, half asleep, and sat around the breakfast table blinking at the lamp and wondering how Mr. Dayton could eat bacon in the night time. "We ain't hungry," Harry apologized when Emily had shaken her head at the bacon.

"Oh, come on and eat," said Zep. "This is part of the job, *ain't* it, Mr. Dayton?"

The farmer laughed. "You'll get used to this after a while," he said cheerfully.

"You reckon so?" inquired Emily doubtfully, as she clapped her hand over her mouth to keep in a yawn.

"Children," said Mrs. Dayton with a sigh, "do you know trouble is always sure to come after a while?" She wore a little smile, and spoke in a grown-up way which indicated that her words were addressed rather to her husband. However, Emily answered promptly:

"Yessum, we've always noticed that. Soon's I get a new shoestring, most ever' morning when I tie up my shoe I think to myself, 'Now this pretty black shoestring,—I know just how it will look after a while, all broken and worn in the middle and tied in knots'! It don't matter how new it is, you know just how ugly and discouragin' it's goin' to get."

Mr. Dayton looked over at his wife and winked. "But what is your trouble, my dear?" he asked her.

"Gray hairs," she answered. "I looked in the glass this morning and was fairly frightened at myself. I am getting to be an old woman!"

"I do *hope* you will be gray," said Emily earnestly. "Aunt Mary's head is almost white, and it makes her just beautiful."

"Oh, yes!" said Harry, sticking his fork into his bacon and then changing his mind. "Ever since we had to leave her—she's so poor!—we've wanted to get to know a white-haired lady, they look so sweet, we think. But theyn't any gray hairs around, where we come from. The ladies all use some kind of hair dye like aunt Sarelda, and I expect some day they won't be any grayheaded ladies any more at all, except aunt Mary."

"Well, if I live," said Mrs. Dayton, smiling, "I promise you to be a gray-haired lady. But, children, Mr. Dayton and I have decided about you; you are to live with us as long as you prove yourselves what we think you are; and you are to start to school this morning. Our district school opens to-day, so you are just in time."

"Ain't there some work you would rather have me do?" inquired Zep.

"What would you rather do than go to school?" inquired the farmer.

"Anything," said Zep.

"You see," said Emily, "we don't care for schools. Aunt Sarelda wouldn't let us go to one 'cause she wanted to teach us thorough, all by herself. But the thorougher she taught the worse we liked it."

"But would you be willing to grow up and live in ignorance of what makes true men and women?" asked Mrs. Dayton, a good deal disappointed.

"The fact is," said Harry confidentially, "we don't care anything about books. We don't think it makes any difference whether we know things or not. Aunt Sarelda is educated and aunt Mary ain't, and uncle Ralph in New York, he never went to college, and he's the richest man you ever saw."

"But if you *want* us to go to school," said Zep, "we haven't a word to say. It will be just like getting up at four in the morning."

"Yes," said Harry, "we'll just think of it as part of the job."

"Well, you can think of it then," said Mr. Dayton, "for about eight o'clock we are going."

The country schoolhouse stood about a mile from the Dayton farm. The yard was surrounded on three sides by a great cornfield, while in front ran the broad country road. The children felt very strange as they came in sight of the long frame building which looked so large to them. In the yard were about thirty boys and girls from seven to seventeen, while in the doorway stood a young lady with light, fluffy hair, blue eyes, and very small hands. Some of the children were larger than she, and apparently older; and yet she was the teacher! Mr. Dayton rode up to the stile-block with Emily behind him, while the boys followed afoot, carrying their lunch-basket. Some of the children in the yard came to the fence and stared at the orphans, just as you see horses trot up to the pasture fence to gaze at a strange team. The Lamonts felt lonesome and unhappy as they entered the yard.

"Howd'y, Miss Fanny!" cried Mr. Dayton in a hearty voice, addressing the young teacher. "Now see what I have brought you. This is the kind of crop we raise on our farm." Sinking his voice he added, "Orphans; living with me on probation; rich uncle with a bankrupt heart."

Miss Fanny kissed Emily and led her into the schoolhouse which consisted of only one room. "We are to be good friends," said the young teacher, "and you are always to feel at home with me, Emily, for I, too, am an orphan."

"That makes us kin, don't it?" exclaimed Emily, putting her arm about the pretty lady whom she already began to love, "'cause we both know just how it feels."

Harry and Zep wandered aimlessly in the yard, trying to look as if they felt at home. A group had gathered in a distant corner of the yard. "I tell you," one of the boys was saying, "I just come from Compton where their uncle Tom Burgiss lives. Me'n Mr. Dayton come on same train. Lucy, she was there'n heerd Mr. Burgiss readin' the letter. And I tell you they're runaways, an' stole a watch an' gold ring in St. Louis."

"They don't look like that kind," said a tall girl in a short dress, "and I don't believe that sweet-faced little girl ever did anything very wicked."

"Well, their aunt believes it," said the boy, "and so does their uncle. And so do *I*. And I don't want to go to school with thieves. All I've got to say—they'd better keep away from ME!"

(TO BE CONTINUED.)

WRITE FOR OUR NEW CATALOGUE IT IS FREE

A handsome book of 265 pages, containing over 3,500 illustrations—with descriptions and prices of fine Diamonds, Watches, Silverware, Rings, Cut Glass, Leather Goods, Umbrellas, Sterling Silver Novelties, etc. We have articles suitable for gifts from 25c to $10,000.00,

Mermod & Jaccard Jewelry Co., Broadway, Cor. Locust St., St. Louis, Mo.

Shoots Again

Although Coffee Took His Eyesight For Awhile.

A Colorado camp cook had to quit his job because he could not make coffee without drinking it himself and it was killing him. He says he used to take a cup of coffee before he got his breakfast for the men, for he felt the need of keeping up his strength and his stomach troubled him so much.

"Finally," he says, "I got so bad I was taken to the hospital. The doctor told me it was a clear case of coffee poison and if I did not quit I would never get well. I had to quit in the hospital and gradually got a little better, then I took to drinking Postum Food Coffee and took it out with me to a job in the woods.

"I have been using Postum steadily for about eighteen months and have entirely recovered from dyspepsia, and all my old aches and ails. My eyes are so well now that I can see the gun sights as good as anybody, but two years ago I never could hunt because of my eyes. I know it is the quitting of coffee and using Postum that has benefited me. Nobody could have dyspepsia any worse than I had. All my neighbors thought I was going to die, but I am all right now. I have to send thirty-five miles to the city of Trinidad for my Postum, but it is worth while." Wm. Green, Burwing, Colorado.

Hour of Prayer.

Frank G. Tyrrell.

The Unspeakable Gift.*

TEXT: Thanks be to God for his unspeakable gift.—2 Cor. 9:15.

While the air vibrates with the ringing of Christmas bells and the music of Christmas carols, it is exceedingly appropriate to pause and reflect upon the simple event, so significant, which is the inspiration of it all. Again we see the moving caravans, the crowded inn, the huddled groups seeking rest in the stable, and over all the vivid shining of the stars in the Syrian sky. And once more the open heavens are before us, the frightened shepherds, the chorusing angels, and the adoring sages, while the babe and the Virgin Mother form the center of the brilliant, sacred scene.

To Whom?

The beneficiaries of a gift are first and fore most, those who receive it with grateful acknowledgment. In thousands of sermons and services the great gift will be described, and there will be prayers of adoration and thanksgiving from those to whom it has come in its fullness and glory; but what of the millions for whom it is just as much intended, who have not yet heard of it? who do not so much as know whether there be any gospel? If it is right and proper and altogether admirable for the fortunate to remember the unfortunate, the rich to remember the poor, and at Chrismas, for those who receive gifts to remember those who may not, unless specially sought out, is it not equally admirable for Christians to remember the pagans? The rich and manifold life of the nation has sprung into being because of God's unspeakable gift. The Christ child lives and breathes in national righteousness and peace, and even commercial prosperity is but his smile, and happy homes are his benediction.

The fitness of such thoughts as these is all the more apparent when we remember that he who has matriculated in the school of Christ is required by the Master himself at once to engage in making recruits, in discipling others. Can there be any "anti-missionary" individual at this season of the year? He who can say gratefully, "Thanks be to God for his unspeakable gift," must not dare selfishly to appropriate that gift. The gospel of redeeming love cannot be bottled up. It cannot be embalmed and entombed like a mummy, nor hermetically sealed in creeds and theologies like canned fruit or preserves. It must diffuse itself, and its diffusion will only intensify it. The best way to be everlastingly possessed of God's gift is to bestow it upon others—the spiritually destitute around you and far away from you, for God loves the world, and all the world should be blessed by his bounty.

Abundant Life.

Christ declares that he came to give life, and life more abundant. This is a statement of the divine purpose in bestowing him, in the fullness of his power and beauty, upon the world. To receive the gift is to receive Christ, and to receive Christ is to receive, not something formal and eschatalogical merely, but something vital. Have we not now an opportunity to learn this anew? A noted preacher says: "Do I not see men who think they follow Christ, but who manifest none of the spirit of Christ? What is the nature of that religion which satisfies itself with empty compliances of the sanctuary? Do I not see men who honor the Sabbath, but care nothing for those people for whom the Sabbath was made? Many men honor the sanctuary, they really love prayer, they really glow under the hymn, they delight in taking official part in the services and duties of religion; nevertheless, so soon as they have performed their own duty to God, what becomes of their life?"

If, then, the life of God throbs in your veins, if it vibrates in your voice, and is wrought out into the very warp and woof of your daily toil, if the precepts of God govern your inter course with fellow men, and the spirit of God dwells in your renovated heart then you may join with a mighty host in rendering a tribute of thanks to Him from whom such a gift has been received. But on the other hand, if you lack these things, seek them

Self-Giving.

Christ gave himself for our redemption, and thereby became our great exemplar. No theory of substitution will satisfy the Bible teaching of atonement. We must suffer if we would reign with him He bore the cross, so must we; he gave his life, so must we. The whole aim and purpose of the gift is to save us from selfishness in any form, which is death, and fill us with the Christ spirit. If we grasp this thought in its fullness and richness, the whole year will be transformed, and the earth will be Eden-clad again.

"Have you found the heavenly light?
Pass it on!
Souls are groping in the night,
Daylight gone.
Hold the lighted lamp on high!
Be a star in some one's sky!
He may live who else would die.
Pass it on!"

Prayer.

Purge out the dross from our hearts, O God, yea, even if it takes the fiery flame, and show us the plenitude of thy mercy, the richness of thine unspeakable gift. May he who is the gift take complete possession of us, of his church, of the world, and make it one of the courts of the eternal, a suburb to the city of our God. Amen.

*Prayer-meeting topic for Dec. 25.

The Christian Lesson Commentary

FOR 1902

ON THE INTERNATIONAL BIBLE STUDIES.

BY W. W. DOWLING,

AUTHOR OF

The Bible Hand-Book, The Normal Instructor, The Guide Book, The Helping Hand, Editor of Our Young Folks, Etc.

THE CHRISTIAN LESSON COMMENTARY has for many years been the favorite help of the great majority of the leading Bible teachers and students among the Disciples of Christ, and is used more or less by the foremost instructors of all denominations. The Leading Publishing House of another well-known and influential Religious Body for the year 1901 used over 2,000 copies of the work, and they have already contracted for a still larger number for the year 1902.

THE VOLUME FOR 1902 has preserved all the distinctive features that made former issues so helpful and popular, and has added others equally valuable. There is a new classification of the material that will make the helps and suggestions more easily available.

1. **The Exegetical Notes**, which have always been a principal feature, are thorough and concise, and deal with the difficult points in the Scripture Text in a plain and practical way.
2. **The Illustrative Notes** are fuller than will be found in any other lesson help, and serve as side-lights to illuminate and reveal the inner meaning.
3. **The Applicatory Notes** are really Sermonic Outlines, and many ministers find them invaluable in the preparation of their discourses when they desire to preach on themes along the line of the International Bible Studies.
4. **The Practical Notes**, appended to each subdivision of every lesson, are a summing up of the teaching and a practical application, all ready for the use of both teacher and student.
5. **The Suggestive Notes** for teachers on each lesson are more complete than those found in any other Lesson Annual extant.
6. **The Other Points of Excellence** are Lesson Outlines, Chronological Tables, Maps, Diagrams, Blackboard Designs, Orders of Service. Engravings and Vocabularies.

THE STYLE AND PRICE are the same as heretofore. The volume is larger and fuller than any of its contemporaries, and, when size and quality are considered, much cheaper. It is printed on fine paper and substantially bound in cloth and sold at

$1.00 per copy, prepaid. Per dozen, not prepaid, $9.00.

Orders for THE CHRISTIAN LESSON COMMENTARY should be sent as soon as possible, that teachers and students may have the book in time to prepare for the first Sunday of the New Year.

Christian Publishing Company, St. Louis, Mo.

See that the Druggist gives you the right article—the soothing, helpful Painkiller that was used in your family before you were born. There is but one Painkiller, Perry Davis'. No upright dealer offers substitutes.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of **E. Fougera & Co., 30 North William St., N. Y.**

WHY?

Why do you, who live in the Mississippi Valley, send to New York, Boston, Philadelphia, or even to Chicago for a desired volume, when you can secure it much more quickly and just as cheap in St. Louis? This is a question that is very difficult to answer. We can supply you wth any book that you wish—any respectable book, that is; French novels and blood-and-thunder-seven-buckets-of-gore-to-the-chapter romances are barred—no matter where or by whom published. Our business is by no means confined to the books we ourselves publish Our catalogue contains only our own publications, in the main, but we can sell you any book you wish to purchase.

Christian Publishing Co,. St. Louis Mo

Sunday-School.

W. F. Richardson.

Fourth Quarterly Review.*

The lessons of the past quarter gather about two of the most noble and instructive characters the world has ever seen, and such as can be paralleled only among those who have been taught in the school of the Great Teacher himself. Indeed, among his followers they have perhaps few equals in many of the elements of spiritual greatness. Among the Old Testament heroes they stand unique. Noah, Abraham and David were men of sturdy faith, but the first yielded to appetite, the second to falsehood and the third to lust. Joseph and Moses were models of chasteness and sobriety of truthfulness and integrity. Surrounded by sordidness, they cared naught for earthly riches. Breathing the atmosphere of the filthy Egyptian court, they maintained their purity unsullied. Meeting with treachery and cunning from every quarter, they were open as the day. If during the three months of Bible study, we have gotten into our minds a true understanding of their godly characters, and into our hearts the same sublime ambition for holiness, we have been infinitely repaid. Let us glance briefly at these two men of God.

Joseph stands at the threshold of the period of Israel's bondage, as Moses at its exit. The lad of seventeen, who was too artless to protect himself against the jealousy of his brothers, was too steadfast in his purity to succumb to the wiles of the temptress. Refusing to make an excuse of circumstances, he held himself rigidly to the highest ideals of fidelity to man and loyalty to God. Most men are embittered by unjust accusation and punishment. Joseph could suffer in prison for a crime which he had scorned to commit, and bear himself so manfully and with such sweetness of spirit as to win the love of both his jailer and his fellow-prisoners. Few can endure with equal magnanimity both adversity and prosperity. The head tends to become dizzy that is hastily exalted. Joseph passed in an hour from the prison to the throne, yet was in no degree changed by the marvelous transition. He is the same true and gentle man when he rules in Pharaoh's stead as when he comforted his companions in the dungeon. His heart, which could find room for sympathy with every sufferer around him, was shut against all feeling of revenge, and when his brothers stand before him asking for bread, there is no taunt for their misery, no reproach for their great sin against him. After testing their feelings toward his aged father, and his younger brother Benjamin, and that without delaying to minister freely to their necessities, he makes himself known to them, and rains his tears upon their faces. He tries to make them feel, as he does, that God had brought it all about for good, both to them and to him, and would banish from their hearts and consciences all self-reproach. He had learned to forgive and forget, and his magnanimity is well-nigh Christlike. It was his joy, for all the years that followed the migration of his father's family into Egypt, to care for them with the tenderness of a parent, and his grief over his father's death was far exceeded by that which he felt when he found that his brothers yet doubted his full forgiveness. What a wonderful and beautiful life was his, and how natural that it should be a favorite with the children, whose quick and spontaneous sympathies find in his strange story that which appeals to their instinctive faith in God and sincerity toward men.

Moses, the leader and lawgiver of Israel, is nearly as free from fault as was Joseph. What there is that might be criticised grew out of the force of circumstances, rather than any inherent weakness or vice within himself. His killing of the Egyptian was due to his vigorous defense of one of the oppressed of his own people, and not to a desire to murder. When God was angered with him, at the time of his calling, in the mount of God, it was because of his excessive timidity which made him doubt his ability to do what God required at his hand. It betrayed a lack of faith in God, but that lack arose out of his low estimate of himself, not a base view of Jehovah. And the act which led to God's refusing him an entrance into Canaan with the people he had led through the wilderness was provoked by the stubbornness and unbelief of the nation, with whom he had borne for more than a generation. How many of us would have had any patience left after such a test?

Who that has studied the life of this man of God can question the fact of divine providence? In his rescue from death as a babe, his life amid the luxuries and pomp of Pharaoh's palace, the forty years of quiet and even monotonous shepherd life, the rapid and tragic scenes of the weeks that brought deliverance from bondage for his people, and the two score years of the wilderness wanderings, we see the hand of God forever manifest in power. Yet, for the most part, natural events and forces are used to work the great design of Jehovah, and miracle appears where the event can only thus be brought about. Meekness and strength were strangely mingled in his character. Rather, perhaps, his strength was in his meekness,—in that utter forgetfulness of self that made it possible for him to ever remember God and be enforced by his eternal might.

The death of these two heroes was worthy of the life they lived. Joseph assured his brethren of the coming return to Canaan, and directed his bones to be buried in its sacred soil, when that time should come. He fell asleep with this cheering prophecy upon his lips. Moses climbed the heights of Nebo and looked over into the land for which he had longed, and his disappointment in not being permitted to enter was soothed by the loving companionship of God himself, whose hand buried the body of his aged and faithful servant in that lonely grave, around which the angels might evermore keep vigil, but on whose sod no mortal should ever drop a tear. That such a life and such a death as those of these two men of God may be the portion of us all, is our most fervent prayer.

NOTE.—With this article my task of preparing the Sunday-school lessons for the CHRISTIAN-EVANGELIST ends. For two years it has been my pleasure to talk with the readers of that paper every week, and it is with somewhat of regret that I bid them farewell. Owing to the change of plan, by which this column will be omitted from the CHRISTIAN-EVANGELIST, my weekly message ceases. For the words of kindly appreciation from those who have been helped, I am sincerely grateful. Good bye.

*Lesson for December 29.

Ladies With Superfluous Hair

On face, neck, arms, etc., will find it to their advantage to write for free booklet to the Dermatino Co., 1805 Market street, Room 65, St. Louis, Mo. That company makes the only remedy which permanently removes unsightly hair so that it will never grow again. The remedy is always effective and is absolutely harmless. Its action is marvelous and failure is impossible. It is unlike other preparations which give but temporary relief and do not kill the root of the hair. It will pay you to send for free booklet if afflicted with superfluous hair.

GEO. KILGEN & SON,
BUILDERS OF HIGH GRADE
CHURCH AND PARLOR PIPE ORGANS.
637-641 S. Ewing Avenue, St. Louis, Mo
Please mention this paper when writing.

Enthusiastic Converts

There are Thousands of Them Who Believe as This Woman Does.

Mrs. Ira Knowlton, of Butte, Montana, is a most enthusiastic convert to the virtues of Stuart's Dyspepsia Tablets as a cure for obstinate stomach trouble. She says: "I had poor digestion, nearly all

my life. It now seems to me that for years I never knew what it was to be hungry, to have a good natural appetite.

"I was troubled with gas in stomach causing pressure on the heart with palpitation and short breath. Nearly everything I ate soured on my stomach, sometimes I had cramps in the stomach which almost resembled spasms.

"Doctors told me I had catarrh of the stomach, but their medicines would not reach it and I would still be a sufferer had I not, in sheer desperation, decided to try Stuart's Dyspepsia Tablets.

"I knew they were an advertised remedy and I didn't believe anything I read about them, as I had no confidence in advertised remedies, but my sister living in Pittsburg wrote me last spring telling me how Stuart's Tablets had cured her little daughters of indigestion and loss of flesh and appetite and I hesitated no longer.

"I bought a fifty cent box at my drug store and took two of the large tablets after each meal and found them delightful to take, being as pleasant to the taste as caramel candy. Whenever during the day or night I felt any pain or uneasiness in the stomach or about the heart I took one of the small tablets and in three weeks it seemed to me as if I had never known what stomach trouble was.

"I keep Stuart's Dyspepsia Tablets in the house and every member of our family uses them occasionally after a hearty meal or when any of us have a pain or ache in the digestive organs."

Mr. E. H. Davis, of Hampton, Va., says: "I doctored five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of the doctor's treatment."

Stuart's Dyspepsia Tablets is the safest as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, bloating after meals, sympathetic heart trouble.

Stuart's Dyspepsia Tablets is not a cheap cathartic but an active digestive remedy containing the pepsin and diastase which every weak stomach lacks, and they cure stomach troubles because they digest the food eaten and give the weak, abused, overworked stomach a chance to rest and recuperate.

Stuart's Dyspepsia Tablets are sold in every drug store in the United States, Canada and Great Britain.

STARKS' Headache Powders,

A certain and safe cure for

HEADACHE, NERVOUSNESS,
INDIGESTION, BRAIN FAG,
INSOMNIA, NAUSEA.

10c. ALL DRUGGISTS.
Sent by mail, postpaid.

STARKS & CO., MIDWAY, KY.

BEST LINE
TO THE EAST.
3 DAILY FAST
THROUGH TRAINS.
DIRECT LINE TO
CINCINNATI AND
LOUISVILLE.
ONLY $21.00 TO
NEW YORK.
STOP-OVERS WASHINGTON, BALTIMORE
AND PHILADELPHIA.
DINING CARS
A LA CARTE.
NEW ROADBED, TRACK
AND EQUIPMENT.
SCENERY
UNSURPASSED.

B & O S W

For Information Address,
F. D. GILDERSLEEVE,
Dist. Passenger Agent,
St. Louis, Mo.

Southern Railway

ANNOUNCES THE
OPENING OF THE WINTER

TOURIST SEASON

AND THE PLACING
—ON SALE OF—

Excursion Tickets

TO ALL PROMINENT
--POINTS IN THE--

South, Southwest, West Indies,
Mexico and California,

INCLUDING

St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Thomasville, Charleston, Aiken, Augusta, Pinehurst, Asheville, Atlanta, New Orleans, Memphis and

THE "LAND OF THE SKY"

PERFECT DINING AND SLEEPING CAR SERVICE ON ALL TRAINS.

See that your ticket reads

VIA SOUTHERN RAILWAY.

Ask any Ticket Agent for full information, or address

GEORGE B. ALLEN, A. G. P. A.,
St. Louis, Mo.

S. H HARDWICK,
General Passenger Agent.

J. M. CULP, Traffic Manager. W. A. TURK, Asst. Pass. Traffic Manager.
Washington, D. C.

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes Price $1.00 per copy. Christian Publishing Company, St. Louis.

SUNDAY-SCHOOL SUPPLIES.

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text n both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., $ .15; 3 mos., $ .30; 1 yr., $1.00
25 " " .25; " .60; " 2.40
50 " " .45; " 1.20; " 4.60
100 " " .75; " 2.10; " 8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE YOUNG EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco .....$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen.....$ .50

Christian Publishing Co., 1522 Locust St., St. Louis.

CHRISTIAN ENDEAVOR SUPPLIES.

We keep constantly on hand, and sell at lowest prices, a complete line of supplies for Christian Endeavor Societies. No Society can do its best work that is not supplied with proper and necessary equipment. We give herewith partial price-list. A complete, descriptive price-list will be found in our General Catalogue (pages 82 and 83), which will be sent on request.

WORKING REQUISITES.

Topic Cards, for one year, per hundred	$1.00
Daily Readings and Topics, per hundred	1.50
Topical Handbook, containing Church Prayer-Meeting Topics, S. S. Topics, C. E. Topics and Junior C. E. Topics, per 100	3.00
Membership Application Cards, per hundred	.50
Pledge Cards (active) per hundred	.50
Pledge Cards (associate) per hundred	.50
Invitation Cards, per hundred	.50
Constitution and By-laws, per hundred	2.00
Absentee Cards, per hundred	.50
Large Pledge, for wall, 28 x 36 inches	.75
Extra Large Pledge, 36 x 54 inches, on linen	1.50
Treasurer's Book	.50
Secretary's Record Book	1.50
Secretary's Roll-Call Book.	.35

We have C. E. Badges in gold and silver and in several styles and sizes, at prices ranging from 15 cents to one dollar. We keep, also, full line of supplies for Junior C. E. Societies, Instruction Books concerning the work and organization of the Y. P. S. C E., etc. Send orders to

THE CHRISTIAN PUBLISHING CO., - ST. LOUIS, MO.

Marriages.

ALLEN—CRAVEN.—Married, Benjamin F. Allen and Sarah F. Craven, at the home of the bride near Pickering, Mo., Nov. 10, 1901, F. E. Blanchard officiating.

ALLEN—ROSE.—Married Nov. 27, Mr. R. W. Allen, of Clinton, Ind., and Miss Winifred Z. Rose, daughter of Judge E. D. Rose, of Kansas, Ill., H. M. Brooks, of Paris, Ill., officiating.

BELL—CLAYTON.—Marvin E. Bell and Olive R. Clayton, married at the home of the bride near Salem church, Nodaway county, Mo., Wednesday, Dec. 4, 1901, F. E. Blanchard officiating.

BYERLY—VICE.—Married at Catlin, Ill., Dec. 5, 1901, Mr. Thomas G. Byerly and Miss Nellie D. Vice, both of Catlin, H. J. Hostetler, of St. Joseph, Ill., officiating.

EVANS—TURNBOW.—Married Nov. 28, by R. M. Messick, at the home of the bride's parents near Palouse, Washington, Mr. Geo. F. Evans, of Elberton, and Miss Mary E., youngest daughter of Mr. and Mrs. Benj. R. Turnbow.

LINTHICUM—SMITH.—James Linthicum and S. Anna Smith, married at the Christian church in Maryville, Mo., Oct. 30, 1901, F. E. Blanchard officiating.

PENNY—FENWICK.—Married at the home of the bride's father, Bro. Mat. Fenwick, Oct. 30, 1901, at St. Joseph, Ill., Mr. A. E. Penny, of Mackinaw, Ill., and Miss Inez C. Fenwick, of St. Joseph, H. J. Hostetler officiating.

PORTERFIELD—ASHFORD.—Asa Porterfield and Mary Ashford, married at the residence of the bride's parents near Pickering, Mo., Oct. 23, 1901, F. E. Blanchard officiating.

SHELL—SWINFORD.—Married, Claude E. Shell and Sallie L. Swinford, at the home of the bride near Wilcox, Mo., Oct. 13, 1901, F. E. Blanchard officiating.

TUFTS—HARVEY.—Married at the home of Dr. J. F. McArthur, Tuesday afternoon, Dec. 10, at four o'clock, the Rev. James C. Baker officiating, Mary E. Harvey and Wm. H. Tufts, Sr.

WISE—HASTY.—Married in King City, Mo., on Oct. 23, 1901, at high noon at the home of the bride's father, Mr. Fred E. Wise and Miss Maymie Hasty, both of King City, Mo., N. Rollo Davis officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

NOBLITT.

Mrs. Effie M. Noblitt, wife of Bro. T. L. Noblitt, pastor of the Christian church of Armourdale, Kan., died on the morning of Nov. 21, 1901, at the age of 29. Sister Noblitt was born in Kansas, Oct. 5, 1872. Her family moved to Texas, where they lived till she was about 17, when they came to Missouri, settling at Kirksville. Here she and Bro. Noblitt became acquainted and were married March 12, 1892. The following year Sister N. obeyed the gospel and was baptized by her husband. She lived a devoted Christian till the end of her earthly life. Being long ambitious to fit herself for the practice of medicine, she had taken a course in the Eclectic Medical College of this city, from which she would soon have honorably graduated. Despite the demands upon her time and strength of her medical studies, she was a faithful and loving mother to her four little children, and her home life was ever a happy one. Her broken hearted husband took her body to the old home in Kirksville for burial. May the everlasting arms be about him and his motherless children, to comfort and sustain, in this hour of their great bereavement.

W. F. RICHARDSON.

Kansas City, Mo., Nov. 22, 1901.

PARKISON.

C. Ferd Parkison died at his home in San Antonio, Tex., Saturday, Nov. 30, aged 34 years. He was born in Sefton township, Ill. Sept. 3, 1894, he was married to Miss Louie May Stone, of Vandalia, Ill., who, with their daughter, Ferdie May, survives to mourn his loss. At the time of his decease Bro. Parkison was an elder in the Central Christian church of San Antonio, Tex. The funeral services were conducted by the writer in the presence of a large assembly of sympathizing friends and neighbors. He came to San Antonio eight years ago and became a useful member of the church board. He was wise in council, conservative in action and had the respect and confidence of the entire congregation, and in all his ways was a consistent Christian. In his profession as stenographer he stood at the head. His ability and faithfulness was recognized by the courts and legal fraternity of the city, and out of respect to his memory the district courts adjourned and the judges attended his funeral, one of whom acted as pallbearer.

R. W. ORVIS.

STEVENSON.

Martha Johnson, wife of Andrew Stevenson died at their home near Cuba, Ill., Dec. 5, aged 63. Funeral services were conducted at Lewistown, Ill., in the church of which she and her husband were charter members, in which her five boys (all living) were baptized, and in which her oldest son, Marion, now minister of Irving Park church, Chicago, preached his first sermon. She became a Christian at the age of 14 and though for many years an invalid she brought up her boys in the faith and made a home for them while she lived. She was "faithful unto death."

C. C. SPENCER.

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo. Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,

W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

LADIES' BIBLES.

We are at a disadvantage in dealing with our patrons. If these Bibles could be placed in a show-window and all the readers of the CHRISTIAN-EVANGELIST could be marched by we are confident few would pass without stopping, and our Bible sales would be increased twenty-fold.

Our "LADIES' BIBLE" is a novelty—something never before offered our readers. We never saw a more attractive edition of the Scriptures. If all who read these lines could see it, we would sell ten thousand copies during this month. Every man who loved his wife, every father who loved his daughter, every brother who loved his sister, every young man who loved—well, all these men would want to buy copies for those they loved. We offer two varieties of this Bible:

A19—Comparatively small, neat and compact, this Bible may properly be styled "dainty," and if the fair recipient be young and enthusiastic, she will very likely call it "cute." It is described as the "Minion 16mo, Oxford Reference Bible." It is printed on the famous "India Paper" (the finest book paper known, combining marvelous thinness and lightness with abundant opaqueness and strength). Size 6⅞x 4⅝ inches, and less than ¾ inch thick. The type is plain and easily read. It is about the size of that used in most newspapers. Besides the Old and New Testaments, this Bible contains a Self-Pronouncing Dictionary of Proper Names, Harmony of the Gospels, Chronological Tables, Maps, etc. Bound in French Morocco, Divinity Circuit, Round Corners. Red under Gold Edges, etc. Price....$2.50

A29—This is very similar to the above, but is even newer than A19—one of the very newest ideas in Bibles, in fact. Its chief feature, in addition to those enumerated above, is its surprising lightness and thinness. By the omission of maps and extra matter the publishers have made a book that is almost as "light as a feather." It is printed in same type as A19, upon the same famous "Oxford India Paper." It is magnificently bound in the genuine Persian Levant, and is Leather Lined to Edge, with Red under Gold Edges. This edition has not the extensive "helps" which we offer in other numbers; but for ordinary use, this is just the thing to give mother, wife, sister or sweetheart for a gift. Indeed, it is just the book for any one who desires a light, thin, compact Bible. Price.....$3.75

You have doubtless heard of this wonderful "India Paper," but you certainly never before saw an "India Paper" Bible offered so cheaply. You can make no more delightful and delighting Christmas gift to a lady relative or friend than one of these Bibles. Send in your order as early as possible, to avoid the holiday rush, and address it to the

Christian Publishing Co. 1522 Locust St., St. Louis, Mo.

CONSTIPATION INDIGESTION TORPID LIVER

These are the great curses which afflict three-quarters of the present generation. Sufferers from either one or all of them must always feel miserable, and sooner or later become chronic invalids, useless to themselves and a burden and nuisance to friends and family. There is one sure, safe and absolute cure which you can test without any expense. Our remedy is **Egyptian Regulator Tea**, a trial package of which we will send you *free and prepaid* on request. Unless you find our claims are true, we must be the losers by this liberal act. Shall we send you the trial package, and lead you to perfect health and happiness? Address,

THE EGYPTIAN DRUG CO., New York.

WINTER TOURIST TICKETS

NOW ON SALE VIA

Louisville & Nashville R. R.

TO

Florida

and

Gulf Coast Points

Finest Dining Car Service in the South.

Write for folders, descriptive matter, etc, to

C. L. STONE,
General Pass. Agent,
Louisville, Ky.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

Dr Price's Cream Baking Powder

Superlative in strength and purity

Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—There are imitation baking powders sold cheap by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

How to Order Books.

During the holiday season almost everybody is sending away to some publisher for one or more books. We offer the following suggestions for the mutual benefit of buyer and seller:

1. *Don't forget to sign your name.* We are almost daily in receipt of book orders, enclosing money, to which there is no signature. In such cases the publisher simply has to wait until his patron sends in a 'kick" because his books have not arrived.

2. *Write your address, and write it plainly.* It often happens that a person will send a remittance of several dollars, and neglect to state where he lives. Sometimes the postmark on the envelope will supply this information, but often the postmark is illegible. Give your state as well as your town. "John Jones, Springfield," for example, is a trifle indefinite, as it may mean Springfield, Ark., Col., Ga., Ill., Ind., Kan., Ky., La., Me., Md., Mass., Minn., Mo., Neb., N. H., N. J., N. Y., N. C., O., Ore., Pa. (there are *three* in that favored state), S. C., S. D., Tenn., Va., Vt., Wash., W. Va., or Wis The publisher has just one chance in thirty four if he tries to guess at it!

3. *Always state exactly what you want.* Please don't write: "Send me two song books." The Christian Pub. Co. handles a dozen or so different song books. And don't say: "Send one dozen copies Gospel Call." That may mean any one of six distinct things. Do not write and ask the price of a book, and on receiving a reply wait a few weeks and then write a card, simply saying: "You may send me that book." How can the publisher know what book you mean when he has dealt with several thousand persons and read and written thousands of letters since you first wrote?

4. Please do not write and say: "Send me 10 C. E topic cards (price ten cents) and I will remit on receipt of cards." The publisher is sure you will remit all right, but think what is involved. The Christian Endeavor supply clerk gets your letter, writes a label for the package, sends you a bill for the cards, makes a memorandum of the charge and gives it to the bookkeeper. The bookkeeper opens up a ledger account with you, puts down your name and address, the date, what you bought and the amount, and then puts your name in the index. A few days later you send in five 2-cent stamps to pay your bill. The bookkeeper takes your letter, searches among tens of thousands of names in his index until he finds yours, turns to your page, credits you with 10 cents, balances the account and sends you a receipt. All this for ten cents! But suppose you had sent the ten cents with your order? Your letter would have been opened, your name and the amount entered, your name and address written on a label for the package and its stub and the cards sent. That's all. Please think of all this the next time you send us a small order.

5. *Don't get mad at the publisher until you know he is guilty.* Recently a man wrote us to the extent of several pages and with much freedom. He frankly stated his opinion—which was far from complimentary—of any business house that habitually held his orders several days before filling them. An investigation showed that every order this man had ever sent had been filled and forwarded the day of receipt. There was a lax postal service in his neighborhood, but he had not considered such a possibility.

6. Please, *please*, PLEASE don't say: "Send this by return mail." In the first place, there has been no such thing as a "return mail" for fifty years, and in the second place, every business house endeavors to attend to every order at the earliest possible moment, even if the patron says there is no hurry. The aim is to get each day's business attended to and make room for to-morrow's business. No frantic pleadings about "return mail," "rush this order," "send at once," etc., etc., will expedite matters one moment.

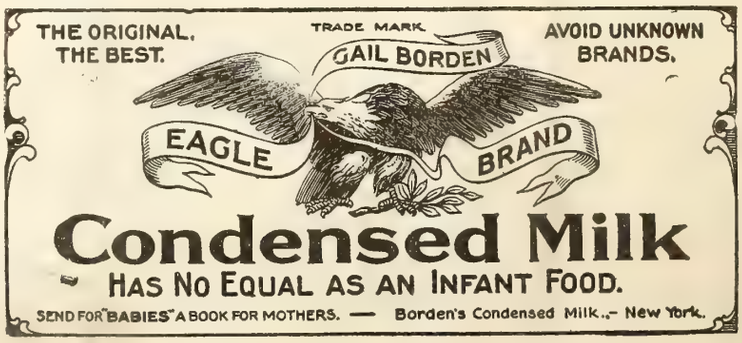
7. When you have our catalogue before you and see in it, *Christian System, price $1.00*, do not write and ask "What is your lowest price on the *Christian System?*" The lowest price is one dollar—and it is a *very* low price, too.

8 In remitting any amount less than one dollar, we are willing for you to send postage stamps. This saves you cost of a Money Order. Do not send your personal cheque, whether the amount is large or small. We have to pay 15 cents collection on all such.

9 When you have written your order, do not seal the letter until you have carefully read it over, and are sure it is all right.

By following these instructions, you will certainly (barring accidents and errors in the mail and express service) receive what you order in the shortest time possible, and with the minimum amount of trouble for yourself and for—

THE CHRISTIAN PUBLISHING CO.



Special Subscription Price For 1902, One Dollar.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxviii December 26, 1901 No. 52

Contents.

EDITORIAL:

Current Events....1635
The Home and Its Perils....1637
The Coming One....1637
Notes and Comments....1638

CONTRIBUTED ARTICLES:

Ministerial Fitness —W. L. Hayden. .1639
Giving Time and the Gift-Spirit.—Baxter Waters....1639
The Preacher's Handicap.—J. H. Wright.1640
Augmenting the Creed.—L. H. Stine..1641
The Staple Theme.—C. H. Wetherbe....1641
Life from Death (poem).—Clerin Zumwalt....1642
The New Happiness.—N. J. Aylsworth.1642
Why I Love the Prayer-Meeting.—Clayton Keith....1643
B. B. Tyler's Letter....1643
Reuben in Rome.—Morton H. Pemberton....1644
Life's Current (poem).—Minnie E. Hadley....1645
Fellowship.—Fred Dysart....1645

CORRESPONDENCE:

Texas Letter....1650
Hawkeye Items....1650
Ohio Letter....1651
Union on the Bible....1651
Convention City Notes....1651
Upper Ohio Valley Notes....1652
Around the Bay....1652
Chicago University Notes....1653
Are We Infidels?....1653
Preachers and Printer's Ink....1653
Echoes from Northwest Ohio....1661
Bible Teaching....1661
Missouri Mission Notes....1661

MISCELLANEOUS:

The People's Forum....1647
Our Budget....1648
Evangelistic....1654
Family Circle....1656
With the Children....1659
Marriages and Obituaries....1663

Subscription $1.50

BLESSED is he who has found his work; let him ask no other blessedness. . . . Labor is Life: From the inmost heart of the worker rises his God-given Force, the sacred celestial Life-essence breathed into him by Almighty God; from his inmost heart awakes him to all nobleness,—to all knowledge, "self-knowledge" and much else, as soon as work fitly begins. Knowledge? The knowledge that will hold good in working, cleave thou to that; for Nature herself accredits that, says yea to that. Properly thou hast no other knowledge than what thou hast got by working: . . . the rest is yet all a hypothesis of knowledge, a thing to be argued of in schools, a thing floating in the clouds, in endless logic-vortices, till we try it and fix it. "Doubt, of whatever kind, can be ended by action alone." Work is of a religious nature; work is of a brave nature, which it is the aim of all religion to be. All work of man is as a swimmer's: a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiance of it, lusty rebuke and buffet of it, behold how loyally it supports him, bears him as its conqueror along.

—Carlyle, "Past and Present."

PUBLISHED BY

CHRISTIAN PUBLISHING COMPANY

1522 LOCUST ST., ST. LOUIS

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. E. GARRISON,
Assistant Editor.

Entered at the Postoffice at St. Louis as second-class matter.

RATES OF SUBSCRIPTION.

SINGLE SUBSCRIPTIONS:

Single subscriptions, new or old. .....$1.50 each
Ministers..... 1.00 "

If paper fails to reach you regularly please notify us at once.

In ordering a change of post office, please give OLD as well as NEW address.

Do not send local check, but use Post Office or Express Money Order, or Draft on St. Louis, Chicago or New York, in remitting.

All subscriptions payable in advance. Label shows the month up to the first day of which your subscription is paid. If an earlier date than the present is shown, you are in arrears. Paper will be discontinued at end of time paid for if express orders to that effect accompany payment of subscription. Arrears should be paid when discontinuance is ordered.

ADDRESS, CHRISTIAN PUBLISHING CO.
1522 Locust St., St. Louis, Mo.

Outdoor sports in the captivating climate of California are uninterrupted by winter weather.

Golf, tennis, polo, coaching, bicycling, deep-sea fishing, shooting, kodaking, sailing, mountain climbing, surf-bathing—these and other diversions may be enjoyed any day in the year.

Follow Your Fads in California
Santa Fe

No ice, no snow, no chilling blasts. One may pick oranges, bathe in the sea, visit ostrich farms, picnic among giant redwoods, or sit in the shade of tropical palms.

The California Limited—best train for best travelers—daily, to San Francisco, Los Angeles and San Diego.

Illustrated books—"To California and Back" and "Grand Canyon of Arizona"—10 cents.

A. Andrews, General Agent,
Santa Fe Route,
108 N. Fourth St., St. Louis, Mo.

What Is Your Life? the new volume of Essays by William J. Russell, is a volume that every young man can read with profit. It is written in the charming style for which the author is famous, and touches on a great variety of practical themes. Price $1.00 per copy. Christian Publishing Company, St. Louis.

NOT TO BE FORGOTTEN

1. THAT THIS IS THE LAST ISSUE OF THE CHRISTIAN-EVANGELIST FOR 1901. If your subscription for 1902 is not paid (see label on this paper), please attend to it *at once*. If it is not convenient to remit just now, *write to us to continue the paper*, and set a date some time during the year 1902 when subscription will be paid. *An order from you is necessary for the continuance of your paper.*

2. OUR SUBSCRIPTION PRICE OF ONE DOLLAR FOR 1902 IS A SPECIAL PRICE. The purpose of this low price is to induce every one who has any inclination towards good literature to include the CHRISTIAN-EVANGELIST in their list of periodicals. Circumstances will decide whether this low price shall be continued or withdrawn.

3. THE CHRISTIAN-EVANGELIST FOR 1902 WILL BE ONE OF THE HANDSOMEST AND BEST OF FAMILY AND RELIGIOUS JOURNALS. Printed on heavy super-calendered paper, copiously illustrated, and dealing with matters of general interest in all departments of human life, it will truly be a journal of the people.

4. ABOVE ALL THE CHRISTIAN EVANGELIST WILL CONTINUE TO ADVOCATE SIMPLICITY OF TEACHING AND UNITY OF ACTION AMONG THE FOLLOWERS OF CHRIST. This will be done, as far as we are able, in the spirit of gentleness and love which characterized the Man of Galilee above all other leaders and teachers of men.

5. SUCCESS IN OUR UNDERTAKINGS CAN BE SECURED ONLY THROUGH THE ACTIVE CO-OPERATION OF THE FRIENDS OF THE KIND OF LITERATURE DESCRIBED ABOVE. If you desire information as to how you can best assist us, write to us and we will tell you. *Now is the time to work.* Introducing the CHRISTIAN-EVANGELIST into homes is one way of spreading the Gospel.

Christian Publishing Co. 1522 Locust St., St. Louis, Mo.

Southern Railway

ANNOUNCES THE OPENING OF THE WINTER

TOURIST SEASON

AND THE PLACING
—ON SALE OF—

Excursion Tickets

TO ALL PROMINENT
--POINTS IN THE--

South, Southwest, West Indies, Mexico and California,

INCLUDING

St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Thomasville, Charleston, Aiken, Augusta, Pinehurst, Asheville, Atlanta, New Orleans, Memphis and

THE "LAND OF THE SKY"

PERFECT DINING AND SLEEPING CAR SERVICE ON ALL TRAINS.

See that your ticket reads

VIA SOUTHERN RAILWAY.

Ask any Ticket Agent for full information, or address

GEORGE B. ALLEN, A. G. P. A., St. Louis, Mo.

S. H HARDWICK,
General Passenger Agent.

J. M. CULP, Traffic Manager. W. A. TURK, Asst. Pass. Traffic Manager.
Washington, D. C.

WINTER TOURIST TICKETS
NOW ON SALE VIA
Louisville & Nashville R. R.
TO
Florida
and
Gulf Coast Points

Finest Dining Car Service in the South.

Write for folders, descriptive matter, etc, to
C. L. STONE,
General Pass. Agent,
Louisville, Ky.

BEST LINE TO THE EAST.
3 DAILY FAST THROUGH TRAINS.
DIRECT LINE TO CINCINNATI AND LOUISVILLE.
ONLY $21.00 TO NEW YORK.
STOP-OVERS WASHINGTON, BALTIMORE AND PHILADELPHIA.
DINING CARS A LA CARTE.
NEW ROADBED, TRACK AND EQUIPMENT.
SCENERY UNSURPASSED.

B & O S W

For Information Address,
F. D. GILDERSLEEVE,
Dist. Passenger Agent,
St. Louis, Mo.

The Lesson Commentary for 1902 is out, and not a few are already in the hands of advance subscribers. It will be found fully equal to any of its predecessors for thoroughness and adaptability to the wants of teachers and advanced students. $1.00 per copy, or $9.00 per dozen by express.
Christian Publishing Company, St. Louis.

THE
CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxviii. St. Louis, Mo., Thursday, December 26, 1901. No. 52.

Current Events.

The Schley Case. Secretary Long promised to withhold his approval of the finding of the naval court of inquiry until Admiral Schley's protest was filed by his attorney, Mr. Rayner. The protest turned out to be a sweeping accusation that the majority of the court in finding Admiral Schley's conduct censurable had ignored the evidence, and it was asked that the majority report be disapproved and the evidence reconsidered. Admiral Sampson, through his attorney, filed a protest against Admiral Dewey's minority report, which stated that Schley was in command at the time of the naval battle of Santiago, and therefore desereved the credit for the victory. After considering the two reports and the two protests, the Secretary of the Navy approved the report of the majority which admitted Schley's personal bravery but found him worthy of blame on the eleven specified points; Admiral Dewey's dissenting opinion is disapproved; and in particular the recommendation of the court that the whole matter be now dropped, is approved. The reasons for the last recommendation, at least, are apparent to all. If the court of inquiry, constituted as it was, could not reach a unanimous verdict, and if the majority report could not command general approval—as it obviously does not—it is useless to hope for an agreement by any other method. There is no doubt but that popular sympathy is on the side of Schley—a fact, however, of not the slightest significance in a judicial determination of the merits of the case. A congressional inquiry, being conducted by men who have constituents to please, would have no chance of being as free from bias as the investigation which has just closed. Probably this is a case where the doctors will disagree until the end of time, and future generations will inherit another insoluble riddle of history to be placed beside Who was the Man in the Iron Mask? and Who wrote the Junius Letters? It will be Who won the battle of Santiago?

Dewey's Opinion and the Protest. But however much room there may be for difference of opinion regarding the matters of historical fact, there can be little difference of opinion as to the irrelevance of Admiral Dewey's minority opinion that Schley was in command during the battle and therefore deserves the credit of the victory. It was distinctly stated in the order which convened the court that this question was not within its scope. The court itself repeatedly ruled out testimony bearing upon the question of the command during the battle. It declined to allow Admiral Sampson to be represented by counsel, on the ground that he was not an interested party to the inquiry, since it did not touch the question of the command or the credit for the victory. The fact was repeatedly emphasized that the business of the court was merely to determine whether Schley did his duty; not to decide whether he deserved more or less credit than Sampson. The court was therefore right in refusing to allow Sampson to be represented by an attorney as an interested party in the case. But now comes the minority report of Admiral Dewey offering an opinion upon the very point upon which the court had refused to hear evidence. We are not saying that Admiral Dewey's opinion may not, conceivably, be correct, but only that it is irrelevant to the inquiry to which the court was confined, and that it does grave injustice to Sampson by assuming to give a judicial decision of a question in which he is an interested party without allowing him to present testimony. Probably Admiral Dewey, like the majority of the American people, feels a keen sympathy for Admiral Schley. But his manner of expressing it was unfortunate.

Congress and the Schley Case. With more zeal than discretion, Admiral Schley's congressional friends have rushed to his defense against the majority decision of the court, and a dozen or more resolutions in his behalf were introduced in a single day—resolved that the committee on naval affairs be authorized to hold an investigation; resolved that Admiral Schley, although now retired, shall receive full pay as though on the active list, in recognition of his eminent services; resolved that the division of the prize-money from the ships captured at Santiago be investigated, with a view to getting a larger share for Admiral Schley than was allotted to him by the department; resolved that Admiral Dewey's opinion be approved without further investigation; resolved that the thanks of Congress be extended to Admiral Schley; resolved that a sword of honor be presented to Admiral Schley; resolved that a medal be struck commemorating the victory at Santiago under Admiral Schley's command. It need scarcely be stated that it would be a wholly gratuitous insult to the navy department for Congress, without investigation, to vote down the report of the court of inquiry after it has received the approval of the Secretary of the Navy. One item which all will note with pleasure is that Mr. Maclay, the author of the naval history which precipitated the trouble, has been removed from his position in the navy yard. No scrap of evidence has ever been adduced in support of his accusations against Admiral Schley's personal courage and patriotism.

A Lesson in Silence. General Miles has received a harsh lesson in the noble art of silence—a branch of military and naval tactics which, judging from recent incidents, ought to occupy a larger place than it does in the curricula of West Point and Annapolis. The ranking officer of the United States Army has been censured in terms which suggest the scolding of a school boy. In a recent interview for publication, Gen. Miles said he approved Admiral Dewey's opinion in the Schley case and had "no sympathy with the efforts which have been made to destroy the honor of an officer under such circumstances." The clear assumption was that the latter statement was meant to characterize the action of the majority of the court. When called upon by the Secretary of War for an explanation, he explained that he had reference to those who had applied such epithets as "coward" to Schley. The explanation was not satisfactory either to the President or to the War Department, and Secretary Root accordingly reprimanded Gen. Miles in terms more stern than are often used on such occasions. The following is the army regulation which Gen. Miles directly contravened in giving an interview on the subject: "Deliberations or discussions among military men conveying praise or censure or any mark of approbation toward others in military service, are prohibited." Secretary Root cites this regulation, refers to the controversy which has existed in the Navy for some time, and concludes: "It is of no consequence on whose side your opinion was, or what it was. You had no business in the controversy and no right, holding the office which you did, to express any opinion. Your conduct was in violation of the regulation above cited and the rules of official propriety, and you are justly liable to censure, which I now express."

The Incident at Chartres. One might have supposed that our American criminal courts had gone as far as it was possible to go in bringing in grewsome exhibits to support circumstantial evidence in murder trials. Indeed, they have in some cases gone much farther than common decency can approve and farther than the pursuit of justice requires. It seems to have become a recognized legal procedure in some courts to horrify the accused by a sudden presentation of the hideous accessories of crime under the pretense that it is necessary for the jury to see them, and then to treat the prisoner's actions in the presence of the grewsome sight as a further proof of his guilt. No matter how he acts, it is easy to persuade an impressionable jury that he betrays the consciousness of guilt. But it has been reserved for a French court to give the most atrocious exhibition of this judicial malpractice. A case now pending at Chartres, two hours' ride from Paris, has aroused the French people as no trial since that of Dreyfus has done. It is a murder case, the details of which are too shocking to repeat.

Circumstantial evidence fastens the crime upon a peasant of the neighborhood. The extraordinary feature of the case is that not only are the most hideous exhibits brought into court and used in such a way as to associate them with the accused in the minds of the jurors, but the judge does not even maintain a pretense of impartiality, constantly refers to the prisoner as "the murderer," and is as eager as a prosecuting attorney to seize upon every scrap of incriminating evidence. Many prominent Parisians are beginning to take an interest in the case, and it is realized that it is really the French judicial system that is on trial, rather than a peasant of Chartres. The court room in which the trial is taking place is almost under the shadow of the great Cathedral of Chartres. But it remains to be seen whether there is any overshadowing spirit of justice which will secure for an accused man a judicially impartial trial in France.

A New Postmaster General. Postmaster General Charles Emory Smith has resigned his post in the cabinet and the President has appointed in his place Mr. Henry C. Payne, of Wisconsin, who was for ten years postmaster at Milwaukee. The resignation of Mr. Smith has been under consideration for several months. Early in the year he felt that his business interests in Philadelphia required closer personal attention than he could give them while officially employed in Washington, but it was President McKinley's wish that he should remain until the order limiting more strictly the granting of second-class privileges had been issued and enforced. This reason, and an unwillingness to make a break in the cabinet immediately after President McKinley's death, have moved him to delay his resignation until the present time. The order was issued Dec. 1, and promises to prove more effective than any previous expedient for remedying the abuses in connection with second-class mail. Some of the local church papers have suffered by losing the privilege of mailing at the rate of one cent a pound, but on the whole the order will probably have a good effect on the business of the postal department. The retiring Postmaster General deserves credit for this achievement. The announcement of Mr. Smith's resignation has started rumors of other cabinet changes. It is said that Secretary Gage will retire within two months. Secretary Hay has denied the report that he will resign.

A Conference Between Labor and Capital. The conference which was held in New York between eminent leaders of organized labor and representatives of consolidated capital, closed on Tuesday. It was a thoroughly representative body, and its deliberations, although marked by an unusual degree of harmony, lacked the vagueness and generality which too often characterize the attempts to reconcile the interests of capital and labor. On the last day of the conference an executive committee of thirty-six was chosen, composed of an equal number of representatives from each of three groups. Senator Hanna is chairman of the section representing capital; Samuel Gompers, president of the American Federation of Labor, is chairman of the section representing organized labor; and Ex-President Cleveland is chairman of the section representing the general public. This executive committee has organized with Senator Hanna as general chairman and will constitute the industrial department of the National Civic Federation. The purposes of the association are to encourage right relations between capital and labor, so as to prevent disputes from arising, and to arbitrate such differences as may arise, if both parties request arbitration. It will not attempt to enforce compulsory arbitration and it will not discuss abstract problems and principles, but will deal with concrete situations. Over 2,000-000 organized workmen are represented by the official heads of their unions on this executive committee, and the amount of captal represented is beyond calculation. This is the most promising effort that has been made in recent years to secure an understanding between capital and labor. It promises results for two reasons: First, because of the eminence and representative character of the men who are participating in it; and second, because it is undertaken at a time when men's passions are not inflamed by prejudice on either side. Nowhere is the superiority of prevention over cure more obvious than here, and the executive committee has shown wisdom in beginning its work when the situation is peaceful, and stating its purpose to forestall troublesome difficulties, rather than waiting for troubles to arise and then trying to settle them. Senator Hanna, in particular, has taken an interest in the negotiations which will go far toward sweeping away the odium which attaches to his name in the minds of many as a grasping monopolist.

Unification of Banks Proposed. Secretary Gage, at a meeting of the New York Bankers' Association, advocated a combination of banking interests to form a great American institution. The weakness of our banking system, with the consequent liability to panics, is due, he said, to the isolation of the various local banks. A bank is a medium for exchanging credit. The primary requsite for an effective bank is that its credit shall be good. The broader the base of an institution the more secure it will be from overthrow by distrust arising out of local conditions. Therefore, he advocates the centralization of banking interests in an institution which would be national in its scope, like the Bank of England, but would have only the same connection with the government that our banks have at present through government supervision.

Breaking Ground for the World's Fair. On Dec. 20, in spite of zero temperature, the actual work of construction was begun on the Louisiana Purchase Expostion to be held in St. Louis in 1903. Elaborate exercises had been planned, including a grand parade with Gen. Bates as marshal, but it was found necessary on account of the weather to abandon this feature. In all other respects, however, the exercises of the day were carried out according to the program. The president and directors of the Exposition Company and the representatives of the various states took turns in lifting a shovelful of earth with a silver-plated ebony-handled shovel, and the work of construction was declared to have been begun. But fifteen months now remain before the date fixed by Congress for the opening of the Exposition, and to finish the work within that time will require a degree of rushing which has never yet been applied to the building of an exposition. It will require even harder work, perhaps, to get the foreign governments to prepare and install their exhibits within the specified time. But at present the sentiment seems to be strongly opposed to any postponement of the Exposition.

Gifts for Education. John D. Rockefeller has given to the University of Chicago a Christmas present of $1,250,000. This is not, as was at first reported, for the establishment of a law school, but is for the general expenses of the University. This makes just $10,000,000 that Mr. Rockefeller has given to the University of Chicago. Mr. Carnegie's recent gift of $10,-000,000 for the establishment and endowment of a university at Washington was a surprise to the general public. The institution is not to be the much talked of National University, but something similar to the Smithsonian Institute. The government will be trustee of the funds, but further than this it will not be a government institution. The fact that the gift was in bonds of the Steel Corporation has occasioned some embarrassment, since it was felt that the government ought not to have even the appearance of being a partner in the steel trust. But Mr. Carnegie has given assurance that he will arrange this so that the gift can be accepted. Both of these benefactions, however, are by far exceeded by Mrs. Stanford's gift of $30,000,000 to Leland Stanford University two weeks ago, $18,000,000 of which is in gilt-edged stocks and bonds and the remainder in real estate.

The Hepburn bill for the construction of the Nicarauguan Canal has been favorably reported in the House. It will be called up Jan. 7 and will have the right of way until disposed of. Mr. Richardson, Democratic leader in the House, says there will be no opposition from the minority. The bill carries an appropriatfon of $10,000,000 and limits the total cost of the canal to $180,000,000.

Germany is pressing Venezuela hard for the payment of an over-due debt and has threatened to seize a port if the money is not forthcoming at once. She has paused, however, long enough to explain in an aside to the United States, that this threatened action will be subject to the conditions imposed by the Monroe doctrine.

The rector of the University of Berlin is quoted as warning America against the tendency to too much higher education, on the ground that it is a wasted investment. It does not pay. And this from Germany, the land where the academic spirit is strongest, where learning for learning's sake is more highly prized than anywhere else, to America, the land which is most in danger from the doctrine of learning for money's sake!

We are again able to report a slight improvement in the editor's condition, but only very slight. On Monday of this week his temperature, for the first time in three weeks, dropped to normal for a few hours. It had been hoped that by Christmas he would be in a condition which would make it possible to take him away from the city, but a further delay of a few days will be necessary. A change of air is considered essential to starting him upon the road to recovery. We take this occasion to express thanks to the many friends who have, by letter or otherwise, given assurance of their sympathy and prayers.

The Home and Its Perils.

Nearly all the dangers that threaten our civilization may be traced to the family. The root of the commonwealth is in the homes of the people. The social and civil life springs from the domestic life of mankind. The official life of a nation is ordinarily the reflex of the moral sense of the people. The morality of public administration is to be gauged by the moral standard of the family. The home is a city of refuge, a strong tower into which we may run and be safe, a sure haven, and because the home is a center of safety, a stronghold of purity, a mountain-top of moral culture and life, the greatest attacks of the arch-enemy upon human society are aimed at the home. The perils of our civilization, the perils of the republic, are the perils of the home.

False education is one. We have no confidence in the nation to train the child. All the great, the permanently great, things achieved in the world have been the work of individuals working from the instinct of genius or of goodness. What has been the rage? Why, for organization, classification, machinery. The individual has been thought capable of nothing; the committee, the community, the machine, must do the work. All this strikes at the home. Home education, cottage training, family culture, is neglected. Religion must have a place in the training of the young. "To educate in the arts," said Webster, "is important, in religion is indispensable." There is a heart to be formed to virtue as well as a head to be enlightened. Citizens of the kingdom of heaven our children must be as well as citizens of the state.

Mormonism and divorce are enemies to the home. One is simultaneous, the other successive, polygamy. One hitches his wives as he hitches his horses, two or more abreast, the other hitches them tandem. Statistics show the ratio of divorces to marriages to be alarmingly on the increase in this country, and most trivial reasons are given for the disruption of the home. Marriage is ordained of God, instituted in paradise, the first blessing of the Lord. Marriage is a school for the exercise of virtue, where love is united and made firm as a center. Kindness is shed abroad, and men and women trained in the holiest and most fundamental duties of life. Marriage is the nursery of society, the mother of the world, which fills cities, churches, kingdoms, heaven itself. Marriage builds its houses and gathers sweetness from every flower, labors, unites into societies and republics, sends out colonies, builds up the world, obeys laws, preserves order, promotes the interests of mankind. Marriage is the voluntary union of one man with one woman, to be entered into not by coercion, not for convenience, not for worldly gain, but freely, cordially, advisedly, and in the fear of God; and for so high and holy a purpose that it represents the spiritual union of Christ and his church. The greatest social crime next to murder is to seduce the affections of wife from husband or husband from wife, and the greatest evil the state can inflict on society is the dissolution of the marriage contract on other than scriptural grounds.

Sunday desecration is another enemy of the republic which strikes at the home. The Lord's day is consecrated to worship and rest. Public worship has been practiced from the beginnings of the race. Even the light of nature led men thus to assemble. Then God gave his law. Christ on earth went up to the great feasts and attended constantly the services in the synagogue. The glory of God was to be sought in the gates of Zion. The honor of God's name was to be published in the family. Man's spiritual benefit was to be promoted. Ordinances of divine worship were means of grace. Communion, fellowship, prayer, praise, preaching, the Lord's Supper, were of the highest moment to society. Abandonment of divine worship, violation of the sanctity of the Lord's day, is not only ruinous to the state; it is a blow at the home. Neglect of the Lord's house, indulgence in the Sunday newspaper, Sunday excursions, Sunday golf, the Sunday bicycle; children and youth everywhere but in the family pew in the house of prayer—means not only the demoralization of society; it is the laying waste of the home. When the French Revolutionists would abolish the Lord's day they were ready to enthrone a lewd woman as the goddess of reason.

The saloon above all things is the enemy of the home. Hundreds of families are broken up in this Christian land yearly by the demon rum. Wives and mothers suffer, little children cry for bread, noble men are transformed into brutes, and poverty and shame, lust and murder, disease and death, misery and woe, hell itself comes in where all sweetness and light and virtue and peace and happiness and purity should abide.

Home is the stronghold of safety and so the devil seeks the destruction of the home first and chiefly. Guard then your homes. Stand for them against these foes. Cherish them, keep them holy, keep within their sacred shelter. East and west home is best. As paradise was home to Adam, to you let home be paradise. Safeguarding the home we shall keep the nation.

At Northampton, England, a strike has been brought on by the introduction of labor-saving machinery for making shoes. And this is the twentieth century! It is hard for labor to learn that it has in the long run nothing to gain by trying to block the wheels of progress. A finger thrust between the cogs may stop the wheels for a moment—or may not. But in any case the finger gets the worst of it. Yet cog-wheels are a useful contrivance. No strike can abolish the shoe factory and bring back the cobbler's bench.

The Coming One.

The *Tetragrammaton* of the Old Testament is probably the CHRIST of the New Testament. This incommunicable name, which is generally rendered Lord in the old version and Jehovah in the new, probably means the *Coming One*. It is well known that scholars differ as regards even the spelling of the word. However, the four letters Y H W H stand for *Yahweh*, or as some spell it, *Yahvah*, which means "He who becometh" or "the Becoming One," or more probably, simply the "Coming One." If this view of the matter be correct it clears up a great difficulty, and at once disposes of the controversy between the Eloists and Jehovists. Undoubtedly the Christ of the New Testament is frequently referred to in the Old Testament, and there is certainly no good reason why there may not be a divine significance in the name *Yahvah* which will account for its use as soon as human history begins. *Elohim* seems a suitable name for the God of *creation*, while *Yahweh* exactly fits the idea of the God of *redemption*. This latter clearly indicates futurity, though it does not in the least suggest the idea that pre-existence is wanting. In the prophecy of Isaiah, *Yahvah* is called "the everlasting father." But this phrase can be better rendered from the original by "Father of Futurity." The new version, in the margin, translates the phrase —"father of eternity"; but in our judgment this does not express the idea of the Hebrew as well as the phrase we have given. Perhaps the old way of rendering the phrase accounts for the origin of some of the language of Ashdod which has become popular in theology. Of course, strictly speaking, according to the laws of philology, there can be no eternal *Son* of God, as an "*eternal Son*" is unthinkable, to say nothing about the absurdity of the use which has been made of the phrase. But let no one suppose that we, for a moment, doubt the eternity of *Yahvah*. For the reason that the term means *He who will be*, it does not follow that it has no retrospective signification. He always *was* as well as always *will be*, but in different dispensations he is revealed to us under different representations. It is true, however, that under all dispensations he retains the distinctive idea of the *Coming One*. The Jews looked for him because their prophets had foretold his appearing. After their return from their captivity in Babylon the idea of a deliverer began to grow more and more as a national sentiment; and finally, when the nation became enslaved by the Roman dominion, this looking for the coming one became a national characteristic; for their only hope of freedom was in the promised Messiah.

Nevertheless, he was both despised and rejected, when he did come. His birth was against him. Had he been born in a palace and of royal parentage, doubtless the people would have welcomed his coming and followed him as their promised deliverer. But the manger was not the point from which the Jews expected their King would rise, and when he afterwards became "the Man of Sorrows and acquainted with grief" they saw nothing comely in him; and yet the very lowliness of our Lord's birth was the keynote of his wonderful mission. He came to break down at least three ruling distinctions, viz., social distinctions; racial distinctions,

and governmental distinctions. He met the first of these in his birth, the second in his death and the third in his coronation. By the humbleness of his birth he broke down the distinction between the rich and the poor; by his death he destroyed the distinction between races, nailing the difference between Jew and Greek to the cross; by his coronation he was proclaimed the rightful ruler over the world, and it only remains now for all the "kingdoms of the world to become the kingdom of our Lord and his Christ."

There is still to be a second coming. We may not have a very clear conception of what this coming is, or when it is to take place. It is well known that some of the ablest exegetes differ widely among themselves as to questions involved in the second coming of Christ. Still, there can be no doubt about the *fact* of the second coming, and this is the main point we desire to emphasize at present. When this issue reaches our readers they will be doubtless celebrating the first coming of Christ, but there will be many who will be looking with longing eyes for his appearance "a second time without a sin offering unto salvation." This second coming is practically the hope of the church. In the New Testament it is so regarded. In the experience of faithful Christians it stands as a beacon light in this world of darkness. We have already seen that *Yahvah* is the father of futurity, and hence our divine Lord belongs to the future of his saints. His days will never end, the time of his coming may not be known. It may be before the close of this year. It may not be for thousands of years to come. It may be in the evening; it may be at midnight; it may be at dawn. But whether to-day or to-morrow, or at the end of a million of years, the fact of his coming is not changed, and this is the important matter for his people to understand. In any case we should be ready, and the way to be ready is to have our lamps trimmed and full of oil. Of one thing at least we may be assured, we have a work to do whether he comes speedily or not; and as we are about to enter upon the Christmas season let us make that season an inspiration to help us for the coming conflicts with all the powers that oppose the reign of the Prince of Peace. This will make our Christmas a practical factor in our Christian life, and will help us to appreciate more and more the Yahvah of the Old Testament which has become the Christ of the New.

Notes and Comments.

A Colorado woman has discovered that she owns the whole state of Illinois and has filed a claim in due form for $2,000,000,000 together with four other minor claims for various trifles amounting to $500,000,000. This makes the conventional fifty-million-dollar-estate-in-Holland vagary look like a small game, unimportant if true. It is easy to class this as a form of insanity. But why should not the same classification hold for the man who now and then discovers that his ancestors owned the entire site of Philadelphia or Manhattan Island or Pittsburg and that the whole thing is rightfully his?

It is probable that at the St. Louis World's Fair, 1903, a separate building will be erected for religious exhibits. At no previous exposition has this been done, but an interdenominational committee has been advocating such action and the directors are favorably considering the matter. The religious progress made in the Louisiana Purchase during the past century and the part which religion has played in the development of civilization within that period, certainly deserve definite recognition. Application has been made for a building not less than 380 by 460 feet, to cost about $400,000.

District Attorney Philbin, of New York City, who is in favor of strict regulation for the saloon, thinks, nevertheless, that this particular devil is not so black as he is sometimes painted. "I do not know of any line of business," he says, "in which so much good can be accomplished as in the liquor business. A saloon-keeper, who has a proper conception of his duty to those persons patronizing his place, may be able to save men from becoming victims to the evil of intemperance, and by a high and proper appreciation of that duty prevent his place from being a great source of unhappiness and misery to the families of the men who are in the habit of frequenting it; and there are liquor dealers who are mindful of such obligations." The statement that some liquor dealers are worse than others is not open to criticism, but the fact that some prevent their saloons from becoming as great sources of misery as others scarcely entitles the calling to be placed at the head of the beneficent professions. The best way for a man in the liquor business to do good is to shut up shop and get to work earning an honest living.

About Feb. 1 some one will write us a letter substantially as follows: "Dear Sirs: Why have you stopped my paper? I have been taking the CHRISTIAN-EVANGELIST for twenty years and I don't see why you have suddenly gotten afraid to trust me a few months for my year's subscription." The next day after writing this the brother will be reading over again the last copy of the paper that came before they stopped. His eye will rest on the statement that we will cheerfully give credit to anyone who will order the paper and state at what date (within a year) he will pay for it, but that in the absence of an order accompanied by either cash or promise to pay, we will consider that the paper is not wanted and will stop it. When he sees this it will occur to him that, having advertised that we will discontinue papers unless ordered continued, we must do so or forfeit all claim for payment. He will understand then that we did not distrust him in the slightest, but were simply enforcing a plain business policy which is sensible when applied to groceries and dry goods, and equally so when applied to religious papers. Then he will send his dollar and renew. *Send yours now.*

The McKinley National Memorial Association has completed its organization and is now beginning its active work. Its purpose is to erect above the grave at Canton, O., a memorial to our late president which will not only represent his place in American history but will be a monument to his place in the hearts of the American people. To this end the memorial will be erected entirely by popular subscription. By a resolution of the American Bankers' Association, all banks will serve as depositories for subscriptions. All postmasters are authorized to receive and forward money for this object, and the express companies will issue money orders for this purpose free of charge. The representatives of the United States and foreign countries will receive and forward subscriptions. Every subscriber whose name and address is forwarded to the treasurer, Myron T. Herrick, Cleveland, O., will receive a souvenir certificate. To prevent any conflict in this worthy work, the McKinley Memorial Arch Association has determined not to solicit popular subscriptions for the erection of a monument in Washington, but will appeal to Congress for an appropriation for that purpose.

A correspondent in the People's Forum adverts to Dr. Ames's statement, in his article on "Habits," that saying "our plea" instead of "our creed" is a matter of habit and that it is a matter of habit that we approve of the ministerial frock coat and white tie and disapprove of the surplice. To say that a thing is a habit is not to say that there is no rational ground for it. Habit is in the realm of mind what momentum is in the realm of matter—the force which keeps things going. The experiences of any half hour of busy life would present most embarrassing obstructions if we had to think out every problem and bear in mind the reasons for every act. There are hundreds of acts, both mental and physical, which we do without thinking why. We knew the reason once and thought of it every time we did the act, but now the act takes care of itself. Habit is like a well-trained subordinate, or a whole corps of them. It can not do a new thing, but it can repeat indefinitely anything which, in the exercise of your reason, you have done. It is a matter of habit that we walk on our feet and not on our hands, but that is not saying that there are not excellent reasons for the former method. Only we go on with our walking and never stop to think of the reasons. If we did, we would never get anywhere. So with the phrase, "our plea," and the ministerial garb. They are habits, so firmly fixed that we do not often need to think of the reasons. The habit keeps us straight on these matters and leaves us free to think upon weightier concerns.

A correspondent criticizes our recent statement that "we do not think the Scriptures give us any law or rule as to the kind of bread to be used in the Lord's Supper." He reminds us that unleavened bread was always used at the Passover, that Jesus certainly used this sort in instituting the Lord's Supper, and that the absence of leaven was significant of the purity and compactness of the body of Christ. These comments are by no means unfamiliar. One who seeks a symbolic meaning for every detail of an ordinance can usually find it. And such interpretations may be useful, if not emphasized in undue proportion to weightier matters. The fact that Jesus in instituting the Lord's Supper made no reference to the quality of the bread as unleavened, is strong evidence that, however essential that quality may have been to a Jewish Passover, he did not conside

it essential to the observance of his Supper. Although the term "wine" is not used in the account of the institution of the Lord's Supper, it is just as certain that the fruit of the vine there referred to was fermented as that the bread used was unfermented or unleavened. If one will say that the expression "fruit of the vine" gives liberty to use any sort of fruit of the vine, fermented or unfermented, then one must also say that the word "bread" gives liberty to use either leavened or unleavened. If one cites the historical fact that the bread actually used was unleavened, as proven by Jewish usage, one must also bring in the historical fact that the fruit of the vine actually used was fermented, as proven by the fact that the Jews at that time knew no other sort, and by the further fact that among the Gentile converts a few years later drunkenness and disorder sometimes prevailed at the communion service, as shown by Paul's rebuke of the Corinthians. Nevertheless we prefer the unfermented grape, juice for the reason stated before, and can see no reason why the use of any particular kind of bread can invalidate the service if it is taken in loving memory of our Lord.

Ministerial Fitness.

The editorial note in the CHRISTIAN-EVANGELIST of Dec. 12, inst., suggests a few questions pertaining to the proper test of ministerial fitness.

1. Is it true that "these boards are a co-operation of churches" as such, for the purpose of testing the fitness of preachers?

2. If not, is it not a usurpation for the state boards to constitute themselves a bureau of information as to the record and standing of ministers?

3. What guarantee can there be that said bureau will obtain information from reliable sources and they will not become peddlers of local gossip or the slanders of envious preachers, jealous elders or ungodly members?

4. How can they impart their information to inquiring churches without suspicion of being tale-bearers, judging men without hearing them and knowing what they do?

5. Are there not unworthy churches, as well as unworthy preachers, who reject good advice and seek to ruin good and faithful men who rebuke their sins?

6. Why not apply the New Testament teaching in the recognition of worthy preachers "in the interest of a pure ministry?"

7. Is it not time to call a halt on this invasion of the rights of churches by colleges, editors or boards or committees of any sort, in the regulation of the ministry in ways unknown to the New Testament and contrary to sound doctrine?

Surely, this important duty should be "committed to hands that will perform it," without suspicion or prejudice, and whose right to do so is unquestionable, as it will be when it rests on specific congregational action in a co-operation of churches.

W. L. HAYDEN.

Edinbury, Pa.

These questions are not so hard to answer as they may at first glance appear. We submit the following suggestions, numbered to correspond to the numbers of the questions:

1. It is true that the state boards are co-operations of the churches "as such" to do whatever needs to be done by co-operative effort. At present our co-operative work is practically limited to missions. But it seems to us that it requires a very narrow definition of the scope of missions to exclude the work of protecting struggling churches against scalawag preachers.

2. Answered above. It is not "usurpation" for a state board to tell anything it knows to anybody who asks. It would be usurpation for a board to order a church to employ this man or dismiss that man. But to give information to a church which asks for it is certainly not usurpation.

3. Neither a state board nor any other "co-operation of the churches" can be guaranteed perfect, but probably the members of the board would be as free from prejudice and malice as any other persons who could be secured to represent the churches in this matter. If not, they have no business to be on the board. A man who is a faithful and efficient servant of the churches in directing state mission work, will not be a peddler of gossip and a purveyor of slander when it comes to questions of ministerial character.

4. The suspicion of tale-bearing can seldom be separated from the telling of an unpleasant truth. This is unfortunate but inevitable. For this reason, this work of collecting information about ministerial fitness must always have an unpleasant side. It is not a privilege to be usurped, but a painful duty which must be imposed upon some one.

5. Yes, there are unworthy and foolish congregations which do the wrong thing even when they are well informed. It would take the authority of a bishop or a presbytery to control these, and either of those devices would introduce more ills than it would remedy. But that is no reason why the church which wants to do right should not be given a fair opportunity by furnishing the advice which it needs.

6. That is just what we advocate.

7. If anyone—whether college, editor, board or committee—is invading the rights of churches, it is certainly time to call a halt. But let us not call a halt on the wrong thing. Let us not call a halt on a movement which promises to secure a purer ministry without in the least encroaching upon the independence of the ocal congregation.

The Giving Time and the Gift-Spirit.

By BAXTER WATERS.

Now comes the season of merry-making—joyous, festive days and nights of glad hearth-stones and good cheer; a time for exchange of greetings, well wishes "and good gifts to all"; and all this because of One who gives, "*who gave.*" These are intimations at least of him whose chiefest joy and prevailing temper was to give; and whose precious words, saved to us in holy writ, "It is more blessed to give than to receive," have transformed many a human life.

The Christmas time would have us consider others; their needs, desires and quests of happiness. It teaches us to say not, "what shall I receive or how be served?" but, "what shall *I give* and how *serve* as 'He who came to minister'?" Let us then with Browning

"Rejoice that we are allied
To that which doth provide
And not partake, and effect and not receive."

This gift-spirit "holds more of God who gives than of his tribes that take." Every life should be serviceable, positive, outgoing, full of sweet charity, and the Christmas season brings these things home to our hearts; it creates that "empyreal air" and cherishes that fine sentiment and holds up that vision splendid under the inspiration of which we enter into a fuller consciousness of sonship and into deeper experience of the incarnation which passes over every man coming into the world.

But this giving-time must over-run *all* time; it must reach out like a widening river till it enriches all our days and every season is one of joy and every day one of helpfulness. And this gift-spirit should permeate the whole life and saturate every deed and grace. It should be there to urge, to guide and to purify like holy fire. Every day should be lived in the light of the incarnate Son and every duty performed in the warmth of his holy love.

But it is not merely to giving among our kith and kin that "the spirit driveth" us; "do not even the publicans the same?" But our grace, like the Father's, follows the sun which shines on the good and on the evil, on the fair lands and on those who sit in darkness and have perchance no word in their language for LOVE, or no room in their hearts for Christ. The story of the season is one of charity; good will to all—unbounded good will which merges into the grace of God, the God who gives and gives to all.

Is it not strange how few people who profess discipleship have any conception of the duty and the blessedness of giving—giving of their means for the advancement of the heavenly kingdom, for the upbuilding of their own church, for the relief of the poor! Why is it that a religion the very essence of which is service, generosity, philanthropy and love produces so many dwarfed, selfish, mammonish lives, narrow in creed, mean and scanty in faith, bigoted in spirit, miserly and unsympathetic in manner and habit of life. Perhaps they have not been taught; have not heard the angel's song of glad tidings and responded thereto. Perhaps they have refused to follow the star in its bidding to lay down their rich gifts at the Child-King's feet—not daring to give! O God, create in us willing spirits. And as the message of Christmas time dies away on that holy morn, and the chimes of the glad New Year begin their music, let our hearts respond to the poet's great sentiment:

"Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land
Ring in the Christ that is to be."

THE PREACHER'S HANDICAP

By J. H. WRIGHT

Literally, a handicap is an imposed burden which hinders the speed of a runner. Figuratively, it refers to that which retards the progress of any individual or cause. I wish to present some of the things which handicap the preacher of the gospel. I do not refer to those inherent in the man, of which every minister knows there are many, but to the hindrances from without. These confront him daily and he must successfully meet them if the church fulfills its mission.

Paul recognizes this handicap to the individual Christian and urges him to "lay aside every weight" if he would win the race. Writing to the Colossians, he describes these weights as "anger, wrath, malice, railing, shameful speaking and lying." Who could hope to reach heaven handicapped by such sins?

The preacher is also handicapped. This was true even of the Great Teacher. Trying to implant spiritual truths and lead men to some apprehension of his coming kingdom, we are told that, "He spake the word unto them, as they were able to hear it." And even after long and intimate association with his apostles, he was compelled, in his last discourse, to say: "I have yet many things to say unto you, but you can not bear them now." The best that even he seemed able to do was to promise that the Spirit would lead them into fuller knowledge. What the world lost by the inability of his hearers to grasp the still higher truths he may have had in mind, we can never know.

Paul struggled under the same great difficulty at Corinth. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. Ye were not able to bear strong food; nay, not even now are ye able." Was it not a misfortune that Paul was so handicapped in the message he would have given to them and through them to the world? The writer of the letter to the Hebrews keenly felt the same embarrassment: "We have many things to say, and hard of interpretation, seeing that you are become dull of hearing."

Is it strange, then, that the uninspired preacher of to-day may find himself handicapped? Human nature does not change very radically. It is true that Christianity has to such a degree modified the trend of thought and opened eyes to the perception of spiritual truth, that some of its lessons are more easily apprehended. And yet, because these conceptions must be made anew by every soul for itself, the preacher has ever before him a mighty task. It has "pleased God to save men by the foolishness of the thing preached," that is, the gospel. What hinders its reception?

It may seem to smack of egotism to say that the preacher is handicapped by the mental status of many he would benefit; but it is true. His mission is dual; the enlistment of men in Christian service and training them spiritually. The mental attitude of the hearer may be receptive, antagonistic, indifferent.

Mental Unpreparedness.

The lack of mental preparation is a constant hindrance. This does not imply that the mind is obtuse, defective or wholly undeveloped. "It is impossible," says a writer on "Psychology of Thought Communication," "to make a mind think a thought it is not prepared for. If children are forced along in their studies too rapidly they soon find themselves unable to think the thoughts required in their lessons. Teacher and pupil must go back to the point where the lessons became unthinkable to the child. Preparatory lessons must be restudied; and sometimes the pupil must lay the subject by and await a larger experience." The same principle is true with reference to those of maturer years. I recall its application to myself in my early college days. There was a study I was anxious to take up, for certain reasons, and was chagrined when the president kindly assured me that it would not be wise to do so, advising that I take it later. The implied lack of development was humiliating. But it was true.

And so it is in the inculcation of religious truth by the preacher. He finds his hearers often unprepared. A good brother once said to me, "If I knew more about the Bible or if you knew more about Short Horns, we could get along better." It was said jocularly, in the early stage of our acquaintance, but there was truth in it. It was Isaiah's lament, "My people doth not consider." Men alert in business, quick in grasping the details of their favorite occupations, grow drowsy under the preaching of the gospel. It is not always because the preacher is prosy. They do not think enough about religious truth.

Mental Indifference

is another handicap. Men become so absorbed in business or pleasure, so continually crowd God out of their thoughts, that they grow absolutely indifferent as to what may be true or false in religious thought. "Gallio cared for none of these things," when Jew and Christian discuss God's plan of salvation. So is it with many men today. They are absolutely indifferent concerning the claims of God, the mission of the church or the purpose of this journal. Many who have once "tasted the good word of God," manifest the same spirit. They enter a new community but go not near the church. If the pastor learns of their former relation and urges, for their souls' safety, that they resume their place in the church, his words fall upon dull ears. Not that there is moral obliquity, but simple indifference. Other things fill their minds. "With me, the lodge stands first," said one when thus appealed to. "It gave me my home when the church would not." It was not the lodge that gave the home. It was the insurance and this might have been had entirely independent of any lodge. How would this sound? "The New York Life stands first with me; it gave me a home when the church would not." Who would not be shocked at such a comparison? When will we remember that the church and the lodge are not in the same class at all? It is woe unutterable to the true pastor when, from such misconceptions, he sees souls drifting away toward threatened destruction.

Mental Antagonism

is another hindrance. I can understand some of its force when I listen to the advocacy of a cause repugnant to my convictions. I read with horror the teachings of some anarchist who would subvert all law. Do I realize that to him the sacred truths I advocate are equally unpalatable? What wonder that it is hard to reach him! And the bias in the minds of the working men of the cities, fostered skillfully by our antagonists, leading them to feel that the church is the advocate of the wealthy as opposed to the poor, makes our work more difficult. We may truly say, "These conceptions are all wrong and do us injustice;" but how can we make them see that they are in error?

Carnality,

to use a Bible term, is a mighty handicap. It is the reverse of spirituality. Its prevalence handicapped Paul. The missionary feels its force. Heathen tongues are largely lacking in words to convey spiritual ideas. New words must be coined or new thoughts must be injected into old words. Christianity found a word used by the Greeks. To them it signified little save manly courage in war. A spiritual thought was injected into it and it came to mean virtue, a broader, sweeter word by far. Piety meant to them reverence for their gods or for parents. Christianity has set it aglow with godly sentiments. How hard it is to reach the man whose life is on the lower plain of carnality, whose mental images are only those of the flesh! How can one plead the dignity of chastity with him whose delight is in licentious thoughts?

In the Corinthian church Paul was confronted with carnality. "For whereas there is among you jealousy and strife, are ye not carnal?" was his inquiry of them.

Dissensions Among Christians,

then, is not a new thing under the sun. Happy is the preacher who is not thus handicapped. How bitter they become and how persistent, is well known. And how trivial the cause, occasionally! A church thus divided appealed to one in high standing to adjust their differences. One faction wanted the house painted white, the other yellow. Each side stated its case with force and asked favorable consideration of its position. This was the decision: "I advise that the house be painted black. It is a good color, will wear well and eminently appropriate for a body that ought to go into mourning over such a foolish quarrel among its members." Melancthon, to emphasize the need of harmony among Protestants, told a story of a mighty conflict between the dogs and the wolves. As the armies approached the wolves sent out a spy. He came back with words of encouragement. True, the dog army outnumbered theirs, but he had noticed that they were undrilled, suspicious of one another, snapping and snarling at those on either side. The mastiffs might fight, but the cowardly curs, good only to bark, would run, and victory would be with the wolves. I asked an old soldier what kind of an

army would conquer. He said: "The army that is most in earnest, has perfect confidence in its leaders, has no petty jealousies and will obey orders to the letter and to death." Such a church would be victorious, too.

Lack of Stability.

It is discouraging when work accomplished begins to crumble. Build a dam, and have the first freshet sweep it away; gather a harvest, and see fire destroy it in an hour; win souls to Christ, only to see them "tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness"; preach the word, and then marvel that they "are so soon removed from him that called you into the grace of Christ unto another gospel"!

Such are some of the things which handicap the minister. Do you wonder at seeming failures, at partial success? What is your attitude toward him, dear reader? Are you antagonistic or sympathetic? Do you indulge in the spur of criticism or, because you know his tribulations, do you inspire him to nobler deeds by words of cheer?

Strong men of God will feel that my picture is feebly drawn. The work of the ministry calls for brave men; men who can stand alone at times if need be; men who can endure criticism with no worry about "vindication"; men of heroic faith; men who walk with God. "God give us men." Such men.

Shenandoah, Ia.

Augmenting the Creed

By L. H. STINE

Not long ago, the writer sat in a temple of light listening to a forceful sermon by a prominent and capable preacher.

In a head that crowned a powerful physical structure the speaker carried a big brain in which reason and imagination balanced each other, performing their functions well.

The speaker had also a voice of great compass, under perfect control, which bore words to the audience that enforced attention. They were words of instruction, then of sentiment and feeling, then of argument followed by a dip into philosophy, then of imagination and before long they were like a razor to a wounded heart when, filled with fury, he inveighed against the action or the character of the hypocrite, or when he denounced an act of civic unrighteousness.

In his sermon the preacher was indoctrinating his congregation into the incomprehensible mysteries of the Christian creed. Doctrinally speaking, the sermon was a superior one. Judging from the speed and momentum he put into it, the speaker was familiar with his theme. The sermon abounded in sweeping assertions and universal propositions that held the attention of the people. The sermon had breadth and depth, and also length to maintain delightful proportion and to produce the desired effect on even some uneducated minds in his audience. With eloquent peroration the impassioned speaker recapitulated the principal points of his argument, and made full confession of his faith. What did he believe?

"I believe in God, in the *living* God, in *the* living God; in Christ the prophet, the priest and the king; in the doctrine of the atonement, of inspiration and of immaculate conception."

When the speaker came to the dogma of the immaculate conception the writer became puzzled to determine his whereabouts. No altar was in sight, nor was there a candle burning. No cross with the crucified figure of Christ upon it before which reverent souls bent the knee. No odor of incense served to mark the place as one where the devout Catholic worshiped and adored. Nevertheless, if only the dogma of papal infallibility had been confessed, the people in the church would have heard the two characteristic features of modern Roman Catholicism acknowledged in a Protestant pulpit.

The people did not flinch when they heard the doctrine of the immaculate conception confessed by their popular preacher. They received the doctrinal innovation with a grace that is always becoming in the faithful. On the front pew sat one of the old stalwarts. For forty years he had been contending earnestly for the ancient faith on the corners of the streets in summer, and by the roaring stove in the village store in the winter. When the preacher hurled his fist upon the Bible, that lay on the sacred desk, to illustrate how strong his faith was in the doctrine of the immaculate conception, the old disputer came near dislocating the joints of his neck so emphatically did he nod assent. A superior smile obscured the wrinkles that grew in rows on the face of the president of the Ladies' Aid. The entertaining way her brilliant preacher flogged the folks on the next block tickled her hysterical fancy; and the way he made plain the creed she had so long believed produced such a thrilling sensation in her inward parts as resulted in a slight spasmodic laughter. She came near having a convulsion in church. The writer called to mind Thomas Babington Macaulay's description of the frantic scene in court when Edmund Burke made his famous speech during the impeachment trial of Warren Hastings. Indeed all the people were moved to feelings of high emotion. The wife of one of the deacons said on leaving the church she could have remained all night, the meeting was so good and the preaching was so fine.

Recently an article appeared in one of our leading papers, from one of our most popular and widely known evangelists, in which he took a certain class of his brethren severely to task for dealing mildly with prospective heretics. He criticised these brethren roundly and soundly. Naming a number of fully grown heretics, the evangelist declared that, while these growing heretics were occupying prominent pulpits and places among the Disciples, they were busy denying the doctrine of inspiration, the doctrine of the atonement and also the doctrine of the immaculate conception. This evangelist regarded such a denial as a great sin—a sin against the scriptures and a sin against the church.

No doubt this evangelist had been in the habit of proclaiming this trinity of doctrine as he journeyed from place to place preaching the gospel. High-sounding words in a sermon, these words of immaculate conception, and fine-looking ones in cold black and white. Woe be to the heretic who would deny the dogma of the immaculate conception, when by chance he fell under the scourge of this self-constituted defender of the faith.

What is this doctrine of the immaculate conception that is on the lips of pastor and evangelist, and that is given a place in one of our weekly journals?

The immaculate conception is a modern dogma of the Catholic Church which exempts the Virgin Mary from all personal contact with sin. It was proclaimed by Pius IX. December 8, 1854, in the church of St. Peter in the presence of more than two hundred cardinals, bishops and other dignitaries in these words: "That the most blessed Virgin Mary, in the first moment of her conception, by a special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved immaculate from all stain of original sin."

Such is the doctrine on which the gifted pastor laid mighty emphasis; which was so dear to the heart of the fighting evangelist and that bore an unfamiliar look in the columns of the Protestant weekly.

Quincy, Ill.

The Staple Theme.

By C. H. Wetherbe.

It does seem to me that those pastors who announce that they will preach upon certain themes, such as they take pains to render strikingly novel and which have no vital relation to gospel truth, do not have any real heart in the work of Christ. It looks as though their great regard were to get together a larger congregation than they usually have had, or to keep pace with some other pastor in the place, whose congregation is larger than their own. At any rate, there is an evident lack of downright devotion to the gospel of Christ and the true welfare of men's souls. The staple theme which Christ wants his ministers to continually stick to is his own cross, with all of its relations and significations. This is not the narrow theme which many people imagine that it is. It is the broadest, deepest and most reaching theme in all of God's universe. It affects the whole of man's history. It has to do with everything in the world. The editor of the Australian Christian World, having in mind the statement that a minister had recently used as his theme this novel one, "Lovers and Flirts," thus delivers himself: "Can we imagine John Wesley preaching to 'Lovers and Flirts'? The very mention of such a theme in connection with his name is sufficient to suggest the answer. But, it will be said, the times are changing; tens of thousands of the people are outside all churches and seem determined to keep outside all churches. Is it not well to attract them, even by guile, to draw them to the house of God? But are they drawn to the kingdom of God by such methods? Are many not disgusted and driven away by our sensational titles and advertisements?

Life From Death

By CLERIN ZUMWALT

I had a dream, a strange and mystic dream.
The day was bleak, the winds of Autumn howled
And overhead a heavy mass of clouds
Portending wintry storms hung thick and grey.
The aging year mourned for his youth.
The wind swept o'er the spot where flow'rs had bloomed
In summer days, and tossed upon the air
The moldered leaves all colorless and dead.
The trees were bare, the grasses dead and grey
And by my side an ancient garden wall
Was crumbling 'neath the tread of marching years,
Its top o'erstrewn with dry and faded leaves.
I bowed my head upon the moldering wall;
The wind sang through the trees in mournful tones
That seemed to say, "Such is the life of man;
Those leaves are fallen down to endless death,
Their mold'ring forms but crumble into dust,
Their life is gone forever more while suns
Roll on and nations rise and fall,
And perish, even as the grass of earth."
I trembled at the dream and tried to wake,
When o'er the scene a strange white mist swept down
And, ere it rose, I heard the songs of birds
And on the air the scent of spring was borne
A beauteous scene was spread before my gaze,
A scene profuse with bright and fragrant blooms.
The trees I once thought dead were draped in green,
Were wakened to a new and greater life.

* * * * * *

The dream is past but still the truth remains
That Death is but the father of young Life,
And ere we wed the maid we love so well
We must the father meet and clasp his hand.

The New Happiness

By N. J. AYLSWORTH

(CONCLUDED.)

George Eliot gave voice to the aspiration of her life in these words. She longed to be

"Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end in self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues. . . . .
. . . . . be to other souls
The cup of strength in some great agony;
Enkindle generous ardor, feed pure love;
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion even more intense,
So shall I join the choir invisible
Whose music is the gladness of the world."

Mrs. Cross was not a believer in the Christian's heaven, and it was in the presence of the great darkness that she wrote these words. If the hope of immortality were blotted from the human heart it would be an unspeakable calamity, and every noble impulse would feel the shock; but there are many, very many, who would not, therefore, say, "Let us eat and drink, for to-morrow we die," but would rather be moved to a great pity for the meagreness of human life, and would seek to make its little hour as glad as possible for their fellows. To them life would be sweeter so.

The older preaching dwelt much on rewards and punishments, and painted in lurid colors the agonies of the damned. To-day, with multitudes, the most winsome plea is that which appeals to a sense of duty and calls to sacrifice. Men are hungry to do good. Mr. Sheldon set the world on fire with a simple story of self-denying service for others. "In His Steps" has no other charm than that of unselfish service; but the church was as tinder to his words. The world is hungry for the new happiness. It would taste the blessedness of toil, and even of pain, for others. Multitudes are finding the heart's high pastime in the philanthropies. Life would be empty for them if it held but business and the selfish pleasures.

The study of sociology, which has come to the front in the last few years, has for its object the betterment of the many, and the keen interest which is taken in it is but a form of philanthropy. The absorbing question of the age is how to do good.

The last stronghold to yield to the new manhood is, by its very nature, the business world. A high pressure of selfishness was once almost necessary to a successful business career, but a new conception is beginning to dawn on the business world. Within the last few years quite a number of capitalists have sought to carry the spirit of brotherhood into their business relations with employees, and the result has been so satisfying that the principle is steadily gaining ground. It is found not only to be financially practicable but to yield a fund of satisfaction and good feeling, as well as public approbation, that is very gratifying. In a word, the old duty is being rediscovered as the new happiness.

This remarkable change in the capacity for happiness, which is one of the most striking features of our age, is due to a growth of the human heart. Dryden, himself a large type of man, said:

"The secret pleasure of the generous act
Is the great mind's great bribe"

But it is not so with small minds, and the new happiness has been long in coming because the heart of man was little. To those who live at the animal level it is *not* "more blessed to give than to receive," but is really painful; and the larger part of mankind has yet to learn that the sinking of self in doing good, apart from any ulterior gain, is itself a high form of happiness; that God has so made the human heart that cross-bearing is crown-wearing on its upper side. This truth mined from the human heart is worth more than all the other discoveries of our wonderful age. It infolds the millennium. Many individuals during all the Christian ages have found out the secret, but never before has the world at large stood so near to the new happiness as now. Never before has duty been with so many delight. The old pain is becoming the new pleasure.

The old happiness has ever tended to be fleeting, eluding the hand or turning to ashes in the grasp. This has been its world-long history. Not so the new happiness; it is tangible, enduring. It is not a vanishing quantity, but treasure at compound interest. A noble deed done is a perennial fountain of satisfaction, nor shall you hear the last of it on others' lips. Nor does it, like pleasure, leave the heart hungry; it is a *satisfaction*. He who builds his life at the pleasure level has missed the law of his being. As well feed your hunger with hay at the stall of the ox as seek to satisfy the heart with animal happiness.

The means of the new happiness are unlimited. The old wealth is difficult to obtain; the new wealth is ours for the taking. Everywhere, every hour, we may do good and drink its satisfaction. Here is a universal wealth like sunshine.

The ability for the new happiness is allied to genius. It *is* genius—highest human faculty—in the realm of the heart. Genius finds its reward in the joy of doing, not in some low gain that its work buys. Genius, like love, is unselfish. Hack work in literature or in anything else hampers genius. The rapture of doing is its high reward. The lady cultivates her garden that she may see the flowers bloom, not that she may be paid for it. What garden like God's great garden of hearts! What blossoms like happy faces! What fragrance like gratitude and good will! Is there no joy in such floriculture? They of the better taste delight to cultivate the most beautiful thing—human happiness. The day is coming when the vandalism (selfishness) which treads down God's most beautiful things will be called barbarous. It is a veritable coarseness—but all little hearts are coarse and neighbor to the animal.

The new happiness has its reverberation. The generous act not only goes out a happiness but comes back to us multiplied and baptized in the good will of another. Do a kindness even to a savage and he will never forget it, and will long to repay it, not in measure but a hundredfold. "Every spirit begets its own likeness" is a master law of the human heart. It is a magician's wand by which we may make men not only good and glad, but our lovers. No imagination can conceive what the world would be under the application of this law. Place a lamp between two mirrors and in each will be seen an infinite line of lamps like the first. It is the physical law of reflection. The spiritual is like it. Throw a joy into another heart and it is reflected back and forth forever between you. When men cease to be little the millennium will be here and the world will be resplendent with its million lamps of joy.

The time never will come when the human soul can spare its hope of a future life and when the loss of it would fail to darken, belittle and ultimately brutalize the present; but we stand near to a time when heaven shall be less a hope than the prolongation of a present blessedness, when righteousness shall cease to be half a prudence, and when duty and delight shall be one.

Auburn, N. Y.

Why I Love the Prayer-Meeting.

By Clayton Keith.

I love the prayer-meeting because:

1. After the cares and labors and perplexities of the day my mind and soul find sweet relief in communing with God. "I was glad when they said unto me, let us go into the house of the Lord."

2. It brings me close to God. It is here that he has promised to meet his children. "Where two or three are gathered together in my name there am I in the midst of them." Many of my brethren and sisters may be absent, but God is always there. He never stays away. We cannot see him, but we all feel his presence.

3. It brings me near heaven. When we have met around the mercy-seat and poured out our souls in prayer to God, we can say, like Jacob of old, "Surely this is the gate of heaven." We think of the joys and the glories of the redeemed. By faith we contemplate the beauties and the enjoyments of the Christian home.

4. It is here that I gain new views of truth. An old truth is seen from another view point, and new light is shed. The spark struck out kindles a flame in my heart.

5. It is a relief to my conscience. By attending the prayer-meeting, I am able in part to redeem the solemn pledge that I made before angels and men when I gave myself to Christ and to his church. I then made and yet have a peaceful conscience—void of offence toward God.

6. It does my soul good. I am thereby refreshed in spirit and renewed in thought. I am stimulated to greater activity in the service of God. My faith and hope and love are all increased, and I feel stronger in my claim of being a child of God.

7. It encourages my brethren and sisters. The sweet fellowship of kindred spirits strengthens, animates and encourages all who gather together during "the sweet hour of prayer." The privilege of praying with and for others relieves my own heart. Go out and comfort some sad heart and come back strengthened. Pray for others if you would be strong in the day of trial. The few who are regular attendants at these meetings, who have borne the heat and burden of the day, sometimes feel sad because so few "come up to the help of the Lord against the mighty." I love to go and sit with them and share their burdens and labors, that I may in the great day of God have the privilege of sharing their abundant reward.

8. I know from brief experience that, if I am prompt and regular in my attendance at the prayer-meeting, it will greatly encourage our minister in the work that lies before him. His labors are arduous, his discouragements are many, his watchings and longings for souls are constant. I will not cause him to think that I have forsaken the place of prayer, lest his heart sink and he become discouraged. I will go and encourage him by my presence, by my prayers and by words of encouragement.

9. Perhaps my attendance may have an influence upon the unconverted—some friend out of Christ. He gets his idea of Christianity largely, if not entirely, from the lives of Christians, as it is reflected from you and from me. When he sees how earnest and persevering we are in Christian duty, and that our lives are consistent, he may "take knowledge that we have been with Jesus."

He may be induced to go himself to a place that is so constantly attractive to me and to my brethren and by this means he may be brought to Christ.

"Under whose preaching were you converted?" asked one of our aged ministers of a young lady convert. "Under aunt Mary's living," was the prompt reply.

10. I am sure that my attendance will glorify God. To glorify God is the great object for which Christians should live. "Whether you eat or drink, or whatsoever ye do, do all to the glory of God." In the spiritual prayer-meeting, God is honored by the growth of Christians in grace and in knowledge. Then I will go and meet the Savior and be richly blessed.

Louisiana, Mo.

B. B. Tyler's Letter

The Rev. G. Campbell Morgan has just closed a mission of ten days' duration in Denver. He spoke twice a day—in the afternoon on Prayer, and in the evening on The Christian Life. I could not hear him in the evening. I heard four of his addresses on Prayer. The last two days of his mission he spoke three times each day—in the morning to ministers alone, in the afternoon and evening to whoever would come. The purpose of the meeting was the deepening of the spiritual life. His sojourn in Denver, I believe, has been a blessing. The Rev. G. Campbell Morgan is about the sanest itinerant preacher of gospel truth I have ever heard. He is so altogether different, in appearance, in thought, and in manner from Mr. Moody that I do not see how it was possible for the two men to work in harmony, as I am assured they did. Again and again Mr. Morgan said things that were diametrically opposed to the teaching of Mr. Moody. He does not lack much of being a great man. He is didactic in his style. He is an unusually thoughtful man. For an Englishman he speaks remarkably good American English! The spirit of the man is exceedingly kind. He does not awaken antagonism on the part of his hearers even when he says things the correctness of which they doubt. He believes that the other man has rights as well as himself, and these rights he respects.

Mr. Morgan was born in England about thirty-eight years ago. His ancestors, for generations, were Congregationalists. His mother belongs to a Baptist family. His father was a Baptist minister, but his leanings toward Plymouth Brethrenism caused him to surrender his church and salary. Both parents now live with Mr. Morgan. I infer from a remark made the other day in a public address that their home is now in Baltimore. He represents the Northfield (Mass.) Extension work inaugurated by Mr. D. L. Moody.

Mr. Morgan is unable to point to a time and place and say: "Then and there I was converted." From childhood he has loved the Lord and has endeavored to do his will. His first public address was given when he was only thirteen years old. His subject was "The Common Salvation." He was at the time in association with the Wesleyans. He determined to enter the ministry and in 1888 offered himself to the Wesleyans, but was refused. Mr. Morgan was asked if he would enter the theological college, and when he explained that, owing to family responsibilities, this would not be possible, he was informed that there was no place for him in Methodism. In his addresses the influence of Plymouth Brethrenism on his mind can be seen. If he wears a denominational label now it is that of Congregationalism. Any one, or all, of his addresses in Denver might have been given with entire acceptance in any congregation of Disciples of Christ. A few things he said that would bring into use interrogation points; but the same remark may be made with equal truth concerning any man in the ministry of the Christian Church.

Mr. Morgan crossed the Atlantic the first time in 1896. Rev. Albert Swift, whom he came to visit, wrote to Mr. Moody, who at once invited Mr. Morgan to give a series of Bible readings to his students in Chicago. He was so well pleased that he invited him to return to America in '97. Until Mr. Moody's death, Mr. Morgan visited America every summer, giving one or more addresses daily for three weeks. In 1899 he made a tour of 10,000 miles and held conventions in some of the largest cities. It is reported, on what seems to be good authority, that Mr. Moody said in the summer of '98: "Mr. Morgan is altogether the most remarkable man I have ever had at Northfield."

For four years he was pastor of New Court church, London. He is said to have been remarkably successful in the pastorate. The New Court chapel is in one of the most populous north London districts. He said one day during his mission in Denver, that he had not seen a prayer-meeting in the United States. He then explained that a prayer-meeting is a meeting for prayer, and said that in our so-called prayer-meetings we do many other things than pray. There is quite as much talking and singing as praying. Nor is America worse off than England in regard to prayer-meetings. But can there be a meeting in which those who are present will do nothing but pray? Mr. Morgan says that such a meeting is possible. He had two such meetings each week in his church in London. At first the attendance was small, but both attendance and interest steadily increased until from a hundred to a hundred and fifty persons were present in each meeting. His Wednesday evening meeting he did not call a prayer-meeting. It was a meeting for a systematic study of the Bible.

Reference is made above to the Northfield Extension work. The object of what is called the Northfield Extension work is to hold conventions of a few days' duration for Christian people in the large centers of our land. It was undertaken in response to many urgent requests for speakers to visit churches and repeat their Northfield addresses after the close of the summer meetings, and thus extend to those who were unable to attend Northfield the privilege of hearing some of the speakers. It is in this character of work that Mr. Morgan is engaged. His time is taken every day until the first of October, 1903.

Denver, Col.

Reuben in Rome

By MORTON H. PEMBERTON

The people in Italy, like society in other European countries, are divided into classes, the aristocracy, the middle classes, and the lower classes, on down to nobody. Now, in America we have just the two classes, the common people and the politicians.

The Italians are a poor people. The aristocracy is broke and the common people are "busted." The people give all of their money to the priests and then beg for a living.

My most distinct recollection of Italian character is the fact that they will fleece a foreigner. They justify this on the ground that they need the money. One day in the streets of Rome a jewelry peddler haunted us with his trinket-box, trying to sell us some jewelry. He held up a shining spoon and said, "Gold spoon, two dollar and a half." I thought this would make a good spoon for my wife's souvenir collection and said, "I'll give you twenty cents." I got the spoon. That's a sample of Italian character—and it's also a sample of a sucker.

I maintain that if you give a man Jewish origin, Italian training, English cheek and American opportunity, he will be making loans to the government in less than ten years.

But all Italians are not dagos. They have their gentlemen and their rascals just like other countries, if not in the same proportion. Nor are all anarchists Italians. Conditions which produce anarchy merely reached Italy first, and they have suffered its poisonous sting as well as we. When we make life as hot for anarchists as the Italian government has, they will get out of this country just as they have had to get out of Italy.

The history of Rome, according to the books, begins in obscurity, or soon after. The most trustworthy historians say that Rome was founded about 750 B. C., by Romulus and Remus, two little boys who were nursed and raised by a she wolf. This may be true, for all over Italy there are statues of this wolf with Romulus and Remus taking their morning's milk.

The Romans ran a republic until about forty years before Christ, when Julius Cæsar set up an empire, and got murdered for his trouble. Then followed Cæsar Augustus who was on the throne when Christ was born. Then came Tiberius, Caligula, Claudius and Signor Nero, the violinist, and a host of other Emperors, some good and some bad, on down to 476 A. D., when Rome fell and was picked up by the Popes and carried down to the eighth century and turned over to Charlemagne, after which the German Emperors and the Popes ran it in partnership and sometimes in conflict. The Pope always considered himself the senior partner.

Our visit to St. Peter's was not so much to see the services as to see the art and architecture of the greatest temple that was ever raised to religien. Not being an artist I cannot describe St. Peter's from an artistic standpoint, but merely from an American point of view, and say that it cost $50,000,000 to build it, and that it costs $40,000 per year to run it—and then they hardly pay the priests enough to keep up their families.

Nearly everything in St. Peter's is marble and gold and precious stones, excepting the pipe organs and parts of them are ivory. The guide took us down to see the golden casket which they claim contains the remains of the Apostle Peter. Not being a scholar, I don't know whether they were the real remains of Peter or not, but I am inclined to give truth the benefit of the doubt. Scholars seem to be divided in opinion as to whether Peter was ever in Rome when alive, much less dead. However, I am not a fellow who would take Santa Claus away from the children unless I had some better things to give them than they were getting from Santa. Therefore, all who want to can believe that St. Peter was in Rome and is now actually buried in St. Peter's cathedral.

As I beheld this most beautiful and most wonderful church in the world, I said, did love of God or pride of man build it? And I wondered if Jesus Christ were on earth again would he not say to those who claim to represent him, "Sell these precious stones, and see to the beggars that throng the streets of Rome," and announce again that the hearts of men are the temples in which God dwells.

The Vatican is where they keep the Pope and the best art works. It covers thirteen and one-half acres and has more than one thousand rooms in it. This is entirely too much room—more than any family could hope to fill—besides, the Pope is a single man.

In the Vatican is the famous Sistine Chapel in which are those wonderful ceiling paintings by Michelangelo. People stand for hours with mirrors in their hands, looking at these frescoes. It is too hard on the neck to gaze up at them very long. There is also in the Sistine Chapel Michelangelo's celebrated "Last Judgment" which covers one whole end of the chapel. It represents innumerable sheep going into heaven and the goats going somewhere else. It looked to me like Dante's Hell. I am sure the conception was not obtained from the Bible.

The star picture of the Vatican art gallery is Raphael's "Transfiguration." Christ is hovering between Moses and Elias; Peter, James and John are prostrate upon the ground, dazzled by the light of the ascending Christ. To the left are the figures of St. Lawrence and St. Stephen, and in the lower part of the picture are several disciples being requested to heal an afflicted boy. How fitting was it that Raphael was working on this very picture, when, in 1520, the light of his young life went out. Barely was the matchless figure of Christ finished when Raphael dropped his brush to ascend with his Master into a heaven of immortality and eternal love.

It takes twenty-five big rooms and one large hall to hold the Vatican library. This makes a nice working library for the Pope. However, it is used principally for exhibition purposes. The wisdom of the country being in the hands of the priests, the people do not have much use for books.

I had studied Latin in college for five or six years and had gotten the idea that the Roman Forum was a kind of platform that the old Romans built for Cicero to speak on. When Rome fell it was a great shock to the Forum. The temples and government buildings crumbled, the monuments fell and the middle ages covered them up with about forty feet of dirt and rubbish. By the fifteenth century blacksmith shops were built on it; teamsters used it as a hitching-ground and tied their horses to the marble columns which stuck up through the dirt; the oxen of the peasantry were allowed to graze upon it while their owners tried to skin each other in trade; and the very name of Forum was forgotten. At the beginning of last century the scientific spirit took up the matter and began to resurrect the bones of early Rome.

Here it was that Marc Anthony delivered his celebrated funeral oration when the anarchists stabbed Cæsar. Pictures are carved on the inside of the arch of Titus representing the Emperor in a four-horse car, driven by Roma, the triumphal procession with the captive Jews, and Titus is being carried away to heaven by an eagle. As a rule a Roman Emperor didn't go to heaven, but Titus was a good Emperor when compared with the others, though if he had lived in our day he would have been turned out of the church.

The colosseum looks like a large hogshead with four tiers of seats and an arena imagined in it. Charles Dickens says that a man ought to visit the colosseum by moonlight. I happened to be in Rome at the same time the moon was there. Evening was just beginning, and as I approached the massive walls of the great amphitheatre, I almost wished that I was soon to be on the inside to see an ancient bullfight, or to see the gladiators fight, or to see the lions and tigers claw each other, or to see a game of football. As there was nobody to kill I walked around, thinking and thinking, until I found myself making a speech to the night air.

I thought of the thousands of slaves and workmen who had died of heat and exhaustion while fitting in the stones of these old crumbling walls. I thought of the thousands of captives and innocent prisoners whose blood was spilled to amuse a bloodthirsty people, and I thought I could hear voices crying out from the walls of this wicked old colosseum, "To the lions with the Christians!" Here it was that Christian martyrs poured out their blood and gave their bodies to be burned or torn to pieces by the beasts, rather than deny that Jesus Christ was their Savior and friend. And I said, God be thanked that what remains of this old colosseum is now a ruin and that its most precious stones are in the buildings and altars of Christian churches, bearing witness to the triumph and victory of Christianity.

[From a lecture delivered at Missouri University, Dec. 12, 1901, by Morton H. Pemberton, editor Columbia Statesman.]

Life's Current

By MINNIE E. HADLEY

Oh, what is life, and what can mean
This ceaseless toil for worldly gains,
This bitter strife, this anguish keen,
Of sickened hearts and wearied brains?

I see the strong oppress the weak,
As in the days when might was right,
And selfish men their own ends seek,
From early morn to hush of night.

"And is this life?" I ask again,
Is this the end that God designed?
A triumph o'er our fellow men,
A well-filled purse, a cultured mind?

It must be so; else why this strife,
Or why this thirst for worldly fame?
And why will man lay down his life,
To gain for self a lasting name?

But, lo! there comes the voice of One
Who humbly walked by Galilee,
"As ye to the least of these have done,
Ye've also done it unto me."

In this I read the purpose true,
The end and aim of life's great plan.
We live for the good that we can do
Unto our suffering brother man.

Fellowship

By FRED DYSART

It has long been a source of regret to me that our brotherhood is considered a denomination by other Christian people, and that we are not more successful in presenting the truth we have to sectarian Christians. Are we doing all we can for Christian union?

In the first Corinthian letter Paul gives instruction to a divided church. "Now this I say that *every one* of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." It seems that those who said, "I am of Christ," were considered by Paul as one of the sects. His instruction to them was not that all the other sects join those who said, "I am of Christ." His reproof falls alike upon all. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." And Paul addresses this letter "unto *the Church of God*, which is at Corinth; to them that are sanctified in Christ Jesus, called to be saints, with *all that in every place call upon the name of Jesus Christ our Lord.*" He does not withdraw his love or fellowship in any degree from the brethren who call themselves after Apollos or Cephas. Nor does he send any special words of encouragement or approval to those who say they are of Christ. Were they not all to blame? If so, what was the fault of those who said, "I am of Christ"? It seems they did not have the same sorrow over the divided state which Paul had and would have them feel. They had at least permitted the others to withdraw from them. Instead of using all their efforts to keep the church together, they had ceased to plead with those in error and had commenced to talk of their own perfection—"We are of Christ."

Paul would have them do as he did—refuse to recognize their different names and continue to speak of their erring brethren as one with them in Christ. Though they might seek to withdraw from Paul he would not be divided from them, but would still hold in full love and fellowship all who "call upon the name of Jesus Christ our Lord." This is holding the truth in love.

I think of the men who in the past ten years have worked most effectually among the churches and have done the most in bringing about co-operation of the denominations. They have not been of our brotherhood. Some have gained so large a hearing from all Christian people that, although they themselves were sectarian in name, that fact has been forgotten. They are known by their fruits. Their work was better than the creed to which they had subscribed. Wherever they labored harmony and love increased and practical Christian union was promoted.

Do we not believe that many of the members of sectarian churches are followers of Christ? Christ prayed that his followers might be one. Ought we not to be one with all of Christ's followers as nearly as possible? The work of bringing about Christian union must be done by those who desire the fulfillment of this prayer. If we fail in this mission in any measure it will not be through the fault of others. The work Christ has for us to do he will give us the ability to perform when and how he wills. Our usefulness depends entirely upon the attitude of our own hearts —our willingness to be co-laborers with him. If we will recognize and act upon the truth that we should not be divided from other Christians, our part of the union will be effected. If we still hold to them and refuse to give them up there can be only a partial division between us. This is not impractical. When a wayward boy goes far away from his sorrowing mother we do not say there is a division. No matter how many miles between them that mother still holds her boy in her heart. What church of live Christians could have kept Mr. Moody from its fellowship and from entering fully into its work?

Paul sought to correct error wherever he found it, but did not permit errors in judgment or understanding of the gospel to alienate him from any who called upon the name of our Lord. For those who were in error Paul held the hope expressed to the Philippians, "If in anything ye be otherwise minded, God shall reveal even this unto you."

Should we not have the same standard for Christian fellowship which Paul had, and admit to full fellowship with us "all who call upon the name of Jesus Christ our Lord"?

We know there are those who love and worship our Lord and are doing work for him who do not have perfect knowledge of the ordinances of his church. Should we not receive such into the closest fellowship and endeavor to "show them the way of the Lord more perfectly"? The more like brethren we can be to them the more their hearts will be opened to our message of truth. Charity is greater than knowledge. It prepares the way for knowledge.

Holding the truth we have in love, preaching and teaching it as we have opportunity, can we not trust God to reveal "even this unto them"?

Solomonville, Ariz.

[The CHRISTIAN-EVANGELIST, as its readers well know, does not believe that our plea for union would be strengthened or our position rendered either more scriptural or more acceptable to the religious world by a departure from our present teaching and practice with regard to the relation of baptism to church membership. We publish the foregoing article because of its excellent spirit and genuine spirituality and because it states admirably the view of those who do advocate a change. For a statement of the other view see the editorials entitled "A Problem of Consistency" in our issues of Sept. 19 and Oct. 3.—EDITOR.]

The Cleveland Congress and Church Benevolence.

Through the courtesy of B. L. Smith, secretary of Home Missions, organized Christian Philanthropy was allowed one hour for the presentation of its claims to the brotherhood at the Minneapolis convention. This brevity is due to the close affinity of Christian benevolence to every feature of church activity.

It is not distinctively Foreign Missions, for it cares for the old soldier fallen on the home field, and recruits, through our orphanges, our home churches as well. Its purpose is not identical with that of Home Missions, for it administers the grace of churches already established. It helps our Church Extension fund, for men perceive the value of churches who see them caring for world-forsaken aged and educating orphans; yet it draws its resources principally from around the altar of the church. It supplements Ministerial Relief, but is larger than that, for the needy minister constitutes only one segment in the greater circle of Christian Philanthropy.

All these interests are friendly to the National Benevolent Association because it is worthy and because it helps them all; and yet, which is willing to yield any part of its time on the program to this ministry, which exactly coincides in scope and method with none. Yet all recognize it would be a reproach to any people and excite wide-spread indignation if it were ignored by our national conventions.

The proclamation of the truth is one pan and practical helpfulness is the other pan of the gospel scale. In one of these are our various missionary societies and special funds and in the other is our Benevolent Association. How will necessary equilibrium be maintained.

I propose that the questions of: The place of benevolence in our national conventions, the attitude of our churches thereto, and the advisability of consolidating all of our philanthropies into one such union as characterizes the home, foreign, C. W. B. M., and church extension societies be referred for solution to the Cleveland Congress that meets next March.

Who seconds the motion?

GEO. L. SNIVELY, Gen. Sec.

St. Louis, Mo.

The Boy Preacher

By BERNARD GREENSTEIN

Our age is remarkable for its numerous juvenile prodigies. Boy orators and girl pianists are not so very uncommon, and children can be found who are exhibiting professionally their precocious intellects for money and the notoriety which a daily newspaper only too cheerfully donates. But the height of juvenile monstrosity is fairly attained by that religious curiosity known as boy preachers. These freaks are rapidly developing into an evangelistic profession. They are fast becoming a staple article in the church market. The boy preacher is a convenience on the theory that a revival is a religious attraction, something out of the ordinary to awaken church members and induce non-church members to become church members. Churches and theaters both engage attractions. The church's entertainment is usually considered more serious and less sensational—but not so when it is a boy preacher.

What is more absurd than the frantic efforts of a boy revivalist whose only consecration is his nerve, and whose only intellect is his prodigious memory? One can scarcely conceive of anything more farcical, unless it be the reception that a usual church audience accords the youthful minister. The boy is to them an inspired darling, a heavenly fondling, and a little dear whose very person is almost sacred. Many endearing epithets are indiscriminately fired at him, and the boy, of course, receives them with great dignity. The congregation hears the juvenile wonder quote a dozen Scriptures, and goes into a few ecstasies over the remarkable feat of remembering a number of familiar passages. When the boy gives the familiar explanations, the congregation goes into more ecstasies, and immediately proclaims him to be a profound student of theology. His memory is mistaken for intellect. His superficial jumbling of words and passages is called profound analysis.

The writer was a boy preacher for three years, and he speaks from experience. He made many blunders in his untutored ministry, yet his admiring friends rarely corrected them for him, but instead of the corrections which he certainly needed, he received the thoughtless compliments which could be given only by an over appreciative audience. The writer will never forget the friendly minister who showed him the tremendous error of being a boy preacher at all, and his only regret is that his course was not sooner interrupted. Conceit had to be irreparably punctured before his friend's counsels could take effect.

I appeal most sincerely to the Christian public and church officials to ignore boy preachers, basing my appeal not only on three years' experience and subsequent observation, but on the three following reasons:

First. A boy preacher is a disarrangement in the economy of the church. The inaugurators of the primitive church never thought of boy preachers, much less of providing a place for them in the machinery of the church. The Jewish custom of delegating powers to adults prevailed exclusively in the constitution of the early church, and it shows admirable sense. The theory of the custom was simply that adults have the responsibility which maturity only can give. The application of this Jewish theory by the early apostles and disciples is, that since the Gospel is a grave matter, therefore it ought to be disseminated by persons of recognized gravity, dignity and responsibility. Christ never preached when he was a boy, despite the modern notion that he did. He asked and answered questions.

Many quote Matt. 21: 16, "Out of the mouth of babes and sucklings thou hast perfected praise," in defense of the modern boy preacher, but there are several flaws about this defense. The thing commended in children in this passage is praising, not preaching. Furthermore, it does not fit the boy preacher because he does not consider himself a babe and a suckling. He considers himself a boy, and, at the same time, the possessor of adult intellectual insight and adult delivery. No boy has scriptural authority to preach, and he most certainly has no Bible precedent to follow.

Second. Juvenile preaching is injurious, both negatively and positively. Juvenile ministry occasions much notoriety, and this notoriety naturally stimulates his vanity. Children are more affected by certain forms of notoriety than adults, e. g., newspaper notices and pictures. This is natural, but the systematic appearance of a boy preacher's name in connection with the remarkable effects he has had on a capricious church, destroys the naturalness of the elation and develops in the boy a morbid passion for more notoriety. This is the positive injury; it makes him unnaturally vain.

Again, the boy preacher is injured negatively by losing his opportunity for mental and intellectual improvement. All boy preachers are saturated with the idea that they are divinely commissioned to save the world, and all their little energies are put forth in this direction. He will not allow studies to intrude on his time in preaching. The professional boy preacher is too busy to study, so when he attains his manhood, he finds himself inadequate to its requirements because of his want of education. The boy preacher does not think of his inevitable manhood and its wonderful possibilities, but he thinks of a lost world and what he might do in his youth. But the world remains unmoved.

Third. Better prepared and more consecrated adult evangelists are always obtainable. To this reason, one may reply, "These are not attractions." If this is a valid objection, it would be better to dismantle the church or close its doors. Shame on that church which needs attractions to secure an attendance; which refuses to recognize the attractive power of a dynamic gospel; which declines to see the unique alluring power of an immaculate Jesus, and which resorts to the worldly methods of sensationalism in order to fill its miserable edifice! Christianity needs no monstrosity to aid it.

For these reasons, I object to boy preachers, and these reasons are the basis of my appeal to all Christians to ignore entirely the modern boy preacher.

The Young Minister in the Large Church.

By F. N. Calvin.

The question of retirement of the man with the gray hairs, and the more serious question of church mismanagement are more closely related than many at first suppose. With a certain class there is always a demand for the young minister. Unfortunately there are many among us who accede to this demand without giving it the serious thought that it sometimes requires. The result is that often a young man who has just been graduated from college, with little or no experience in practical church management, but who can make a brilliant talk, is recommended by his teachers and admirers, and is called to the work. Soon the novelty of the new relation wears off, and he comes face to face with practical problems that demand large experience and wisdom. He is unable for the task that confronts him, and is forced to do one of two things: resign, or put on a bold face and blunder into the undertaking without sufficient preparation. In either case he has been injured, and the church has been weakened. The men who are best prepared to fill the places of responsibility in the secular world are men who have worked their way up from the bottom, and who understand all about the management from the smallest institution to the greatest. The men who are best prepared to occupy the pulpits of the large churches are, as a rule, the men who have begun at the bottom in the country church or small town, and have worked their way up through a great variety of experiences until they know almost every variety of human nature and practical problem that they will meet in the large city church.

Are not our colleges somewhat to be blamed for this condition of affairs? Their representatives are anxious to get their students into places of honor and influence, where perhaps they may in turn do some special work for their *alma mater* and, when it is known that some large city church, or some church of influence is without a pastor, one of their last year's graduates is recommended. Through the pressure of the college influence, and from the demand of a certain class who want the young man, and because of a few brilliant speeches which the young minister can make, a man is called to a work for which he is practically unprepared, and some man who is thoroughly competent, but who is guilty of growing a few gray hairs, is pushed off into a field that does not demand one-half of his real ability.

Colorado Springs, Col.

One day at a time, is the divine order of living. God never encourages the habit of long payments. The Bible teaches that we cannot lay up any storehouse of blessings in this life. We may lay up treasures in heaven, but our supply here is from day to day. We must pray "give us day by day our daily bread." Strength and blessing come as we need them, and not to be stored away where they may rust.

The People's Forum

"Experience."

There has been much loose declaiming against experience, due perhaps, to the abuse of it as evidence of regeneration. But it has a most important place in religion. "A real theology, that rings true and is to carry any conviction, must be a personal confession of faith" (H. C. King). We get at the truth by each one's honestly declaring "his best." Has not one who has struggled with doubt and been victorious—for example, Prof. Romanes—an experience worth recording? Who can estimate the worth of a man's message, who has lost children, seen his home broken up because of sickness and death, whose friends then forsook him, and yet feels his faith in Christ and man deepen? I would give more for the honest and thoughtful, telling of his feelings and convictions and how he won his victory, than for a barrel of sermons on what is commonly called "first principles."

THEO. A. JOHNSON.

Poplar Hill, Ontario.

"A Good Mixer."

In one of our religious papers I read recently a notice to the effect that Bro. Blank, having just brought his labors at a particular point to a most glorious consummation, was open for engagement. He placed special stress on the fact that he was a "good mixer." I had hoped that we had seen about the worst of this nefarious business of playing the clown in the social life of our churches. If it were simply a matter of words the fact remains that the term in question is vulgar. Its chief use is to be found around the prize ring. It would also be a fitting name for some master of the punch bowl. But it is not a matter of words alone. This incident tells the awful truth that men who have assumed the holy office of ministers of Christ have utterly abandoned the preaching and teaching of the truth and spend their small store of energy in throwing a sop to the worldly side of the churches. It is passing strange how so many preachers can spend all their effort in trying to scintillate before the people and to gush from their pulpits, while the groans of dying churches are to be heard on every hand.

W. T. JACKSON.

Eureka, Ill.

The Preacher and the Workingman.

Brethren, go into the shops more. Speak to the workmen more naturally. Come into living fellowship with them. Talk with them in groups. Let them talk freely among themselves in your presence, you being one with them.

You can say anything to them as counsel if your own life and manners confirm the advice. Be honest, plain and sensible with them. They are men, brothers, and have keen insight, and despise sham and cant. All the stronger ones disdain any show of superiority. Many preachers without realizing it show such self-esteem and formal expression that the plain workman of the world cannot be reached by them.

In the degree that preachers are in dead earnest and love men they can reach the working people. Zeal may be to reach success, but the true spirit is a zeal to win souls, save people from sin and see them united to Christ.

J. HOPWOOD.

Milligan, Tenn.

Training for Bishops.

I suggest the establisment of a correspondence course of instruction for church bishops to study at home, and answer stated questions by mail, as may be outlined. Ministers are supposed to prepare themselves for their special work. The bishop should likewise prepare himself for the special work the Holy Spirit has appointed for him to do.

Such a course would better fit them for their sacred calling, wonderfully assist the minister, unify the whole church, always keep the pulpit supplied, and thus "feed my lambs" who would otherwise go hungry. Whenever a minister ceases to study his work his usefulness is soon over, and the same is true of the bishop or any one else. Standing as the bishop does between the minister and the congregation in so many respects, a responsibility devolves upon him that neither he nor the church can afford to permit him to assume unless scripturally educated. No minister can know too much about his work. The same is true of the bishop. The method of bringing this before the bishops can be considered later if this idea is approved.

Lebanon, Kan. H. M.

The Value of Religion.

It is an undoubted fact that the Christian religion is the strongest principle of virtue with all men, and with nine-tenths of mankind is directly or indirectly the only principle of virtue. Any attempt, therefore, to ignore it or to destroy it must be considered as an attempt against the well-being and happiness of the human race. If the heathen philosophers did not attempt to subvert the false religions of their country but, on the contrary, gave them the sanction of their example because, bad as these systems were, they had a considerable influence on the manners of the people, and were better than no religions at all, what shame, what contempt, what infamy, ought they to bear and incur on themselves who endeavor to overthrow a faith which contains the very noblest ideas of deity and the purest system of morals that were ever taught on earth. He is a traitor to his country, a traitor to the entire human race and a traitor to heaven who abuses the talents that God has given him in vain and wicked attempts to wage war against heaven and to disparage that system of faith which of all things is the best adapted to promote the happiness and the perfection of the great family of humanity. It requires a large portion of the evil spirit and a long experience in the mystery of iniquity to become callous to every sense of religion; to throw off the authority of God and of conscience and to overleap the bounds of laws divine and human.

T. H. BLENUS.

Jacksonville, Fla.

A Quiet Sunday.

In making its appropriation for the St. Louis World's Fair of 1903, Congress anticipated the wishes of those who believe in a quiet Sunday. The bill contains the following clause:

"That, as a condition precedent to the payment of this appropriation, the directors shall contract to close the gates to visitors on Sunday during the whole duration of the fair."

The fact that this section was a part of the law had escaped the notice of those in favor of keeping the gates open on Sunday, and its publication at this time has caused consternation. One of the officers of the Fair when asked if it was the intention to keep the gates closed on Sunday, replied:

"Yes such action is not optional on the part of the officials of the Fair. It is made imperative by section 25 of the law enacted by Congress." This decision, if abided by, will go a long way towards relieving the consciences of a host of people all over the world, as to the expediency of Christians patronizing even on a week day an exhibition that shows on the Lord's day. The CHRISTIAN-EVANGELIST and every religious journal cannot too strongly advocate a closed Sunday for the coming World's Fair.

W. P. KEELER.

Chicago, Ill.

Gas and Trouble.

Comes From White Bread.

While it is true that we build up the body from food, it is also true that different kinds of food have different effects on the body and produce different results.

For instance, it is absolutely impossible to live on white bread alone, for it contains almost nothing but starch, and an excess of white bread produces gas and trouble in the intestines, while, at the same time, the other elements required by the body for building up brain and nerve centers, as well as muscular tissue have been left out of the white bread, and we see from experience the one trying to live on white bread alone gradually fails in mental and nervous power as well as loss in muscle.

Such a diet could not be kept up long without fatal results. A lady in Jacksonville, Fla., was crippled by an accident two years ago. Being without the power of exercise, an old stomach trouble that was hers for years became worse, and it was a serious question regarding food that she could digest.

A physician put her on Grape-Nuts Breakfast Food with some remarkable results. She says now that, not only is she able to do a b'g day's work, because of the strength of her brain and nerves, but that she has finally thrown away her crutches because the muscles of her limbs have gradually grown stronger since she began the use of Grape-Nuts, and now she is practically well and can go about without trouble, notwithstanding the fact that it was said she would never be able to walk again. So much for eating the right kind of food instead of remaining an invalid and a cripple because of the lack of knowledge of the kind of food to use to bring one back to health. Name given on application to Postum Cereal Co., Ltd., Battle Creek, Mich.

Our Budget.

—Last issue for 1901.

—Watch for the New CHRISTIAN-EVANGELIST.

—Our special price for 1902 is ONE DOLLAR. Send it now.

—Paper will be discontinued when your time is up, unless you order it continued.

—We do not care to send the CHRISTIAN-EVANGELIST to any one who is too indifferent about it to say whether he wants it. We dare to adopt the policy because we believe that few of our subscribers will be indifferent.

—You don't expect your grocer to send you things you haven't ordered, no matter how long you have been trading with him. So with a religious paper. If you want it, say so. If you want it, we want you to have it. You can get it fifty-two times in the year for one dollar.

—Grant E. Pike has begun work with the church at Colorado City, Tex.

—James Morris, of Galena, Kan., has begun his work as pastor at Oswego, Kan.

—During the past week the Foreign Society received a direct gift of $800 from a generous friend.

—C. C. Carpenter, of Thomson, Ill., has been called to continue with the church there for another year.

—W. J. Lockhart, of Fort Collins, Col., was recently presented with a gold watch by his congregation.

—Melvin L. Peden, of Gibsonburg, O., had a surprise party recently. The visible results were large quantities of groceries.

—On the departure of F. D. Ferrall from Pleasantville, Ia., to take up the work at Ames, Ia., the former congregation presented a gold watch to him.

—A preacher, if the right man, can find employment at a reasonable salary in a town having college advantages, by addressing Harry Bower, Albion, Ill.

—A public debate will be held at Wayne City, Ill., beginning January 7 and continuing four days, between Clark Braden and D. B. Turney, of the Methodist Protestant Church.

—J. G. M. Luttenberger's booklet entitled "A Christian or a Church Member—Which?" has proven so popular that the first edition is almost exhausted and a second edition is in preparation.

—The church at Lodi, Cal., where John Young ministers, celebrated the payment of its debt on Dec. 15 with an all-day meeting and a formal burning of the note. State Evangelist Henry Shadle was present.

—W. W. Blalock closed two years and a half pastoral work at Lamar, Mo., Dec. 22. The church will want a pastor. Applicants may address A. E. Shelton. Bro. Blalock wishes to engage with churches in reach of Lamar.

—Beginning with the next issue of this paper the reports of marriages and obituaries will be done away with as a distinct department. Items of this sort, when sent to us as news, will receive the same treatment as other news items.

—The South Carolina state mission board has decided to put the work at Columbia, the state capital, on a permanent basis, and to that end will locate M. B. Ingle at that point. Steps are being taken to secure a lot and erect a temporary building.

—The Chicago Christian Ministers' Association at a recent session adopted resolutions of respect in view of the recent death of Dr. W. A. Belding, of Troy, N.Y. He was a pioneer in establishing the work in Chicago, and the brethren in that city feel particularly indebted to him.

—A new paper, the Christian Union, will be issued from Des Moines, Ia., beginning Jan. 1, 1902, edited by J. M. Rudy. Its field will be Iowa and the northwest. It will occupy the place now filled by the Index, which was recently sold by G. L. Brokaw. Best wishes to the new paper.

—The following correction should have been made in the list of trustees of the new college which is to be established at Washington city. The name of F. M. Applegate should be omitted and the names of Andrew Wilson, of Washington, and O. A. Hawkins, of Richmond, inserted.

—The church at Pine Village, Ind., was dedicated by L. L. Carpenter, Dec. 15, with the temperature at 15 below zero. The house was only half filled, and it did not seem an auspicious occasion to raise the needed $3,000 to pay all indebtedness, but the amount was raised and $700 more. J. A. Hall is pastor.

—F. M. Rains has returned home from his trip to China and Japan. His visit did the churches great good. It is the wish of the missionaries that some member of the committee be sent out each year. They have especially requested that the editor of the CHRISTIAN-EVANGELIST and his wife go out next year.

—The Foreign Society needs a skilled mechanic to go to Africa to help in the mission on the Congo. He should be a single man, young and strong, a carpenter and blacksmith in one, and an earnest Christian withal. Anyone qualified for this position may correspond with A. McLean, Box 884, Cincinnati, O.

—At Cameron, Mo., the men of the church will keep open house at the church all day New Year's day, with exercises morning, afternoon and evening. It is intended to make this an annual rally day for the congregation. The Sunday-school at this place now has a Home Department with one hundred and three members.

—We will be glad if any one can inform us of the whereabouts of one L. S. Archer, who is presumably acting as an agent for the CHRISTIAN-EVANGELIST. We are unable to get in communication, with him and hereby announce that his credentials as an agent for this paper are cancelled. Any persons paying money to him for the CHRISTIAN-EVANGELIST will do so at their own risk.

—The Omaha papers are beginning to devote a considerable amount of space to the preparations for the convention of October, 1902. The various committees have been appointed—twenty-seven of them—and from this time on Omaha will probably not be allowed to forget the great convention with which her new auditorium is to be inaugurated.

—D. W. Besaw, of Cleveland, has become state representative of the National Benevolent Association for Ohio. He has been state evangelist for several years. J. W. Strawn has been appointed state representative for Kansas. The churches are requested to cooperate with these and the other representatives of the National Association in this good work.

—The Week of Prayer, observed annually during the first week of each year at the suggestion of the Evangelical Alliances of the world, will be held Jan. 5 to Jan. 12, 1902. There is an increasing unanimity in the observance of this week, and consequently an increase of beneficial results coming from it. It is suggested that the services and sermon of the two Sundays, Jan. 5 and Jan. 12, be appropriate, and that the following topics be borne in mind in the services for the week: Monday, The Vision of God in Christ; Tuesday, Our Nation; Wednesday, Our Churches; Thursday, Christian Missions; Friday, The Family and the School; Saturday, The Coming of the Kingdom.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W.Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

—At the annual meeting of First Church, Omaha, of which Sumner T. Martin is pastor, the reports show a working church making solid progress. The membership of 477 has had a net gain of 65 during the year. The Endeavor Society is almost as large as the Sunday-school, and the C. W. B. M. is unusually large The amount raised during the year was $2,750, besides $768 to apply on the debt and over $500 for missions. This places the First Church of Omaha first among the Nebraska churches in the matter of missionary contributions.

—F. W. Emerson, of Topeka, Kan., endeavored to resign his pastorate to go into temperance work, but his congregation has persuaded him to take a leave of absence for one year instead. He will become state lecturer for the Kansas State Temperance Union and will do gospel temperance work on the evangelistic plan, spending a week in each town visited. Taking total abstinence pledges will be a leading feature of all meetings. Persons in Kansas desiring his services in their community may address Rev. J. E. Everitt, 701 Jackson St., Topeka, Kan.

—In order that the friends at home may pray definitely for the work and workers on the foreign field, a Missionary Prayer Cycle has been issued by the foreign society. The various mission stations have been arranged in topics for especial prayer, the names of the missionaries, some message from their work and the especial needs of the various fields of labor are so arranged that very definite petitions can be offered in their behalf. By carefully following the cycle one will have a larger vision of the world and its needs. Constant prayer for the missionaries will strengthen them for a conflict that sometimes seems very discouraging. The cycle will be sent to any address for three cents. One dozen copies for thirty cents. Address A. McLean, Box 884, Cincinnati, O.

—Mrs. Helen E. Moses, corresponding secretary of the C. W. B. M., has issued the following statement in regard to the health of Mrs. O. A. Burgess:

For several weeks our honored and beloved president, Mrs O. A. Burgess, has been very sick. Her illness is a consequence of repeated attacks of the grip, which have resulted in serious heart trouble and general exhaustion. At this writing, Dec. 20, her symptoms are more hopeful. Even should these favorable conditions continue, it must be some time ere she can be out again. Those whose letters to Mrs. Burgess have remained unanswered will understand the reason, nor is she yet able to receive letters or messages. We know the united prayers of the members of our organization will ascend for her. Her sister, Miss Legerwood, and the members of the executive committee of the board sincerely thank the many friends for their great kindness during her sickness.

—The American Bible Society does a vast amount of work among the peoples along the eastern shore of the Mediterranean, circulating immense numbers of Bibles in Arminian, Greek and Arabic. During the past year the Arabic issues alone were over 40,000. The oldest agency of the Society, established at Constantinople over sixty years ago, has sent out 2,000,000 copies of the Bible or parts of it.

—The American Committee of the Young Women's Christian Associations will hold four conferences for young women during the summer of 1902 at the following places: Capitola, Cal., May 16-26; Ashville, N. C., June 13-23; Lake Geneva, Wis., Aug. 22-Sept. 2; Silver Bay, Lake George, June 27-July 7. These annual gatherings have been held for several years with increasing interest. For full particulars address the American Committee of Y. W. C. A., 1312 Champlain Building, Chicago.

—The new church at Waynesburg, Pa., was dedicated Dec. 15, with all debts provided for. Z. T. Sweeney was expected to preach the dedicatory sermon, but illness prevented him from being present. T. E. Cramblett, president of Bethany College, was secured as a substitute, and met the requirements to the satisfaction of all. The church and parsonage cost about $18,000, about half of which had already been subscribed. The remainder was provided for by subscriptions aggregating $9,400 on dedicatiou day. A. A. Doak is pastor of the church.

—S. W. Crutcher, of Harrisonville, Mo., writes that that town with about 2,000 inhabitants maintains an interdenominational provident association which renders assistance to the needy during the winter months—a practical refutation of the oft-repeated charge that the church cares nothing for the poor. In regard to missionary contributions, Bro. Crutcher writes: "I expect to encourage all of our missions, but I am tired of stilted apportionments. I think we will all sooner or later adopt the omnibus plan of raising money for missions. Then we shall have to teach the children that the main point in Children's Day is to give in the right spirit and have less of exercises, for the first of June is too near the closing of the public schools to catch and hold the children for preparation for Children's Day.

—J. M. Philputt, who has just accepted a call to the Richmond Avenue church, Buffalo, has been a pastor in New York city for more than sixteen years. Twelve years ago he organized the Lenox Avenue church, of which he has been pastor ever since. They began meeting in a hall, but have now an attractive house of worship on 119th street near Lenox Avenue, with a membership of over 300, and nearly as many in the Sunday-school. One who is in close touch with that work and thoroughly competent to testify about it writes: "The Lenox Avenue church is a model of zeal and activity in all kinds of Christian work and is a recognized factor in the religious life of that part of the city." Bro. Philputt has labored and sacrificed beyond measure in this work, having received into the church during his pastorate more than 500 people. The members were unanimous in their desire to have him remain indefinitely.

South Dakota.

Bro. Myers, of Aberdeen, reports additions of late at regular sessions. He also has a big church wedding for Dec. 18.

Miller has a new pastor in the person of T. Paul Beall.

Sioux Falls is again without a pastor, Bro. Orahood having accepted a call to the church at Oxford, Kan.

F. P. Bayer had a good meeting started at Alexander but was suddenly taken sick and thus forced to close for the present. He reports several additions.

Bro. Nicholson and the brethren at Platt have their new house nearly done.

Wessington is again without a preacher. E. R. Russell was called to this church in June with fine prospects, but was a sad misfit, and now the people are lamenting the mistake. Here is a splendid church, a splendid people; can pay from four to five hundred dollars. It is a small town in which one can live very cheaply. Let some one look after this place. A worthy man can find a good field here.

The writer has been preaching for some four weeks at Bradley, with large crowds and good interest. The visible result thus far is one baptized. We have the promise of one confession to-night and two from the Baptists.

Our next meeting is at Verdon with L. W. Thompson. From there we go to Arlington to help Bro. Seymour in a short meeting.

W. S. LEMMON, state evangelist and corresponding secretary.

Not Recommended for Everything

But if You Have Kidney, Liver or Bladder Trouble, You Will Find Swamp-Root Just the Remedy You Need.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

Doctors Prescribe Swamp-Root.

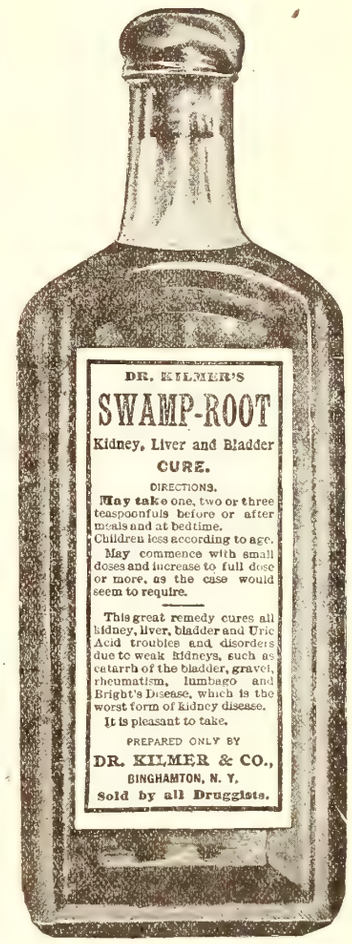
"I have prescribed that wonderful remedy for kidney and bladder complaints, Dr. Kilmer's Swamp-Root, with most beneficial effect and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific wherever I find it, in an accepted school or out of it. For desperate cases of kidney or bladder complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties." L. BARSTOW IRISH, M. D.,
Sept. 24, 1901. 276 9th St., Borough of Brooklyn, N. Y.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.



(Swamp-Root is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

Sample Bottle of Swamp-Root Sent Free by Mail.

SPECIAL NOTICE.—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

For Nervous Exhaustion.
Use Horsford's Acid Phosphate.

DR. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

Texas Letter.

Chalmers McPherson, of the First church, Ft. Worth, is giving his people some old-time preaching, as the following announced subjects show: "The Work of the Holy Spirit in Conversion," "How to Read the Bible," "A Bible Example of Conversion," "Monumental Institutions," "Union of God's People." J. S. Myers, of the Third Church, is in a meeting, aided by Bro. Cook, of Sedalia, Mo., so the "Fort" just now is being shaken up after the right fashion.

Addison Clark has resigned the pastorate of the Central church at Waco to take charge of the work at Amarillo.

San Antonio has called to her pastorate the gifted Homer T. Wilson, and all rejoice that he has accepted the invitation. This means a strong church in a most important city. We understand that an elegant new house is one of the certainties of the near future.

Misses Olivia Baldwin and Bertha Mason, both from the foreign field, were with us at the Waco lectureship.

J. B. Boen is assisting Jno. L. Andrews in a great meeting at Mineral Wells, with 100 additions. This is the most popular watering place in the state, and thousands of visitors from many places visit it. This makes it a most important point, and hence the meeting is of unusual importance. A splendid new house is nearing completion, and everything looks well for the cause at that place.

J. W. Holsapple offered his resignation as pastor of the Central church of Sherman, but the church declined to accept it, and he will remain another year.

The Christian Courier, our state paper, celebrates the fourteenth birthday with the last issue. Difficulties and dangers from the first have been in the way of the Courier. And several times it seemed that death was unavoidable. But the outlook is bright, and G. A. Faris, the editor, is hopeful of a splendid future.

D. L. Hardison, one of our best men, has been placed in the Gulf district by our state board, and thus the work grows. The church of the state is becoming aroused on the question of missions, and if the pastors will lead as they can and should the convention next year will show the best work in our history.

Marfa is no longer in debt. How it thrills my heart with joy to write such a sentence. Debt so often means danger and death that I have come to dread it as I do few other things in church work. While debts are sometimes advisable, as a rule they should be shunned as we shun sin. T. D. Secrest is the happy pastor at Marfa, and he will now move his forces forward as never before.

Bishop Isaac W. Joyce, of Minneapolis, in a recent address before a Methodist conference at Denison, said that "the times are propitious for a dropping of denominational creeds and the unification of the Christian Church." And this sentiment seems to be in the air everywhere. Let us thank the Lord that the leaven of union, so faithfully injected by Campbell and his co-laborers, and so clearly taught by Christ and the apostles, is seen now in the whole lump, and let us stand firm in the plea we make.

With a desire simply that the reader may know the facts in the case, and with no spirit of boasting, I wish to say that the post office receipts of Dallas for the year ending Nov. 30 were $229,101.04, a gain over the preceding year of $35,446.26. As compared with Nashville, Tenn., with a population of 80,800, and St. Joseph, Mo., with a population of 103,000, Dallas is in the lead. M. M. DAVIS.

Dallas, Tex.

Hawkeye Items.

The CHRISTIAN-EVANGELIST could be filled weekly with matters of interest in Des Moines alone with its ten churches and missions, 5,000 members, 13 Sunday schools, and a few more contemplated, with 700 students at Drake, a Sunday-school rally day attendance of 1,297 at the university school, and 887 at the Central, with no students to draw from, several good meetings already on, an $8 100 mortgage lately burned, and others getting very warm, etc.

But Iowa has spokes as well as a "*hub.*" About 50 preachers go out regularly from Des Moines, many of them to two or more places.

Our strongest outside church is at Mason City, with 1,100 members, a house of worship which leaves no suggestion of anything to be desired, a pastor and Sunday-school superintendent to correspond, and a home department covering the entire city, and is reaching out into the surrounding country. These are rapidly taking Mason City.

Hampton will doubtless be swept clean, as it has a "new broom," in the person of Howard Cramblett, recently of South Omaha. The spirit of new life is so strong that they have a new baby in the parsonage.

Webster City has set the novel example of calling an elderly preacher, and seems to think J. A. Seaton is *the* man.

The new church at Eagle Grove is very enthusiastic and is searching for a building site. The "Clarion voice" of J. W. Babcock is heard in the church at that place. May his record of bringing many to Christ be repeated at Clarion.

F. D. Ferrall, under whose ministry a fine church has been built and paid for at Pleasantville, has taken the pastorate at Ames, the seat of the State Agricultural College, and will doubtless push forward the good work of his predecessor, J. R. McIntire, who has gone to Ft. Dodge. Perhaps the most heroic enterprise in Iowa just now is that of J. M. Hoffmann at Boone, where we have a weak congregation in a very important town of 12,000 people. The best corner in town was secured and we now have an elegant building 61x81 feet, which is to seat 1,000 people, basement of rock faced vitrified brick, and superstructure of Omaha hydraulic pressed brick, under roof, basement in use and mostly paid for. Sister H., besides her full share in this and the state C. W. B. M. work, preaches for the church at Colo, where she spoke at the union Thanksgiving service, while Bro. Hoffmann did the same at Boone. Bro. H. says this house is to be dedicated, free of debt, in time for the next Iowa state convention.

At Marshalltown, Bro. Scott seems quite serene about the progress of his work.

Cedar Rapids followed the example of Des Moines—'*swarmed.*" The new Second church on the west side, with the hearty sympathy and substantial aid of the First church, is thriving. This is the only way to reach the people in large places.

J. M. Rudy at once "enthuses" you with his new C. U. button which he hopes to make so significant and attractive that it will be generally worn and greatly emphasize our distinctive plea.

A threatening waste-basket forbids mention of the good work of the veteran S. B. Ross at Martelle; of our younger Bro. McGinnes at Tama, and of former Drake students, S. J. Carter at Olin; N. G. Brown at Marion; E. Curless at Whitten; A. D. Filmore at Iowa Falls; A. J. Snodgrass at Rockwell City, and F. A. Shietz at Manning.

RAMBLER.

Write and See.

Don't Let Prejudice Keep you from Getting Well.

No Money is Wanted.

Simply write a postal for the book you need. See what I have to say. You can't now too much about ways to get well.

My way is not less effective because I tell you about it. There are millions of cases which nothing else can cure. How can I reach them save by advertising?

I will send with the book also an order on your druggist for six bottles of Dr. Shoop's Restorative. I will tell him to let you test it for a month at my risk. If you are satisfied, the cost will be $5.50. If it fails, I will pay him myself.

The book will tell you how my Restorative strengthens the inside nerves. It brings back the power that operates the vital organs. My book will prove that no other way can make those organs strong.

No matter what your doubts. Remember that my method is unknown to you, while I spent a lifetime on it. Remember that only the cured need pay. Won't you write a postal to learn what treatment makes such an offer possible?

Simply state which book you want, and address Dr. Shoop, Box 582, Racine, Wis.

Book No. 1 on Dyspepsia,
Book No. 2 on the Heart,
Book No. 3 on the Kidneys,
Book No. 4 for Women,
Book No. 5 for Men (sealed),
Book No. 6 on Rheumatism.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

ATTENTION

To physical warnings will often prevent a serious illness. When there are oppressive fullness after eating, bitter risings, belching, headache, dizziness, nervousness, with physical and mental sluggishness, prompt attention should be given to the condition of the digestive and nutritive systems. Not all these symptoms will occur at once or in any single case, but any one of them indicates a disordered condition of the stomach and other organs of digestion and nutrition.

A prompt cure of these conditions will be effected by the timely use of Dr. Pierce's Golden Medical Discovery. It heals diseases of the stomach and other organs of digestion and nutrition, perfectly and permanently. Many diseases, seemingly remote from the stomach, have their origin in a diseased condition of the organs of digestion and nutrition. "Golden Medical Discovery" cures through the stomach diseases which have their origin in a diseased condition of the stomach, and hence diseases of liver, lungs, heart and other organs are cured by use of the "Discovery." It contains no alcohol, neither opium, cocaine, or other narcotic. It is a true temperance medicine.

Accept no substitute for "Golden Medical Discovery." There is nothing else "just as good."

"I was a total wreck—could not sleep or eat," writes Mr. J. O. Beers, of Berryman, Crawford Co., Mo. "For two years I tried medicine from doctors but received very little benefit. I lost flesh and strength, was not able to do a good day's work. I commenced taking Dr. Pierce's Golden Medical Discovery, and when I had taken one bottle I could sleep, and my appetite was wonderfully improved. I have taken five bottles and am still improving."

Dr. Pierce's Pleasant Pellets cure constipation by curing the cause. They do not beget the pill habit.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL. } A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toleda, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Ohio Letter.

Another new church organization has been launched in Buckeyedom. This time it is the "Ohio Federation of Churches and Christian Workers." The object of the movement is "to promote effective co-operation among the churches and Christian workers of the state of Ohio, in order that their essential unity may be manifest; that a means may be found of expressing the united Christian sentiment of the state in regard to moral issues," etc. Each denomination is entitled to one representative on the state council with an additional member for each 5,000 members or major fraction thereof. According to this reckoning, the Disciples will have 16 members in the council. Considerable stir has been brought about from the fact that the word "Evangelical" was put in the name. The Universalists are crying, "narrow," "conservative," etc. Local federations will be formed. Such has already been done in Toledo and Columbus. A national council will be organized in Washington early in February. The Ohio Federation of Churches is a move in the right direction. It stops too soon. But let the Lord be praised for any and all signs of the coming of that unity for which our Savior prayed. It is a good thing, pointing in the right direction, push it along.

Evangelist Martin is now at Portsmouth with Geo. P. Taubman in a meeting. They began last Saturday night. The prospects are good for a great meeting.

Richard W. Abberley, of Columbus, will help Walter Mansell at Salem in January in an evangelistic effort. Bro. Abberley will suffer an increase of $300 on his salary, beginning Jan. 1. A convenient affliction.

C. C. Redgrave has been giving his illustrated lecture, "In the Footsteps of the Pioneers," in Ohio. He was at Columbus in two churches, Hiram, Youngstown and some nearby places. This lecture is worthy of a wide hearing. It is a novel way of presenting the things for which the pioneers pled. The young people of our churches ought by all means to hear and see this lecture. It is also valuable in a missionary way. It will do your religious neighbor much good. It will show him things he had not thought of before. Send for Bro. Redgrave and have this lecture.

A new mission has been launched in Dayton. It is located in the west end of the city. It is quite promising and will be a full-fledged church within a short time.

W. R. Moffett, of Bellecentre, has been assisting L. G. Walker in a meeting at Centerburg.

Charles Darsie, of Covington, Ky., has accepted a call from the church at Paulding, O. He comes back to Ohio and is welcomed.

Vernon Stauffer has so far recovered from his long siege of sickness as to be able to go to his old home in northern Ohio. He hopes to be able to take up his work at Richmond St., Cincinnati, about the first of the year.

W. W. Sniff has offered his resignation at Franklin Circle church, Cleveland. What his plans for the future are, we do not know.

It might be well to remind the readers of the CHRISTIAN-EVANGELIST at this time of the coming "Congress of the Disciples" in the metropolis of Ohio, Cleveland. Every Buckeye preacher will want to attend. He can afford it too, since it is so close. The fact is he can't afford to stay at home. If the exact date has not been announced let it be done at once, that preachers may plan for it.

C. W. Huffer has so far recovered as to be able to talk a little while at the morning service last Sunday.

Several local church papers in Ohio have been denied a second class place in Uncle Sam's mail bag. It is a sore disappointment to the churches. C. A. FREER.

1068 Oak St., Columbus, O.

[The Ohio brethren are invited and urged to send us the news of their churches. Send either to Bro. Freer or direct to us. By sending direct to us the news will probably be published more promptly, for the Ohio letter does not appear every week.—EDITOR.]

RESTORES EYESIGHT

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision. J. N. Horne, Waycross, Ga., writes: "My eyes have been wonderfully benefited by Actina." W. R. Owens, Adrian, Mo., writes: "Actina saved me from going blind." R. J. Reid, St. Augustine, Fla., writes: "Actina removed a cataract from my son's eye." Robert Baker, 80 Dearborn St., Chicago, Ill., writes: "I should have been blind had I not used Actina." A party of prominent citizens have organized in a company known as the New York & London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. They have bought all American and European rights for this wonderful invention. Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 203, 929 Walnut street, Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and its Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

Union on the Bible.

Some writers on Christian union appear to me to advocate a union of all of the so-called Christian bodies into one regardless of their different ideas of the Christian religion. I cannot understand the plea in that light. I have been an advocate of Christian union for thirty years, but I have always understood it to be on the Bible and the Bible alone, as the only rule of faith and practice. A Christian union other than that will not hold, because oil and water will not mix, and Christ and Belial cannot associate. Christ is too high above Belial, he cannot come down to him. Belial is too far below Christ, he cannot get up to him. So is the doctrine of Christian union on the Bible alone too far above the common theology of the day, it cannot come down to it without making a complete surrender, and neither can the churches of to-day come to the idea of the Bible and the Bible alone without making a complete surrender. The idea of Christian union should be pressed with all vigor, but keep this idea always before the mind, that everything contrary to the teaching of the Bible must be surrendered before there can be any union. Then let us be careful to have everything as near that rule as possible, otherwise we would become another miserable sect. As to Bro. Rudy's button he proposes, it is all right, provided it is understood to represent the idea of a union on the Bible alone. HENRY PITTMAN.

Convention City Notes.

The Rambler couldn't wait till 1902 to go to Omaha, but is more than ever anxious to be one of the 1902 crowd. The Martin-Hilton-Crewdson triumvirate and their many hustling coadjutors are planning for a mammoth historic convention.

Our people are talking it at every corner. The auditorium managers, the newspaper folks and the heavy business men of the city and state are almost ready to take it out of the hands of our church people, and arrangements are already assuming a breadth of scope and minuteness of detail never before thought of.

Twenty-eight committees are vying with each other in activity. A convention paper is soon to be started.

A union prayer-meeting of the four churches in Omaha, South Omaha and Council Bluffs is held, in connection with a meeting of the committees, the first Wednesday evening in each month and will continue till the convention. One of these it was the privilege of the writer to attend. The usual occupation of the city pulpits by our strongest men is expected to include the Wednesday evening before, as well as convention Sunday. Also Sunday-school and C. E. workers are to be passed around, also evangelistic meetings on the streets, in shops, packing houses, etc., during convention, to be followed by a special effort in each of our churches in the city and state. A band is to meet delegations, state songs are to be arranged for, Mrs. Princess Long will be secured, if possible, and everything on a like scale.

The excavation is completed for the auditorium, which is to be 132x364 feet, an entire half square on Howell street, extending from 13th to 14th, in the heart of the city, on the principal street car lines, and convenient to the hotels, etc.

Our churches are already feeling the impetus of the undertaking. The First Church is contemplating a new building and has had over 50 additions since Sept. 1. B. B. Tyler recently spent two weeks at the North Side Church, and, of course, got the whole brotherhood in the city in good humor and in good repute with their neighbors.

Bro. Crewdson is quite well pleased with the progress at Council Bluffs. The convention horizon extends across the river and Iowa will claim a share of the burden and the glory.

South Omaha has been without a pastor for a short time, but does not expect to permit that condition long, and is also preparing to build. RAMBLER.

A Nagging Cough drives sleep and comfort away. You can conquer it with Allen's Lung Balsam, which relieves hard breathing, pain in the chest and irritation of the throat. Give it freely to the children.

Upper Ohio Valley Notes.

Prof. Philip Johnson, of Bethany College, preached at Wheeling, Sunday, Dec. 8. On Monday before the Northern Ohio Valley Ministerial Association he read an excellent paper on "Our Colleges."

After being for three months without a pastor, the Martin's Ferry Christian church has procured the services of Geo. E. Dew, of Wauseon.

Bro. Kersey, acting pastor for the church at Wellsburg, has a class of 130 men and women which meets on Sunday afternoons. The class has in it representatives of all the churches in town.

An electric plant donated Bethany College by J. W. Knight of Bowling Green, O., will soon be put in active use in lighting the college and hall.

Rev. John Balcom Shaw, of New York, recently addressed a presbytery meeting in Bellaire in behalf of contemplated evangelistic work among the Presbyterians all over the country. Indeed this meeting, with sessions lasting a day and a half, seems to have been planned with the idea of revival in mind. He announced himself as a member of the evangelistic committee appointed by the General Assembly, said that the committee had $25,000 in its hands to do its work, and proceeded to outline plans for the ministers. He claimed that the great need of the church is the enrichment of the inner life. He pleaded with the preachers that they would devote at least one sermon each Lord's day to bringing souls into the church; not necessarily smart sermons, but simple sermons, sermons that come as much from the heart as from the head, were needed. Particular emphasis was laid upon cottage prayer-meetings among the members and decision days in the Sunday-school.

The exercises in connection with the inauguration of Thos. Ellsworth Cramblett as president of Bethany reminded one of commencement time at the old college. The chapel, which during the day was well filled, had been repapered and very prettily decorated with green and white bunting—withal presenting a gala day appearance. True, the old stoves with their long distended arms shriveled with age were there, but then they added to the value of the scene, for, like Yale's old fence, they carry with them an inspiration from the past. Judge John A. Campbell, of New Cumberland, W. Va., and President A. E. Turner, of Waynesburg College, Pa., spoke in the morning. In the afternoon Pres. W. O. Thompson, of Ohio State University, and Gov. A. B. White, of West Virginia, gave excellent addresses. After these came Pres. Cramblett, whose inaugural address only increased the confidence that has gone abroad in the college and among the alumni and friends of the institution since he began his work, Sept. 1.

The evening at Phillips' Hall was very pleasantly spent. The principal speaker for the evening was Prof. Waitman Barbe, of West Virginia University. His address was clever and finished. It was entitled "Things not in the Catalogue," and struck a keynote of what is true in any college, but especially at Bethany, in laying particular stress upon the spirit of the institution as the peculiar mark of power.

Our estimable church extension secretary, G. W. Muckley, acted as toast-master for the evening. He addressed the student body Tuesday morning. I forget the exact words in which he stated his subject, but I remember he had a map.

Dr. Uhlrich, of Wheeling, W. Va., W. R. Errett, of Pittsburg, A. L. White, of Wheeling, Earl Wilfley, of New Castle, Pa., and the writer responded briefly to toasts which were given after refreshments had been served by the ladies of the hall.

The music as rendered by Mrs. L. K. Woolery, Miss Carrie Mathews, Richard Kersey and Prof. Moos added much to this festal day.

The tenth of December marks the formal beginning of a new era with Bethany.

C. M. WATSON.

Bellaire, O.

EDW. B. BAGBY recommends the Scripture Readings of

The Praise Hymnal

"With the opening of our new house of worship we introduced a new hymn book. Our music committee selected THE PRAISE HYMNAL, and we have never regretted their choice. We found beautiful and appropriate hymns for our dedicatory service. For the varying seasons that have followed, and for all the regular and special services held, we have found this selection adequate to all needs.

"I wish to commend especially the collection of Psalms and Topical Selections from the Revised Version of the Scriptures. The use of these Responsive Readings has greatly enriched the worship of our Lord's Day meetings.

EDWARD B. BAGBY."

Ninth Street Church, Washington, D. C.

We advise our customers to take the cloth with leather back binding, not because it is to our profit, but because it is best for them. The price is $75 per hundred copies. We send samples on approval where persons wish to examine the book.

FILLMORE BROS., - 119 W. 6th St., CINCINNATI, O. 40 Bible House, NEW YORK.

THE CHOIR, our monthly anthem journal, is meeting with great success. We are glad to send samples to choir leaders. It wins every time. (9)

Around the Bay.

"Greater San Francisco" will soon have a half million souls and is the coming New York of the Pacific coast. The Christian Church has only five congregations; two in San Francisco, one in Oakland, one in Berkeley, and one in Alameda. They are awakened to the importance of the situation as a strategic point, however, and are planning great things for the future. The commercial activities of these cities on the San Francisco bay and their relatedness to the trade of the Orient are to open the gates of these old lands to the spread of the gospel among millions of people who are now living in superstition, fear and spiritual death. We are counting much on the help and cheer of the CHRISTIAN-EVANGELIST in the coming years for the spread of the gospel west of the Rocky mountains and the far extension of the kingdom of God in oriental countries and idolatrous lands. We already have a strong force of able preachers on the coast and are planning for more through the work of our Berkeley Semnary at Berkeley, the seat of our state University. Dean Van Kirk is full of hope for the future of the seminary.

Oakland is the home of Dr. George W. Sweeney, a member of the well known Sweeney family of preachers. He was pastor of the First Christian church here for many years. But owing to the protracted illness of Mrs. Sweeney he resigned his pastorate, since which time he has been prosecuting a calling which he terms the "Bohemian or High Scout profession." He marries "couples," preaches funerals, and preaches the gospel frequently as occasion offers. He lectures also, on sociology, scientific questions, religious problems, as well as on his travels in foreign lands, which have been quite extensive, "A Tour of the Russian Empire," being one of his lectures.

The Oakland Christian church has had quite a number of well known preachers for pastors. D. Pat Henderson, B. H. Smith, Alexander Johnston, Dr. W. A. Porter, Prof. J. C. Keith, W. A. Nelson, James Small, T. D. Butler, David Wetzell, Glen McWilliams and others have served the church acceptably. The present pastor, Frank A. Powell, has been here a little more than a year and has made a great many friends.

EDWARD BEAL.

Oakland, Cal.

You're killing two birds with one stone when you use PEARLINE. "Work" and "Wear" are both avoided by washing without rubbing, —the PEARLINE way. More economy. You save health, strength, and money when you use PEARLINE. Facts never disproved. The common sense, up-to-date way of getting things clean is the

Pearline Method 660

ANY CHURCH

Contemplating the purchase of an organ will do its members a great injustice if they do not see and hear the.....

ESTEY

No other Organ approaches it in rich and musical tone and wonderful durability. Catalogues and all information mailed to any address.

THE ESTEY CO.,
1116 Olive St., St. Louis.

A SAFE AND PROFITABLE INVESTMENT

For Preachers, Teachers, Physicians, Merchants, Bankers, Lawyers, Farmers,

or any other thrifty people who want to make an investment that will yield an income for the day of retirement. Small or large installments at your pleasure. Fair and increasing dividends from the beginning up to 50 and 100 per cent. No venture, no speculation, but a solid investment.

For literature address

R. MOFFETT, 715 Logan Ave., Cleveland, O.

Chicago University Notes.

Dr. H. L. Willett preached the fall quarter convocation sermon Dec. 15, in Kent theater. It was generally conceded that it was one of the ablest convocation sermons delivered here for a long time.

C. L. Waite, of Cedar Rapids, Ia., passed his final examination for the B. D. degree, Dec. 10.

Austin Hunter is spending his holiday season assisting L. R. Hotaling in a meeting at Michiganton, Ind.

The annual banquet of the Disciples' Club was held the evening of Dec. 16, and proved a most delightful occasion. The attendance was much larger than at any of our former banquets.

During the last few sessions of the weekly assembly of the Disciples, the time has been devoted to a discussion of first principles, what they really are and the urgent need of more vigorous preaching of the same. The men were asked to present ten appropriate subjects for first principle sermons. The general trend of the discussion may be inferred from the following list of subjects submitted by one of the men: 1. "Jesus as the Most Conspicuous Fact." 2. "God." 3. "Holy Scriptures—Whatever Jesus Guarantees has a Revelation Value." 4. "The Teaching of Jesus Concerning Man" 5. "The Human Life of Christ." 6. "The Atonement." 7. "The Doctrine of the Cross." 8. "Resurrection Miracle—Its Implication." 9. "Regeneration." 10. "The Program of Christ."

AUSTIN HUNTER.

Dec. 18, 1901.

Are We Infidels?

In my boyhood days the pioneers of the Reformation were doing vigorous work in western Missouri. They met with strong opposition from our religious neighbors. I heard such remarks as, "Campbellism is baptized infidelity," "He is a baptized infidel," "Your so-called Christian Church is simply a lot of baptized infidels," "You people baptize infidels," etc.

We had some grand, good preachers there in those days. There were giants in the earth in those days and how well they did their work is eloquently told by our large membership in that state to-day.

These preachers showed by their labors, their lives and their sacrifices that they were the Lord's heroes. They received no salaries, their honest, industrious hands ministered to their necessities. Even Paul at Corinth probably worked no harder nor preached more earnestly.

In days since then I have often wondered how those preachers succeeded in making a living while devoting so much time to freely preaching the gospel. They were indeed poor in this world's goods; proverbially so, but they were rich in the faith, and in a knowledge of the Bible. Texas has had the same kind of heroes. I feel sure that every reader of this is glad to be able to say that he is a member of the same household of faith with these pioneers.

Now, listen, Paul says, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Thank God we have the opportunity yet!

Some of these grand men who wore themselves out in the Lord's work are yet lingering with us. We have not only the opportunity, but we have an urgent appeal to do good to them.

The board of ministerial relief is calling earnestly for help for these men. Let us heed the words of Paul ere the opportunity is gone.

But do you ask, "What has this to do with the question at the head of this article?"

I will tell you; hear Paul again, "If any provide not for his own and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Brethren, are not these old pioneers of our own household? Are we providing for them?

The spirit of Bro. Atkinson, whose heart we broke by our neglect of this subject, took its flight as he said, "Brethren, be warned, quit you like men."

T. D. SECREST.

Preachers and Printer's Ink.

Ministers of the gospel get many favors in the way of free advertising. The use and abuse of their privileges in this regard is both interesting and amusing. In the "Personal Mention" columns and "Reports from the Field," we sometimes see evidences of that something that is "half scandal." On my desk is an interesting lot of "ads" from lecture bureaus and clippings from some religious papers. One of the first is a folder setting forth the charms of a "Prince among lecturers." On the front page is the picture of "the doctor," surrounded by the familiar faces of some "sure thing" American orators. For ego, I take off my hat to this advertisement. I find on examination that "the doctor" is "preacher," "author," "lecturer," "traveler," "a second Wendling," and any one of half a dozen other nice things. "Held us spell-bound," "simply stupendous," etc., etc., are some things the hearers are supposed to say about this man. Evidently the world languished, its ears aching for Demosthenian eloquence until this luminary appeared above the horizon.

Then, I have in mind the preacher who has just "taken charge of the First church at Beanville." (The only one there). Some nice young woman immediately writes of the big audiences and "large interest in all departments since Brother Stirem came." "Already the town is upside down," "Think we will have to enlarge the church," "A marvelously enthusiastic worker," etc., etc., are some of the phrases that greet the tired eyes of Bro. Jones who has just gone from Beanville.

I offer gratis a scheme for all such remarkable men to advertise themselves without becoming a burden to the papers and incidentally saving from "that tired feeling" us who labor, perhaps in struggling churches, trying to give Jesus the pre-eminence.

The idea is this: Get the photograph of the preacher, large size, usual smile, etc., place it on placards, street car size, and print the following lines beside "the doctor's" smiling phiz:

This is the preacher of (insert name) town,
His fame is known for miles around;
Prince, author, lecturer, too, is he—
O wonderful versatility!
So hear him now, or miss a treat,
In powerful preaching, he can't be beat.

REUBEN SLOWGO.

The Value of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth; and further acts as a natural and eminently safe carchartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poisons of catarrh.

All druggists sell charcoal in one form or another, but probable the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is that no harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Barnes Business College
Library Bldg., 911 Locust st., St. Louis, Mo. A Strictly High Grade Business School. Thorough instruction in all Commercial Studies, including Shorthand, Touch Typewriting, etc. Established 20 years. Send for 50 page illustrated catalogue.

POSITIONS Guaranteed Under Reasonable Conditions.
Our facilities for securing positions and the proficiency of our graduates are ten times more strongly endorsed by bankers and merchants than those of other colleges. Send for catalogue.
DRAUGHON'S PRACTICAL BUSINESS Colleges
Nashville, Tenn., St. Louis, Mo., Savannah, Ga., Montgomery, Ala., Little Rock, Ark., Galveston, Tex., Ft. Worth, Tex., Shreveport, La.
Cheap board. Car fare paid. No vacation. Enter any time. Best patronized in the South. Bookkeeping, Shorthand, Etc., taught by mail. Write for price list Home Study. Scholarship Free by doing a little writing at your home.

Church Bells, Peals and Chimes of Lake Superior Ingot Copper and East India Tin Only.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO. Cincinnati, O.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price
McSHANE BELL FOUNDRY
Baltimore, Md.

AULT & WIBORG COMPANY
Manufacturers of Printing Inks.
CINCINNATI. NEW YORK.
CHICAGO. ST. LOUIS.
This Paper Printed with Ault & Wiborg Ink.

Evangelistic.

COLORADO.

Fort Collins, Dec. 14.—Eleven added to the church here since last report.—WM. J. LOCKHART.

CUBA.

Havana, Dec. 16.—We heard last evening the first confession of the Christ in Spanish in our Cuban mission. Manuel Quijono, a young man of 26, well educated, came forward and publicly confessed that "Jesus es el Cristo el hijo de Dios" He will be buried with his Lord in baptism next Lord's day, where I have already baptized 26 in the Gulf. We believe Mr. Quijono will be a valuable help to us. He has been a regular visitor in my home for months on Sundays, when we have talked and read of his Christian duty. We expect the Havana work to prosper, but more so with your prayers and those of our brethren in our beloved land. May you all pray for Cuba in these trying, unsettled times in her business and civil affairs.—LOWELL C. MCPHERSON.

ILLINOIS.

Arcola, Dec. 16.—One added to the church here yesterday.—L. P. FAULDERS.

Benton, Dec. 20.—I recently held a two weeks' meeting at Christopher, with 14 baptisms, two reclaimed. Provision made for organizing a C. E. society.—W. J. BURNER.

Chapin, Dec. 18.—The church at Literberry, Ill., closed a successful protracted effort on Lord's day, Dec. 15, 1901. There were 12 most excellent additions to the church, 10 by confession and baptism and 2 from the Baptists. Bro. E. O. Sharpe, of Girard, Ill., did the preaching. He is clear, forceful, able and scholarly. I filled Bro. Sharpe's pulpit during this meeting and 2 were added there by statement. The church at Literberry has extended a call to me to continue with them another year, beginning Jan. 1, 1902. This will be my seventh year as pastor of this congregation. —IVAN W. AGEE.

Moline, Dec. 12.—Last Lord's day we closed a great union meeting. A feature of the meeting was C. E. Millard's illustrated songs. —S. D. POOLE.

Rantoul, Dec. 16.—One confession here yesterday at our regular service. One added by letter a week ago. A. R. Spicer, of Danville, Ill., has been called to succeed me here.—H. M. BARNETT.

Saybrook.—One addition from the Baptists and one confession. Members of the church gave the preacher a surprise party on Dec. 4, and left the larder well filled with the necessaries of life.—T. A. LINDENMEYER.

Sidell, Dec. 16.—Three additions yesterday at regular services, two by statement and one by confession. Two by letter at previous regular services —C. F. GAUMER, pastor.

Sidell, Dec. 16.—Our meeting closed last Friday night with 17 added to the church; 7 baptisms, 5 from the Methodists and others by letter or statement. This is admittedly a difficult field, but we have done our best. Bro. Coggins, pastor Tabernacle Christian Church, Decatur, Ill, did the preaching and did it well.—ADAM K. ADCOCK

INDIANA.

Cicero.—I have just closed a very interesting meeting at Cicero, Ind., resulting in 34 accessions to the church and a general awakening of the community; 55 have been added during the year. I will preach for them one-half the time next year.—T. H. KUHN.

Elwood, Dec. 18 —Meeting at Cisne three weeks and two days old with 30 additions, 22 by obedience. K. A. Williams is doing a grand work in that community.—L. C. WILSON.

I have just closed a ten days' meeting for my brother, J. J. Taylor, in the Christian Church at North Vernon, Ind. There were 14 additions to the church; 12 confessions, one reclaimed from the Baptists and one immersed Presbyterian. T. R. Humphrey, of Vevay, Ind., led the song service. My brother was called for all instead of half time.—J. MURRAY TAYLOR.

IOWA.

Bloomfield, Dec. 16.—Our meeting continues, with 61 additions to date.—D. A. WICKIZER.

Corning, Dec. 16.—Four more received into the fellowship yesterday; three by letter and one by obedience. The good work goes on and the church is prosperous. W. B. Crewdson, former pastor, gave us a fine lecture Dec. 10. Theme, "The Place and Power of the C. E. Society." It will do any church good to hear it.—I. H. FULLER.

Drakeville, Dec. 18.—Our meeting here closed last night with 38 additions; 32 by baptism, 2 reclaimed and 4 by statement. Seven of those baptized were from Methodist families and two from Baptist families. This is the eighth protracted meeting I have held at Drakeville, assisted by home forces. My work at this place will close next Sunday, having preached for them half-time ten years, during which there were 245 additions to the church. Bro. J. H. Painter will probably be my successor.—D. W. HASTINGS.

Jefferson, Dec. 21.—We have just closed a pleasant and profitable meeting with the church at Ulysses, Neb , where Bro. Baldwin, the state secretary, is pastor. We begin at Estherville, Ia., on the 29th. — LAWRENCE WRIGHT.

North English, Dec. 16.—The meeting continues all this week, God willing, closing the 22nd inst., 30 accessions to date. Bro. Telford is the pastor.—BEN F. HILL.

Villisca, Dec. 20.—Myself and Ward E. Shafer, leader of music, begin a meeting at Newton, Ia., Jan. 6. E. F. Leake, of Newton, assisted by Mr. Shafer, will hold a meeting here in February.—S. M. PERKINS.

KANSAS.

Courtland, Dec. 16.—I baptized two men here yesterday, making nine since my last report.—J. L. THOMPSON.

New Albany, Dec. 15.—Our meeting at Silver Creek closed Dec. 9 on account of bad weather. The preaching was well done by Bro. G. Park, of Buffalo. Three from the Baptists. Will begin our meeting at New Albany soon. —G. F. BRADFORD, pastor.

Parsons, Dec. 20.—We closed our meeting at Blackwell, Okla., with 58 additions, 24 by baptism. Begin at Marshalltown, Ia., Jan. 1.—W. E. HARLOW.

Winfield —Fifty-six added here recently, thirty of these by confession.—GEO. T. SMITH.

MISSOURI.

California, Dec. 16.—Our meeting at this place closed last night. There were 7 additions, 6 by baptism and 1 from the Baptists.

Who wrote MACBETH? The wise woman who got into some lamp trouble or other.

My name on every one.

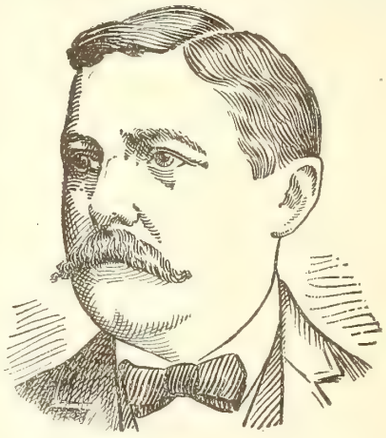
If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

The Right Thing.

A New Catarrh Cure which is Rapidly Coming to the Front.

For several years Eucalyptol Guaiacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given separately, and only very recently an ingenious chemist succeeded in combining them, together with other antiseptics, into a pleasant, effective tablet.



Druggists sell the remedy under the name of Stuart's Catarrh Tablets, and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh, and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Catarrh Tablets, and am glad to say that they have done wonders for me, and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. Geo. J. Casanova, of Hotel Griffon, West 9th Street, New York City, writes: "I have commenced using Stuart's Catarrh Tablets, and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburg advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat or stomach.

He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and pleasant to take, and are so harmless that little children take them with benefit, as they contain no opiate, cocaine or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package, and they are probably the safest and most reliable cure for any form of catarrh.

OIL--SMELTER--MINES.

DOUGLAS, LACEY & CO

Bankers, Brokers, Fiscal Agents,

Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal. Stock Exchange.

66 BROADWAY & 17 NEW ST., NEW YORK.

Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Specialty.

Booklets giving our successful plan for realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc. sent free to any interested on application.

BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Baltimore, Washington, Pittsburg, Buffalo, Prescott, Ariz.; Los Angeles, Cal.; Hartford, Conn.; Halifax, N.S.; St. John, N. B., Montreal and Toronto, Can.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougera & Co. 30 North William St. N. Y.

My brother in the flesh, Claude E. Hill, of Pleasant Hill, did the preaching, and it was second to none I have ever heard in a series of meetings. The church was delighted and is left in fine working condition. We are expecting further results to follow this excellent work.—C. C. HILL.

Cameron.—Four additions to the church Sunday, making 12 since the special revial service closed, or 48 since Oct. 1.—WILL H. BROWN.

Chillicothe, Dec. 17.—Just closed a meeting at Highlands, Mo. (Breckenridge P. O), last Sunday night, with 13 confessions, 1 restored. Bro. Pardoner preached 3 sermons for me while I was away, with 3 additions. Bro. Bates preached for me one night; was stormed out, and closed on account of cold. Sister Gertrude Ammons, of Seymour, Ia., had charge of the music. This was my third annual meeting with the above church since I commenced laboring with them.—O. L. SUMNER.

Palmyra, Dec. 22.—Two accessions here today.—W. A. FITE.

Marionville, Dec. 16.—Our meeting with Bro. Myrick, at New Hampton, closed with 19 additions. It was an enjoyable meeting. I preached for Bro. W. F. Turner on Sunday night, the 8th. There were 4 additions. Bro. Turner is doing a great work in this important field. On the 29th they will go into their new house—one of the best, if not the best in the state I lectured on Monday night. Today I start for my home in the sunny south.—MORGAN MORGANS.

Moberly, Dec. 17.—Our meeting of three weeks closed at Missouri City on the 1st inst., with 24 additions. Bro. H. S. Saxby assisted in the meeting. During our two years' service at Missouri City 47 were added to the church there —J. P. FURNISH.

Mexico, Dec. 16.—Our three weeks' meeting closed yesterday with 29 additions from all sources; 16 baptisms, 2 restored; one prominent man from M E. Church; others by letter. J. Will Landrum greatly pleased us as a song leader. I can highly recommend him anywhere. But for severe weather our additions could have been doubled.—A. W. KOKENDOFFER.

OHIO.

Columbus, Dec. 15.—Two added by confession and one by statement this evening. One added by baptism Dec. 1. Two-thirds of the amount needed to build our new auditorium has already been subscribed, and we hope to dedicate next November.—M. E. CHATRY, pastor.

Gibsonburg, Dec. 20.—Our meeting closed here Friday night, Dec. 13, with 14 additions, 12 by baptism. Elder Mullen, of Bays, O., assisted me. We are greatly encouraged.—MELVIN L. PEDEN, pastor.

Greenwich, Dec. 16.—We closed a five weeks' meeting here last night. I baptized 20 and fellowshiped one from the Methodists and one from the Church of God, 22 in all. One was the daughter of a Congregational minister, another a member of that church, and two others of those I baptized were Methodists, but are all now simply Christians. This is my first meeting as pastor. It was conducted entirely by our home forces. I go to Ft. Wayne, Ind., in January to assist Bro. Harris at Creighton Avenue.—JAMES E. HAWES, pastor.

Nelsonville, Dec. 16.—There have been five additions here since our meeting closed.—C. M. KEENE.

Newark, Dec. 16.—Three additions yesterday. This makes 26 since beginning here the last of September.—H. NEWTON MILLER.

Perry, Dec. 20.—Just closed a four weeks' successful meeting. Bro. Percy H. Wilson, of Austintown, O., was our evangelist. His work was earnest, thorough, scriptural. Visible results, 15 added and the church greatly strengthened and encouraged.—O. A. RICHARDS.

The Spiritual Side of Our Plea

By A. B. JONES

This new volume is a notable contribution to a better understanding of the spiritual significance and value of our Reformatory Movement. It accentuates a side of our plea which has been too much neglected by many. It deals, in a profound manner, characteristic of its author, with such questions as "The Letter and the Spirit," "The Real and the Formal," "Alexander Campbell on Remission of Sins," "The Word and the Spirit," and "Righteousness and Law." The views herein expressed are the result of long and mature deliberation by one of the clearest thinkers and writers in our ranks.

Cloth ✕ 394 Pages ✕ Price, $1.50

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

OKLAHOMA TERRITORY.

El Reno, Dec. 17.—Our meeting closed with 36 confessions and 85 by letter and statement. With the growth of El Reno we are getting many good families. The meeting was conducted by home forces except that Bro. John A. Stevens, of Chickasha, was with us six days the last week.—J. M. MONROE.

Norman, Dec. 16.—We had one addition to the church here yesterday.—J. G. CREASON.

Pond Creek, Dec. 16.—In a meeting here with the pastor, A. E. Wrentmore. Meeting two weeks' old and 11 additions. Large crowds and a fine interest. Bro. Wrentmore has done an excellent work here. Beginning Dec. 16 we will be reinforced for one week by Evangelist J. V. COOMBS, A. R. DAVIS, singer.

TEXAS.

Athens, Dec. 14.—Bro. Tom Smith conducted a meeting of 10 days at Poyner, this (Henderson) county with 55 additions.—J. H. FULLER.

Big Springs, Dec. 19.—We began a meeting here a few days ago. This is a hard field. E. W. Darst, of Chicago, is preaching some of his fine foundation sermons. Two confessions last night. Those needing my services after the holidays should write me at once.—JAS. S. HELM, singing evangelist, Dallas, Tex.

Houston, Dec. 16.—We feel like having a jubilee here. Paid a debt last week of five years' standing. Everything on the up grade. Two more excellent accessions yesterday.—E. W. BRICKERT.

WASHINGTON.

Elma, Dec. 16.—Two baptisms on Sunday evening. We have hope now of a number of young men for the Lord's fold Those who have come recently to make the good confession range in age from 20 to 23.—DANIEL TRUNDLE.

One in a Hundred.

The first year of the new century is gone; there are ninety nine years left for improvement. Messrs. N. W. Ayer & Son, the Philadelphia promoters of advertising, have begun early in their efforts to make the second year better than the first. Their Twentieth Century Calendar, ssued about this time last year, it was thought, approached near the limits of the art preservative and the demands of utility—but the 1902 calendar is better. As usual, the background and main sheet of this calendar is an art work, enhanced in beauty by the tasteful colors of the printer. The twelve sheets containing the dates of the months have a restful dark green background, the large figures in white catching the eye at a great distance. In each sheet are epigrammatic sentences bearing on the possibilities of business during the year. Though this calendar marks the passing of one year in a hundred, it is in itself one calendar in a thousand for artistic beauty and real usefulness. The demand is always great, and whoever would have a copy should send 25c before the edition runs low. This is a merely nominal price to cover the cost of printing, handling and postage. Address N. W. Ayer & Son, Chestnut and Eighth streets, Philadelphia.

I Can Sell Your Farm

or other real estate for cash, no matter where located Send description and selling price and learn my wonderfully successful plan. **W. M. OSTRANDER,** North American Building, Philadelphia, Pa.

Catarrh and Consumption

I have spent nearly 50 years in the treatment of the above named troubles and believe I have effected more permanent cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, **Free** and post-paid to every reader of this paper who suffers from these loathsome, dangerous and disgusting diseases. My treatment will positively give prompt relief and cure in the worst cases. This is a sincere offer which anyone is free to accept. Addresss, PROFESSOR **J. A. Lawrence, 114 West 32d St., New York.**

THE SCENIC ROUTE

FRISCO SYSTEM

Its rails penetrate the fertile States of

MISSOURI,
ARKANSAS,
KANSAS,
OKLAHOMA,
INDIAN TERRITORY,
TEXAS and the SOUTHWEST,
TENNESSEE,
MISSISSIPPI,
ALABAMA and the SOUTHEAST

It reaches the rich farming lands of Kansas and Oklahoma, the mineral fields of Southern Missouri and Northern Arkansas, the cotton fields of the South and Southwest, the oil fields of Kansas and the Indian Territory, and hundreds of other industrial places of interest and profit to the home-seeker and investor. And last, but not least, it will carry you to the famed health resorts of the Ozarks,

Eureka Springs AND Monte Ne

Send your friends in the old States one of our illustrated pamphlets, to be had by addressing Room No. 726, Century Building, St. Louis:

"The Top of the Ozarks."
"Feathers and Fins on the Frisco."
"Fruit Farming Along the Frisco."
"The Ozark Uplift."
"There is Something to See Along the Frisco Line."
"Oil, and where to find it."

The most comprehensive railroad literature for the home-seeker, traveler or investor ever published for gratuitous distribution.

Family Circle

The Sleepy Man.

Nurse says the sleepy man
  Is coming—let us run,
And watch him through the keyhole;
  'Twill be such glorious fun.

I wonder what he looks like,
  For nurse has often told
That he's great-grandpa to Santa Claus,
  Then he must be very old.

So they softly crept to the playroom—
  Little Ted and blue-eyed Nan—
And waited long and patiently
  To see the sleepy man.

At last came their bedtime,
  And nurse looked all around
For Baby Nan and Little Ted,
  But neither could be found.

So then she sought the playroom,
  And lo, behind the door
The sleepy man had caught them both
  And laid them on the floor.

—*New York Tribune.*

Loyal to the Climate.

Residents of St. Paul are said to be fond of dwelling upon the "peculiar dryness" in their climate which makes the cold less unbearable. A writer in the Chicago Tribune, who also has a "peculiar dryness" in his method of telling the story, makes it evident that the cold is not depressing to cheerful people who have large wardrobes.

"Yes," remarked the St. Paul man to his friend from Chicago, as he stood arrayed in his blanket suit and adjusted a couple of buckskin chest protectors, "yes, there is something about the air in this northwestern climate which causes a person not to notice the cold.

"Its extreme dryness," he continued, as he drew on an extra pair of woolen socks, a pair of Scandinavian sheepskin boots and some Alaska overshoes, "its extreme dryness makes a degree of cold reckoned by the mercury, which is unbearable in other latitudes, simply exhilarating here. ered more with the cold in Michigan, for instance," he added, as he drew on a pair of goatskin leggings, adjusted a double fur cap and tied on some Eskimo ear-muffs, "in Michigan or Illinois, we will say, with the thermometer at zero or above than I have here with it at forty-five to fifty degrees below.

"The dryness of our winter air is certainly remarkable," he went on, as he wound a couple of rods of red woolen scarf about his neck, wrapped a dozen newspapers about his body, drew on a fall cloth overcoat, a winter cloth overcoat, a light buffalo-skin overcoat and bearskin overcoat.

"No, if you have never enjoyed our glorious Minnesota winter climate with its dry atmosphere, its bright sunshine and invigorating ozone, you would scarcely believe some things I could tell you about it. The air is so dry," he continued, as he adjusted his nose protector, drew on his reindeer-skin mittens, and carefully closed one eyehole in the sealskin mask which he drew down from his cap, "it's so dry that actually it seems next to impossible to feel the cold at all.

"We can scarcely realize in the spring that we have had winter, owing to the extreme dryness of the atmosphere.

"By the way," he went on, turning to his wife, "just bring me a couple of blankets and those bedquilts and throw over my shoulders, and hand me that muff with the hot soapstone in it, and then if you'll have the girl bring me my show-shoes and iceberg scaling stick, I'll step over and see them pry the workmen off the top of the ice palace who were frozen on yesterday. I tell you, we shouldn't be going out this way five hundred miles farther south, where the air is damp and chilly. Nothing but our dry air makes it possible."

A Convincing Argument.

His name was John Methuen, and his life was a long series of disappointments and baffled hopes. He was a mere lad when his father died, and John as the eldest child and only son, assumed the burden of supporting the family. A thoughtful, studious boy, with a love of books, he was obliged to sacrifice all his hopes for an education.

It was a hard battle. The mother aged visibly, the sisters were delicate and unaccustomed to the work which their circumstances put upon them, and John himself was never strong. But he was ever faithful to his responsibilities.

In time he married, and into his home came his mother and one sister. It was a blessed burden, but still a burden, and the years were many during which he carried it.

The outward features of his life were commonplace enough. His taste for books and his leaning toward the intellectual interests of life would naturally have led him into some pursuit where the taste could be gratified; but circumstances deprived him of the choice. His father had owned a small farm, and there the boy's duty lay. He was a small farmer, and not a particularly successful one. Not only did he never attain a position of ease, he never even reached the point where the necessity of meeting his expenses and paying his just debts was not a problem and a cause for worry. He died when he had hardly passed middle age, worn out by the burden he had carried so uncomplainingly from boyhood.

But that is not the whole story. He had improved his mind in odd moments, had read widely and thought well. He had held a modest but increasingly influential position in the church, and for years had taught in the Sunday-school. Men recognized the strength and fineness of his mind, and were accustomed to say of him, "What a pity that he had not a college education!"

Remarks like these, echoing the "might have been" of his disappointed past, sometimes came to his ears, but they seemed never to disturb him or to ruffle the habitual serenity of his manner. In all those years he was ever calm, ever courteous, ever helpful. No man could recall an instance when he had complained or had reminded others that he had made any sacrifice for them.

After he was dead a brilliant young man in the village, who had been known as a skeptic, became a decided Christian. It was a surprise to his friends, and one of them asked him what argument had changed his views.

"The life of John Methuen," was his answer.

Then the thought came to others of the friends of the dead man that if all the service he had performed could be measured, and the number known of those he had touched for good, the life of John Methuen would be seen to have been as useful as if he had occupied a chair in the faculty of some college, or filled a pulpit, or been a leader in great industrial enterprises.

There are many John Methuens. Their humble lives often seem like failures, but be sure that not one of them is in vain, and that to Him who knows the human heart they are not failures, but the noblest of successes.—*Youth's Companion.*

BLOOD HISTORY

Born in bone marrow—dies in the liver. This is the beginning and the end of the rich, red blood that keeps us all alive. Blood history makes a fascinating story.

Scott's Emulsion often plays a most important part in blood history. At the very beginning—that is where its influence is greatest.

Scott's Emulsion is a blood food—a rich material for making new blood. Nothing better for bringing color to pale faces.

We'll send you a little to try, if you like.
SCOTT & BOWNE, 409 Pearl street, New York.

Playing Doctor.

An attorney has two bright children. A few days ago their mamma found they were playing "doctor." The younger child was the patient, with head wrapped in a towel, and the older, the physician, with a silk hat and a cane. The mother, unseen by the little ones, listened at the doorway.

"I feel awful bad," said the patient.

"We'll fix all that," said the doctor, briskly. "Lemme see your tongue."

Out came the tiny red indicator.

"Hum-hum! coated," said the doctor, looking very grave indeed.

Then, without a word of warning, the skilled physician hauled off and gave the patient a smart slap in the region of the ribs.

"Ouch!" cried the sufferer.

"Feel any pain there?" inquired the doctor.

"Yes," said the patient.

"I thought so," said the healer. "How's the other side?"

"It's all right," said the patient, edging away.

Thereupon the doctor produced a small bottle, with what looked like either bread or mud in it, and placed it on the table.

"Take one of these pellets," the physician said, "dissolved in water, every seventeen minutes—al-ter-mit-ly."

"How long mus' I take 'em?" groaned the patient.

"Till you die," said the doctor. "Good-by."—*Selected.*

To Cure a Cold in One Day
Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

Eggs in Winter.

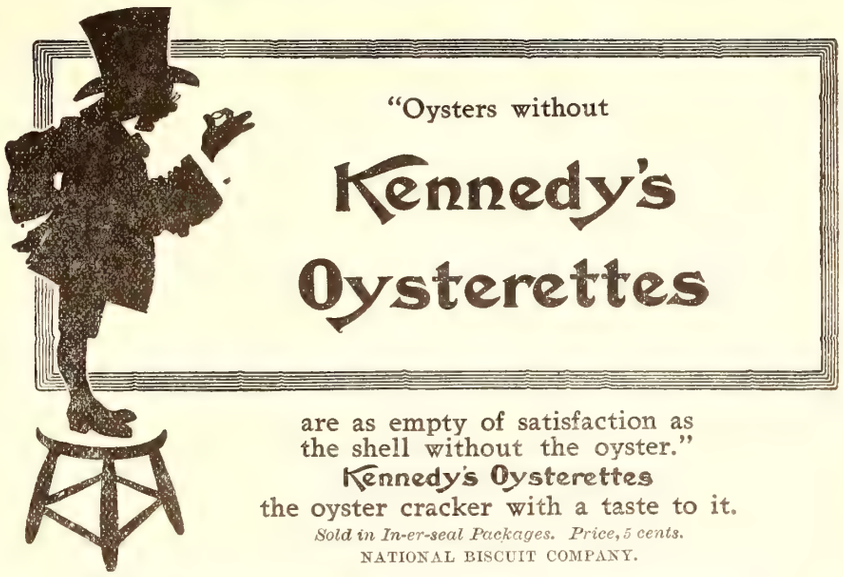
EDITOR CHRISTIAN-EVANGELIST: —Two years ago in a lecture before the chemistry class at the medical university where I was a student, the professor, while analyzing an egg, stated that the reason hens did not lay as many eggs in winter as in summer was that in winter they could not get the necessary food to produce the yolk of eggs, and if farmers would feed their fowls powdered red albumen in winter they could have as many eggs as in summer. I was interested in the subject, as my father and brothers are farmers, so after the lecture I asked the professor in what quantities and how the albumen should be fed. He said to take a pound of powdered red albumen and mix it with a pound of black or red pepper ground fine. Then every morning mix some ground feed, half wheat bran and half corn meal, and to each quart of this feed add two teaspoons full of the mixed pepper and albumen, then add enough hot water to dampen the feed not to make it sticky. Give a quart of this mixed hot feed to each 12 hens every morning, and a quart of whole grain, wheat or corn, or both mixed for each 12 fowls every evening, and in two weeks your hens will begin to lay and will lay all winter if you feed them this feed. The professor said he had kept a pen of game fowls for 15 years, he always fed them this feed and always had an abundance of eggs.

I wrote to my father and brothers, giving them this recipe, and they and several neighbors tried it with complete success last winter, the coldest weather did not stop their hens laying. My father keeps about 100 light brahmas, winter before last they did not lay at all, but on this feed last winter they averaged about seven dozen eggs a day all winter. One thing the brahmas used to do to a finish—that was set, but last winter father could not get a hen to set until he quit feeding this feed.

My brother bought 250 young hens last September, and I got a letter from him today saying that he began feeding this feed two weeks ago and is now getting over 200 eggs a day. I have a great many friends back home that read your paper and thought I would print this recipe, so that they and all your readers that keep poultry could be benefited by its use, for hens may as well be laying all winter as to be idle, but a hen is simply a machine, and if you do not supply the material, the hens cannot lay the eggs. You can get a pound of pepper at any grocery for about 30 cents and a pound of albumen at any drug store for 60 cents. A pound of each will feed 50 hens over a month. You will get 100 dozen eggs that you would not get without it, and 100 dozen eggs in winter are worth at least $20, and $20 for 90 cents worth of feed is surely a big profit.

J. Q. MCNAUGHTON.

The only funny thing I have seen in a London newspaper in five months here (intentionally funny, I mean,) was a picture in one of the pink afternoon papers. An old lady was standing on the edge of the roadway talking to a constable, with her back turned toward the 'bus that was tearing down the street. "Wheer do I get the Hampstead 'bus, constable?" she asked. "You'll get it in the back, mum," said he, "if you stand there about half a minute longer."



A Pair of Them.

Those who have first gazed in dismay and then laughed at their own distorted reflection in a concave or convex mirror will appreciate an amusing occurrence lately witnessed at a menagerie.

Here and there between the cages were placed trick mirrors which reflected a distorted image. An Irishman, after a critical survey of the monkeys, had wandered away from his better-half and suddenly found himself in front of one of these mirrors. After a glance at his distorted reflection he rushed back to his wife, who was still watching the antics of the monkeys.

"Come away wid ye, Bridget!" he exclaimed. "Oi've found a bigger trate than that—the ugliest baste in the show! He's in a little cage in the corner"

Bridget followed her husband's lead, and he dragged her in front of the "little cage." To his astonishment there was more in the "cage" than he expected.

"Begorra, Bridget," he exclaimed, "there's a pair av 'em!"

As Good as Golf.

He was an old farmer, on a visit to the city, and he saw two young fellows playing chess. The game was long, and he ventured to interrupt it at length.

"Excuse me," he said, "but the object of both of you is to git them wooden objects from where they are over to where they ain't?"

"That partly expresses it," replied one of the players.

"And you have to be continually on the lookout for surprises and difficulties?"

"Constantly."

"And if you ain't mighty keerful, you're going to lose some on 'em?"

"Yes."

"An' then there's that other game that you dress up odd fur, and play with long sticks an' a little ball."

"You mean golf."

"I think prob'ly that's what I mean. Is that game amusin'?"

"It is quite interesting, and the exercise is very beneficial."

"Well, I reckon it's a mighty good joke."

"To what do you refer?"

"The way I've been havin' fun without knowin' anything about it. If you gentlemen want to really enjoy yourselves, you come over an' git me to let you drive pigs. You'll git all the walkin' you want, an' the way you have to watch fur surprises, an' figger so's not to lose 'em, would tickle you most to death."

An Enthusiastic Reader.

Happy would be the modern novelist who should awaken one tithe of the interest excited by Richardson's novels in Lady Bradshaigh, one of the author's friends, says the Youth's Companion. This lady entered so deeply into the story of "Clarissa Harlowe" that she regarded the actors in it as real persons. "Would you have me weep incessantly?" she asked, on receiving volume five.

Again, after she had learned what the catastrophe was to be, she wrote:

"If it be possible, recall the dreadful sentence. My hand trembles, for I can scarcely hold my pen. I cannot help hating you if you alter not your scheme."

All her persuasions were in vain; but having suffered so much on Clarissa's account, it was certainly a little hard that, in his third novel, he must threaten her with the death of his heroine. Then criticism was changed to entreaty. "I was forced to lie down," she says, "and was relieved for a moment by a flood of tears. I was not without some hope of relief from your letter, but alas! I am more confirmed by it in what I dreaded."

She adds in a postscript, "This letter will weigh heavy with my tears. It has been thoroughly soaked; and I have but one poor consolation left, that if you kill me, it is the way you use all your heroines."

Richardson's reply was to send her the seventh volume, where the heroine was blessed with good fortune; and Lady Bradshaigh's relief found an expression equally exaggerated.

"God Almighty bless you, my dear sir," she writes, "for setting my bursting heart at ease. I wish you had seen me open your letter, trembling, laying it down, taking it up again, unresolved whether to look at the beginning or the conclusion. At last I ventured to unfold it partly, and with a side glance read a few words which instantly produced the happiest tears I ever shed. Oh, sir, you would rejoice in the pain you occasioned me, could you but know how I feel. Forgive you? From my heart and soul I thank you."

Young Blood.

The fact that a young man of twenty-six has just succeeded apparently in sending a signal across the Atlantic Ocean without wires and that another young man of twenty-five has within the past few months accomplished hitherto impossible things in aerial navigation, together with the fact that President Roosevelt at forty-three is by far the youngest man who ever occupied that high office, calls attention to the preeminent part that young men are playing in the world's affairs. Young as he is, however, Mr. Roosevelt, says Success, is the oldest of at least nineteen of the prominent rulers of the earth. He is just three months older than Emperor William of Germany, and Czar Nicholas of Russia is only thirty-three years of age. The emperor of China is twenty-nine. Victor Emanuel III., of Italy, is one year younger. Queen Wilhelmina, of Holland, is twenty-one. Though not yet actually ruling, Alphonso XIII., of Spain, is but fifteen. His royal neighbor, Charles I., of Portugal, is a year under forty. Abbas II., Hilma, khedive of Egypt, is but twenty-seven. Alexander of Servia is twenty-five. Ferdinand I., of Bulgaria, will be forty-one next February. Thanh Tai, king of Siam, is twenty-two. Of the rulers of the small German states, Ernest Louis, grand duke of Hesse, is thirty-three; Charles Edward, duke of Saxe-Coburg, is seventeen, and Frederic, prince of Waldeck, is thirty-six.

R. Iglesias, president of Costa Rica, is forty. The sultan of Morocco, Abdul Azziz, is twenty-three; and the maharajah of Nepal is twenty-seven. Prince George, of Greece, governor of Crete, is thirty two. In our own country, Governor J. C. W. Beckham, of Kentucky, is thirty-two.

It will be seen that a great part of the earth is ruled by young men, and no one will deny that government is not wiser, more enlightened, and more restricted to the necessary exercise of power than ever before.

"Wish I was twins," said Willie. "Why?" "I'd send the other half of me to school, and this half would go fishing."

"Are you working—have you any engagement now?" asked the elastic skin man of the living skeleton. "No," replied the other freak, "I am what is known as 'an idle curiosity.'"

"If I stand on my head, the blood all rushes to my head, doesn't?" No one ventured to contradict him. "Now," he continued triumphantly, "when I stand on my feet, why doesn't the blood all rush into my feet?" "Because," remarked Hostetter McGinnis, "Your feet are not empty."

The steamer rolled and pitched in the waves. "Deah boy," groaned Cholly, at the end of his first hour on shipboard, "promise me you will send my remains home to my people." A second hour passed. "Deah boy," feebly moaned Cholly, "you needn't send my remains home. There won't be any."

Just a Teaspoonful of Perry Davis' Painkiller in warm water or milk, taken after exposure to cold or wet will quicken the circulation and thus prevent a chill. There is but one Painkiller, Perry Davis'.

The American Bible Society
BIBLE HOUSE, ASTOR PLACE, NEW YORK CITY.
A Great Variety of Bibles, Testaments and Scripture Portions at
COST PRICES
For Missionary and Benevolent Work — Price Lists free on application

DINNER SET FREE
for selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our 50-piece Dinner Set full size, handsomely decorated and gold-lined. We also give **Curtains, Couches, Rockers, Parlor Tables, Sewing Machines, Parlor Lamps, Musical Instruments of all kinds** and manyother premiums for selling Salvona Soaps and Perfumes. We allow you 15 days to deliver goods and collect for them. We give cash commission if desired. **No money required. We prepay all** Freight Charges. Illustrated catalogue free. **Salvona Soap Co.**, 12th & Pine Sts., **St. Louis, Mo.**
(We can personally assure our readers that the Salvona Soap Co., is thoroughly reliable and trustworthy. Ed.)

MAYFIELD SANITARIUM 912 Taylor Ave., St Louis, Mo.
Delmar Avenue or Suburban Cars pass our door

An ideal Christian Home and Hospital.
Elegant location and fitted with all modern improvements.
Medical Staff of Eminent Specialists.
Christian Nurses with Superior Training, furnished.
Reasonable rates for best service. Send for illustrated souvenir.
Ambulance sent free to Union Station when proper notice is given.
For further information address,
W. H. MAYFIELD, M. D., Surgeon in Chief, Dr. W. G. TYZZER, General Manager.

If you intend to
MAKE A TRIP
write for maps, time-tables and
LOWEST RATES
to the
CHICAGO & ALTON RY.
Full information and details cheerfully given. The equipment of "The Alton" is matchless in every respect, so much so that its superb appointments have earned for it the title of
"THE ONLY WAY."
D. BOWES, Asst. Genl. Pass. Agent, St. Louis, Mo.

Burlington Route
9 A.M. 9 P.M. TO KANSAS CITY.
Two trains daily with all classes of modern equipment.
The Burlington has the only train from St. Louis near the popular leaving hour of 9 p. m. for the West—Kansas City, Omaha, St. Joseph, Denver.... ..
City Ticket Office—S. W. Cor. Broadway and Olive St., St. Louis.

With the Children.

J. Breckenridge Ellis.

The Runaways.—XI.

Harry and Zep had not wandered long about the schoolyard before the teacher came to the door and rang a bell. It looked like she was calling them in to a late breakfast, but in reality she was inviting them to a feast of nouns, capital cities and figures. The children poured into the house in no particular order, because it was "first day," and they hoped to do pretty much as they pleased. It was delightful weather and it seemed such a pity to leave the sunshine and soft breezes, to smell the hard, slick benches, the chalk dust, and the cold barrel-stove! The very books seemed to give out an odor like unpleasant weeds. The children felt instinctively that God made the country, but man made the schoolhouse. Every child examined Miss Fanny Mace with a critical eye. She was a new teacher, so slight of form, so pretty and youthful, with such a pleasant smile, they wondered if she could "keep order." Some began experimenting at once. The large boy who had accused the Lamonts of being thieves, drew a pin stealthily from the bottom edge of his vest, and leaning cautiously over his bench, brought the point into contact with a little boy who was not thinking of pins. The little boy started wildly, and cried "O, mamma!" The children laughed aloud. Miss Fanny tried to look stern. "What is it?" she demanded.

"Somebody sticked me," complained the sufferer. The children laughed again. The little boy, who had great serious eyes and a mouth naturally puckered, as if the thread had been drawn too tight, added wistfully, "I don't want 'em to do it to me. I don't like to be pointed with a pin."

"James Roonie," said Miss Fanny to the large boy, "did you stick poor little Benny with a pin?"

"Yessum," says James Roonie. He was so used to being called "Jim" that when he was addressed as "James" he felt a little uncomfortable, as if he had on his Sunday clothes. The children laughed again. Benny turned his solemn eyes upon the boy behind him and looked indignant wonder.

"Children," said Miss Fanny, flushing, "there is nothing to laugh about. It is not fun to stick a dear little boy with a pin; it is very wrong and you ought not to laugh at James and encourage him. It is not funny and it is not original. It is an old, old trick, not worthy a little gentleman."

The children did not regard the episode from the same point of view. They did not care how old the trick was, or if it was original. The sight of Benny's reproachful eyes and solemn, puckered mouth was good to them. Miss Fanny continued, "I am going to ask every boy and girl in this school to help me preserve order. I will trust you to do what is right, and so we will all be a happy, industrious band, learning much, and feeling happy every day. Now I will write on the board the classes in the order I hope to have them, and we will organize as speedily as possible." She turned her back upon the room and began to write in beautiful letters. How pretty she looked as the September sun shone upon her brown hair! Emily Lamont gazed at her in shy affection.

James Roonie felt himself a hero, and in order not to lose his prestige, he hastened to secure his advantage. He spread a sheet of letter paper upon his towsled hair. Miss Fanny did not look around. He balanced his pen upon the paper, while the children watched him in breathless suspense, their mouths parted. Still Miss Fanny wrote. With a cautious hand James placed his bottle of ink beside the pen. The top of his head was now a writing desk. James sat enjoying his glory, afraid to move lest the desk upset, holding both hands up ready to grasp his property the instant the teacher should look around.

Glory usually comes to man bit by bit, a little one day, a little more the next year. It was so with James Roonie. As a hero of the pin he had won renown; that was enough for him that day. As he sat balancing the paper, pen and ink upon his erect head, another ambitious youth slipped behind him, and dropped a cold button down the rigid neck. James started violently and the ink, upsetting, divided into two black streams, one following the button, the other crossing his forehead, burrowing down his cheek and making a little cascade off his chin. The bottle fell in the aisle with a crash while the pen stuck into the floor as if it were an arrow just discharged. Miss Fanny looked around and cried out at the ghastly sight. It was such a serious matter that the pupils did not know whether to laugh or not. Little Benny fixed his great eyes upon the teacher and said with the decision of a judge, "It's what he got, Miss Fanny, it's what he got!"

James Roonie was sent to the spring to clean himself, while Tom Smith, the lad of the button, was sentenced to be "kept in all day." The school wore on toward noon with no interruptions save incessant whisperings, throwing of wads, and sniggerings when one would catch sight of Benny's solemn countenance. At last school "let out for noon." Emily, Harry and Zep took their lunch basket to the sidewalk which ran from the door to the well. The well had gone dry, so when you got thirsty you had to go to the spring, which was far across the road. Two old apple trees threw their shade upon the sidewalk, and the pupils always sat along the edge in fair weather to eat their dinner. No one came near the Lamonts, but they did not feel very lonesome, they had each other, and since they were orphans they had never been bothered with much kindness. Perhaps Miss Fanny would have eaten beside them had she not been obliged to stay in the house in order to keep in Tom Smith. "Keeping in" works both ways. After a while Zep went to the spring after a drink and Emily entered the schoolhouse to share Miss Fanny's captivity.

As soon as James Roonie saw Harry sitting alone beside his empty basket, the hero of the pin came up, still showing ink stains on the backs of his hands and along one corner of his mouth. "I know all about *you!*" said James. "You're the boy that stole his aunt's ring and watch and then took 'em back the next morning!"

"I didn't do any such a thing," said Harry, starting up with a very red face as four or five boys gathered about. "You did," returned James, "for I heard your uncle, Tom Burgiss, tell Mr. Dayton so. I say you did, I say you did, I say you did!"

"You say it again," cried Harry desperately, "and I'll fight you."

"It!" cried James, "it, it it!"

"Aw, Jim," said a boy, "leave the fellow alone; he's heap little-er'n you are."

"Don't care f'I am," cried Harry. "Anybody calls me a thief's got to pay for it!"

"Come on, pay for it, then," said James, "we can fight out in the cornfield and Miss Fanny won't know nothin' about it, an' couldn't help herself if she did!"

"Come on, come on!" cried several others in rapture. "We'll have a good, honest fight, and start in the school year right!"

The boys hurried from the yard into the cornfield, Harry eager to maintain the honor of his family by means of his two little fists.

(TO BE CONTINUED.)

Eli Perkins asked Mr. Evarts how a man ought to lie on a Wagner car to sleep well. "Don't come to a lawyer with such a question as that," he said. "Go to some railroad man. Go to Depew." "But Depew is a lawyer," I said. "Well, y-e-s, Depew is a lawyer; but all the law Depew knows wouldn't bias him in answering." "But which side should a man lie on—right or left?" I asked. "Oh," said Evarts, smiling, "a lawyer can answer that. If you are on the right side you won't need to lie at all." But Depew says that Evarts really said, "In your case, Eli, it wouldn't make a bit of difference which side you're on; you'll lie, anyway!"

Quaint Philosophy

In An Advertisement.

When a man acts as he believes the Infinite within him would have him act, he draws power to himself from unseen sources; that power may be shown in many ways.

Things work smoother, plans carry out. people begin to say, "lucky;" "he's a winner;" "everything he touches succeeds," etc , etc.

Ever try it? If you ever do, you will agree that it is the greatest proposition on earth.

There is a marvelous potency behind the man who acts in a simple, straightforward way, as near as he knows, in accordance with the promptings of that invisible Deity within.

This should teach him that great and honorable work is ahead; man at once the tool and a part of the master workman.

The tool must not be dulled and ruined by bad food, tobacco, whiskey, coffee, etc. You question including coffee among "bad habits." None of these habits are bad habits unless they weaken or lessen the clean-cut power of the individual. If they do, quit them. If food and drink are not well selected, change. Put your machine in clean, first-class shape. It is the purpose of this article to suggest a way to keep the body well so it can carry out the behest of the mind.

A sure and safe start in the right direction is to adopt Grape-Nuts Food for every morning's breakfast. It is delicious, pre-digested, highly nourishing and will put one far along toward doing his best in life's work.

Follow this with abandonment of coffee, if it does not agree with you, and take in place of it, Postum Cereal Food Coffee, for its regenerating and vitalizing nourishment.

With a wise selection of food and drink, man can quickly place himself in shape where the marvelous Directing Power will use him for some good and worthy purpose.

Sense, just plain, common sense.

SABBATH OR LORD'S DAY

By D. R. DUNGAN, author of "On the Rock," "Moses, the Man of God," etc. It is a powerful argument against Adventism, and the observance of the Sabbath, or seventh day of the week, as the day of rest and worship. Dr. Dungan is a man well versed in the Scriptures, and gifted with sound sense and good judgment. He is a strong and convincing writer. This work should be placed in the hands of those who have been disturbed by the teachings of Adventists.

PRICE, 25 CENTS.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

MEN OF YESTERDAY

By T. W. GRAFTON. This is a companion volume to the "Life of Alexander Campbell," by the same author. The "men of yesterday," to whom the book is devoted, are the pioneers of the "Reformation of the Nineteenth Century"—the co-laborers and successors of the Campbells. The men whom the author has chosen as subjects for his sketches are Walter Scott, Barton W. Stone, John Smith, Isaac Errett, B. W. Johnson and O. A. Burgess. The volume contains 291 pages, handsomely bound in cloth. The price is $1.00.

CHRISTIAN PUBLISHING COMPANY
....St. Louis, Mo....

MISSIONARY ADDRESSES

By A. MCLEAN, Corresponding Secretary of the Foreign Christian Missionary Society. A volume of 292 pages, illustrated with half-tone portaits of about 75 missionaries. Contains fourteen addresses by the author. No other book in existence contains so much information about foreign missions. This book has been extensively sold at One Dollar, but we have recently greatly reduced the price.

PRICE, SIXTY CENTS.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

Wheeling Through Europe

By W. E. GARRISON. The story of two summers (1898 and 1899) spent on a bicycle in England, Scotland, Wales, France, Holland, Belgium, Germany, Switzerland, Austria and Italy. The author's account of his experiences is always interesting and often very humorous. The book is illustrated with fine half-tone plates made from photographs taken by the author. It contains 263 pages, and is finely printed and bound.

PRICE, $1.00.

THE CHRISTIAN PUBLISHING CO.
...St. Louis, Mo...

LIFE OF GEN. U. S. GRANT

There is no "catch" about this offer; we mean just what we say. We offer this splendid biography of Gen. Grant, a volume of over 700 pages, handsomely printed on fine paper, profusely illustrated and beautifully bound, for only

SEVENTY-FIVE CENTS

The regular price is Two Dollars. The price at which we offer it is less than the cost of production, but we secured a number of copies in a bankrupt stock at a low figure, and can afford to dispose of them cheaply. If you wish a copy, address,

THE CHRISTIAN PUBLISHING COMPANY,
.....St. Louis, Mo.....

CAMPBELL-PURCELL DEBATE

This book is the stenographic report of the great debate between Alexander Campbell and Archbishop Purcell. These champions met in an eight days' discussion—the only time in history that representatives of Protestantism and Romanism have thus met. The volume is one of thrilling interest from start to finish. It contains 360 pages, and is well bound in cloth—red edges. Formerly sold for $1.50.

PRICE, ONE DOLLAR.

THE CHRISTIAN PUBLISHING CO.,
....St. Louis, Mo....

Aids for Christian Workers

BY W. W. DOWLING,

Editor of the Christian Sunday-school International Lesson Series.

The Topical Leaflet.

The Midweek Prayer-Meeting Topics for 1902, selected by a Committee appointed by the National Convention at Minneapolis, for use in all Christian Churches.

Form and Price: A Four-page Leaflet, printed on heavy paper, 25 cents per hundred.

Topical Outlines.

The Midweek Prayer-Meeting Topics for 1902, noted above, carefully analyzed with copious Scripture References, that will serve as a Guide to the Leader and aid the members of the Church in taking a prompt and intelligent part in the service.

Form and Price: A Booklet of 32 pages, neatly printed, stitched and trimmed, 25 cents per dozen.

The Topical Hand-Book.

A Pocket Manual containing the Title, Golden Text, Outline, Background and Principal Point of each Sunday-school Lesson for the year 1902; the Topical Outlines for the Midweek Prayer-meeting for the year, as noted above; the Christian Endeavor Topics for the year, with carefully prepared Daily Readings on each, together with an Analysis of each Topic, and also the Junior Endeavor Topics, with a series of Daily Readings, different from those of the Senior.

Form and Price: A Booklet of more than 100 pages, containing more helpful material for Christian workers than was ever before presented in the same compass, at the low price of 5 cents per copy; 50 cents per dozen copies; $3.00 per hundred.

Our Young Folks.

An Illustrated Weekly of sixteen pages, containing fuller and more satisfactory Explanatory and Homiletic Notes on the Midweek Prayer-meeting Topics than any other paper published, besides a thorough treatment of the International Bible Lessons and Christian Endeavor Topics, and much other miscellaneous and helpful material.

Terms: One copy one year, 75 cents; in clubs of ten or more, 50 cents per copy.

CHRISTIAN PUBLISHING COMPANY, Publishers.
1522 Locust Street. . . . . St. Louis, Mo.

ALEXANDER PROCTER'S SERMONS

"The Witness of Jesus" is the title of a new volume, just issued from the press of the Christian Publishing Company, containing nineteen sermons of the late Alexander Procter. These sermons were stenographically reported, and afterward carefully edited and revised. The several sermons are as follows:

The Witness of Jesus.
Creation—Old and New.
The Coming One.
Transfiguration of Man.
Foreknowledge and Predestination.
Salvation and Retribution.
Three Worlds of Revelation.
Laws of Retribution.
Following Jesus.
Knowledge of God.
The New Birth.
Authority in Religion.
Coming of the Perfect.
Unseen Things.
Law of Glorification.
Creed of the Church.
The Baptismal Formula.
Christian Baptism.
Faith in a Future Life.

In addition there is the Memorial address delivered by T. P. Haley at the Missouri Christian Convention, 1900, and a preface by the editor of the volume, J. H. Garrison. This is a beautiful volume of 404 pages, handsomely bound. The full-page portrait of Mr. Procter is an excellent likeness of the great preacher.

.....PRICE, $1.25.....

The Christian Publishing Company, - St. Louis, Mo.

Echoes from Northwest Ohio.

And first, we regret to learn of the illness of Bro. J. H. Garrison, chief editor of the CHRISTIAN-EVANGELIST. He enjoys the sympathy of the brotherhood, as well as their prayers for his speedy recovery.

Since the Minneapolis convention there have been nearly one dozen additions to the Church of Christ in Findlay—mostly received by letter and statement, a few baptisms. A. M. Growden, pastor.

At Leipsic, O., Bro. J. W. Underwood had five additions recently.

At McGuffey, O., Bro. J. T. H. Stewart had six additions in a late meeting.

At Weston, O., Bro. S. M. Cook, (Bro. J. R. Ewers aiding) enjoyed a revival in which 17 were added to the church.

Bro. J. Mullen aided Bro. W. L. Peden at Gibsonburg, O. At last report received nine were added.

Bro. W. R. Walker enjoys a good opening at North Baltimore, O. At last reports six had been added.

Bro. Z. E. Bates enjoys good success at Rudolph. Six additions of late.

Bro. J. W. Underwood enjoyed a blessed meeting at Uniopolis, O. At last report 43 were fellowshiped.

Bro. H. H. Moninger is doing successful work at Tiffin. Fifteen had been added when last heard from.

Bro. P. J. Kempher had three additions at Bethel, O.

Bro. C. E. Hoskins helped Bro. S. H. Farrer at Fostoria, O. One addition.

Bro. J. T. Stewart, of our city, went to Plevna, Mo., to hold a special meeting. At last report 19 accession were had.

Bro. P. J. Kempher is now in a meeting at Dunkirk. Souls are turning to the Lord.

Bro. L. E. Hoskins is protracting a meeting at McComb, O. We expect good reports from the same.

In a few days Pastor A. M. Growden, of Findlay, O., leaves enroute Dunedin, New Zealand, to visit his mother and relatives. He will be gone until spring.

On Dec. 20 Bro. Z. T. Sweeney delivered a strong and eloquent lecture in our city on "The Golden Age." R. H. BOLTON.

Findlay, O., Dec. 21, 1901.

Bible Teaching.

By far the most instructive Bible teaching ever done in this city has been done during the past week in the Christian Church by Knox P. Taylor, of Illinois. He has equipments unexcelled for this kind of work and a head and heart full of knowledge of the book of books, which he is dispensing to good audiences. One can ill afford to miss a single lesson, yet any one can enjoy even one, since the short reviews give the connecting link between the lessons. These lessons should be taken advantage of by both saint and sinner, and aside from their religious features they are sources of the most complete teaching of history. "The earnest minister of the church, Eld. F. A. M., is endeavoring to bring about a new 'dispensation' in Bible study and his efforts, so commendable, ought to receive the consideration and help from all Christian people and from the entire citizenship of this town. You will be welcome."

The above item appeared in one of our city papers last week while Bro. Taylor was holding our Bible Institute and was written by a staunch member of the Presbyterian Church in this city, who, by the way, attended every session of the institute.

That the readers of the CHRISTIAN-EVANGELIST may have some idea of what was taught and so highly commended by this Presbyterian writer, I will transcribe a few points on the subject for Sunday morning.

THE LORD'S SUPPER.

1. Grown people as well as children learn more readily when the picture is presented to the eye than when the sound only enters the ear. From the beginning God has taught man by signs and symbols. He directed Moses to conduct a system of symbol-worship. Paul says that this was a shadow of the real worship, and that the shadow should disappear as soon as the true light appeared. Moses made the tabernacle and all its furniture, the table of shew-bread, the candlestick, the altar of incense, the ark of the covenant, the cherubim of glory for the purpose of instructing the Israelites, and through them, the whole world in the sublime mysteries of the redemption. No wonder the tabernacle and temple were objects of so much interest to the Israelites. There was the place where God had recorded his name, there were the symbols of his presence, of his power and of his glory, and there he had promised to meet with them.

WHY WE SHOULD STUDY THESE TYPES.

1. A record of these symbols was made for our instruction and our comfort. Rom. 15:4.

2. In them we have a beautiful pictorial outline of the Christian system. To-day we study the table of shew-bread. Called shew-bread because it stood before the face of Jehovah. On it were placed every Sabbath by the high priest twelve cakes of fine flour, to be eaten by the priests. Lev. 24:5-9.

POINTS TO BE REMEMBERED.

Table of shew-bread, Lev. 24:5-9.

1. It was instituted by God's command. Lev. 24:5.

2. It was a memorial of the old covenant. Ver. 6.

3. The table was in the holy place. Ver. 6.

4. Twelve loaves were on the table. Ver. 5.

5. The table was used each Sabbath day. Ver. 8.

6. Only the priests could eat of the bread. Ver. 9.

7. It was eaten by the light of the lamp. Ver. 6.

8. It was eaten by priests with clean hands and robes. Ex. 30:19,20.

9. God commanded that this shew bread should be eaten by the Jews until Jesus came. Rom. 10:4.

We have looked at the shadow (the points were written out fully on a blackboard and a large painting representing the table of shew bread was suspended before the large audience). Now we look at the substance, the thing represented by the shew bread, viz.:

TEE LORD'S TABLE.

See 1 Cor. 11:22-26.

1. It was instituted by Christ's command. Ver. 23.

2. It was to be and is a memorial of the new covenant. Ver. 25.

3. The table is in the true holy place, the church. Ver. 22.

4. One loaf, one bread, one body, one church. 1 Cor. 10:17.

5. This table is to be used each Lord's day. Acts 20: 7.

6. Only priests should eat of it. 1 Cor. 10:15-17. "Ye are a royal priesthood." 1 Pet. 2:5-9.

7. It is eaten by the light of the Bible. Psalm 119:105.

8. It is eaten by Christians with clean hearts and robes. 1 Cor. 11:28.

9. Christ commanded that this shall be until he comes again. Ver. 26.

CONCLUSION.

To the humble, faithful disciple who has properly examined himself and who through the emblematic bread and wine really discerns the Lord's body and blood, how rich and suggestive and sanctifying is this heavenly ordinance! It is then that the divine majesty, meekness, loveliness and benevolence of our Redeemer furnish food for our hungry souls. It serves also to sanctify and purify our hearts. How can any disciple of the loving Christ absent himself willingly from the house of the Lord on the Lord's day? In what estimation does the unbeliever or infidel hold his Christian neighbor who from any excuse permits himself to be detained from participating in the Lord's Supper. His estimate is low, very low indeed, as I can testify from personal observation. CLAYTON KEITH.

Louisiana, Mo.

Earning Pin-Money

One woman made $1485 last year doing easy work for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST. She did not have to work nearly so hard as some women do to earn half that.

There is no chance about it. You are sure of what you earn; and you can get a money prize besides.

The Curtis Publishing Company Philadelphia

Missouri Mission Notes.

Your secretary has been out into the southeast part of the state for the last two weeks, and has been so busy seeing things that he has had no time to tell even that which he has seen.

The cause that we love in that part of the state is in the most hopeful condition that it has been for some time. Not that the condition is better as far as members and wealth are concerned, possibly, but because it is more open to the influences which we can exert. The spirit of opposition which is sometimes called "anti" is failing. Three or four years ago this element had a sufficiency of power to cause us an infinite deal of trouble in that section of the state. It is not all gone by any means yet. That "peculiar" people is still there, and as peculiar as ever. One of the members of one of these churches, so called, had the temerity to marry a woman belonging to the General Baptists, and for the sin of not marrying "in the Lord" he was excluded from the church, and this was not by any means the only instance of the kind. Such a people can only bring a cause into contempt, and but few people have the power of discrimination to distinguish between our people and these people of such peculiar ways.

The only way we can ever overcome this pernicious influence and make it stand out that they are not of us is to put men in that territory who are exceptional in the strength of their character and their ability to preach the gospel of Jesus Christ. Such men we have in J. C. Craig, of Poplar Bluff; Horace Siberell, of Cape Girardeau; Geo. McGee, of Fredericktown; R. M. Talbert, of Farmington; and J. H. Tiller, of Bloomfield. Suc men as these are an honor to our cause. They are representative men, but what are they among so many. We ought to have twice that number of this kind of men in that section of the state.

We had our Southeast District Convention at Dexter, and the blizzard and the date of

our convention seemed to have agreed to meet there at the same time. At any rate it was the worst storm that has been in that part of the state for years, and made it utterly impossible for us to get a representative convention that was large in number; but while few, those that were there came for business purposes, and were determined that as much good as possible should be accomplished by their gathering together. It was determined to hold another convention, beginning Monday night after the first Lord's day in April, 1902, at Farmington, and every preacher there pledged himself that he would not only persuade all his people to come that he could possibly influence in that direction, but that he would persuade them to come with pledges and money for the employment of a district evangelist. We have opportunity now to employ one of the best men for that part of the state. It can be done for $25 per month. The salvation of our cause in that part of the state imperatively demands that this man should be employed. Failure to do this means a loss to our cause in that part of the state. Town after town, good ones, permanent ones, growing ones, are open to us to enter. The hand of God seems to be pointing urgently in that direction, and we must not fail to put the man in that place.

The only reason for a failure of this kind will be a scarcity of money. The treasury is a great deal worse than empty now. It must be replenished in order to meet present obligations, and in addition these new appeals come to us with such potency that it is heartbreaking to think of any failure to meet them. As I have said, it will take $25 per month to get this man into that field. As most of you know, I have nothing except a bill of expense that comes to me each month against my salary, but I am so impressed with the necessity of that field that I will be one of twelve men to give that $300, $25 each. I challenge the liberality of my brethren throughout the state. Surely eleven other men can be found out of 170,000 who can give this much for such a work in such a place. Who will be the first to respond to this word which I send out today?

We are exceedingly anxious for the coming of the twelfth day of January. That is the great day for Missouri state missions On that day throughout all the state we hope to induce our brethren to express their sentiments in regard to state mission work. Brother preacher, will you not present it to your congregation? Brother elder, will you not see that your people know of this great work and have opportunity to contribute to it? "The harvest truly is plenteous and the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send more laborers into his vineyard" But do not forget while praying for the laborers to be sent, that in order that your prayers may be answered you must pay as well as pray.

Have you joined the One Dollar League? If not, will you not do so now? The books are still open, the list is growing. Just received to day $1 from the oldest preacher in the state, O. P. Davis, of Prairie Home. God bless him and may his example be a strong incentive unto his brethren throughout the state.

Yours in His name.

T. A. ABBOTT.

420 E. 9th Street.

$100.00 A Month and Expenses this Winter.

If you want to make money, are open for a proposition, write T. World Mfg. Co. (Capital $100,000.00), Cincinnati, Ohio, at once, giving full particulars of yourself. Splendid chance for hustling men and women at home or traveling.

Agents Wanted

For Mrs. Gen. JOHN A. LOGAN'S Grand New Book

THIRTY YEARS IN WASHINGTON.

It reveals the inner Life and all the Wonderful Sights and Scenes of our National Capital—Executive, Administrative, Social, and Departmental; includes the Lives of all the Presidents, their wives, and every Lady of the White House from Washington to Roosevelt. In magnificent illustrations, fascinating interest, educational value, and **rapid sales**, it is the king of books. To men and women we offer work at home that **pays**, a book that **sells**, exclusive territory and fine terms. Freights paid and credit given. Address

A. D. WORTHINGTON & CO., Hartford, Conn.

OUR YOUNG FOLKS

THOU·WILT·GUIDE·ME·BY·THY·COUNSELS

AN ILLUSTRATED WEEKLY

DEVOTED ESPECIALLY TO

The Work and Welfare of the YOUNG PEOPLE of the CHRISTIAN CHURCH

AND GENERALLY TO THE INTEREST OF

All People of All Ages Engaged in Bible Study and Church Work.

WILLIAM WORTH DOWLING, Editor,

Assisted by an Able Corps of Special and General Contributors.

The Minister finds OUR YOUNG FOLKS almost indespensable for many reasons, particularly on account of the Notes on the Uniform Mid-week Prayer-Meeting Topics, which are fuller and more complete than are given by any other publication. One of the leading Homiletic Monthlies reprints in nearly every issue one or more of these articles as "Sermonic Outlines" for the use of its host of ministerial readers.

The Sunday School Workers, including the Superintendent, Teachers and Bible Students, find in the two or more pages devoted to the International Bible Lesson in each issue the very best helps available. The Notes for Primary Teachers, by Mrs. Mary W. Grant, are especially valuable.

The Christian Endeavor, by a study of its columns, is thoroughly furnished. The exposition of the Senior Topics, by Frank G. Tyrrell, and of the Junior, by Mr. and Mrs. J. C. B. Stivers, are the fullest and most helpful that go into print, while the practical articles on methods of work and kindred subjects make OUR YOUNG FOLKS the foremost journal of its class.

The Picture Gallery is adorned from week to week with half-tone engravings of the best class of leading Ministers, Superintendents, Teachers, Endeavorers, and other Christian Workers, as well as by pictures of charming bits of Natural Scenery in all parts of the country.

The Story Department is a charming feature of OUR YOUNG FOLKS. In the past several serials have run through its columns which were so popular that they were afterwards published in book form. Shorter stories appear in every issue that are always pure and wholesome and uplifting.

The Subscription Price of OUR YOUNG FOLKS is One Copy One Year, 75 cents, and in clubs of ten and upwards only 50 cents each, although it is a large Sixteen-Page Weekly. Subscriptions are invariably discontinued at the expiration of the time for which an order was distinctly given.

Christian Publishing Company, St. Louis, Mo.

Individual Communion Outfits. Send for *free* catalogue and list of users. SANITARY COMMUNION OUTFIT CO., Dept. 35 Rochester, N. Y.

OPIUM and WHISKY HABITS CURED AT HOME in 4 to 8 days. Address Dr. B. C. THOMPSON, 3237 South Jefferson Ave., St. Louis, Mo.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

SIX CHARMING attractive Christmas games postpaid 25 cents. Harry Gale, 2824 Locust st. St. Louis, Mo.

WANTED.—Name and address of all Sunday-school Superintendents in the United States. T. S Ballard, Aspen, Colo.

WANTED.—Christian women to act as local representatives of the Christian Homes. A chance to do good. Write for terms. Address, T. Nelson Kincaid, Hot Springs, Ark.

WANTED.—To sell a set of McClintoch and Strong's Biblical, Theological and Ecclesiastical Cyclopædia, Cloth, 12 vol., firstclass condition, $15. Write, Rev. L. H. Coffman, Delavan, Ill.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS Best Cough Syrup Tastes Good Use in time. Sold by druggists. CONSUMPTION

Lessons in Soul Winning

BY E. H. KELLAR.

Dr. Warren Randolph, Secretary International Lesson Committee, says:

"Seldom have I seen so much which ought to be thought about and studied packed into a book of this size. If in all our Sunday-schools the prayerful study of these pages could be added to the study of the regular Scripture lesson (and nothing should interfere with that) it could scarcely fail of producing that kind of 'evolution' devoutly to be hoped for—the evolution of Christian workers out of Christian disciples."

Other opinions from prominent Pastors, Editors, Evangelists, Sunday-school Leaders, Endeavorers, etc., go to show that this book is one of the most valuable contributions to the religious literature of our day and is destined to do much to revolutionize church methods. In some instances the Endeavor Society is making the suggested activities of this book its special line of work.

Bound in Extra Cloth, 75 cts.
Bound in Manilla Paper, 25 cents.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

WE want to sell your church 100 copies cloth bound Gospel Call combined song books. These books will only cost $50.00 per 100 and will last your church for ten years. Write Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Marriages.

BAIRD—DAWSON.—Mr. John A. Baird and Miss Nettie B. Dawson were married at Milford, Ill., Nov. 28, 1901, Zwinglius Moore, officiating.

BARNES—SLUFF.—Married, Dec. 1, in Council Bluffs, Ia., Harrison Barnes and Eliza Sluff, W. B. Crewdson officiating.

DODGE—BALDWIN.—Married, at the home of the bride's parents in Ravenna, O., Nov. 27, 1901, Harry Cleves Dodge and Belle L. Baldwin, C. F. W. Cronemeyer, elder of the Ravenna Church of Christ, officiating.

HERRON—SCHANER.—Mr. Thos. C. Herron and Miss Mary A. Schaner, both of Milford, Ill., were married Dec. 15, 1901, Zwinglius Moore, officiating.

RUTTER—McKINNEY.—Married, at the home of the bride's parents Dec. 11, 1901, C. H. Strawn officiating, Mr. Clarence C. Rutter to Miss Lottie B. McKinney, both of Monroe county, Mo.

WYSONG — CRAVENS. — Married, at Plattsburg, Mo., Dec 15, 1901, by J. W. Perkins, William L. Wysong, of Missouri City, and Miss Katherine W. Cravens, of Paradise, Mo.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BURR.

George, son of Mr. and Mrs. David Burr, was born Dec 12, 1896; died in Arcola, Nov. 28, 1901. For more than a year little George was greatly afflicted, but now rests from all pain. Funeral by the writer.

L. T. FAULDERS.

Arcola, Ill.

CHRISTIAN.

William Christian died at the Baptist Sanitarium, St. Louis, Sep. 3, 1901. Born in Pike county, Missouri, Jan. 29, 1832. Married to Ruth A. Brown, of New London, Mo., Oct. 27, 1867. Graduated with the honors of his class at Watson Seminary, Ashley, Mo., in 1865. Taught for several years in New London, subsequently elected president of Troy Christian Institute and in 1872 was admitted to the New London bar. Served two terms as prosecuting attorney of Ralls county and one term as public administrator. Was for several years cashier of Ralls county bank. Resided two years in Nevada, Mo., during which time he became, what a most thorough investigation developed, the innocent victim of a business trouble that wrecked his fortune. For years he was an honored elder of the New London church, serving efficiently and acceptably as public teacher in the absence of the regular minister. Just, generous, consistent, he won the confidence of all. Though very reticent in disposition and unobtrusive in manner, he was the chosen leader in all public and private enterprises. For months before his death he suffered constantly and uncomplainingly. His death was universally regretted. C.

CHURCHILL.

John W. Churchill was born in Hardin county, Ky., July 2, 1826, and died Nov. 5, 1901, at Macomb, Ill., where he had resided since 1864. Our church house and many of our homes bear witness of his skill and honesty as a "contractor and builder." But on Wednesday, Oct. 30, he laid down his tools and went home feeling a little unwell. His seat at the prayer-meeting was vacant that evening and ere we met again he had entered the "house not made with hands." The funeral was conducted by Pastor Geo. W. Buckner and Elder J. S. Gash, and besides the grief-stricken family and relatives, almost every seat in the church was filled with *mourners* for this worthy citizen, this beloved elder, who taught rather by his meek and quiet spirit, his constant devotion and loyalty, and his wise private counsels, than by much speaking in public. In early life he contracted with his God to build a character fit for heaven. Day by day he waited on the Lord and renewed his strength. Year by year he added the Christian graces until he reached a ripe old age, and then with no wasting disease to rob him of physical or mental vigor, he passed from life to life, with scarcely a taste of death. "*Too honest* to grow rich" here, he laid up his treasures above, and in the "Father's house of many mansions" he awaits the family reunion.

M. C. HARRIS.

SUNDAY-SCHOOL SUPPLIES.

Quarterly Helps.

THE PRIMARY QUARTERLY.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, $ .20; per year, $ .75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

THE YOUTH'S QUARTERLY.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

THE SCHOLAR'S QUARTERLY.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, $ .10; per year, $ .30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

THE BIBLE STUDENT.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

TERMS.

Single copy, per quarter, $ .10; per year, $ .40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

BIBLE LESSON PICTURE ROLL.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

CHRISTIAN PICTURE LESSON CARDS.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., $ .15; 3 mos., $ .30; 1 yr., $1.00
25 " " .25; " .60; " 2.40
50 " " .45; " 1.20; " 4.60
100 " " .75; " 2.10; " 8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

THE YOUNG EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Model Sunday-School Record.

A complete record of the Attendance of Officers, Teachers and Pupils, with column for Roll of Officers, Teachers, and column for recording Attendance or Absence, Collections by Classes, Total Enrollment, with Gain or Loss for the Quarter, List and Cost of Supplies, Treasurer's Receipt to Secretary, Weekly and Quarterly Report, etc., for one to twenty-eight classes, all for entire quarter, without turning a leaf. Each book contains blanks for two years' records. Cloth.....$1.00

Model Sunday-School Treasurer's Book.

Arranged for the Systematic Recording of all Receipts and Expenditures. Blanks for Annual Reports, etc. Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco .....$ .50

Model Sunday-School Class Book.

Arranged for Complete Record of Name, Residence, Date of Entering, Attendance, Contributions, etc. Good for one year. Single copy, five cents. Per dozen .....$ .50

Christian Publishing Co., 1522 Locust St., St. Louis.

HARRIS.

Infant daughter of Mr. and Mrs. O. Z. Harris died in Arcola, Nov. 28, 1901. Funeral by the writer.

L. T. FAULDERS.

Arcola, Ill.

ROBBINS.

Died, at Clearfield, Ia., Dec. 11, 1901, Mr. Thomas Leroy Robbins, aged 28 years, 2 months and 18 days. Bro. Robbins was a faithful member of the Christian Church. He leaves a loving wife and two little girls to mourn the loss of husband and father.

FRANK L. VAN VOORHIS.

Clearfield, Ia., Dec 13, 1901.

SHULTZ.

Died, Dec. 12, 1901, Lola Marie Shultz, aged 4 years, 5 months. Little Lola was the eldest daughter of Bro. and Sister Jno. Shultz, of Jolley, Ia., formerly of Standford, Ill. A whole community join the parents in mourning the loss of their first-born. The writer conducted the funeral services Dec 14.

FRANK L. VAN VOORHIS.

Des Moines, Ia.

FREE!

That prospective purchasers may know, before sending their order, just what they are buying, we have prepared, for free distribution, an eight-page folder telling all about that magnificent work—**The Reformation of the Nineteenth Century.** This folder contains a great deal of information. Even if you do not intend to buy the book at the present time, send for this folder. It will interest you, we promise, and all that it will cost you is the one cent that you pay for a postal card on which to write your request.

The Christian Publishing Co., St. Louis, Mo.

BIBLE LESSON ANNUALS

The Lesson Primer.

A Book of Easy Lessons for the Little Learners of the Primary Classes, in Simple Stories mostly in words of one syllable.

PRICE.—Single copy, prepaid, 20 cents; per dozen, not prepaid, $2.00.

The Lesson Mentor.

An Aid for the Junior Classes, containing the Scripture Text, Lesson Story, Lesson Lights, Lesson Pictures, Lesson Words, with Definitions and Explanations, Lesson Questions, Lesson Thoughts, and Suggestions for Home Study and Work.

PRICE.—Single copy, prepaid, 25 cents; per dozen, not prepaid, $2.40.

The Lesson Helper.

An Aid for the Senior Classes, containing carefully selected Daily Readings, Geographical, Biographical and Chronological Notes, Lesson Summary, Lesson Outline, Lesson Comments, Lesson Questions and Lesson Thoughts, with practical suggestions for Home Study and Work.

PRICE.—Single copy, prepaid, 35 cents; per dozen, not prepaid, $3.60.

The Lesson Commentary.

A Book for Advanced Pupils and Teachers, containing a careful Analysis of each Lesson, with Introductory, Geographical, Explanatory, Illustrative, Applicatory and Practical Notes, with Suggestions for Teachers and Pupils on each lesson. The Text is printed in both the Common and Revised Versions, for the purpose of comparison, in parallel columns.

PRICE.—Single copy, cloth, prepaid, $1.00; per dozen, not prepaid, $9.00

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Two Great Companion Books

The Old Faith Restated

Being a clear and comprehensive statement of the great truths and principles of Christianity as they are apprehended and advocated by representative men of our movement to-day. In other words, it is an elaborate statement, the joint work of a number of our leading men, of "Our Position."

CONTENTS.

Grounds on Which We Receive the Bible as the Word of God. . . . . *J. W. McGarvey.*
Grounds on Which We Accept Jesus as the Messiah. . . . . *G. W. Longan.*
The Ground of Man's Need of Salvation. *J. S. Lamar.*
The Progress of Revelation—the Three Dispensations. . . . . *J. J. Haley.*
The Doctrine of Justification by Faith. *I. B. Grubbs.*
Repentance. . . . . *H. W. Everest.*
Baptism. . . . . *J. B. Briney.*
The Lord's Supper. . . . . *D. R. Dungan.*
Conversion—What It Is, and How Produced. . . . . *A. I. Hobbs.*
The Doctrine Concerning the Holy Spirit. . . . . *W. K. Pendleton.*
Reformation in the Church—Some of Its Results. . . . . *J. M. Trible.*
The Unity of the Church—How Broken, and How Restored. . . . . *Geo. Plattenburg.*
Organization. . . . . *B. B. Tyler.*
The Evangelization of the World. . *A. McLean.*
Means of Spiritual Growth. . . *F. D. Power.*
Christ and the Future Life. . . *B. W. Johnson.*
Helps and Hindrances. . . . . *J. H. Garrison.*

The Reformation of the XIXth Century

Being the first complete, authentic, adequate history of the beginnings, development and progress of the Disciples of Christ that has ever been published. It stands without a rival, in a class by itself. This work, which has been long expected, has just been issued, and has been hailed with delight by all those who have an intelligent, active interest in our great cause. The chapters devoted to the beginnings and early history of the movement are especially valuable, being written by men who were intimately associated with Campbell and the "fathers," and who were, themselves, actors in those early events and scenes. This history was published in THE CHRISTIAN-EVANGELIST during 1899, but has since been entirely revised, rewritten and amplified.

CONTENTS.

Introductory Period. . . . . *Chas. Louis Loos.*
Period of Organization. . . . . *B. B. Tyler.*
Turbulent Period. . . . . *W. T. Moore.*
Transition Period. . . . . *G. W. Grafton.*
Period of Revival of Home Missions. *Benj. L. Smith.*
Period of Foreign Missions. . . . *A. McLean.*
Period of Woman's Work. . . *Lois A. White.*
Lessons from Our Past. . . . *J. H. Garrison.*

These two great books, the one dealing with our principles and the other with our history, are properly companion books, and should stand side by side in the library of every one who cares to comprehend "our plea." They should be placed in every home among the Disciples of Christ. There can be no question but that these are the most important volumes in all our distinctive literature, and we believe we are justified in feeling proud that we are the publishers of two such splendid works. Both works were planned and edited by J. H. GARRISON, editor of THE CHRISTIAN-EVANGELIST. We especially urge every preacher, who has not already done so, to speedily obtain both of these volumes. Again and again have we heard preachers say of *The Old Faith Restated*, "It has helped me more than any other ten books I possess." The second and later work is equally valuable. Both are large, handsome volumes, of 456 and 514 pages, respectively.

PRICE, $2.00 PER VOLUME

THE CHRISTIAN PUBLISHING COMPANY, - - ST. LOUIS, MO.

THE GOSPEL CALL.

This book is undoubtedly the most popular song-book in use among our churches at the present time. Its popularity is based on genuine worth. It contains over 400 standard chorals and "popular hymns," and is thus a first-class, "all-around" book, which can be used in the Church, Sunday-school, C. E. Society, Missionary and Revival Meetings, etc. It consists of two parts, which are published separately and combined.

PRICES.

Combined edition, Cloth, per copy	$ .65
" " " " dozen	6.50
" " " " hundred	50.00
" " Boards, per copy	.50
" " " " dozen	5.00
" " " " hundred	40.00
Either part, Boards, per copy	.20
" " " " dozen	2.50
" " " " hundred	20.00
" " Limp cloth, per copy	.25
" " " " " dozen	2.00
" " " " " hundred	15.00

SILVER AND GOLD.

The latest book by Hackleman and Coombs, the authors of the Gospel Call. This book was first issued about two years ago, and has already reached the enormous sale of nearly 200,000 copies! It is a book containing 174 songs—every one "singable." No pieces were put in just to fill up, but thousands of dollars were spent by the publishers in securing the very best songs to be had. Just the book for Revival Meetings, Sunday-schools, etc.

PRICES.

Cloth, per copy	$ .30
" " dozen	3.00
" " hundred	25.00
Boards, per copy	$ .25
" " dozen	2.50
" " hundred	20.00
Limp cloth, per copy	$ .25
" " " dozen	2.00
" " " hundred	15.00

Both of these books have the heartiest endorsement of our leading pastors, singing evangelists and Sunday-school and Christian Endeavor workers.

Christian Publishing Co., St. Louis, Mo. | Hackleman Music Co., Indianapolis, Ind.

THE CHRISTIAN EVANGELIST
Vol. 38
1901: Jul-Dec

DATE	ISSUED TO

DEMCO